

# 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. 1616, 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**

## Bible Questions

1. Who "put his house in order"?
  2. "Set thine house in order": Why?
  3. What king killed by his sons?
  4. Noadiah, Huldah: what in common?
  5. Joab, Amasa: What relation?
  6. Three famous heads of hair (SAM)?
  7. Twelve yoke of oxen: who?
  8. Solemn assembly: all worshipers killed?
  9. Lost asses: WHO?
  10. A Levite born after his father's death?
  11. Three J's who ate honey?
  12. "Victory turned into mourning": when?
  13. "God was with him, he grew, dwelt in wilderness, became an archer"?
  14. "Only —is with me": who?
  15. Who killed the fatted calf? Why?
  16. Nine prophetesses (MDHNA+4)?
  17. Who was picked up by his hair?
  18. Who ruled from India to Ethiopia?
  19. Who mollified David's wrath?
  20. Balm, honey, spices, myrrh, nuts, almonds: when?
  21. Who was Chuza?
  22. Sivan, Zif, Bui, Elul: what in common?
  23. Lamps & pitchers: when?
  24. What was under the woman's feet?
  25. With what was she crowned?
  26. Who prated with malicious words?
  27. Libertines: where mentioned?
  28. Who (fid Paul circumcise? Why?
  29. Who didn't he circumcise? Why?
  30. Who suffered many things in a dream?
  31. What did Paul's nephew do?
  32. Three Mideast countries with Gog?
  33. Father of Abigail & Zeruiah?
  34. A mixture of myrrh & aloes: when?
  35. Who was "hewed in pieces"?
  36. "Thou child of the devil": who?
  37. Paul left what with Carpus?
  38. What were Pithom & Raamses?
  39. Why did God prepare a worm?
  40. Who was fed by ravens?
  41. Jesus' 2 miracles of destruction?
  42. What was Aceldama?
  43. What 3 cities did Jesus denounce? Why?
  44. Who found mandrakes?
  45. What solemn rite was renewed at Gilgal?
  46. What was made of alabaster?
  47. "King's highway": where mentioned?
  48. What did Darius find at Achmetha?
  49. Nathanael's home town?
  50. Who was given the birthright that Reuben lost through his sin?
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### "Ye Have Us for an Example"

WE must not be led away with the idea that the apostles occupied a sphere too high for us to attain.

If we hope to be with them in the day of the manifestation of the sons of God, we must strive to conform, to their thoughts and their ways, in these our days of the prophecy and the tribulation. They have commanded us to imitate them—

"Even as ye have us (the apostles) for an example" (Phil. 3:17).

And this command we must obey, if we desire to stand right in the day when popular sentiment and popular usage in such things will disappear as completely as mist before the rising of the sun.

The apostles are our brethren. Their being called "apostles" simply signifies that they were specially sent (from **apostolos**, one sent). Their specialty lay in the message they had to deliver; it did not lie in the principles or practices required of them.

These principles and practices (commanded by Christ) are of common obligation among all their fellow-heirs unto eternal life. **They are exhibited in the apostles as patterns for our imitation.** — Bro. Roberts

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#### FREE BOOK ON VITAL SCRIPTURE TRUTH

"Christendom Astray," a 462-pg. book outlining and scripturally proving all basic Bible doctrines involved in the Gospel of salvation, which has helped thousands find the Way of Life, will be gladly sent free and without obligation. Write: G. V. Growcotjt, 12954 St. Marys, Detroit, Mich. 48227.

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*"The God of peace make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight"*— Heb. 13:20-21.

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## Study to Show Thyself Approved

*"The whole body, fitly joined together & compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love"—Eph. 4*

GROUPS organized for the purpose of increasing the knowledge and understanding of the Word of God, may take various forms. One of the first of these is the Sunday School, which is generally considered to be for the purpose of instructing children and young people. While this is mainly true, the influence of the Sunday School goes much further, as it usually incorporates a senior class composed of members of the ecclesia.

The purpose of the Sunday School is not to replace the training and influence of a good home, but to augment it. Some have failed to realize this, and have left all religious training to the care of the Sunday School. But it is impossible for teachers to give satisfactory instruction to children in one hour out of 168 in each week.

Thoughtful care should be exercised in selecting teachers. They must be lovers of the Truth, and display an exemplary conduct by which the children will be attracted to them. This will develop a loyal confidence both in the young people and the parents.

To be able to teach children sound doctrine and divine precepts is an incomparable work. Those who assume such devotional duties, will experience radiant joy when they observe the students developing an understanding of the covenants of promise, and an affectionate appreciation of the life and work of the Lord Jesus.

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THE COURSE pursued in senior classes may take different forms, but is quite often centered in the study of Eureka, by brother John Thomas. This is a work with which every Christadelphian should be familiar, in some measure at least.

Some have expressed the thought that Eureka is "too deep" to be understood. This impression might be formed at first sight; but *anyone who loves the Truth, and has an ardent desire to "grow in grace, and in the knowledge of our Lord" will soon overcome this erroneous opinion if he persists in applying his mind to it.* Not only so; but a careful and thoughtful reader will soon become fascinated as he beholds the author's unstagging faith in God, and the amazing discernment that he possessed regarding His Word.

There are other objections to Eureka classes. One brother of long standing in ecclesial work said, "I have read Eureka once, and cannot see any good reason why I should go over it again." If he possessed a photographic mind, and could remember all he read, there might be some excuse for such a remark; but no Bible lover who has carefully studied the work would speak lightly of it. Although it is an exposition of the Apocalypse, it deals with the whole counsel of God; for throughout it the author places God first. The more we study Eureka, the better we will understand the Bible, and the result will be a greater love of the Truth.

Another reason given for non-attendance was to the effect that the brother could get more information and better instruction by reading Eureka at home, than he could as a member of a group. This may be true insofar as the individual is concerned, but *if we have love for one another, we will be happy to help one another, and will take advantage of every opportunity of studying together.*

If we think only of our own salvation, it is possible for us to become selfish, and fail to promote that love and sympathy for other members of the body, which Paul has so beautifully illustrated in the 12th chapter of 1 Corinthians:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ (v. 12).

"And whether one member suffer, all the members suffer with it: or one member be honored, all the members rejoice with it" (v. 26).

There are many members, but only one body, and *if we are to meet with the approval of the Lord at his coming, we must be knit together in love, and closely associated together in ecclesial work.* This labor of love is for all, and should never be left to a few to carry the burden. An ecclesia cannot flourish if its classes are not enthusiastically supported. Clause 5, of our Constitution, emphasizes this principle—

"That we mutually engage to submit to the order and arrangements preferred by the majority of the whole ecclesia."

It should be noted that this clause has no relation to matters of doctrine, but applies only to the operation of the ecclesia. Therefore, by it, *we are duty bound to support all ecclesial meetings including the Sunday School and Bible Classes which form an important part of our ecclesial life.* If we do, we will be following the exhortation of Paul, when he said—

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love"—Eph. 4:1,2.

"But speaking the Truth in love, may grow up into him in all things, which is the head, even Christ:

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love"—Eph. 4 : 15-16. —Editor

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*"The Lord is my Shepherd, I shall not want"*—Psa. 23:1.

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## **Christ in the Psalms**

*"All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me"*—Luke 24:44

**By BROTHER JOHN THOMAS**

This article is from the Apostolic Advocate, 1835, reprinted in the Christadelphian, 1873. In reading the Advocate, we marvel at brother Thomas' grasp of many deep things of the Truth so early in his studies.

PSALMODY, the singing of metres or measures dictated by the Holy Spirit, was the means prescribed by the Apostle to the Ephesians by which to exhilarate and cheer their hearts. He presents it as the antithesis of wine, and says (5:18)—

*"Be filled with the Spirit; speaking to one another in psalms, hymns, and spiritual songs; singing and making melody in your hearts to the Lord."*

And again he says (Col. 3:16)—

*"Let the word of Christ dwell in you richly; and with all wisdom teach and admonish each other by psalms and hymns and spiritual songs, singing with gratitude in your hearts to the Lord"* (Col. 3:16).

Here the Apostle commands the Ephesian and Colossian disciples to—

*"Be filled with the Spirit."*

*"Let the Word of Christ dwell in them richly," and*

*"With all wisdom teach and admonish each other."*

How were they to obey these commands? The following phrases plainly show HOW they were to do it, namely, by speaking, singing, and making melody in the language of psalms, hymns, and spiritual songs.

But, it may be asked, what is the meaning of the phrase "psalms, hymns, and spiritual songs"? I reply, the testimony concerning the Christ arranged in the form of psalms, or concise celebrations; hymns, or encomiastic measures; and spiritual songs, extemporaneously inspired odes.

Now, the question is, where in the Apostles' days was this "Word of Christ" to be found so arranged so that believers could have access to it for impletion? I reply, in the Book of Psalms. This was the National Psalmody of the Jewish Nation for many centuries. It is FULL, from the beginning to the end, of the "Word of Christ." Jesus and his apostles have enstamped upon it the divine imprimatur—

*"All things must be fulfilled which were written CONCERNING ME" (says Jesus) "in the Law, the Prophets, and (the Hagiographa, holy writings, or) the Psalms."*

And Paul, when quoting the words of David, says—

*"Wherefore, AS SAYS THE HOLY SPIRIT, Today, etc..."*

And Peter says that David—

*"Being a prophet, spake of the resurrection of the Messiah, etc..."*

If there were no other prophecies than those contained in the book of Psalms, these contain abundant and sufficient testimony to prove that the Messiah of God should—

Be a sufferer for sin;

Be declared righteous by a resurrection from the dead;  
Be exalted to the right hand of the Majesty on high;  
Be an object of adoration;  
Descend from heaven again, attended with angels;  
Come to Zion, raise the dead, subdue the nations, establish his Name forever, etc., etc. . .

Nay, so full are they of these subjects, so glowingly and plainly depicted, that one might draw from them such a prophetic portrait of Messiah that, upon comparing it with apostolic testimonies, Jesus of Nazareth would be found to answer the description in every particular.

*"The testimony of Jesus is the spirit of prophecy"* (Rev. 19:10),

— a spirit that is nowhere more luxuriantly exhibited than in the Book of Psalms. A few instances may suffice to prove this: —

Were the Heathen, and the Jews, and the Kings of the land, and the Princes of Israel, to conspire against the Messiah? Was this conspiracy to be successful, and yet was he to be delivered by a resurrection? (Psa. 2). This was the fate of Jesus, see Acts 4:26.

In Psa. 6, Messiah prays for salvation from the power of death —

*"In death no praise ascends to Jehovah:*

*"In the grave, who can give thanks to Thee?"*

In Psa. 9, in view of suffering for sin, he invokes the Father thus —

*"Have pity upon me, O Lord! Look upon my affliction from them that hate me. Lift me up from the gates of death!"*

In Psa. 12, Jehovah says —

*"I will place him in safety upon whom they pour contempt."*

And as expletive of the manner of Messiah's deliverance, we are told in Psa. 57 that Jehovah would send from heaven and save him, and that he would "wake," or rise from the dead, "at the early dawn." The same thing is foreshown in Psa. 18, in these words —

*"He (Jehovah) stretched forth His hand from above. He took me and drew me from deep waters. He delivered me from my strong enemy (death)."*

His restoration to life, his breaking through a troop of armed men, and over a wall by which he was blocked in, is also predicted in vs. 28-29 —

*"Thou causest my lamp to shine. Jehovah, my God, enlighten my darkness. For by Thee (O Jehovah) I have broken through a troop; through my God I have leaped over a wall."*

Turn to the apostolic testimony, and what does it say concerning Jesus?—

That he was put to death by the aforesaid combination;

That a troop of soldiers was set as a guard over him;

That he was secured in the tomb by a great stone by which the entrance was blocked up;

That at the early dawn of the first day of the week he arose from the state of the dead, God having sent an angel from heaven who rolled away the upwalling stone, aided by an earthquake;

That his lamp of life being thus trimmed by the oil of gladness (or power or Spirit of Jehovah), his darkness was enlightened; and

That having emerged from the chamber of death, he broke through the Roman troops, to their great consternation.

