

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:
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“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.

CONTENTS

ECCLESIAL NEWS: Detroit, Portland	Inside Front Cover
EDITORIAL: Who Shall Stand?	1
THE GOSPEL OF THE KINGDOM (Bro. Thomas)	3
SECOND VOYAGE TO AUSTRALIA (Bro. Roberts) Part 13	8
THIS MAN SHALL BE THE PEACE	13
TRUTH AND FELLOWSHIP (Part 3)	22
CURRENT WORLD EVENTS FULFILLING PROPHECY	29
<u>Bible Questions</u>	<u>Back Cover</u>

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

DETROIT, Mich. 48227—12954 St. Marys—S.S. 10am; Memorial 11 am; Class 7:30 pm— Bro. G. Growcott (same address); Phone (313) 272-0349.

TO the brethren and sisters throughout the earth, loving greetings in our Master's Saving Name!

Once more Divine prophecy and assurance have been fulfilled and committed to God's waiting servants. One more yearly cycle has been added to the pages of history—

"The Lord smelled a sweet savor, and the Lord said:

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease"(Gen. 8:21-22).

This last year has been fraught with trial and anxiety for a wicked world, and with historic events of great significance for Zion's watchmen. Great nations have been re-aligned in relation to Divine prophecy; small nations continue to assert themselves to the consternation of their stronger benefactors. Every man's sword is against his brother—

"There is no peace to the wicked, saith my God."

Some nations have moved in a direction not expected by the Brotherhood, which indicates that we see through a glass darkly in relation to immediate world events. This is to develop faith. But the overall pattern remains the same, and works steadily forward toward the Great Day of God Almighty. The Divine purpose does not change. The Word of God shall not return unto Him void.

Britain's present attitude toward participation in the European Common Market seems out of harmony with the broad picture that must develop. However, we are sure she will yet be brought to accept her position of separation from Europe and the Russo-Roman Assyrian, so that she may challenge them on their invasion of Israel—

"Art thou come to take a spoil?" (Ezek. 38:13).

—though in the process she will be humbled. In bro. Thomas' day, Britain did not want to enter Palestine and Egypt, though prophecy said she must, and she did. as her work for God in regathering His people required. Nations are but tools in the hand of God. Bro. Thomas points out from the prophetic Word that—

"The dominions of the Four Beasts (of Dan. 7) to their full extent will be divided between 2 independent dominions of the Latter Days—namely, that of Gogue and that of the Lion of Tarshish.

"The British power is the Lion-power of Sheba. The power of Britain is the power of the Latter Days destined by God to contend with the Autocrat when, having laid all Europe prostrate, his ambition prompts him to grasp the sceptre of the East"—Elpis Israel.

That Europe is in the throes of prostration before the Autocrat, as bro. Thomas so marvelously foresaw 120 years ago, is vividly illustrated by the current issue (Jan. 3) of U.S. News—

"Soviet warships now appear to dominate the Norwegian Sea and are penetrating south, into the North Sea.

"Russia may be outflanking Northern Europe by sea. Gone are the days when Russia was landlocked. Gone, too, are the days when Soviet policy was strictly defensive. Russia is out and moving.

"Scandinavia and the Baltic fire feeling the chill of the Soviet naval arm, stretching around Finland, Sweden and Norway into the Atlantic. Scandinavia fears isolation from US and Europe.

"West Germany, Austria, Yugoslavia and Turkey are feeling very much on the front line, up against Soviet land power, the mightiest of this age.

"Spain, France, Italy and Greece are feeling threatened by Soviet naval power in the Mediterranean, thrusting west from Egypt.

"With so many options open to Soviet imperialists in the Kremlin today, it is hard to tell where Russia will move tomorrow."

Such is the report of the news media at the year's end. It is vital and electrifying. Can it be that all these once powerful nations TOGETHER are afraid of this one nation?

The coming year may unravel some of the details for which we eagerly look. The entry of Communist China into UN (which body is the sounding board of large and small nations) has revealed her opposition to God's people, and active support of their foes.

The election of Mr. Waldheim, Russia's choice and favorite, to replace U Thant as UN Secretary General, is interesting. Coming from Austria, the Seat of the Beast, should indicate where his sympathies will rest, and as helmsman of UN, will steer its course to European federation under the dominion of the King of the North. Doubtless he is Catholic (as most present W. Europe statesmen are), and he could be very useful in bringing the Autocrat and the False Prophet into closer alliance. Brethren and sisters, these things are—

"To the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men" (Dan 4:17).

Meanwhile the humbling of once-mighty US power at the hands of great and small nations alike continues apace. Her support of undeveloped nations has proved a failure to all alike. These events all befit the proper alignment of "Lion"-associated countries for the last great Destiny of Nations.

France (the Frog Power) has done her work well in harmony with Divine predictions, as the superior hand of direction now moves to Magog (Germany).

Germany also unwittingly lends her efforts to accomplish that which is required before the end: the reunification of Europe under Russia. While Russia encircles the European continent with ultra-modern, nuclear-armed naval power, Germany accommodatingly is assisting by treaties and agreements in the "rivers and fountains of waters" (Central Europe).

We look in anticipation for the process of mixing iron and clay, for moves by Spain, Portugal, Italy, Greece, Turkey, and others toward the vortex of power in Europe. All the elements to effect this movement are contained in these countries to expedite the words of the prophets of Israel. All will be sucked in, as the power center grows. Or as bro. Thomas wrote in 1850—

"When Russia makes its grand move for the building up of its Image-Empire, then let the reader know that the end of all things as at present constituted, is at hand."

"The long-expected, but stealthy, advent of the King of Israel will be on the eve of becoming a fact; and salvation will be to those who not only looked for it, but have trimmed their lamps by believing the Gospel of the Kingdom unto obedience of Faith, and the perfection thereof in "fruits meet for repentance"

(Elpis Israel preface).

* * *

The past year has brought us into contact with many of our brethren and sisters, which has been once again a source of comfort, strength, and upbuilding in the Truth.

The assemblies arranged by the various ecclesias for the upbuilding of the Body are a Divine provision in a day of small things; which, though seemingly small, are harbingers of glories to come. Meanwhile, where the few are gathered in His Name, God is there to bless.

Many of our number, through the frailty of the Adamic nature, have and are enduring sickness. God has assured the necessary strength to endure for those who put their trust in Him. These trials impress upon us the need for the return of the Great Physician who alone can effect the permanent cure of all our ills, for those whose minds are stayed on God.

Visitors to our midst during the past 12 months who have comforted us have been: Sis. Connie Clubb, bro. & sis. D. Clubb, sis. Ruth Connell (London); sis. Icle Osborne (Denver); bro. & sis. P. Neely (Houston); sis. Ethel Hoage (Denver); sis. Mary Gwalchmai, bro. John Clubb, sis. Helen Boyce, bro. D. Boyce (London); bro. J. Randell and J. Gwalchmai (Portland).
—bro. Fred Higham

PORTLAND, Ore, 97212—3344 NE 24th Ave.—S.S. 9:45 am; Memorial 11am; Lecture 7 pm; Bible Class Wed. 8 pm—Bro. Arthur R. Tilling/ 2212 NE Prescott, Portland 97211/ Phone (503) 287-3064.

IT is with much sadness that we report the falling asleep in Christ of our brother Bob Roberts, October 27, 1971. We in Portland feel the loss of a very zealous workman in God's Vineyard. Bro. Bob spent his every waking moment striving to do his Creator's will. It is our earnest desire that when Christ returns he will hear the words—

"Well done, thou good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord."