Did Jehovah in the language of the Psalms (110:1) say to Messiah —

*"Sit thou down at My right hand until I make thine enemies thy footstool"?*

The apostles testify that this same Jesus hath been exalted to be both Jesus and Messiah (Acts 2:35) and that he —

*"Sat down at the right hand of the Majesty on high"* (Heb. 1:3).

Once more, and lastly: Paul says that Jesus was delivered for our offences, and raised for our justification, or pardon (Rom. 4:25); and further, that if the Christ has not been raised, your faith is useless, you are still in your sins, or unjustified (1 Cor. 15:15:17). Certainly also they who are fallen asleep in (the faith of the) Christ are perished, or will never see eternal life (v. 18).

We see then from this the immense importance of the resurrection of the Messiah; and that had his blood only been shed and he remained in the state of the dead, that blood would have been of no value to Jehovah as an expiation of sin. For Messiah not being raised again would have shown that he had not been accepted as a propitiation for iniquity.

This same doctrine is taught by the Holy Spirit in Psa. 30. The preface of this ode, contained in vs. 1-3, is a celebration of Jehovah's praise for having raised Messiah from the dead. Says the Holy Spirit, who afterwards dwelt in the incarnated Logos—

*"I will extol Thee, O Lord, for Thou hast lifted me up" (v.1).*

*"O Lord, Thou hast raised me from the grave; Thou hast kept me alive (in such a manner) that (though dead) I should not go down to the pit (or see corruption)"—v. 3.*

And he continues (vs. 8-10)—

*"I cried unto Thee, O Jehovah: to Jehovah I made supplication (saying), What will my blood profit Thee, that I should go down to the pit (or see corruption)?*

*"Can dust (or a man dead in his grave) praise Thee? Can it (he) declare Thy faithfulness?*

*"Hear, O Lord, and have pity upon me (in the tomb): be Thou, O Lord, my Helper (or Deliverer from death)!"*

In view of this deliverance, he says (vs. 11-12)—

*"Thou didst turn my mourning into dancing; Thou didst loose my sackcloth and gird me with gladness.*

*"Wherefore I will sing praise to Thee, and not be silent. O Jehovah my God, I will give thanks to Thee forever!"*

I presume no one will deny that the phrase "the Word of Christ" is fairly represented by that of "the Testimony concerning the Christ or Messiah." If so, then the command of the apostle is that we should store up this testimony richly in our memories and understanding; and that we should make it the subject matter of our speech or conversation (thus seasoning it as with salt), and the burden of our melody, or sweetest singing, and so melodizing in our hearts to the Lord. Says James—

*"Is any one cheerful? Let him sing psalms."*

—the divine songs of the true Israel of God.

The intelligent Jews, in whose minds these hymns were treasured up, when they beheld the facts of the life of Jesus, could say—

*"Is not this he of whom the prophets have spoken?"*

And who of these prophets was more renowned among them than David, the Royal Poet of their nation? They, then, in their psalmody, extolled the life, miracles, wisdom, sufferings, death, resurrection, exaltation and glories following the sufferings of him who was to come.

And we, by the light of apostolic testimony, can, if we will, in the same melodies celebrate the same thing in relation to him who was indeed come, and will, ere long, make his appearance again.

But it has been said that "Paul does not at all refer to the Psalms of David, because he says 'psalms' and not 'THE Psalms,' by which definite article they are always designated."

A sufficient reply to this, we conceive, may be found in the fact that he referred to those "psalms, hymns and spiritual songs" which contain the "Word of Christ." If the Psalms of David do not contain the Word of Christ, then Paul had not reference to them. If, on the other hand, they DO, then he did refer to them, and to all others in which that Word was treasured up.

This leads us to obviate another objection that lies in our way, namely, that "Although the Psalms of David may have been used by the congregations in Judea, which were composed almost entirely of Jews, they could not have been constituted the sacred or spiritual songs of Gentiles remote from that country, for they were ignorant of these writings."

We do not feel much weight in this objection, for it would appear from 1 Cor. 14:26 that when the brethren of Corinth came together for worship, they abounded with metrical compositions, for, says the apostle—

*"When you come together each of you has a psalm."*

From whence did they get these psalms, but from the Holy Spirit, the poet of the Body of Christ? Seeing that this congregation was composed chiefly of recent pagans and some Jews, all their acceptable worship must have been derived from an inspiring fount.

The Holy Spirit, whether whispering in their ears or breathing through the apostles, was their great illuminator or instructor in prayer or psalmody and everything else necessary for the edification of the Body of Christ. He dictated odes to Moses, to David or Asaph, and to the Corinthian brethren. He testified concerning the Christ "in various ways" (Heb. 1:1), so that whether we refer to a psalm of David, the oracles of the prophets, or the spiritual songs of the Corinthians, the Christ was all and in all.

Although the Psalms of David are all "spiritual songs," I am inclined to the opinion that the phrase is limitable to the songs of the Inspiring Spirit in the apostolic times.

The gifts of the Spirit were subject to the volition of the believers to whom they were entrusted. Hence, they were sometimes exercised in a very disorderly manner, and the psalmody of the congregation was occasionally subject to this irregularity, which Paul, in 1 Cor. 14, labors to correct. They prayed and sang sometimes in languages they did not understand: hence, they failed to "make melody IN THEIR HEARTS to the Lord"—

*"Since you are earnestly desirous of spiritual gifts.."*

—or gifts of the Spirit, as spiritual songs are songs of the Spirit—

*". . . seek them that you may abound for the EDIFICATION of the congregation.. If I pray in a foreign language, my spirit.."*

—that is, the portion of the Spirit distributed to me—

*". . . prays; but my UNDERSTANDING is unfruitful."*

—that is, I am ignorant of what I speak, not knowing the language. This accounts for his saying—

*"Let him who prays in a foreign language pray that he may interpret for the edification of the congregation."*

The same remarks obtain in relation to their psalmody. In view of this, he inquires —

*"What then is to be done? I will (he replies) pray with the spirit (spiritual gifts of prayer), but I will pray with the understanding (power of interpreting the prayer); I will sing with spirit (spiritual gift of song), but I will sing also with understanding (power of interpreting the song).*

*"Else, how shall he who fills up the place of the private person (disciple possessing no spiritual gift) say the Amen, if he understands not what you say?"*

The proper subject of the psalmody of the mystical Body of Christ is everything that appertains to the fortunes of the literal sufferings and glorified body of Messiah—all the events and relations, the antecedents and consequents of its varied destiny.

What an admirable fitness there is in the MYSTICAL Christ celebrating the sufferings, death, resurrection, and triumphant exaltation of the LITERAL Messiah in the compositions of the Holy Spirit!

What more grateful incense could ascend to God than such a spiritual sacrifice? It would indeed be acceptable to God through Jesus Christ. It would be showing forth, unerringly, the perfection of Him Who has called us out of darkness into His marvelous light!

*"GOD IS KING! Sing ye praise with understanding!"*

*"For it is good to sing praise to our God!"*

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## **Second Voyage to Australia**

**By BROTHER ROBERT ROBERTS**

*"Seven mountains on which the Woman sitteth.. and the Woman which thou sawest is that great city which reigneth over the kings of the earth"—Rev. 17:9,18*

**PART NINE**

**TUESDAY, AUGUST 17, 1897: INTO THE RED SEA**

When we got on deck this morning we were out of the Gulf of Suez and into the Red Sea proper, out of sight of land. The sky was cloudless, the sun brilliant, the air hot, and a considerable swell on the water.

About mid-day there was a sudden and frantic call for a life-buoy. The lifebuoys at the stern had all been thrown out the day before to the man that fell overboard, and they had not yet been replaced. It seems one of the firemen had thrown himself overboard.

Life-buoys were thrown from amidships, also a red floating sea mark to fix the spot, and, as soon as possible, a boat was lowered and made for the spot—the steamboat stopping and making a slow circle round the spot as before. The men in the boat rowed about for a long time in the somewhat rough sea, but without result. The man who jumped overboard made no attempt to swim, and it was said by those who saw him go over that he sank at once. After perhaps an hour's bootless search, the boat picked up the buoys, and then was lifted on board, and the steamboat resumed its journey.

There was not the same excitement or the same feeling about this incident that there was about yesterday's case. There was rather a feeling of resentment against the detention of the vessel for an hour by a suicide—so great a difference to the same event is made by the motives of the action.

But, poor fellow, there was not much room for resentment. His business was to shovel coals into the blazing ship's furnace, and it seems the heat of the stoke-hold had become intolerable in the added heat of the Red Sea.

No man should have such work to do perpetually. In a right organization of human society, all men should take their turn, and no man should be oppressed and driven to self-destruction. But there is not a right organization of human society upon earth, and cannot be till the great appointed Organizer arrives. He will come in due course, and men shall be blessed in him.

A subscription was got up today for the benefit of the man rescued yesterday, and also for a widow-passenger who was robbed of 3 pounds while ashore at Naples. It is pleasing to see a heavenly streak like this in the midst of the darkness.

### **WEDNESDAY, AUGUST 18, 1897: CONTROVERSY WITH CATHOLICS**

WE began to feel the heat of the Red Sea. Thermometer, 88 in the shade. Still, there is a pleasant breeze on deck, which tempers the heat.

Our lordly fledgling of the Suez Canal joke, who is a Roman Catholic, has been considerably flattened out, in various ways. The daughters had assisted the process by conversational tilts on the subject of the Truth. They had given him Christendom Astray to look at. He showed it to a lady who is also a Roman Catholic. They scanned it over for half-an-hour together and then he returned it with an expression of extreme disgust. This was a day or two ago.

Today, I placed a Bible before him, as he sat on deck, opened at Rev. 17.

He looked up in my face and said, "What is this? "

I said, "The Bible," and pointing to the chapter named, I said, "Read that and tell me what it means." And I walked away, leaving the Bible in his hand. I walked backwards and forwards till he had read it. I then said, "Well, do you understand it?"

He said, "Yes: it doesn't mean Rome: it means Jerusalem."

I said, "That cannot be: read the last verse."

He read it: "That great city that reigneth over the Kings of the earth."

"Well," said he, "Jerusalem did that."

I replied, "Never! Especially at the time these words were addressed to John: ROME was mistress of the world. It is Rome. You cannot be saved in the Roman Catholic Church."

He rose and went straight to the lady fellow-Roman Catholic. And they talked earnestly together for some time. This lady had made herself very agreeable at Port Said, being one of the two who had requested to be of our party—Miss M. (about 40). So presently, when she was sitting alone, I made bold to say, "Miss M., can we be saved out of the Roman Catholic Church?"

She tartly replied, "I refuse to discuss these questions with you, Mr. Roberts."

I said I did not wish to discuss the point with her, but merely to obtain correct information as to the Roman Catholic opinion.

She said men could be saved out of the Church if they thought themselves right. Her manner forbid further question, or I might have asked whether the heathen nations did not consider themselves right, and why the Roman Catholic Church sent missionaries to them. But there is nobody so impervious to reason as a Roman Catholic. I contented myself with remarking, "Miss M., you are not a good Roman Catholic."

At our last interview, over afternoon teacups, our Music Professor excused himself on the score of being unwell. By-and-bye, he would let me know when his flag was up. He would run it up and nail it up. For several afternoons he did not come to the table. This afternoon he came.

After tea was over, and much frivolous conversation had taken place (the company sitting round the table), my spirit wearying under the process, the Music Professor showing no sign, I said, "Mr. F., is your flag up?"

"Yes," said he quietly, "My flag is up now."

"Good," said I, "Did Christ die?"

With a slight gasp, he said, "I will talk to you in private about that."

"Why not now?" I said.

"I cannot talk about these things before others, I am nervous."

"You talked before others last time," I answered, "and I can scarcely believe that nervousness is the cause of your wishing to avoid it now. You have talked freely on other topics. The other topics are not important: this is very much so. I think if you felt quite able to maintain the position you took, nervousness would not trouble you."

"Well, I prefer to do it in private."

"If you very much wish it, I have no objections, but you said you would nail your colors to the mast, and now you desert your guns."

"I would prefer it in private."

"We have no opportunity in private. You are busy: I am busy. This tea hour is just a convenient opportunity. If you tell me you are not sure of the position you have taken, I will not press it. But the plea of nervousness is inadmissible."

And so the matter passed. Mr. F., I feel sure, will never seek me in private. I told him he had branded Christ as an impostor before the company, and that ought to be withdrawn or substantiated in the same place.

We expect to stop at Aden, at the south of the Red Sea tomorrow, and must have our letters ready.

#### **THURSDAY, AUGUST 19, 1897: A DEBATE ON THE KINGDOM**

ANOTHER of the firemen missing—supposed to have gone overboard during the night. He had been talking for some days of throwing himself in the sea. The captain hearing of it had sent for him and asked him if he meant it: because if he did, he would have him put in irons: if he didn't he had better go to his work. The man said he was not such a fool as to do such a thing, and the captain dismissed him. It would have taken a Solomon to devise a method for frustrating such an act while granting personal liberty.

Today is a swelter; thermometer at 90. We feel it worst at night, when it is not possible to be under even a sheet, or (tell it not in Gath) to wear the slightest shred of human garments. This would not matter if the unhampered state were not attended with some little danger of catching cold during sleep from the moist state of the skin. We are in a sort of Turkish bath all the time. If this were to last the results could not fail to be serious. We are hoping for a change tomorrow when we get out of the Red Sea, and enter the Indian Ocean. The Red Sea is worst at its southern end.

As I write, I perspire in a perpetual pour which drips on the paper. I have to mop my face twice every minute to keep my eyes from being blinded by the welling moisture. It would require a continuous supply of icebergs to keep the Red Sea at a comfortable temperature.

In spite of the heat, we had an exciting episode on deck, where it was cooler than below. It was the result of an appointment made in the morning. Sis. Roberts and daughters have been dropping the seed of the Kingdom all about the boat in various ways—here a word, there a word, followed by lending of books.

A colonial, Kruger by name, has for some days been reading the Diary, and says that "interested" is not at all the word to describe his enjoyment of it. He stole to my side this morning and said a certain German pastor among the passengers was desirous of having some conversation with me. He had had some conversation with sis. Roberts, and he thought he could show that I was wrong about the millennium and some other subjects.

I expressed my willingness. Mr. Kruger said he would like to hear the conversation if I had no objections. Mr. Kruger then went to the pastor, whose name was Check, though spelt in an unpronounceable way, and arranged that we should meet at 3:30 on deck after tea.

When the time came, a number of others had heard and gathered round, and ultimately, all that were on the after deck were listeners. They could not well help being, for the colloquy at last waxed rather lively. Mr. Kruger took the chair, and in 2 words called on Mr. Check to proceed. Mr. Check said he had not come to debate, but he thought I was wrong.

The Chairman: "He thinks you are wrong about the Kingdom."

Well, said I, it is a question of what the Bible teaches. Mr. Check had of course noticed in his Bible readings the frequent occurrence of the phrase, "The Kingdom of God," in connection with the gospel as preached by Christ?

Yes.

What did he understand by it?

The state of eternal glory into which the righteous went when they died.

I said how could men go anywhere when they were dead?

Not the body, but the soul could go.

You believe man has an immortal soul?

Yes.

Can you cite a passage from any part of Scripture that affirms that to be the case?

Oh yes: the Bible was full of it.

If so, it would be easy to produce one passage. One would satisfy me. He thought for a while, and then quoted Gen. 2:7: "Man became a living soul."

Readers know so well the line of argument that would follow on this, that it is unnecessary to report it. Suffice it to say that Mr. Check, beaten out of every stronghold, took refuge in generalities about Greek and Hebrew, and the unreliability of the English translation.

I got him to admit that he could not make out his case from the English Bible; and I contented myself with denying that he could make it out from any other, and undertook, if he attempted it, to answer him.

At the close, it was agreed that next day we should resume on the subject of the Kingdom. It was also requested that I should give a lecture, as the audience were not able to follow the intricacies of a closely-reasoned colloquial argument. I may comply later on.

Meanwhile, we have at last roused the company from the torpor into which they were sinking. After the meeting, they stood about in debating groups. It is better they should be excited about something serious than that they should spend time and energy on inanities.

#### **FRIDAY, AUGUST 20, 1897: AT ADEN**

A WRETCHED night with the heat—much perspiration and little sleep. But when the morning came, we were through the Red Sea, and the thermometer had fallen 8 degrees. All on board quickly revived. The Arabian coast was visible on our left: sea smooth: a thin cloud veil on the sky: pleasant breeze: changed color of the water betokening approach to land, and a strong odor of seacoast, which is absent when we are out in the deep ocean. It was anticipated we should reach Aden about mid-day.

I made the most of the pleasant morning by writing for the December Christadelphian in the saloon. A lady who had distinguished herself for her tireless loquacity, sat near me, pouring out an unbroken stream of the merest commonplaces into the attentive ear of one of the men who had not yet learnt that it was dangerous to turn on the tap. It had been going on for at least 2 hours (during our Bible reading, and now during my writing). Writing was becoming very painful — the more especially as I was writing on a topic requiring great abstraction ("Law of Moses").

There was no reason why the lady should sit so near me, as there was nobody else in the saloon, and plenty of room at the empty tables on the other side. If the width of the saloon were between us, I felt I should not be distracted by her talk. So I made bold in the politest manner to ask if it would be all the same if she shifted to the other side of the saloon, as I was writing (which she knew).

She consented at once, but not with cordial alacrity. Presently, she disappeared, and down came Eglon and two boon companions, and took up their seats near me, where the lady had been, and talked volubly together. This Eglon was the phenomenal tub of a man spoken of at the beginning of the voyage—the most gross and unmannerly and boorish human being, without exception, I ever say—with just enough education to save him from being quite a pig.

Among other remarks he said, "There's nothing vexes me more than to have anybody talking near me when I am writing. It irritates me. I cannot do it." I stopped for a moment to get the thread of my thoughts with an effort. He remarked, "See, that gentleman cannot write," and on he went with the most unmannerly talk, of which I took no notice.

I was afterwards informed that the lady had gone upstairs and complained to Eglon that I had asked her to move because I was writing—whereupon he, with a wink to his companions, went downstairs to continue the nuisance.

A colonial passenger who had suffered from the same cause suggested to sis. Roberts that I should complain to the captain. "No," said sis. Roberts, "Mr. Roberts is a man of peace in personal things, and bears things rather than fight." By persevering and showing no sign of distress, I tired out Eglon and his companions, and was enabled to finish my writing in peace.

After lunch, we found ourselves close in shore at Aden. The arrangement for resuming conversation with Mr. Check naturally fell through.

We had been told that Aden swarmed with sharks—large ones too, and real man-eaters—epicurean sharks which, having once tasted the sweetness of human flesh, would not look at anything else.

Under this idea, a line had been got ready to fish for sharks, while the steamer should wait at Aden. We expected to see at least 50 swimming round the vessel when she should anchor, for so we were told, and we also expected that we should catch so many that it would be a question what we should do with them. The first thing would be to shoot them through the head, so as to deprive them of their dangerous power while struggling on deck after being hauled aboard.

But as the famous recipe says, "First catch your hare." The line was duly cast when we came to anchor within half-a-mile of the shore. We watched with great interest for the first 10 minutes or quarter-of-an-hour. But never a bite had we, or saw the least appearance in the water that we could construe into the shadow of a shark.

Then canoes of natives with articles to sell began to surround the vessel, and kept up such an incessant auctioneer's jabber that all attention was drawn off from the shark line—which was left to itself. For an hour-and-a-half the line hung listless overboard. Then it was pulled in, and it was found that the bait had been nibbled at, and that the fang of the hook was exposed, which rendered shark-catching out of the question.

The bait was mended, and the line thrown over again. In a few minutes it was pulled up again, when a shark was seen about 50 feet off taking a sly glance at the bait with a twist of its body in the right direction. This rekindled hope, but nothing more came of it. When we sailed about 6 p.m., the line was pulled up. I have often noticed that things told you turn out about 1-20th part true, and less.

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### **The Foundation of God Standeth Sure**

*"For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears: and they shall turn away their ears from the Truth, and shall be turned to fables"—2 Tim. 4*

WHY will they not endure sound doctrine? Why will they gather a crowd of teachers to suit their own desires?

Because they have itching ears, and they want them to be tickled. That is not a literal expression: it is a figure of speech, and it explains what Paul found in Athens. He says they spent their time in nothing else, but either to tell or to hear some new thing.

That characteristic does not apply just to the men of ancient Athens. It is a principle that permeates all social and business life in the modern world. In social life, when men meet, it is a common thing to hear one say to the other, "Well, what's new?" In business circles it forms the basis or incentive to increase sales. We see it in the automobile industry, the clothing industry, and possibly to the greatest extent in the packaging industry.

That may be all right for business, but we should never permit that principle to enter OUR lives. Every time it enters an ecclesia, it brings trouble with it.

In one ecclesia, a brother got the idea that the presiding brother should be the first to receive the bread and wine. He kept agitating the subject; and finally, because the ecclesia would not adopt his new thing, he left and took 4 or 5 with him. In another ecclesia, a brother decided that the earth was flat, and because the rest of the members would not adopt his idea, he left and took 4 with him.

These examples are what we call crotchets, one of the worst of troublemakers, and such should be avoided by every brother and sister who is anxious to please our Father in heaven and to show their deep appreciation for what He has done for them through His beloved Son—the Lord Jesus.

In the chapter from which our subject is taken, Paul says to Timothy —

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

*"But shun profane and vain babblings, for they will increase unto more ungodliness."(2 Tim. 2:15-16)*

When he speaks about "vain babbling," he is evidently talking of those who like to agitate and argue about something of a subordinate nature which, in most cases, they do not understand. They seem to overlook the all-important matter of working out our own personal salvation within our own selves and characters.

It is sad indeed when a brother magnifies a crotchet into a place of importance. Under those conditions, the serious business of edifying the ecclesia in love gives place to discussions which have the effect of lowering the moral standard of the ecclesia, and which create an atmosphere highly detrimental to our spiritual health. We should, says Paul, "shun" such things.

One of the works of the flesh as enumerated by Paul is envy. Usually, it starts with a feeling of discontent when a person meets another who possesses an intellect superior to theirs. Envy and jealousy are related terms and, we believe, they form the basis of most of the world's trouble today. Students in our schools and colleges have become jealous of the teachers, and do not like to admit that the teachers have a greater knowledge than they possess.