Bro. John Randell spoke words of encouragement at the funeral.

We here are faced with another situation that has been the cause of much anguish and anxiety. Our sister Gloria Russell, her husband and 3 children, of Seattle, Wash., on a vacation trip blew a new tire on their car, July 23rd, and rolled over twice.

All 5 were hospitalized about 1 week. Her husband and eldest daughter have been in the intensive care unit of a hospital in Ogden, Utah. The little girl (Susan), who had her 14th birthday last November, after 4 months in the hospital passed away Nov. 15. She was laid to rest in Portland. The writer presided at the service.

Sister Gloria's husband, after 5 months, is showing signs of coming out of it, and we are greatly encouraged, although it will be a very long time yet even though progress is being made.

Sister Gloria has often told us she would not have been able to stand up under the mental strain without her faith in God. Is this not an exhortation to all of us? Although in isolation and alone in the Truth almost since she was immersed, her 3 children (now 2) have hardly ever missed Sunday School. The 2 youngest children, Robyn (12) and Dennis (9), are now in the Portland area and always attend Sunday School here, while our sister stays in Ogden.

All she has ever asked is that the prayers of the brethren and sisters be with her, for she knows her struggle is far from over and that she will need all the strength she can receive.

Our sister wishes to thank the person who sent an anonymous gift of love. It helped to take a great load off her shoulders. She was also uplifted in spirit by a number of messages of encouragement from brethren and sisters. If anyone desires to send a card or note, it would be best to send it to the writer's address (2212 N.E. Prescott, Portland, Ore. 97211) and it will be promptly forwarded.

So many brethren have been saying of late that in this day of troublous times we need the soon return of our Savior. To this we say, Amen.

We had the pleasure of a visit from bro. & sis. Wm. Sharp of the Southern California ecclesia. We were comforted by bro. Sharp exhorting for us at the Memorial meeting. —bro. A. R. Tilling

EDITORIAL

Who Shall Stand?

"Who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire"
—Mal. 3:2

There are a great many gracious promises made to the righteous (though, at present, only God knows who the righteous are). For example—

"The righteous shall inherit the land, and dwell therein FOREVER" (Psa. 37:29).

"In his days shall the righteous flourish, and abundance of peace so long as the moon endureth" (Psa. 72:7).

"The righteous shall never be removed" (Prov. 10:30).

However, these will all be revealed when the Lord comes to establish the Kingdom of God, and to give every man according as his work shall be.

"But who may abide the day of his coming? and who shall stand when he appeareth"—Mal. 3:2.

This is a pertinent question, and one that should cause us to pause and think and, having thought, to consider, and understand together that there will be only two classes who will come before the Lord for judgment—the faithful and the unfaithful. Who shall stand? The word rendered stand means "to continue, to endure, to remain, and to serve." Hence, the question is plain.

* * *

IN THAT decisive day *certain ones will stand*, or endure, and remain to serve the God they have loved during the days of their probation. They will pass safely through "a time of trouble, such as never was since there was a nation," for they heard the sayings of Jesus, and *did them*. They were the wise who built their houses upon a rock—

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was FOUNDED UPON A ROCK"—Matt. 7:25.

When the storm is over, and the sun rises, and gives light to the morning, they will be made ready to partake of the work prepared for them as citizens of the Kingdom of God. But they will be citizens of the highest rank for, said Jesus—

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations"—Rev. 2:26.

This power will be used to rebuild the shattered fabric of human life and lead the people in the paths of peace, where there will be showers of blessing, and through them—

"God will cause righteousness and praise to spring forth before all nations" (Isa. 61:11).

BUT WHEN that time comes, where will those be who have not been wise, and have built their houses upon the sand? Many of them have boasted in the name they bear; they say they are rich, and their goods have increased, and they think they have need of nothing. They are mixed up in worldly affairs, wasting their time and money in things wherein there is no spiritual profit. By their walk and talk, it is almost impossible to distinguish them from the people of the world. They seem to "have forgotten that they were once purged from their old sins," and completely overlooked the sober warning of John—

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him"—1 John 2:15.

We ask again, where will those be who have but a name to live, and are dead to the requirements of the Gospel? They shall be sought for, but in vain, for they shall not be found. Why should it be so? Jesus gives this answer—

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH THE WILL OF MY FATHER which is in heaven."—Matt. 7:21.

It is well for us at this time to ask in all seriousness— *What Lies Ahead?* With regard to the ultimate purpose of God, we can answer the question quite easily, but when we attempt to apply the question to ourselves individually, we are confronted with an unsolvable problem.

However, one thing is certain, the road signs on the highway that leads to the Kingdom of God, are easy to read; the instructions are plain, and if we have an intense desire to be among those who will meet with the approval of the Lord, when he comes to be glorified in his saints, we will be "watchful and strengthen the things that remain." We will not depend upon our own judgment, for the words of Jeremiah are too deeply impressed upon our minds—

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps"
—Jer. 10:23.

The reason for this is also explained by Jeremiah in chapter 17, where he says, "The heart is deceitful above all things, and desperately wicked: who can know it?" If we fully comprehend this truth, we will say with David—

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the Way everlasting"—Psa. 139:23, 24.

Before we learned the Truth, we were not aware that "*The heart is deceitful above all things.*" But the Truth has opened our eyes to many things, and this is one of them for which we must be on the alert constantly so that we will not become a victim of it. We all know that we can deceive others; but do we realize that we can deceive ourselves? We can do so, and it is quite easily done. A wrong course can be followed, and when we become conscious of it, instead of retracing our steps, it is possible for us to search everywhere in an attempt to justify our action, and then to console ourselves with the thought that many others have done the same, so it must be all right. It is because of this weakness that the apostle is so emphatic in his urgent warning—

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin."

We must be fully conscious, as Paul was, that in our flesh dwelleth no good thing, so that when we make decisions with respect to our walk in the Truth, let us be certain that they emanate from the mind of the Spirit, and not from the mind of the flesh—

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths"—Prov. 3:5-6. —Editor

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. Growcott, 12954 St. Marys, Detroit, Mich. 48227.

The Gospel of the Kingdom
By BROTHER JOHN THOMAS

"The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; and to preach the acceptable year of the Lord."—Luke 4:19.

IT IS ADMITTED that Jesus fulfilled his mission; consequently, in his proclamation he preached the good news of the acceptable season, or blessed era of the Lord, But what was the great focal truth of this acceptable year? Let Jesus answer the question in his own words—

"I must preach the KINGDOM OF GOD: for **therefore am I sent**" (Luke 4:43).

—and so much did he preach about this Kingdom that the people became impatient and sought to take him by force and make him King. But he would not permit it—

"And because they thought that the Kingdom of God was immediately to appear, he spake a parable to them."

—in which he gave them to understand that he must first take a journey into a far country to be presented before the Ancient of Days to receive from Him the Kingdom, and then to return; when he would bestow upon his servants power and authority over the cities of the world (Dan. 7:13, 14; Luke 19:11, 17; Dan. 7:18, 27).

According to this arrangement, Jesus rose from the dead and took his departure; when he ascended to the right hand of the Majesty in the heavens, where he is now. He has not yet received the Kingdom, glory, and dominion, or he would have already returned. He is waiting for this—

"Sitting at the right hand of God UNTIL his foes are made his footstool" (Psa. 110:1).

He will then appear in his kingdom and rule as King over all the earth.

* * *

THE Gospel, then, was preached to Abraham by the angel of the Lord; and it was preached by Jesus to his own nation, and to them only; for (Matt. 15:24)—

"He was not sent, save to the lost sheep of the house of Israel."

Paul also declares that it was preached to that generation of Israelites whose carcasses fell in the wilderness; but it did not profit them because they did not believe it (Heb. 4:2). Therefore, God swore in His wrath that they should not enter into the Rest it proclaimed (Heb. 3:18-19).

Before he suffered on the accursed tree, Jesus sent his apostles, and seventy others, throughout the land to "preach THE KINGDOM of God." In recording their obedience to his command, Luke says (9:2, 6)—

"They went through the towns preaching THE GOSPEL."

—so it is clear that to preach the Kingdom is to preach the Gospel; and to preach the Gospel is to preach the Kingdom.

This is a most important demonstration; for it *enables us to determine WHEN we hear the Gospel*. The Gospel is not preached when the things of the Kingdom are omitted. And this is one grand defect in modern preaching. Either there is nothing said about the Kingdom; or a kingdom is preached which is a mere matter of speculation; a kingdom of heaven in principle, in the hearts of men, or somewhere beyond the skies!

But the Gospel does not treat of such a kingdom as this; a mere fiction indoctrinated into men's minds by "the cunning craftiness of those who lie in wait to deceive." So inseparable is the idea of Gospel from that of Kingdom that we find them, not only substituted for each other, but associated together as terms of explanation. Thus—

"Jesus went throughout every city and village, preaching and showing the glad tidings of the Kingdom of God" (Luke 8:1; Mark 1:14).

—and in the prophecy of Mount Olivet it is written—

"This Gospel of the Kingdom shall be preached in all the habitable for a testimony to all the nations; and then shall come the end" (Matt. 24:14).

After he rose from the dead, he commanded the apostles—

"Go, preach the Gospel to every creature: he that believes and is immersed shall be saved: and he that believes not shall be condemned"; "Lo, I am with you always, until the end of the world."

In view of these texts, can anyone be so mystified as not to see that salvation is predicated on believing THE Gospel of the Kingdom, and being baptized into Jesus Christ?

They were to preach "THIS Gospel of the Kingdom" in the Name of Jesus. How did they execute the work?

"They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:20).

They began at Jerusalem, passed throughout Judea, then went to Samaria, and lastly, to the end of the earth. They began on the day of Pentecost, and preached only to the Jews for several years; at the end of which, Peter and Paul began to proclaim the Kingdom to Gentiles also.

The labors of the apostles were indefatigable. They filled the Roman empire with their doctrine, and made such an impression upon it that tumults were excited; and they were charged with treason against the state, because they proclaimed another king than Caesar (Acts 17:7,31), who should rule the world in righteousness as the sovereign Lord of all the earth.

"They spake the Word of God with boldness."

"The multitude of them that believed were of one heart and of one soul."

—and great kindness was among them all. In about thirty years, the Gospel of the Kingdom was proclaimed in all the world, to every creature under the heaven (Col. 1:6, 23). They finished their work, and fell asleep, the Lord having abundantly fulfilled his promise of co-operating with them to the end of the world.

* * *

THUS, THE same Gospel that was preached to Abraham was preached also to Jews and Gentiles by the apostles after the ascension of Jesus to the right hand of power. There was, however, this difference: when it was preached to Abraham and to the generation which perished in the Wilderness, *it was altogether a matter of promise*; but when preached by the apostles to the Roman nations, *some things connected with the promise were fulfilled*: so that the Gospel of the Kingdom, as they preached it, was partly a matter of promise, partly a matter of history, and partly doctrinal. It was thus presented to mankind in a threefold point of view, which may be stated in this form:—

1. Promises to be fulfilled; or, things concerning the Kingdom of God.
2. Promises fulfilled already; or, things concerning Jesus.
3. The doctrinal import of the fulfilled promises; or, things concerning his Name.

A man might believe all the promises and the doctrinal import, but if he did not believe that Jesus of Nazareth was the subject of them, he would make a very good believing Jew under the law, but he would not be a Christian under grace. This is the great turning point in the faith of an enlightened Jew, and Christian. *Is Jesus of Nazareth the personage described in the Law and the Prophets; has he right and title to the throne of David, and to the dominion of the world?*

The Jew says, "No, we look for another": but the Christian replies, "He unquestionably is the person: we look for no other; but assuredly expect the re-appearance of 'this same Jesus' on earth, to restore the throne and kingdom of David; to occupy them as the King of the Jews; and to be the Melchizedec High Priest and the Ruler of the nations."

Hence, it is the foundation truth of the Gospel of the Kingdom, that Jesus of Nazareth is the Anointed King, the Son of the living God. He is the Rock, or Strength, of Israel, whose power will never be restored till he sits upon the throne of their Kingdom, and is acknowledged as King by the nation.

On the other hand, a man may believe that Jesus is the Son of God; that he was sent of God as a messenger to Israel; that there is remission of sins through the shedding of his blood; that he is the Savior; and that he rose from the dead:—if he believe these things, but be ignorant, and consequently faithless, of "the things of the Kingdom," he cannot obtain glory, honor, incorruptibility and life in that Kingdom.

The condition of salvation is the belief of the WHOLE Gospel and obedience to it. It is not, "He that believes in Jesus Christ, and is immersed, shall be saved"; but (Mark 16:15-16):

"He who shall believe **the Gospel**, and is immersed."

Simply to believe in Jesus is to believe no more than in "THE MESSENGER"; but, he was sent to preach the Gospel to the poor; to show the glad tidings of the Kingdom of God: this was his MESSAGE, the message of God to the Jew first, and afterwards to the Greek. Let it be remembered, then, that salvation is predicated upon *belief in the MESSENGER and in the MESSAGE he brings from God.*

The unhappy condition of the professing world at the present time is, that they have no faith in the message of God, but rather ridicule it, and heap insult upon those who contend for it. "I CAME TO PREACH THE KINGDOM OF GOD," says Jesus.

"Oh! we believe that thou camest from God, because no man could do the miracles thou doest unless God were with him: but we do not believe a word in a kingdom in Judea under thy rule. We have no idea of thy coming to this cursed earth again to reign in Jerusalem, and to sit as a priest upon a throne there.

“This is nothing but the day dream of those who take thy words, and the sayings of the prophets, as if they were to be understood in the carnal, or literal sense. It would be derogatory to the interests of God to suppose or desire such a consummation.

"No, no; we believe thou art at the right hand of the Majesty in the heavens, now reigning over mankind; that we are thy ministers and ambassadors on earth; and that in enriching us, the world is giving its substance and doing homage to thee; and when we die, we shall come to thee, and kingdoms rule beyond the skies!

"Our churches are thy kingdom here, and. it is our deep and pious conviction, that the more they confide in us, and the less they trouble themselves about the millennium, the better it will be for them, and for the peace of the denominations to which they belong."

This is in effect the language of the religious leaders of the world, and of those who surrender their understandings to the traditions with which they make of none effect the "word of the Kingdom of God". But these traditions are sheer nonsense, and without any foundation in Scripture.

* * *

WHEN THE apostles preached on the day of Pentecost, they announced that God had raised up Jesus to sit upon the throne of David (Acts 2:30). In the porch of the Temple, they told the Jews that God would send Jesus Christ to them at the time of the restitution (Acts 3:21). When Philip preached concerning Christ to the Samaritans, he announced:

"The things concerning the Kingdom of God and the Name of Jesus Christ" (Acts 8:12).

In the convention of the apostles and elders, James invited their attention to Peter's narrative and the prediction of Amos. He stated that the work to be done was to *take out of the nations a People for the Name of God*, as it is written—

"After this I will return, and raise up the dwelling place of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will built it as in the days of old: that they may possess the remnant of Edom, and all the heathen which are called by My Name.