We are firmly convinced that the falling away in the Christadelphian Body can be traced to envy or jealousy. I will give you an example in my own experience.

About a year ago. I was in a Christadelphian home and, while there, a young man came in to whom I was introduced as a brother. He was telling us of a Bible Class that was being organized among the young people in Canada and the U.S., and he said that the older members of the ecclesia would not be permitted to attend.

I asked him what the object of the class was to be.

His reply startled me, for he said, "We are searching for the Truth."

My response was that I thought they were wasting their time, for all they had to do was to read Elpis Israel, Eureka, and Christendom Astray.

At that he arose quickly out of his chair and advanced toward me with his hands extended and said, "Look here, I do not want any old brother coming to me with his hands full of books and say, 'Here is the Truth.' I want to find it myself!"

Now that is not something new with just this young brother. It is characteristic of a trend that has been developing over the past 50 years. But let us look back for a moment. It is plainly evident from their time-tested and time-proven writings and their completed and consistent lives unto the end, that bre. Thomas and Roberts were sound and faithful expositors of the essential truths of God. Nay, more: they were the instruments who brought these glorious things to light for our day, and separated them from the corruptions and manmade traditions of the religious world.

Is it not arrogant and childish to ignore the clear historic fact that the Truth has been brought to light in these last days by the indefatigable and self-sacrificing labors of these 2 men, and that our present possession of it can be traced directly back to those labors? True Christadelphians have perceived and decided this long ago, and have built healthy ecclesias on this foundation.

There is a great effort today by speculators and innovators to get rid of this sound foundation of Truth. Let us not be so unwise as to play into the hands of those who itch to sweep away the sound principles of the Truth that these brethren have established, so that they can lead us back to the churches that most of us have come out of.

52 years ago, after a careful and painstaking investigation, I became convinced that in Elpis Israel, Eureka and Christendom Astray, we have presented to us the system of doctrine and practice established by the apostles in the first century, and that is still my mind today. Many of us have been in the position spoken of by Paul in Eph. 2:12 —

*"At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."*

What a sad and savage state to be in! —without Christ, having no hope, and without God in the world! We did have a "hope," but it was worthless. It was also deceptive and fallacious, and led only to an early tomb.

But that has all been changed. As a result of our knowledge and understanding of the Gospel, and our obedience in baptism, Paul tells us —

*"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the Household of God;*

*"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." (vs. 19-20).*

Many years have passed since this foundation was laid but, unlike the works of man, there has been no corruption or decomposition. The character of man's work is reflected in our Hymn 46 —

*"Time and change are busy ever: man decays and ages move."*

But in our subject title, Paul tells Timothy —

*"The foundation of God standeth sure."*

It is worthy of our attention at this time to note that the word rendered "sure" means solid and immovable. And that truly is characteristic of everything relating to the Creator. Man has disregarded this foundation, and has bent all of his energy trying to lay a foundation of his own.

Let us look back over the past 70 years. On one side we see an era of increased knowledge, that is, in matters pertaining to science, transport, travel and invention.

On the other side we see the result of this unprecedented increase of knowledge. During the period from 1900 to 1910 there was a mighty preparation for war, especially on the part of Germany. The first great World War took place between 1910 and 1920.

During the next 10 years Britain was given the mandate over Palestine. This was followed by another and greater period of war preparation by most of the great nations.

During the period from 1930 to 1940, we saw Hitler come into power in Germany. This was followed by the brutal and wholesale massacre of over 6 million Jews during the second World War, which extended into the next 10 - year period.

During that period (1940-50) the war ended, Britain gave up the mandate over Palestine, and the State of Israel was established.

From 1950 to 1960 saw the development of the nuclear bomb and the general fear that swept over the whole world.

In the past 10 years we have witnessed the Vietnam war, and the devastating 6-Day War in the Mideast when Israel recovered the entire city of Jerusalem. General fear has been intensified throughout the entire world over the extreme pollution that has been going on—of the earth, the seas, and the atmosphere. Manufacturers, in their craze for bigger and bigger business and profits, have polluted the air, rivers, lakes, and even the seas, without any thought being given to the welfare of man.

We have now reached a critical stage in world affairs. These things can affect us in 2 ways. We can become victims of the intense fear on every side, and gradually fall away from the Truth. Or, by comparing world events with Bible prophecy, we can see that the day is rapidly approaching when God will intervene in man's shocking failure by sending His beloved Son to save man from himself and to rule in righteousness.

The influence of these world affairs is entering into the lives of most people in the world, and they do not realize that they are becoming affected. An epidemic is now sweeping the whole world: it is the spirit of rebellion that has broken out among the young people of our schools and universities. The example we gave about a new Bible Class for young Christadelphians is a good illustration of how this spirit of presumption and rebellion can creep into the lives of our own young people, if we do not labor to maintain the inseparable unity and interdependence of ALL the Body, as Paul makes so clear in 1 Cor. 12:14-27.

If there are any of our young people who are inclined that way, it would be well for them to remember what Samuel said to Saul in 1 Sam. 15:23 —

*"Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."*

We of the Berean fellowship are trying to keep our feet on the foundation that is immovable. Therefore we must be on the alert day and night, for the coming of the Lord is — (yes, it MUST be) — at our very doors, and we can very easily be drawn away through the deceitfulness of sin in some of its various forms.

We are here this morning because we have learned about this great foundation. But have we stopped and THOUGHT about it? Do we all know that in building the Temple of Solomon we have a remarkable type to consider? David had prepared materials in abundance, and in 1 Chron. 28:19 he informed Solomon that —

*"All this the Lord made me to understand in writing by His hand upon me, even all the work of this pattern."*

Therefore we have a divine type to look at. In 1 Kings 5:17 we read —

*"And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the House."*

It is important to observe that these stones were cut out of the mountains, and were so perfectly prepared beforehand that we read (1 Kings 6:7) —

*"The House, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the House, while it was in building."*

Some years ago, a group of men examined the foundation of the Temple, and they report thus —

*"The result of our investigation shows that the foundation was sunk to an astonishing depth, and composed of stones of singular magnitude, and very durable.*

*"They were closely mortised into the rock with great ingenuity, and formed a basis adequate to the support of the intended structure"* (Bible Encl, Pg. 1640).

We have here a remarkable type of Christ. This assurance comes to us from the prophecy of Isaiah (28:16) —

*"Thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation."*

The Stone has been tried, and in a prophetic sense has been laid, and is a foundation not to be removed. But when Jesus returns, the precious Cornerstone will be literally laid in Zion. And in that day, we read in Isa. 24:23 —

*"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mt. Zion, and in Jerusalem, and before His ancients gloriously."*

A moment ago we spoke of how the Temple was founded upon a rock, and how the foundation stones were mortised or fastened firmly to the rock. Again, what a wonderful type! Moses speaks of God as the Rock of Salvation, and David asks —

*"Who is a Rock save our God?"*

Here, then, we behold Jesus, as the foundation stone, fastened firmly to the Father, as he declared in John 17:21 —

*"Thou, Father, art in me, and I in Thee."*

The actual building did not come in contact with the rock. The foundation lay in between, uniting them. Here we see Jesus as the mediator between God and the brethren and sisters of Christ. Even as the Temple foundation was anchored to the rock, so Paul says that we have our hope as an anchor to the soul, both sure and steadfast. And in our subject title, he reminds us that:

*"The foundation of God standeth sure."*

Upon this foundation God has purposed to build a Temple in the earth: a House not made with hands. The saints of God will constitute the structure. Peter speaks of them as "living stones," very precious and selected. They will be cut out of the mountain of humanity, from every nation and tongue, and will be made ready beforehand; and, as Paul says (Eph. 2:20-22), they—

*"Are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone;*

*"In whom all the building fitly framed together groweth unto an holy Temple in the Lord:*

*"In whom ye also are builded together for an habitation of God through the Spirit."*

In his prophetic blessing, Jacob spoke of Jesus as —

*"The Shepherd, THE STONE OF ISRAEL."*

Christ is called a stone to show his firmness and durability. He is the chief Cornerstone, and supports the entire Household of Faith. He is called a precious stone to denote value and beauty, for he is infinite in glory and excellency. Isaiah declares in promise to the righteous —

*"Thine eyes shall see the King in his beauty."*

And as Aaron his type bore the precious stones on his shoulders, so Jesus will bear the glory when he sits upon his throne. Precious stones have no beauty without light, but Jesus, as the Light of the world, reflects the glory of God, and the nations that are saved shall walk in the light of it.

But there is something about this foundation we must not overlook. Paul says it has a seal, and written on that seal are these words —

*"The Lord knoweth them that are His."*

On the day Jesus spoke the parable of the Good Shepherd, he said —

*"I am the Good Shepherd, and know my sheep."*

*"My sheep hear my voice, and I KNOW THEM."*

As a result of our belief and obedience of the Gospel, and our baptism into Christ, we are included in that group designated by Jesus as his sheep. While this is a high and sacred honor, it is also an honor that brings great responsibility.

And it does not necessarily signify that we will be in the Kingdom of God, for we are only his sheep as long as we follow him. This is the period of our first love, and Paul makes it unmistakably clear in Heb. 3:14 that —

*"We are made partakers of Christ, IF we hold the beginning of our confidence steadfast unto the end."*

What IS the "beginning of our confidence"? It is just another way of saying "our first love." It is absolutely essential that we retain our first love, for this is made vividly plain by Jesus in his message to the ecclesia at Ephesus, for we read 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."*

Upon reading that high commendation and approval, one might well say, What more could be asked of them? What MORE could they do? Surely such are acceptable! They labored faithfully, they did not grow weary of well-doing, they carried out their ecclesial duties in a very businesslike manner, and they abhorred evil.

But yet something WAS seriously wrong and we find what it was in vs. 4-5, where Jesus solemnly continues, after giving them full credit for what virtues they had —

*"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 unto thee quickly, and will remove thy candlestick out of his place, except thou repent."*

How vitally important, therefore is the maintenance of our pure zealous, enthusiastic "first love"! Without it, all labor is dead and useless. Their work was done with plodding faithfulness, but without the spontaneous rejoicing and pleasure and thanksgiving that comes from love. This is dutifully offering the sacrifice without the consecrating oil of gladness, and however laborious, it is not acceptable. This kind of work did not please God, for it did not glorify Him.

Sadly, they did not repent, though warned, for things went from bad to worse and the ecclesia disappeared as Jesus had foretold. The candlestick was taken away. The light went out.

Let us look for a moment at OUR first love. It is that fervent affection and thanksgiving that comes to one when he realizes the Truth of the Gospel and the great salvation offered to perishing men and women. A person thrilled by this kind of love, meditates daily upon the things of the Kingdom and the Name of Jesus. He knows that the words Jesus spoke were the words of the Spirit, and as he ponders over them, they begin to take shape in his life. Our first love creates within us a spirit of holiness, for the apostle reminds us that:

*"God hath not called us to uncleanness, but unto holiness."*

And the same apostle (Paul) in Heb. 12:14 tells us that we are to —

*"Follow peace with all men, and holiness, without which no man shall see the Lord."*

Does that make us stop and think? It should cause us to cross-examine ourselves by the commandments and precepts of the Word, to see if we are really walking in our first love.

What is our attitude toward the Scriptures—just as eager and interested as ever? Are we doing our daily readings faithfully, getting our daily spiritual food so necessary to spiritual health and growth, or are we permitting the things of this life to crowd out the most precious thing in our possession?

Remember Israel, and how God declared through Hosea that His people were "destroyed for lack of knowledge." The knowledge of God, and everything pertaining to the way of salvation, does not come to us naturally.