"And I will bring again the captivity of My people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord" (Acts 15:14-18).

In Athens, Paul announced that God intended to rule the world in righteousness by Jesus Christ; and that He had raised him from the dead as an assurance of its verity (Acts 17:31). In the Ephesian synagogue he disputed 3 months, persuading the things concerning the Kingdom of God (Acts 19:8). He stood at Agrippa's bar, and was judged:

"For the hope of the promise made of God to· the fathers; to which promise the 12 tribes of Israel, instantly serving God day and night, hope to come" (Acts 26;6-7).

Hence, he preached the hope of Israel's twelve tribes, as set forth in Amos, and all the prophets; and directed their attention to Jesus as the personage whom God had raised up to accomplish their desire. Indeed, he told the Jews at Rome plainly, that he was a prisoner in chains on account of the hope of Israel; and in illustration of it (Acts 28:20-31):

"He expounded and testified the Kingdom of God, both out of the Law of Moses and the prophets, and teaching those things which concern the Lord Jesus Christ."

According to the Law and the Testimony he spoke, diffusing the light of the glorious Gospel of the blessed God, for two whole years in Rome,

"The great city which reigns over the kings of the earth."

To understand the relations of things, it must be known that the Gospel stands related to Abraham's descendants before the preaching of John the Baptist; to Israel from John to the day of Pentecost; from this epoch until the calling of the Gentiles; and then to the Gentiles at large.

"The Law and the Prophets were until John; then the Kingdom of God was proclaimed . ."
—to Israel by John, Jesus, the 70 and the 12.

Second Voyage to Australia

BY BROTHER ROBERT ROBERTS

"Preach the Word: be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine."

PART THIRTEEN

SUNDAY, SEPT. 26, 1897: COURSE OF LECTURES STARTED

ON the following Sunday, I commenced a course of lectures, of which a special and somewhat novel announcement had been made in 10,000 handbills distributed by the brethren and sisters. The handbill was printed back and front, and each side was enclosed in a border formed by double rules, of which advantage was taken to insert the following mottoes or legends—

FRONT

Top—Religion delivered from gloom.

Left—Frivolity sobered by wisdom.

Right—Intelligence cheered by faith and hope.

Bottom—Bible facts and reason: come and see.

BACK

Top—Where Bible prevails, folly ends, despair flees: death is vanquished.

Left—The slavery of both superstition and unbelief abolished.

Right—Intelligence emancipated from agnostic darkness.

Bottom—Bible light and joy and love for ever.

On the back appeared the following address—

TO THE PEOPLE OF MELBOURNE.

"In this course of lectures your common sense is appealed to. You have the Bible, and you revere it. Do you understand it? If you do, you are happy in that understanding; but many of you confess that you do not, and that in religious things, you are in a great fog, and in the multitude of religious opinions, do not know what to believe—an unhappy state for earnest men.

" There is an entire escape from this unhappy position. Among the many things that have distinguished The Victorian Age—(celebrated this year throughout the world)— none is more remarkable than the opening of the Bible to speak for itself—not by the consideration of detached texts and statements, but by the study of its entire contents. The result is both delightful and extraordinary.

"As in physics and astronomy, modern investigation had discovered that learning was on the wrong track for centuries; so in religion, it has been discovered that what is called 'divinity' and the Bible are 2 different things. The colleges teach divinity but not the Bible. Divinity is a compound of dim ideas handed down from dark times, when even the priests could not read. These ideas are mainly drawn from human philosophy, which changes from age to age—a very quaggy and uncertain ground to build on.

"These ideas have become crystallised by the action of endowments established to equip men to expound and perpetuate them; and under their ascendancy, the Bible has dropped out of sight. Thus, although there is much religion of various kinds, there is little Bible knowledge, except as to leading historical features.

"The Bible is a true Book, but it is not read. People cannot read what they are not interested in, and they cannot be interested in what they do not understand; and they cannot understand what their accustomed ideas are inconsistent with. What is wanted is, to put aside human tradition and get back to the Bible. This has been done in the age that has witnessed the development of railways, and telegraphs, and ocean steam travel, and the penny post, and the newspaper press, and type-writing, and a host of other good things.

"The result is astonishing and delightful. We make the discovery that religion is not the mysterious and gloomy thing it has always been supposed to be; and that the state of man is not oppressed by the fearful problems that belong to the old way of thinking; that religion is all about the earth and man and good times coming: that the evil that now afflicts the state of man is temporary: that God's purpose is to people the earth with immortal men who have faithfully come through this evil state in subjection to His will, while the rest disappear: that God and man and futurity, as exhibited in the Bible, can be understood in strict harmony with the demonstrated scientific truths of the age; at the same time bringing individual hope and comfort where science can yield none.

"The result brings God nigh, and heals conscience with forgiveness, and brightens life with hope, both for self and the entire race: fosters the joy of love and the nobility of knowledge, and the efficiency of manhood in its highest

type. The enlightenment of the mind in these respects transforms the Bible from a dead piece of antiquated literature into a living power of light and joy and holiness and life.

"In a country like Australia—in a city like Melbourne—people are more at liberty to consider these things on their merits than at home, where caste prevails, and where it is a social crime to deviate from established ways. Here, in the colonies, people are more on an equality with one another and more free to think their own thoughts and to consider their neighbors' thoughts, and generally to ask with more earnestness than Pilate, 'What is Truth?'

"Even in England, the power of an opened Bible has been so great that thousands have hailed the emancipation it has brought them from the shackles of human dogma on the one hand, and the killing libertinism of irrational atheism on the other. We appeal to you to give the matter a hearing. If it does for you what it has done for others, you will say by-and-bye that the Bible is a new book; life a new thing; and heaven and earth a new system.

With best wishes, on behalf of fellow Christadelphian believers, your servant, Robert Roberts."

* * *

The front page of the handbill was worded as follows—

SOMETHING WORTHY OF ATTENTION.

Bible Things in a New and Reasonable Light.

The inhabitants of Melbourne are affectionately invited to hear a Course of Lectures by Robert Roberts (Author of Christendom Astray), who has just arrived from England, in the Athenaeum Hall, Collins Street, as follows—

SUNDAY, SEPTEMBER 26:—

GOD: Is there such a being? The answer of common-sense, of science, and of history.

WEDNESDAY, SEPTEMBER 29:—

THE BIBLE: What are we to think of it? Are we to accept Christ's estimate of it, who knew; or the views of men who stand a long way off from the facts and merely have an opinion?

In the M.U. Hall, Swanston Street, opposite the Public Library:—

SUNDAY, OCTOBER 3:—

MAN: How are we to regard him? According to ancient philosophy, scientific speculation, or Bible revelation? Is he mortal or immortal? If mortal, is he a transient evolute, or a being with a potential relation to individual futurity?

WEDNESDAY, OCTOBER 6:—

DEATH: Is it a change of state or a lapse of existence for the time being?

SUNDAY, OCTOBER 10:—

THE FUTURE STATE: Is it possible to get a clear idea of it? Is it ghost or body? Sky or earth? When we die or when we rise?

WEDNESDAY, OCTOBER 13:—

HELL: That dreadful place: Is it a reality? or, rather, is its reality something different from popular conceptions?

SUNDAY, OCTOBER 17:—

THE DEVIL: The evidence of his angelic origin examined and confuted: his origin in the earth: his nature human: his currency extensive and unsuspected.