It must be acquired with effort and application by extracting it prayerfully and meditatively from His Word. And that can only be done by persistent application of the mind to it, for in Prov. 2:6 we read —

*"The Lord giveth wisdom: out of HIS mouth cometh knowledge and understanding."*

And in acquiring this knowledge we must be careful, because the natural tendency of man is to become puffed up, or swelled with pride. Let us, therefore, as we become filled with the knowledge and wisdom that comes from God, be sure to remain clothed with humility, for —

*"God resisteth the proud, and giveth grace to the humble" (1 Pet.5:5)*

What is our attitude toward the Lord Jesus? Is he our constant companion in every thought and deed? Is he our daily advisor and counselor? Do we hold him before us as our pattern—a perfect example that we strive faithfully to copy in all things? Listen to his gracious words in John 14:21 —

*"He that hath my commandments and keepeth them, he it is that loveth me.*

*"And he that loveth me shall be loved of my Father, and I will love him, and will MANIFEST MYSELF TO HIM."*

Our life in Christ requires action. And to be entitled to the name Christadelphian we must meet the requirements indicated by Jesus—

*"Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother"*  
(Matt. 12:50)

Our attitude toward Christ should be one of constant determination to overlook the petty things of this life, and—

*"As he loved us, so ought we to love one another" (John 13:34).*

At this point, I speak to you, young brother and young sister, for you must someday take the place of us who are older. Do you fully realize this? If so, what are you doing by way of PREPARATION? For anything worthwhile, preparation is essential: preparation is the key to success. This is the great lesson Peter and the rest of the disciples had to learn by bitter experience and failure.

You may think you are too young to be serious about the work of the Truth. But you are not. Anyone old enough to understand and obey the Gospel is old enough to labor and to grow in it, and must do so. Remember, Josiah was not more than 16 when he began to seek after God, and at 20 he was at work purging the land from idolatry with a zeal and energy few before him had equalled.

In modern times we have a remarkable example in bro. Robert Roberts. Do you realize that the various chapters of Christendom Astray were originally lectures prepared and given by bro. Roberts when he was not more than 22?

Do not wait for old age to remember the Lord acceptably with completely dedicated labor and service, for who knows whether you will attain to old age? Yea, who knows what even tomorrow may bring? Remember Him NOW in the strong days of thy youth. Now is the time to become rooted and grounded in the Truth.

As we look about us in the ecclesial world, we must conclude that some have lost their first love, for they are troubled, and unhappy, and worried, and concerned about this or that little passing item of this brief life. Some are easily offended, and complain of neglect or slights.

Their first love must have slipped away from them, for this could never be the state of those filled to overflowing with the love of the Truth, and gratitude and worship to God. How sad, when they could be so happy by following the divine prescription —

*"Great peace have they that love THY law, and NOTHING shall offend them!"*

*"Thou wilt keep him in perfect peace whose mind is stayed on Thee."*

Why are we so reluctant to yield ourselves completely to God, and to accept the infinite blessing of this supreme and gracious gift? What stands in the way? Do we lack depth of earth? Do the thorns and thistles of this so empty life choke the good seed that is struggling to burst forth?

Let us put away the childishness of the natural flesh, and grow up to spiritual maturity and adulthood by a constant prayerful application to the Word. There is absolutely no other way to grow out of the self-centered babyishness of the natural man.

As we see the day of the Lord's return approaching, and realize that it must be very near, let us subject ourselves to a severe self-judging of character. Let us strive to be like-minded in all things pertaining to the Truth, so that we will be knit together in love.

Let us also rouse ourselves, and awake to the duty laid upon us by our belief and obedience of the Gospel. The God of Abraham is taking out a people for His Name, and laying the foundation for a great work in the earth. Let us therefore —

*"Seek the Lord while He may be found, and call on Him while He is near."*

To meet with His approval we must develop a character based upon obedience and faithfulness. Such a character can only be attained by a careful and faithful application of our minds to the things of God. It is a slow process, during which we must not become discouraged. Let us ponder well the work the Lord is doing, and check up carefully on our habits to see whether we, out of all the perishing millions of the earth, are really worthy of being chosen as one of those glorious few who will —

*"Eat of the Tree of Life which is in the midst of the Paradise of God."*

May we be given the wisdom and courage to recognize our weaknesses, and the strength to overcome, and the zeal and thankfulness to maintain the joy of our first love, so that when the Lord Jesus returns he may find us well established upon the foundation of God that standeth eternal and immovable. And may we be among those who will say —

*"Lo, this is our God! We have waited for Him and He will save us.*

*"This is Yahweh; we have waited for Him: we will be glad and rejoice in His salvation!" (Isa. 25:9).*

— G.A.G.

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## Marriage with the World

*Extracts from the "Christadelphian" 1874-1911, showing the faithful and uncompromising stand of the past against this evil. Numbers are year and page.*

IN MARRYING an unbeliever, a believer takes a yoke round the neck which is liable to sink the wearer at last to death.—1874:281.

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There can be *no doubt* about the duty of believers to restrict their matrimonial alliances to believers. And there can be *no doubt* that *sin* is committed where this rule is transgressed.—1875:517.

\* \* \*

Surely there ought not to be much question as to the sinfulness of matrimonial alliance between the two people—the saints and the world. Reason alone ought to be sufficient to prevent a people styled "The people of God, an holy nation" from forming any connection with the world.

*The "sons of God" taking them wives of the "daughters of men" soon brought about a state of things so offensive to God that He destroyed them in the flood (Gen. 6:2-7).*

The story of how Phinehas turned away the wrath of God from the children of Israel, thereby obtaining a "covenant of peace" and an "everlasting priesthood" (Num. 25), shows the *deadly nature of this sin*. The sin of Zimri consisted in unlawfully taking an idolatrous woman—a woman forbidden him for divine reasons. And, therefore, he committed fornication. If the conjugal relation between the people of God and the alien was so offensive then, *is it less so now?*

If this reference by Paul (I Cor. 10:8) to the case of Zimri and his erring brethren means anything at all, does it not mean that for a brother or sister of Christ to marry an alien is to "*commit fornication*" or, as Paul puts it in another place, to "*defile the temple of God?*"

A son of God cannot do other than *grievously sin* against Christ if he marry an alien.

—1878:400.

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It is evident that marriage with the alien may cause departure from the Truth, and may end in forfeiture of eternal glory. It will certainly cause much trouble to the parties concerned.—1878:468.

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"Be not unequally yoked with unbelievers." Marriage is a yoke that cannot be removed. It is for life. Therefore, *of all yokings with the world, marriage with the alien is the most disastrous*

—1887:13.

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How could a believer take the world into the closest of friendship in husband and wife, without being disobedient, and without being polluted?

"He that walketh with wise men shall be wise, but the companion of fools shall fall."

An unbelieving man or woman is one *not cleansed from sin* by the obedience of the Truth, and is therefore—scripturally speaking—part of the "*unclean thing*" which we are commanded to "touch not."

How could a man or woman be holy in making themselves one with a person in a state of unholiness? It is indeed *moral suicide* for a man to do such a thing—1891:262.

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*God's estimate of alien marriages was that they were the most potential of all influences in drawing away the heart from Himself.* The faithful among Israel reciprocated God's mind. Ezra manifested deep grief, and confessed before God the enormity of the sin. Separation from the world cannot exist where alien unions are indulged in.

We are not dutiful to Christ, or jealous for his cause, in joining ourselves to an alien.

"A prudent man foreseeth the evil, but the simple pass on and are punished."

Let a brother who contemplates *giving his children an un-believer for a mother* think of the mother's influence in forming the mind of the child. Let him remember that from early morning until late at night they will be entirely in her hands.—1892:6.

\* \* \*

Is not such a step little short of *madness*? If misery be the outcome of such a marriage, is there room for marvel? God's estimate of the drawbacks associated with an alien wife is strikingly shown in the fact that the possession of such disqualified a man—in the apostolic days—from holding the office of a bishop or elder. God required that both his wife and children should be "faithful" (I Tim. 3:11; Tit. 1:6).

Bible history furnishes abundant illustrations of the evil results of these forbidden unions. The only attitude that God will approve and recognize is coming out and keeping separate. Fidelity in this matter makes alien marriages *utterly impossible*.

The plea has been urged by some who have been about to marry out of the Truth that they do so with the object of bringing about the obedience of their wife or husband. Such a plea shows a total misapprehension of duty. *It is not permitted to do evil that good may come.*

Those who go contrary to the definite command to marry only in the Lord show by that very act that *spiritually they are weak*, and that they are the last persons who should expose themselves to the temptations involved in association with an unbelieving partner.—1892:47.

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"Shall I take the members of Christ and make them the members of those who constitute the Mother of Harlots or her daughters?" The only permissible answer is. "God forbid." Can one who is a friend of God become "one flesh" with an *enemy* of God, and still retain God's friendship? James answers—

"Whosoever, therefore, will be a friend of the world is the enemy of God."

In what way can friendship with an enemy of God be more positively manifested than by becoming—through the marriage tie—"one flesh"?

To unite the believer's body with one who has not been bought with Christ's blood is to *defile* it. What is the extent of the defilement arising out of a marriage between one in Christ and one out of Christ? Is it confined to the married believer? *No*, for he is a member of the One Body. Who does he also defile?—

"Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, **DEFILETH THE TABERNACLE OF THE LORD.**

"That soul shall be **CUT OFF FROM ISRAEL.** Because the water of separation was not sprinkled upon him, he shall be unclean. His uncleanness is yet upon him" (Num. 19:13).

To marry one out of Christ ("dead in trespasses and sins"), therefore, produces the same consequences as the touching of a dead body under the Mosaic Law. That is, a brother defiles himself and—if not purified—he defiles the antitypical Tabernacle or Temple of God.

Marriage with the Gentiles was explicitly forbidden to Israel. The *defiling effects* of such an act on the *whole nation* was fully recognized by Ezra and Nehemiah. When Ezra heard that "the holy seed had mingled themselves with the people of those lands," he rent his garments, plucked off his hair, and "sat astonished until the evening sacrifice."

How can God dwell in a believer who *contaminates* himself by becoming "one flesh" with an unbeliever?—1893:264.

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*Question:* "Is it wrong to marry one who believes *part* of the Truth, but not *all*?" *Answer by bro. Roberts:* Mankind are divisible into two classes—those who have been justified, and those who have not. In this respect, there is *no third class*, and no room for one. A justified one has been separated from *all* the unjustified, and it is his duty to maintain that separation.—1893:297.

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The only scriptural application of the term "believer" is to those who hold the Truth in fulness with which it was apostolically preached. "Unbelievers" are *all* who fall short of this.—1894:209.

\* \* \*

A brother marrying out of Christ while recognizing such an act to be against the law of Christ *undoubtedly* places himself in the position of the *sinner*.—1894:232.

\* \* \*

Sister Darnill met and married a Mr. Lowe who, unfortunately, was not a brother, and by so doing placed herself *out of fellowship* with the brethren of Christ.—1896:117.

\* \* \*

Believers are regarded not only with a loving, but with a *jealous* eye by God, Who is a jealous God. He not only demands their heart and service and praise, but He objects to their giving these to any other.

If there is a relation in life to which these considerations apply with more force than others, it is to marriage. For in marriage a man gives himself to the perpetual companionship of the woman he marries, and undertakes a perpetual duty of friendship, and subjects himself to her perpetual influence.

If this woman is a worldling, *he has violated every principle of the calling to which the Gospel has called him, in making himself one with the world in the person of his wife.* He has put his will under mortgage to an enemy of God.

And look at his children. It is his duty to bring them up in subjection to divine principles: how *can* he if their mother is in opposition to those principles? He has sacrificed his power to perform his duty by marrying an unbeliever.

*A man must have a poor sense of the obligations associated with the Truth who cannot see that such a marriage is a violation of every principle of loyalty to Christ.*

Bible history is one long illustration of the evil effects of disobedience in this matter. Marriage with the alien is *forbidden*. Disobedience has always been *disastrous*. We sympathize utterly with the brethren who refuse to be compromised in the corruption that appears to be setting in.

— R.R.—1897:332.

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The very nature of things—even apart from express commandment—would lead a man to require, in the closest partner of his life, unity of mind with regard to the most important concern of life. John forbade the brethren's houses to the holders of false doctrine. To receive such a one—not only to casual hospitality—but to your table and your bosom, is to go against the doctrine of the apostles, common-sense, and the commandments of God.—1897:385.

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Marriage with the unbeliever . . . Like a *gangrene* this evil is eating the spirituality out of many ecclesias. It is a "root of bitterness" that springs up again and again after the offending brother or sister has returned to fellowship. We are often exhorted to "present our bodies a living sacrifice," but what can such language mean to those who are hankering after "strange flesh" while *professing* subjection to the law of God?—1898:81.

\* \* \*

Flesh and blood is the same in every generation, and the *evil* of alien marriage will never be eradicated. Those who put *God* first will not transgress to their own hurt.—1905: 548.

\* \* \*

It is a subject upon which no *faithful* man or woman will temporize, for they know the history of alien marriages as recorded in the Scriptures from the beginning. The history of the Truth abundantly bears out the history of Israel.

Nine-tenths of all the alien marriages among the brethren are productive of *manifest* evil. And the other tenth does not make wrong right if the evil results are not so manifest.

Elpis Israel, pages 107-8: "They saw that the daughters of men were fair, and they took them wives of all they chose." This was a *fatal* step. The sons of God corrupted themselves in marrying the daughters of Cain. This practice has ever been fruitful of apostasy.—1906:221.

\* \* \*

Marriage with unbelievers . . . the small minority which makes a kind of half-hearted defence of such alliances is always found to consist of those whose understanding of, and zeal for, the Truth is of a low order.

Another and *very serious* evil which is being manifested to an increasing and very distressing extent, is the cultivation of friendly associations with aliens of the other sex, with marriage as its ultimate object. Those who do this defend it on the ground that they are not intending to marry out of the Truth. "Oh, I shouldn't think of being engaged to, or marrying, so-and-so unless he (or she) was immersed!" The obedience to the Truth is not the first object in these cases, but the marriage.

*The Truth is used as a bait and degraded.* It is an abomination to make the blood boil, that the Gospel of the grace of God should be used in order to entice a stranger into the association of the brethren where he or she becomes marriageable!— 1911:308.

(Next month, if the Lord will: The testimony of Scripture)

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## "Not of Works"

IT is true that as regards its initial stage, salvation is "not of works"; and that if Christ had not abolished death, and laid the foundation of our redemption in his death and resurrection, man's case was helpless and hopeless.

But Christ having laid a foundation for man to build upon, he is no longer helpless and hopeless. He is commanded to rise and WORK. Christ is now (Heb. 5:9) the—

"Author of eternal salvation unto all them that OBEY him."

Those who trust entirely to what Christ has done, as "evangelical" preaching tells them to, will find their trust misplaced at last. Christ having done his part, they must do theirs. And their wisdom is to find out what that part is, and to do it.

— Bro. Roberts

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## This Is My Beloved Son

"Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning"—James 1:17

### LUKE CHAPTER FOUR

When we read the words of the above title, it should make us bow our heads in respect to the importance of the subject, whether of his life on this earth of service and poverty, or of that high and exalted present and future position that it suggests.

In our association with our brethren and sisters, as well as with men and women of this secular world, we find they often joyfully refer to some incident, some important event, spoken or performed by their offspring. Though to such individuals these are important events, important incidents to so fondly memorize, yet they do not carry the importance, the meaningfulness, of those recorded by our Heavenly Father of His Own beloved Son.

Hence then we may assuredly emphasize, with bowed heads and together with grateful hearts in grand reverence, that which has been written as a memorial, and recorded, mentally or otherwise, of him whom God lovingly calls our attention to as "My beloved Son." And the greatest of these things we may recall is the simple, yet emphatic, thought —

*"Do this in remembrance of me... until I come."*

Yet there are many other incidents recorded of "God's beloved Son," and all co-related to that grand finale, and of which it has been recorded —

*"They shall sit at my table in my Kingdom."*

So let us look together at Luke 4, which speaks of Christ himself, of whom they said —

*"Never man spake like this man!"*

And neither has it been written of any man as it has been written of Jesus.

So as we review our thoughts of parents and their children, and how joyful it is for parents to recall some precious thought, some precious incident in the life of their offspring, how fitting and beautiful that the God of all the earth and heaven should speak as He has done of His "beloved Son." Yes, and how exceedingly more fitting than mere natural human parental joy, for THESE words and incidents, very important incidents, are so closely associated with all that is good for man, both in this life and in the life that has been promised that is to come. In Luke 4:22 it is recorded —

*"And all bare witness, and wondered at the gracious words which proceeded out of his mouth."*

But envious human nature being what it is, we perceive in the very face of this gracious evidence of God's love to them a spirit of ridicule as they said:

*"Is not this Joseph's son?"*

Mark wrote of the same incident, that they said (6:3) —

*"Is not this the carpenter, the son of Mary?"*

"The carpenter, the son of Mary." It was said to belittle him, to deny his claims to being the fulfilment of Isaiah's prophecy for, Mark continues, "They were offended at him." But in the over-ruling wisdom of God the title suggests many things: joiner, builder, constructor, erector of the House of God —

*"Even he shall build the Temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne" (Zech. 6:13),*

What a blessed incident God thus marks, and preserves in the life of His beloved Son. And to judge the full import of its meaning, the angel showed to Zechariah (1:20) the Four Carpenters who would "cast out the horn (power) of the Gentiles," and build the Temple of God.

This we clearly associate with the 4 Gospels, the 4 accounts of the life and work of the "Carpenter/" and the constitution of that which will be joined, built, constructed, in the fulfilment of that heavenly vision of the Age that has been promised it shall come. Remember his statement that seemed to trouble them most, the final (distorted) accusation against him —

*"Destroy this Temple, and in 3 days I will raise it up."*

We return to Luke 4:1. What a wonderful and noted incident the Father has here bestowed upon us in the life of His beloved Son! It is a record of His beloved Son's temptation, though it does not fill the whole episode of Christ's temptation, only a portion of it.

Yet how simple and conclusive is the denunciation of the Tempter (be it an outside tempter or otherwise). The answer is simple, and also authoritative:

*"Man shall not live by bread alone, but by every word of God." (v. 4)*

"Bread alone" is the world's great incentive, yet as Scripture and all experience combine to tell us, "three score years and ten" marks the limit of their brief and precarious span, or by reason of a little strength, a little longer with sorrow and trouble. Truly "bread alone" will not save, as we constantly see the mournful cortege wending its solemn way to the last resting place. No indeed, "bread alone" will not save from the Great Enemy!

The thing that CAN save, and that has a true and powerful incentive is the Word of God—"EVERY word of God," as the Lord Jesus so confidently relied upon. Surely we have nothing better to hope in or to put our trust upon!

It matters not how we may blind ourselves to these facts and elevate the present: its true relationship is still but dust and ashes.

Eternal life rests upon the true facts that proceed out of the mouth of the Lord, for even if we could be elevated to those mountainous heights in this present life, the final result is the same cold, endless grave. How brief and passing it all is: life as we see it, this present day "achievement," with all its glory and rapture, as the subtle suggestion was made to the Lord Jesus. The answer he gave fills the whole void (v. 8) —

*"Thou shalt worship the Lord thy God, and Him only shalt thou serve."*

And if we are constrained, and again ask the question, the answer is that all else outside of the Truth is but froth and bubble, which may and can burst at any time. In the simplicity of faith we ask, Who gave all the kingdoms (especially "in a moment of time") to the adversary, to give and TAKE AWAY AGAIN "in a moment of time"—at any time?

We notice in the next temptation, as in the first, the question was put —

*"IF thou be the Son of God."*

— a challenge couched in the language of ridicule, and which would rouse the ire and sharp reaction of a less faithful person. But Jesus stood the test, as with the answer quietly given he was in charge of self-restraint, as always.

As with the temptation put, an answer was also involved. Truly it was promised that the angels would be the rescuers from destruction. Truly this would be a clear demonstration that he was the Son of God, as claimed. But we must not tempt the Lord our God. We must not act foolishly or carelessly or presumptuously, presuming upon His care—forcing His hand on our behalf. Even Jesus, with close intimacy with the Father, would not do this.

What an enormous mass of scriptural propositions and rebuttals come within the reach of us all, as the 3 temptations Jesus endured suffice to cover all that come within the range of our every temptation, which John describes:

*"The lust of the flesh, and the lust of the eyes, and the pride of life (which) is not of the Father, but is of the world." (I John 2:16)*

Luke 4:13 tells us that when the temptations were ended, the devil departed from Jesus "for a season": no, not for ever. Surely these words are meaningful to us all, as James reminds us (1:12-15) of the operation of the natural mind, which leads only to sin and death.

And so turning to the wonders of divine enlightenment, we are reminded by James in the next verses (17-18) of the Word of Truth as such has come down to us from above —

*"Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with Whom is no variableness, neither shadow of turning.*

*"Of His Own will begat He us with the Word of Truth, that we should be a kind of firstfruits of His creatures."*

We are also reminded by 2 Tim. 3:16-17 that —

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

*"That the man of God may be PERFECT, throughly furnished unto all good works."*

We could very profitably read the balance of the message from James 1, together with Paul's inspired view of Scripture as spoken to Timothy, regarding the things that may and do daily confront us. This will be helpfully instructive, and give us that real spiritual strength for all that may beset us in the days that lie ahead.

We return then with the Lord Jesus from his wilderness experience, remembering that God had recorded this of His "Beloved Son." We realized the Breaking of Bread is among the most important incidents in the life of Jesus, but all else recorded is also true, and relative, and important.

What trying contrasts he experienced! How undependable is natural man! Luke 4:14-15 refers to the enthusiastic reception Jesus received, yet we have only to go a little later in the same chapter and read in vs. 28-29—

*"And all they in the synagogue when they heard these words were filled with wrath, and rose up, and thrust him out of the city.*

*"And led him to the brow of the hill whereon their city was built, that they might cast him down headlong."*

What a change of attitude we find! And these were his close acquaintances, who knew how purely and godly he had lived all his life. We are forced to exclaim, How small and mean a thing is natural man! —

*"Put not your trust in princes, nor in the son of man in whom there is no help."*

Yet we are comforted and consoled by vs. 16-19, first in the fact that where Jesus leads we will follow. Jesus came to Nazareth where he was "brought up," and we take it that his bringing up was in the environment of truth. Are we accustomed to return to this same environment, as often as the opportunity arises?