WEDNESDAY, OCTOBER 20:-

CHRIST: What are we to make of him in the light of his works, his character, and his doctrine? Is any explanation possible but his own?

SUNDAY, OCTOBER 24:—

THE DEATH OF CHRIST: An extraordinary event of world-wide fame, with 2 sides to it: human and divine. Is the common view correct?

WEDNESDAY, OCTOBER 27:—

THE RESURRECTION OF CHRIST: Did it happen? If so, why? and is the common mood of scepticism, even among many called Christians, a reasonable mood in face of the evidence, and of the apostle Paul's assertion that its belief is necessary to our salvation?

SUNDAY, OCTOBER 31:—

THE SECOND COMING OF CHRIST as an event promised, an event needed and an event near. Its personal nature and its connection with saving faith.

WEDNESDAY, NOVEMBER 3—

THE COMING KINGDOM OF CHRIST, the kingdom of David restored: its real nature in a geographical, political, and personal sense.

A second course of Lectures was afterwards given as follows—

SUNDAY, NOVEMBER 14:—

BIBLE PROPHECY proved a true guide by the events of the past.

SUNDAY, NOVEMBER 21: —

THE JEWS: distinct and indestructible among all peoples: the meaning of such an extraordinary ethnological phenomenon: have the Jews a future? The answer will be found in their history alone, in connection with prophecy.

SUNDAY, NOVEMBER 28:—

THE GENTILES: or European history of Bible foreshadowing, and a consequent guarantee of the finish foretold, when the human race will become one family under Christ returned to the earth.

SUNDAY, DECEMBER 5.—

THE PRESENT STATE OF THE POLITICAL WORLD: or current events considered as signs of the approaching end of the present dispensation.

SUNDAY, DECEMBER 12: —

THE PRESENT STATE OF THE RELIGIOUS WORLD: or the preachers proved all wrong about the Gospel, both as to its nature and to its absolute indispensability to our salvation.

SUNDAY, DECEMBER 19:—

THE PRESENT STATE OF THE SOCIAL WORLD: or current schemes for world-reform to be realized only by the kingdom of God.

SUNDAY, DECEMBER 26: —

CHRIST'S LAST MESSAGE: or the Apocalypse considered as a practical guide to a correct attitude towards the institutions and the practices of men.

The following were delivered on my return from various lecturing visits in Australia—

THE APOCALYPSE as a prophecy mainly fulfilled in the European events of the last 1800 years. The Light thrown by the Apocalypse on the events of the immediate future.

BAPTISM as an ordinance of Christ: Is it sprinkling for ignorant babes, or immersion for believing adults? And has it any vital bearing for those for whom it is intended?

MOSES AND CHRIST: the relation of the Law to the revealed purpose of God in the Gospel.

INDIVIDUAL DUTY AT THE PRESENT CRISIS: or, "What ought I to do in prospect of Christ's re-appearance in the earth to judge the responsible living and dead?"

The first 2 lectures were delivered in the Athenaeum, the largest public Hall in Melbourne, next to the Town Hall, and received large audiences and some notice in the daily papers. They were afterwards published as a pamphlet. ("The Truth About God And The Bible.")

A THANK OFFERING FOR A GREAT WEIGHT REMOVED

The whole course was intended by me as a sort of free-will and thank-offering on my part, reasonably due, as I reckoned, for the part performed by Melbourne in the terrible position which I occupied when I arrived here 2 years ago.

That part consisted in the gift of a handsome residence standing in 11 acres of land about 7 miles from the center of the city. The object of the gift was to enable me to clear myself of the obligations brought on me through the miscalculations and misdeeds of others, and at the same time, to secure my covenanted presence in this part of the world every second year if God permit.

The first part of this object cannot be realized without the sale of the place. We can sell in the open market in Melbourne in due course, but some endeavor, I understand, will be made, to get brethren to purchase it as a business investment, obtaining in the rent which we should pay, a proper return upon the capital invested.

The object of this would be to keep it out of the hand of the stranger, which the donor desires on 2 grounds. First, he would like sis. Roberts to remain in occupation during the few weary days that remain to her of this probation. Secondly, the house was put up to his own designs from ideas suggested to him while travelling in the east, and partly in relief of penniless workmen at a time when no work was to be obtained, namely, after the crash. And having since dedicated it wholly to the Truth, he would prefer that it should not pass into the ownership and occupancy of the mere servants of the flesh.

The sale, either to brethren or to strangers, enables me to promise shortly the full discharge of all obligations, and therefore, delivers me from the nightmare which lay upon me oppressively 2 years ago.

"But don't you find it very difficult—in fact, impossible—to carry on the business connected with the Christadelphian and the books in a house where there is no postal delivery and which is 2¼ miles from the nearest post office?"

On the face of it, it would seem as if it must be so. And at first, I imagined it would really prove a serious difficulty. But under the pressure of circumstances, I went forth with the determination to cope with an apparently awkward situation somehow; and as I advanced, the awkwardness dissolved completely.

The bridge that looked like a very difficult bridge to cross turned out to be no bridge at all, but a comfortable resting place by the river side. Not only is it not difficult to carry on the business, but it is actually much easier than in Birmingham, where all the letters were delivered on the spot, and where we had only 3 minutes to walk to post our parcels.

"How can this be?"

Well, when we arrived, we found the house not only well furnished, but provided with a pony and small carriage, to be used by us in going backwards and forwards to the meetings, and in making calls at the neighboring post office, 2½ miles off. We did not realize at first how indispensable this convenience was.

Nor did it strike us as a workable thing. For one thing, we did not know how to handle a horse, and how we should have got on left wholly to ourselves on this point, I cannot guess, except that I cannot but think it highly probable that there would have been some sort of misadventure, and an abandonment of the affair, as impracticable for people who had never had anything to do with horses and vehicles in their lives.

LEARNING TO HANDLE THE PONY

It so happened, however, that before we saw house or pony, sis. Frew, of Albury, as already stated, met us on landing, and offered her services for a few weeks to introduce us to Australian ways. She was with us more than 4 weeks. By the end of that time, we (any of us, sis. Roberts excepted) were able to manage pony and carriage as if we had been accustomed to them all our days.

But it was not without some stress of absurd experiences that we attained to this proficiency. The first thing was the attempt to catch the pony, which, having been at large in the adjoining "paddock" for some time, was in no mood to submit to any kind of servitude. Every time we approached her, she made off. We had been told we must not let her get the better of us, otherwise she would never be manageable. So that we began our work with the resolution to persevere.

And we persevered. All of us were in it at last—3 at one end of field—(beg pardon, "paddock") and 3 at the other, chasing the creature from end to end and side to side, but with no improvement of prospects. The creature seemed to enter into the spirit of the occasion, and enjoyed letting us nearly get her, and then up with her heels and away with such a good will.

The day was fine, and the time sped. Two young men from the road joined us, but gave it up in half-an-hour. A neighboring farmer then came with a wisp of hay in his hand and cooing words, but at first with no success. At last he succeeded by a stratagem; and we found we had been 3 hours at work. Sis. Frew soon had her in the carriage and drove us to the post, with all propriety on the pony's part, as if nothing had been the matter.

In a few days, after watching sis. Frew's performances in the harnessing and unharnessing of the animal, I ventured on the performance with fair success, and the daughters having gone to buy some provisions from a good distance off, I thought I would go and meet them carrying a heavy parcel on a hot day.

I got along first-rate till I met them. Then I pulled up and invited them in. But they were afraid. I tried to persuade them there was no danger. But I could not persuade them. So I asked them to let me at least have the parcel, and I would drive it home for them. They tried to hand it to me. But in the midst of the argument, the reins had slipped out of my hands, and the animal was out of control.