And what a glorious and important message Jesus delivered on this occasion! It had been transcribed 700 years before by the pen of the prophet Isaiah. How full of encouragement, as it reads —

*"To preach the acceptable year of the Lord."*

We may notice the point at which Jesus stops in the quotation and how he marks off his work in the flesh, that is, his preaching, from his work of judgment in the Spirit, that is to come at his return in power —

*"The day of judgment of our God."*

He is the heart and center of the divine work on earth, both of reconciliation and of judgment. All depends upon him, upon his faithful, perfect service and sacrifice. Is it any wonder then that the "Father of Lights from Whom all blessings flow" should register with pleasure the impressive, life-giving virtues of His beloved Son —

*"This is My beloved Son."*

Thus Jesus continued to teach the real virtues of truth, as he was brought face to face with the same facts as we encounter today, yet at times we feel so inadequate to answer, yet the Lord Jesus always did.

Of his parentage they said, "Is not this Joseph's son?" No, he was not. "This is MY beloved Son," said God. What a line of imbecility this conveys, yet we hear it every day.

Jesus answered by repeating a charge that would be in the minds of his audience, "Physician, heal thyself," and added that —

*"No prophet is accepted in his own country."*

How true this is! New things, other things, things not of the Truth, not of the Father, nor of the beloved Son, these things fill fickle hearts and minds.

What a thought-provoking picture, as this "beloved Son" speaks (vs. 25- 26) of the famine in Israel from the drought that prevailed for 3½ years in the days of Elijah and according to his prayer. Conditions were such that in Israel none was selected, but rather a widow in Serepta, a city of Sidon, outside of Palestine, far north of Jerusalem.

How sad that in spiritual Israel today we observe the same conditions existing! How often we encounter empty seats that should be occupied by spiritual Israel, yet perhaps it is occupied by a thoughtful stranger. A famine is prevailing, yes, it is today in many quarters, but we ask, Let Israel seek the true bread in the presence of God's beloved Son.

Lepers Christ spoke of next (v. 27). We are all lepers, all infected fatally with the deadly sin-in-the-flesh, needing those healing virtues of the life-giving waters from God's throne of grace.

Of lepers there were many in Israel in the time of Elisha, yet none of them was cleansed saving Naaman the Syrian. Why? Why must the prophet seek faith to be healed in a people outside that blessed country where God's Name had been installed through His people Israel? What serious thoughts this must or should engender within our hearts!

When Jesus made these remarks, the record says (v. 28) —

*"All in the synagogue were filled with wrath."*

The wrath should not have been, as it was, directed toward the speaker, but to themselves, when the truth came home to them of their untoward tardiness. How resentful is man of any exposure of his shortcomings!

They rose up and thrust the Lord roughly out of their city, and would have destroyed him, as were their intentions, yet the time was not yet ready. He —

*"Passing through the midst of them went his way."*

— just as he, yea, so often, passes through our midst, as we fail to see the true significance of it all. The time is urgent for us all to heed that true and holy calling, even though we like them of Capernaum (v. 32) may be astonished at the depth of the power and sincerity required in that holy calling by which Christ today is calling unto us.

God's Word is still with power, as we listen to His calling. We may want to be left alone at times. It may seem too much and too high for our feeble capacities, but so being left, we shall miss the holy calling that was not found in natural Israel.

But, as the blessedness manifested through the widow in Serepta, and Naaman in Syria, seem to indicate, the calling though not sought after by a people, was still found by a people, even us Gentiles. Let us try within our high and holy calling to fill up the apparent void, by that joyful seeking, that earnest desire to become that true people of the Lord, that the fame once heralded of the Lord in his mortal days may be heralded into the ears of you and me, a message that spells out —

*"Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world!"*

— W.J.P.

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### **Current World Events Fulfilling Prophecy**

*"And I saw 3 unclean spirits like frogs.. which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty"*

**"RED GIANTS BATTLE OVER ASIA."** All across S. Asia — a strategic chain of nations holding ¼ of world's people—a power struggle building. The rivalry bears same dangers of widespread upheaval as Russia's drive into Mideast 10 yrs. ago. Russia is again chief contestant for the political influence, economic control, & military alliances that make up the instruments of power.

Moscow & China are contending for one of world's most vital regions—a bridge for either Russia or China to Indian Ocean, E. Africa, Indonesia & Australia. Controlled by an opponent, it can bar expansion.

US power there is weakening day by day. Two yrs. ago, US had 740,000 troops in Asia; now less than 430,000 & dropping rapidly. Britain's once mighty Far East forces will be down to a few token units by yr.'s end.

Russia's recent treaty with India certainly covered new arms supplies to India, & probably for Russian access to Indian naval bases. This will prove as fundamental to Soviet expansion as was Russia's first arms deal in Mideast. Ceylon (off India's tip) is intended to become Russia's Egypt in the Indian Ocean. It fits the formula perfectly: suspicious of West & in desperate need of help.

Russia is biggest importer of Malaysian rubber, biggest buyer of Indian exports, increasingly important shipper of S. Asia's products, & a major source of its development credits. (USN 9:20)

**NATO BADLY OUTGUNNED.** In past 5 yrs. NATO FORCES REDUCED 25 PERCENT, Warsaw Pact forces expanded. Communists have 58 divisions on central front vs. NATO's 22½. Communists have 63 more divisions just few 100 miles away in Russia, with a vastly expanded logistical & airlift capacity that could put these troops on a Western battlefield with unprecedented speed. We are negotiating from weakness, because Russia knows we are eventually going to have to cut our forces in Europe deeply. (Nwk 9:6).

**CHINA'S DEMANDS.** Premier Chou has gone out of his way in well-publicized interviews to indicate that high hopes for Nixon's visit are at least premature.

On China's seat in UN, Chou was adamant. Despite US efforts to preserve a place in UN for Taiwan, Chou indicated China would not enter UN as long as Nationalists are there.

On Indochina, Chou was more implacable: "We will continue to give N. Vietnam assistance to the end, till complete withdrawal of US forces." He declared the removal of all US troops & military installations from Indochina was more important than need to restore relations between Chinese & US people." (Nwk 8:23)

**OPEN WAR RAGES IN N. IRELAND.** Worst religious bloodshed since Civil War 50 yrs. ago. Britain's Army facing its most critical postwar challenge right on its own doorstep—a desperate battle to crush urban guerrillas been on driving British out & reunifying Ireland.

Last wk., N. Ireland swept by most savage & bloody violence in 50 yrs. as IRA terrorists, supported by Catholic mobs, turned Belfast & Londonderry into blazing battlefields.

Of N. Ireland's 1½ million, 3 of 5 are Protestants, bitterly opposed to any move for union with Catholic Irish Republic. To guarantee permanent, unadulterated Protestant rule in N. Ireland, Protestants have fought to perpetuate legal discrimination against Catholics. (USN 8:23)

**CYPRUS: NO PROGRESS.** For over 3 yrs., Greek & Turkish Cypriots have held 167 negotiating sessions on govt. of Cyprus. Neither side has budged an inch. Greeks insists on single govt.; Turks demand partition. Turks want guarantee there'll be no union with Greece; Greeks won't give it.

Archbishop Makarios, the political head, went to Moscow last March to seek Russian backing. Russia issued warning against any "outside interference." (Nwk 8:23).

**CANDIDATE FOR ARAB LEADERSHIP.** New candidate emerging for role once played by Nasser as dominant figure of Arab world: Qaddafi, Premier of Libya. In recent wks., Arab world shattered by series of political upheavals. In each, Qaddafi has been involved.

And he is attempting to extend his influence outside Arab sphere. Right now he is involved in major effort to detach Malta from NATO, offering economic aid without any strings if Malta will break its NATO ties. With over \$2 billion in foreign currency reserves, & annual oil income of over \$2 billion, Libya can ignore or offend whom it pleases while offering timely grants to woo potential allies. The country of 2 million is populated by nomadic peasants, & public opinion is not a major factor.

Qaddafi forced Britain & US out of military bases in Libya, & has extracted substantial increases in royalties from oil companies. Yet he is an anti-Communist: both in Egypt & in Sudan he has been working against Russian influence.

He has turned Libya into a puritanical Moslem state where all alcoholic beverages are strictly forbidden. Qaddafi hopes to rid Arab world of all foreign influences—including Israel, which he considers an extension of Western imperialism. (USN 8:23)

**EXODUS OF PRIESTS.** Around world, defections of Catholic priests accelerating. Result: more pressure on Pope to modify 900-yr.-old celibacy rule. Priests who have received permission to leave clergy: 559 in '64; 1906 in '68; 1142 in first 3 mos. of '69. At present rate, 21,000 will drop out in next 5 yrs. 75 percent give celibacy issue as main reason; 15 percent more say it's a factor.

In many places, dropout problem is compounded by serious decline in new priests. In US, seminary enrolment down from 46,000 in '67 to 24,000 in '70, while worldwide Catholic population has risen 100 million in last decade.

Relaxation of celibacy rule all but impossible under Pope Paul, who has made it clear he will stand firm. Developing is another test of papal will & authority in which celibacy for priesthood joins a growing list of issues that now divide the world's Catholics. (USN 8:23)

**PAKISTAN NIGHTMARE.** Today no one can escape the nightmare vision of Pakistan's civil war. A ¼-million dead, 6 million driven into desperate exile as result of deliberate effort to terrorize an entire people. Even in a world jaded by war & atrocity, suffering on that scale still comes as sickening shock.

Far more horrifying are signs that brutal civil war could spark conflict between Moslem Pakistan & its archenemy, Hindu India. If that happens, Pakistan's ally China & India's ally Russia would be hard-pressed to avoid involvement & US would be faced with dangerous necessity to choose sides.

US diplomats concede that, above all else, US is trying to maintain good relations with Pakistan out of strategic considerations. "We are more interested in stability than morality." US equivocation has enraged India. The strain of the refugees on India has become almost unbearable, & they're still streaming across border 40,000 a day. (Nwk 8:2)

**ASIA NATIONS EDGING CLOSER TO CHINA.** For yrs., Asia nations regarded China with fear. Recently this attitude changing. The swift reduction of US involvement in Vietnam & increasing US focus on domestic affairs convinced Asians that US commitments to Asia to be cut sharply.

US military power no longer counted on for sure help against Red aggression; US economic aid expected to diminish steadily. To Asian leaders, this indicates need for greater effort to improve relations with China. Results evident all across S. Asia. (USN 8:2)

**ARABS IN DISARRAY.** Never before had Israel's Arab antagonists seemed in more convulsive disarray. In past few wks., Arab world has suffered coups & countercoups, threats of armed intervention one against another, a political highjacking, & a bloody denouement in 3-yr. feud between Jordan & Palestine guerrillas.

For Israel, events of recent wks. have underscored conviction that any Mideast accord must be based on defensible geographic boundaries, not on promises. (Nwk 8:2)

**DISORDER IN US ARMY.** Drugs, insubordination, racial animosity & "fragging" are all part of disintegrating discipline in US Army in Vietnam. There may well exist such a profound crisis of discipline that Army's ability to function is in doubt. (Tm 8:9)

**HUSSEIN WARNS SADAT.** King Hussein today warned that another war between Arabs & Israel would mean Arab disaster & loss of more land to Israel. "The disarray & weakness of Arab world have never been worse," he said. The warning appeared directed at Sadat, who has vowed to settle the Mideast crisis this yr., by war if necessary. (TorSt 8:24)

**US WELFARE "CRISIS & CHAOS":** Vast expansion of "welfare state" in US in bill moving thru Congress will almost double number eligible for welfare to 26 million: 1 of every 8 Americans. At time of general prosperity in US — with trillion \$ national economy — number on dole today larger than combined total on welfare & work relief at peak of Depression in '30s. Committee report says "Welfare system in US moving toward state of crisis & chaos." Since '69, ADC (Aid to Dependent Children) recipients jumped from 6½ million to 10 million; 80 percent of these homes have 1 parent missing. (USN 6:14)

**CHILE NATIONALIZES COPPER.** Allende took giant step last wk. toward goal of making Chile a full-fledged socialist state. He signed a bill nationalizing all mineral resources, placing Chile's vast copper wealth backbone of economy—under govt. control. His stature was enhanced: even opposition applauded the bill. Main targets are 3 US cos.—Kennecott, Anaconda & Cerro—which produce 80 percent of Chile's copper. (Nwk 7:26)

**ASIA SHAKEN BY NIXON'S CHINA MOVE.** Not only Japan, but all Asia, shaken by Nixon plans, S. Korea abandoning its rigid anti-Communism & showing willingness for direct dialog with Communist countries. Thais, Malays, Indonesians, Filipinos & Burmese facing up to new Asian realities; making pilgrimages to Peking seeking deals. Big winner is Red China. (USN 8:23).

**HIROSHIMA TIME BOMB.** Research reveals that those who lived through A-bombings are more susceptible to whole variety of cancers. Among those who were exposed while in open air within mile of explosion, cancer has been 10 times more frequent than those in shelters or further away. More grim data expected; no evidence that peak has been reached. During next 10 yrs. the young survivors will be entering age bracket at which cancer rates ordinarily increase sharply. (Tm 6:14).

**ITALY: DEEPER & DEEPER TURMOIL.** 26 yrs. after Mussolini was killed, the neo-Fascists have built 400,000 membership & are a force to be reckoned with. As Italy plunges deeper & deeper into turmoil of strikes & riots, many look to neo-Fascists. Conditions in Italy today verge on chaos. In 70, strikes cost 156 million man hours; this yr. about same. (Tm 6:14)

**US SOON 2nd RATE.** If present trends continue, US will soon be 2nd rate military power incapable of guaranteeing its own security & freedom. Whatever world order has existed since WWII has been based on US military strength. That order is disintegrating as doubts arise as to US strength & will. It is irrational to think Russia will be less hostile & disruptive as balance of power shifts in its favor. (USN 6:21)

**NEW ASTRONOMY MYSTERY,** One of great puzzles of contemporary astrophysics is huge amount of energy (cosmic rays, X rays, infrared radiation) coming from distant quasars and galaxies. Output seems greater than can be accounted for by any known processes, including conversion of matter into energy by thermo-nuclear explosions. (Tm 6:21)

**RUSSIAN SPACE SUCCESS.** In past few wks., Soviet space program has had remarkable string of successes. Attention of world focused on manning of first laboratory in orbit around earth. Now seems more than likely that next decade in space will go to Russia. (Tm 6:21)

**"TOUGH TALK & OMINOUS DEADLINE."** Connolly struck nothing but discord last wk., & deepened the international financial crisis that has gripped world for a month. In blunt terms, he told US's trading partners that US is plain broke. & it's up to them to figure out what to do about it.

Thus formally began the most momentous round of international horse-trading in 27 yrs.—a dead serious game of intricate maneuvers, bluff & counter-bluff. Stakes are enormous: terms of the eventual agreement will determine which nation or bloc will hold the leadership role US has held since WW II.

In 1930, the Smoot-Hawley tariff act touched off the greatest trade war world has seen, & spread breadlines around world. Nixon's moves opened direct threat of repetition of 1930's. Growing web of currency controls already beginning to hamper the normal flow of money & trade settlements. Some retaliatory moves already being made.

Businessmen operating under cloud of apprehension; any deal signed now may mean loss later. Pessimists see chaos as inevitable; optimists agree time to avert it is short.

To most of the international group, US demands were as startling as they were enormous. Despite having declared bankruptcy by repudiating its gold obligations, US was coolly declaring it meant to keep every bit of its former prestige & power. In effect, Connolly told rest of world they must guarantee US a permanent surplus of trade so US can continue to swing its military weight in world & maintain its foreign investments: & he made it clear his package was not negotiable. It was a dangerous bluff. (Nwk 9:27)

**US CRIME STILL RISING.** 5½ million serious crimes in 70, 11 percent over '69. In 10 yrs. crime almost tripled. One person of every 36 is victim of serious crime each yr.; in big cities, 1 out of 19. Police solved 20 percent of reported crimes in 70; in '60 it was 31 percent. (USN 9:13)

**N. VIETS EXPAND POWER.** During past yr., Reds have dramatically expanded their control in Laos & Cambodia —now control more territory on borders of S. Vietnam than ever before. Movement along Ho Chi Minh Trail has doubled. Most threatening is increasing level of enemy activity in north part of S. Vietnam. (Tm 6:21)

**MONEY CRISIS: US STANDS ALONE.** Battle lines drawn for tough & perhaps long struggle over future of \$ & shape of new international monetary system. US stands alone: world's 9 other major industrial nations arrayed against it with common strategy. US adopting even tougher bargaining position. US position is this:

Current crisis embraces more than monetary & trade relations. It involves whole range of political & defense ties between US & allies. US won't settle for anything less than package that puts alliance on new & more equal basis.

Crisis marks end of post-war era, in which US was willing to make one-sided concessions & shoulder disproportionate burdens to build & sustain West Alliance. (USN 9:27)

**RUSSIA CLOSER TO GOAL** Just about everyone concerned now seems willing, if not eager, to conclude a European security treaty with Russia. This is what Russia has long sought: official Western recognition that E. Europe is Russia's sphere of influence. There would be no chance at all then that the West would move if Soviet troops again chose to "discipline" a satellite, as in Hungary or Czechoslovakia. (USN 9:27)

**NEW UN SESSION.** Current session may be most momentous in UN's 26 yr. history. For once, UN will be in position to take solid action on issues that matter: China, Mideast, & choice of new Secretary.

China issue underscores extent to which non-Communist world has been splintered. Many US allies openly lobbying against US campaign to keep Taiwan in UN. Many unwilling to risk voting with US. They have their future relations with China to consider.

Outlook for Mideast debate equally unpromising: will probably be stormiest part of session. US fears Egypt may succeed in getting UN to demand Israel withdrawal from ALL occupied land by specific date. Result would be hardening of position on both sides.

Despite rich agenda, UN may fail to make dent in any significant issues, given its sorry past record. (Nwk 9:27).

**DEATH OF KRUSHCHEV.** He served the Party & Govt. with an iron hand, helping in the '30s to send 1000s to slave labor camps. For 9 yrs. he was one of the 2 most powerful men on earth. Yet his death got 6 lines in Pravda, & he was buried in a common cemetery, not important enough for a state funeral.

He was the first Soviet ruler to allow a touch of humanism into Communism, but he knew how to use power and often did so ruthlessly, as in his brutal suppression of rebellious Hungary in '56.

History will probably best remember him for his '56 speech denouncing the crimes of Stalin, which loosed forces that inexorably led to the fragmentation of the Communist world. The immediate effect was a wave of de-Stalinization that shook E. Europe and resulted in the Poznan riots in Poland & the Hungarian uprising. It set the stage for Czechoslovakia's experiment in "Communism with a human face" which was ended by Soviet intervention. When he finally fell from power in '64, it was with astonishing abruptness. (Tm 9:20)

**TRADE WAR LOOMS.** Deepening danger that Nixon's \$ moves will produce not the much-needed overhaul of world financial system he wants, but a trade war that will pit US against rest of world.

Certainly what Europeans heard from Connolly in London seemed too arrogant to be believed. His one specific & supposedly non-negotiable demand was that the other nations help US achieve a \$13-billion swing in its trade balance, from heavy deficit to comfortable surplus. How, he did not say: position seemed to be that it's up to the foreigners to figure out the way to meet US's demand.

US wants \$8-billion trade surplus: \$6-billion would go to finance US business investment & military spending over-seas. To Europe & Japs, this seems like astonishing demand they change their money values & give trade concessions so US can go on buying up foreign industry & acting with free hand militarily around world. (Tm 9:27)

**3500 JEWS HAVE LEFT RUSSIA** for Israel so far in '71 — largest total since '48. Last March a wave of sit-ins, hunger strikes, petitions, protests led Kremlin to let 1000s go. Departures running 500 a month. (USN 6:14)

**CRIME NOW WORLD EPIDEMIC.** Reports from many countries show violence & crime increasing. In Great Britain, crimes of violence up from 27,000 in '66 to 41,000 in 70, with growing number of assaults on unarmed police, including murder of several. Many nowadays addicted to drugs & will commit any crime to get money for dope. Drugs have penetrated community life almost everywhere.

Today the atmosphere in which young find themselves emphasizes right of the individual to do as he pleases. Doctrine is that individual "liberty" is supreme. Discipline of young must have been neglected in many, many cases. Drug addiction would not have reached as far as it has, or revolutionary philosophy idealized to point of condoning criminal acts if had been proper training. Crime wave not confined to any country or people. It's an international tragedy. (USN 9:6)

**HOW THE APOSTACY DEVELOPED.** Church historian Pelikan unravels the conflicts & compromises out of which early fathers fashioned the classic Catholic form of orthodoxy. Two major figures among great church fathers were Origen & Augustine. It is one of ironies of history that Origen was eventually condemned as a heretic while Augustine, whose doctrine of predestination was eventually found equally unorthodox, was made a saint.

Early theologians shaped their theories by attending to popular piety as well as biblical texts. Thus Augustine was forced to modify his theories about original sin because Christians of the 4th century had developed the Biblically questionable practice of baptizing infants, lest they die condemned for the sin of Adam. (Nwk 9:6)

**US MERCHANT FLEET HARD AGROUND.** Last desperate effort to keep it from total collapse. Troubles pile up for once-proud US merchant fleet: now carries only 5 percent of US cargo moving in foreign trade. Down to 690 ships, decline of 235 since '69: most are slow-moving, inefficient craft left over from WW II.

Half US shipbuilding capacity is idle. US merchant marine has been slowly going downhill for 30 yrs. Have been 4437 ships built in foreign yards since '66: only 81 in US. In 70:1130 abroad, 13 in US. (USN 9:6)

**VIETNAM ELECTION FARCE.** Snarled election picture in S. Vietnam clearly demonstrates that despite yrs. of US preaching, many Vietnamese still view democracy & politics as 2 separate concepts. The political tangle utterly blasted US hope that election would show how solidly democracy had taken hold in S. Vietnam. Major damage is among people in US, who will say now that the justification for going into Vietnam—to guarantee free elections—was a fraud. (Nwk 9:6)

**EXPLOITED NATIONS REVOLT** In old days, the US businessmen who sat down last year to work out terms for mining Colombia's rich nickel deposits would have had rich, easy bargaining, facing unsophisticated local officials eager for a contract & ready to give away ½ the country.

But times have changed. Govts. that once dangled tax exemptions, tariff protection & liberal exchange controls as bait for new investment are now clamping on fierce restrictions, demanding awesome benefits, & treating established foreigners with outright nationalization.

Angriest confrontation has come in Chili, where Marxist Allende was elected last yr. on platform of state ownership of basic industries. It has spread to countries (like Venezuela) long known for their liberalism toward foreign investment & dependence on US.

Much of this reaction stems from resentment of past, when US firms behaved as if exempt from local laws & taxes; manhandled local govts. thru bribery, economic coercion, & military intervention. A new generation of economists & officials in the developing world is deeply convinced that resources and major industries should not be controlled by foreigners.

Venezuela's new legislation providing for reversion of all oil facilities to the state, without any compensation, when the existing concessions run out, will most likely become a pattern in all extractive industries. Moreover, it is estimated that host countries' share of the profits of extractive industries up from 10 or 15 percent before '30, to over 80 percent in 70s. (Nwk 9:20).

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Printed in U.S.A.

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