I jumped out and seized its head, but the reins were entangled in the harness on its back and among its legs, and I found my efforts to soothe it a failure. The keeper of a wayside inn had been watching us, and came forward, remarking the horse was a bit restive. Yes, but the blame was not the horse's; only he did not know, and gave us the credit of knowing all about the business—though he did remark after I got in again that I was not holding the reins properly.

The girls were, of course, fairly frightened now, and I had to ride off alone with the leg of mutton—scarcely in triumph. After this, all went well; and in a week or 2, we laughed at our opening misfortunes.

Over the daily grooming and stable-cleaning I draw the veil, except to say, that I find them a capital offset to intellectual drain. A pair of hobbles put on the pony's feet when we turned her into the paddock enabled us to catch her easily, until such time as she grew so docile that we only require to walk up to her, and lay hand on her mane.

This Man Shall Be the Peace

"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old"—Micah 7:20

THE PROPHECY OF MICAH

WE are reading together the prophecy of Micah. Why do we read these things?—this book written nearly 3000 years ago about the sins and calamities of people of a different age, long since dead: sins which we are not likely to be in a position to commit—idolatry, oppression of the poor, witchcraft, physical violence against our neighbors?

These things sometimes seem repetitious, and irrelevant, and monotonous. What value and interest do they have for us in this so "enlightened" and exciting 20th century A.D.?

We read these things because they are the eternal Word of God to man—the one tangible thing we can hold in our hands that connects US to eternity.

We read them because these things are written for our admonition, our instruction, our training and development in godliness. The sins may be different, but the basic struggle is the same—the struggle against the deceptiveness and stupidity of our natural flesh that wants to take us down the glittering path of death—that wants us to cast aside the joys of eternity for the silly, passing, exciting, half-pleasures of the present, that always leave us unhappy and unsatisfied and craving for more.

We read these things to fill our minds and hearts and thoughts with the wholesome and pure and exalted things of the Spirit, and thus to become spiritually-minded, which is life and peace—and to clear out of our minds all the natural little pots and pans rubbish of the passing present. Pots and pans have their place—an essential place—but a very, very SMALL place in the spiritual mind.

We read these things that, through the patience and comfort of the Scriptures, we might have hope—hope and joy in a hopeless and joyless world. The world has excitement. It has brief gratification. It has many silly and childish activities that it quaintly and rather pathetically calls "pleasures"—like beating some object back and forth with a stick. It calls these things pleasures because it does not know or comprehend what REAL joy and pleasure and satisfaction actually is. It uses just the little, bottom, animal part of its brain.

We read these things because this is our one precious lifeline of Light to keep us from sinking in the dark, dead ocean of the world.

CHAPTER ONE

Micah 1:1—Micah prophesied in the reigns of Jotham, Ahaz and Hezekiah, kings of Judah, some time in the 50 years between 750 and 700 BC—nearly 3000 years ago, half way back to Adam. He prophesied concerning Samaria and Jerusalem: Israel and Judah.

Millions, yea, billions of people have come and gone since the days of Micah. All are forever perished and forgotten, but he remains with us in the eternal record. Why?

Because, in his brief passing day, he had the wisdom to cast off the world and cast in his lot faithfully and wholeheartedly with the things of eternity; while they—the forgotten billions—chased the infantile "pleasures" of the present.

Jotham and Hezekiah were good kings—two of the best. Ahaz—in between—son of Jotham and father of Hezekiah, was one of the most wicked and corrupt.

Jotham is a strange and shadowy figure. He did right before God; nothing adverse is recorded concerning him; he was a great builder—he "built cities and castles and towers." He was a great conqueror. He became mighty, it is recorded, because he "prepared his ways before the Lord his God." But so little is recorded concerning him—no personal details at all (2 Kings 15:32-38; 2 Chron. 27).

Though he was personally among the best of the kings, we are told that in his reign "the people did yet corruptly" (2 Chron. 27:2). This is the sad key to many things—

"The people did yet corruptly."

How unnecessarily sad! That the people, blessed with so many blessings—shown the way of wisdom—should be so stupid! They did not think they were corrupt. They were offended at the suggestion. "What do we do wrong?" they often said, as reported by the prophets. They just acted naturally, like natural people, and everything they did seemed perfectly all right to them. But everything outside the narrow spiritual way of life is corruption and death.

Hosea and Isaiah were already prophesying when Micah began in the reign of Jotham. They had been prophesying since the previous reign of Uzziah, Jotham's father. Amos had been, too, but his ministry was now ended. It was a period of crisis, and of great prophetic activity. The end of Israel's kingdom was at hand, and Judah came perilously close to destruction also, but was saved by Hezekiah's faith.

We learn from Jer. 26 that Micah was very instrumental in helping to bring about the reforms under Hezekiah which temporarily saved Judah from annihilation. It is Micah's ch. 3 that Jeremiah mentions as influencing the people of Judah—

"Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps" (v. 12).

800 years later, in its final desolation under Titus, Zion actually and literally was ceremoniously plowed by the Roman soldiers, as a mark and symbol of its complete and permanent destruction. And when the walls were later rebuilt, the city moved northward and the original hill of Zion was left outside, so that ever since it has remained open fields—current aerial photographs still show it so.

There are two great lessons in Micah for us—as timely today as the day they were written—a lesson of warning and a lesson of hope.

1:—Sin WILL be punished. There is no outwitting or out-maneuvering God. He has said, very simply and clearly, that obedience and spirituality will bring happiness and life; disobedience and fleshliness will bring sorrow and death.

It is so very simple and very conclusive, so tragically confirmed by all human history, especially Israel's; yet so few seem to get the point. Most allow themselves to be deceived by the subtlety of the flesh, and feel that they can, in their own special case, please the flesh and still have God's treasures.

Why are "intelligent" people who should know better SO stupid about this one thing—the most important of all? Because they don't make the EFFORT—they don't see the NECESSITY—of getting these prophecies, this Word of God, sharply enough into their minds and consciousness—

"Faith cometh by hearing, and hearing by the Word of God."

—and Faith is the one thing we've got to have more of than anything else if we are to have any hope of overcoming. Faith is the wisdom and the power to put first things FIRST, and keep them there.

And 2:— The glorious end of all things WILL be accomplished, and all present things, good and bad are working toward that end. As we stand back and view the great sweep of history, and as—with the slow passage of time—these once terrible calamities fall into their proper perspective in the plan of God, we are assured, and we realize, that all is for a wise purpose.

The people of God suffer and struggle now for their own good and training. The wicked prosper because they do not matter. This is their passing day. Let them have it to the full. The Assyrians prospered while Israel suffered. The Assyrians are gone forever, but Israel continues still.

"Thou wilt perform the Truth to Jacob, and the mercy to Abraham which thou hast sworn unto our fathers from the days of old."

The nation of Israel and its long history is the type of each individual. Here on a vast scale written across the pages of history, God manifests and reveals His way with those who are called according to His purpose: trying,

disciplining, developing, sometimes terribly punishing, but finally—for the true remnant that endures all in faith—blessing and purifying and perfecting.

V.2: "Hear all people". This call is for us. We do well to give heed. It is said that those who ignore the mistakes of the past are doomed to repeat them.

Vs. 3-4: The Lord cometh forth in terrible judgment, melting the mountains and tearing the valleys. It is a symbol of tremendous destruction and upheaval. Israel's world was coming to a violent end, and soon the scene will be repeated on a worldwide scale. Only those who in wisdom have chosen the merciful chambers of the Lord will escape.

Vs. 6-7: Samaria shall be utterly destroyed. And so it was, soon after. After the bitter sufferings of a 3-year siege, its inhabitants were driven away in chained, naked gangs as slaves. These were just ordinary people, doing ordinary things, pleasing themselves, ignoring God's commands.

The rest of the chapter is the similar coming judgment on Judah. Judah witnessed Samaria's dreadful end, but heeded not the lesson.

CHAPTER TWO

Ch. 2:1-2: Injustice in Judah. Though they were all the chosen children and close family of God, they oppressed and abused one another. Civil war is always the bitterest war. The closer the relationship, the deeper the feeling—either for good or for ill. Most murders are in the family.

We must be careful of this among ourselves. We are the family of God, very closely knit together. Our closeness must be for good, and for comfort, and for patience, and for strength—never for bitterness or antagonism.

We tend to take our own people for granted, and to let our feelings and actions run free with a harshness and rudeness we'd never show to strangers. The only preventative of this is ever-increasing kindness and love in the spirit.

Vs. 3-5: They would be utterly spoiled and lose all their heart-set worldly possessions; and so it later came to pass.

V. 6: "Don't prophesy to us!" Mind your own business and don't tell us how to run our private lives! So the stupidity of the flesh has always reacted to exhortation.

V. 7: Are your calamities because God's power to help you is limited? Or because He does not care? Doesn't God's Word always bring true peace of mind and happiness to those who obey it? Show a case where it is otherwise!

Vs. 8-9: It is their own wickedness that brings their trouble.

V. 10: The ultimatum: "Your opportunity has passed! Get out! Go into captivity. The land is polluted." They could not recognize the pollution, because it must be spiritually discerned by the Light of the Word of God.

V. 11: They want no prophets except those false ones who will flatter them and preach prosperity.

Vs. 12-13: A joyful, merciful break in a message of gloom. The final deliverance and regathering—gathered together as scattered sheep.

The "Breaker" is come to them. Another strange and significant expression. Christ is the Breaker—to break open the gates of death; to break through their enemies; to break the barriers of their captivity; and above all, to break them and their fleshly spirit, so they may be acceptable to God.

V. 13: "Their King shall pass before them, and the Lord on the head of them."

CHAPTER THREE

Ch. 3:1-3: Those commissioned to administer the Law of Moses did not themselves obey that Law. How typical! This is a universal failing.

We so easily fall into the same pattern. So quick to criticize and apply the Law of Christ to the sins of others. So slow and so blind to see its deep and searching application to every activity of our own lives. If we judged ourselves as eagerly as we judge others, what a loving, wonderful, spiritual, unearthly community we would be!

We would be at all the meetings, instead of seeking our ease elsewhere. We would put aside everything of the world, everything of our own pleasures; and every thought and moment would be consecrated to the service of God in love! Let us take care of the INNER part first, so we may stand some chance at the judgment seat of Christ.

"Let him that is without sin cast the first stone."

Truly none are completely sinless, but we are sinless in God's sight if we are covered by Christ, and if we strive to put away all the things of the world.

But if we are willing to condone and justify in ourselves any worldly activity or affiliation, for pleasure or for profit, then we are blind hypocrites when we condemn others.

V. 4: "*They shall cry unto the Lord, but He will not hear them.*"

We assume that, when we have had enough of the flesh and the world, we can just run back to God at any time and He will be happy to receive and take care of us.

Truly He is infinitely merciful, and He extended mercy and patience to Israel time after time. For this we can be thankful. But any beforehand, calculated presumption upon His mercy is the utmost of folly, and doomed to sorrow. God is not mocked—"As a man soweth; so shall he reap."

Vs. 6-7: "*Night shall be unto you . . . The sun shall go down over the prophets . . . There is no answer of God.*"

The ministry of the prophets was one of God's greatest blessings to Israel. Here were inspired men of God, living right among them, whom they could follow and be safe. But they always sought false prophets and persecuted those who told them the Truth.

At last, 300 years after Micah, in the days of Malachi, the prophetic ministry ceased. It shone brilliantly and briefly 400 years later in John, Jesus and the apostles, then went out again, and left Israel and the world to 2000 years of darkness and evil Gentile night.

V. 8: "*But truly (says Micah) I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression and to Israel his sin.*"

A very powerful verse. A verse for us to consider deeply. We have the words of the prophets—let us heed them.

Vs. 9-11: The heads and rulers abhor judgment and pervert equity, the priests teach for hire, and the prophets divine for money.

This (we remember from the words of Jeremiah) was in the days of the good king Hezekiah, for this was the very prophecy of Micah to which Jeremiah refers. How could this be in Hezekiah's day?

It gives us a revealing picture of the entrenched and deep-rooted corruption in high places with which Hezekiah had to contend—of the largely single-handed battle he fought.

V.12: "*Therefore shall Zion be plowed as field.*"

And it HAS been—for 2000 years.

CHAPTER FOUR

Ch. 4:1 "But—. Here is a change. A complete reversal from desolation to world dominion—

"BUT in the LAST DAYS, the mountain of the house of the Lord shall be established in the top of the mountains.

"And many nations shall say, Come and let us go up to the mountain of the Lord.

"And the Law shall go forth of Zion, and the Word of the Lord from Jerusalem."

No more corruption and confusion as at present under man's evil rule, but one universal law of righteousness.

V. 3: "*Nation shall not lift up a sword against nation.*"

What a glorious change from man's evil history! War has always been his principal occupation. Again just yesterday (Dec. 4,1971), 2 large nations went to war, as all nations continually have, like vicious animals. And yet man makes such pious and pompous pretensions of being mature and civilized.

V. 4: "*They shall sit every man under his vine and his fig tree, and none shall make them afraid.*"

Again, what a tremendous contrast to the evil present, with crime and violence doubling every 5 to 10 years, and getting closer and closer to all of us! How unerringly the prophetic Spirit of God puts its finger on the outstanding evils of these latter days of proud man's glorious civilization—war and violence, oppression, injustice and corruption. The US news media are constantly reporting police and political corruption on a larger and larger scale, reaching into the highest places; and this is one of the world's supposedly more just and advanced and democratic societies.

It is very interesting that these verses appear almost word for word in Isa. 2. Isaiah was contemporary with Micah, and very active in the affairs of Hezekiah. Clearly this double witness is to focus our attention on this remarkable prophecy of the glorious coming reign of Christ.

Vs. 6-8: "*In THAT DAY will I assemble her that halteth . . . And make her a strong nation, and the Lord shall reign over them in Mt. Zion for ever . . . And the Kingdom shall come to the daughter of Jerusalem.*"

Truly a glorious destiny for Israel, the people of God, after all their travail has passed away! But in the meantime a long night of sorrow lay before them—

V. 10: "*Thou shalt go even to Babylon.*"

Assyria was the then-current world power and oppressor, and Babylon at this time was of no power. But both Micah and Isaiah point to Babylon as the destined oppressor and destroyer of Judah, as Assyria was to be of Israel.

"*There the Lord shall redeem thee.*"

Deliverance from Babylon should come in its time. Deliverance did come in 70 years from literal Babylon, but Judah was again carried captive centuries later into the much more terrible Babylon of universal Rome, where it is still scattered and oppressed unto this day.

V. 11: "*Now also many nations are gathered against thee that say, Let her be defiled, and let our eye look upon Zion.*"

How strange and how wonderful that today, 2700 years later, we see these same nations surrounding Israel, barking like mad dogs, still seeking her destruction and backed up in their evil enterprise by Russia and the Papacy; for the Pope has never recognized Israel's existence, but has visited and fawned on her Arab enemies.

V. 12: "*But they know not the thoughts of the Lord . . . for He shall gather them as the sheaves into the floor.*"

Here is Armageddon—the gathering of Gog and the False Prophet of Rome and their bands for destruction on the mountains of Israel

V. 13: "*Arise and thresh, O daughter of Zion, for I will make thine horn iron and thy hooves brass, and thou shalt beat in pieces many people, and I will consecrate their gain unto the Lord.*"

This has never yet occurred. This is the "Great Day of God Almighty." How wonderfully we see things shaping up today before our eyes for this long-foretold and now soon-coming climax!

CHAPTER FIVE

Ch. 5 contains Micah's best-known prophecy: the vital item of information concerning the Messiah that Micah alone was privileged to supply—

V. 2: "*But thou, Bethlehem-Ephratah, though thou be little among the 1000's of Judah, yet out of thee shall he come forth unto Me that is to be ruler in Israel.*"

This was the prophecy to which the chief priests and scribes immediately pointed when Herod asked them where the Messiah should be born. They took the prophecy simply and literally, and of direct divine origin, and they were sure of their ground—and they were absolutely right. Even so will the other prophecies be just as literally and surely fulfilled.

In v. 5 is another well-known and important prophecy—

"*This man shall be the peace when the Assyrian shall come into our land.*"

We see the vicious Assyrian today, like the Assyrian of old, gathering his forces to carry out his evil thought against Israel, and blasphemously defying Israel's God.

"This man shall be the peace." Not just give peace, but BE peace. Christ IS peace. There is no peace outside of him and we seek it in vain when we seek it anywhere else. But how long it takes foolish man to learn this so simple and easy lesson!—

"*GREAT peace have they that love Thy law.*"

"*There is NO peace, saith my God, to the wicked.*"

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

Israel never learned—shall we be so foolish, too?

"Then shall we raise against him 7 shepherds and 8 principal men."

Seven is completeness and perfection. Eight is a new beginning. Does this refer to a particular 15 men? Bro. Thomas suggests Christ plus the 14 (double 7) who dominate the New Testament picture: John the Baptist, Paul, and the 12 apostles.

Vs. 7 and 8 are a striking contrast, but they are harmonious parts of the whole—

"The remnant of Judah shall be as a dew from the Lord, as showers upon the grass."

"The remnant of Jacob shall be among the Gentiles as a lion amongst sheep, who treadeth down and teareth in pieces."

These are two essential aspects of Israel's latter-day work with the nations—to discipline and to bless.

"The Kingdom shall come to the daughter of Jerusalem."

The rest of chapter 5 is the final purification of Israel itself.

There is much more of interest in this book of Micah. The next two chapters each have their well-known quotation—

CHAPTER SIX

"He hath showed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

"Justice, mercy and faith"—the things which Jesus calls the "weightier matters of the Law" (Matt. 23:23).

Can we honestly say that we "love mercy"—that this is our basic way of life? What does it mean, to love mercy? Let us think about that a lot. It is the key to many things—"LOVE MERCY." It will open our understanding to many things. It is a beautiful, Christ-like characteristic.

We will find that "loving mercy" is very closely related to "walking humbly"—in fact, they are inseparable, and they complement each other. They are two sides of the same godly character. "Come and see my zeal for the Lord" is often the voice of pride.

CHAPTER SEVEN

In ch. 7 there is another prophecy unique to Micah (vs. 15-16)—

"According to the days of thy coming out of the land of Egypt will I show unto him marvellous things.

"The nations shall see and be confounded at all their might."

It is this passage, in conjunction with several others, and the general fitness of things, that led bro. Thomas to the conclusion that the events of the "last days"—the transition period between the evil night of the Gentiles and the glorious day of the Lord—would consume 40 years, one generation, to purge and purify the earth.

Training must begin in early childhood. Today there is little discipline: only increasing wildness and self-will: a proud, wilful, lawless generation. A new generation must come up, taught in the wisdom of God and not the folly of the world, before the earth will be fit for Christ's Kingdom. A generation of the earth must perish in the wilderness.

Finally, the transcendent beauty of Micah's closing words (18-20):

"Who is a God like unto Thee . . ."

This is a play on Micah's own name. The full form is Micaiah, "Who is like Yah?"—

". . . that pardoneth iniquity and passeth by the transgression of the remnant of His heritage?

"He retaineth not His anger forever, because He delighteth in mercy.

"He will turn again; He will have compassion upon us; He will subdue our iniquities" (A strange expression!). —He WILL subdue our iniquities, if we will let Him—if we will call upon Him—if we really want our very pleasant iniquities subdued. There is no other way to peace, and we cannot do it ourselves, but we must be mature enough and have enough sense to really desire to get rid of our fleshly and worldly desires—

"And thou wilt cast all their sins into the depths of the sea."

And the final glorious assurance of the Everlasting Covenant—

*"THOU WILT PERFORM THE TRUTH TO JACOB AND THE MERCY TO ABRAHAM WHICH THOU
HAST SWORN UNTO OUR FATHERS FROM THE DAYS OF OLD!"* —G.V.G.

Truth and Fellowship
Established — Corrupted — Lost
PART THREE

*"I saw the woman drunken with the blood of saints .. the woman which thou sawest is that great city which reigneth
over the kings of the earth"—Rev. 17: 6, 18*

**THE DEVELOPMENT AND HISTORY OF THE APOSTATE CHURCH
WITH ITS CREEDS, AND RELATED HISTORY**

FIRST CENTURY

Judaizers (Wanted to incorporate circumcision & Mosaic Law with obedience to Gospel).

Gnosticism (Jesus just an appearance, his death only apparent).

Stoicism (Harmony with nature & oneself is ideal life, thru control of one's will).

70 AD: Titus destroys Jerusalem & Temple after siege of 143 days: 600,000 perish, 1000s captive.

81-96: Reign of Domitian. Christian persecution.

c96: John exiled to Patmos by Domitian. (Errors mentioned in 7 letters to 7 ecclesias sum up main characteristics of
Apostate Church):—

Pretended Apostles: Teachings tested against God's written Truth, found to be liars.

Balaam's Teaching: Loved the wages of unrighteousness: religion for personal gain.

Nicolaitans: "Vanquishers of the People": gaining ascendancy over the people.

Jezebel: Symbolic of Adultery: Spiritual unfaithfulness: False Church.

Riches: Material wealth: over-increase in goods & having need of nothing else.

117: Trajan's reign. Christianity regarded as an illegal religion & a forbidden secret society that refused to worship
emperor.

100: For next 375 yrs., "Barbarian" tribes (Goths, Vandals, Huns, etc.) raid the Roman Empire.

SECOND CENTURY

110: Ignatius taken to Rome & thrown to beasts.

130: Pantheon built at Rome. (Consecrated as Christian Church in 609).

132-135: Bar Kokba leads Jewish revolt. Defeated Jews barred from Jerusalem, & further dispersed.

138-61: Emperor Antoninus Pius, upholding Roman law, martyrs many Christians, including Polycarp.

Provincial Councils first held.

An Episcopal Hierarchy, 'by means of the superior numbers & wealth of the Church of Rome, gradually supplanted
the original system (of rule in ecclesia established by the apostles) & substituted, 1st, an ambitious Oligarchy, & 2nd,
a tyrannical Despotism.'

161-80: Marcus Aurelius. 1000s of Christians beheaded or thrown to wild beasts, among them Justin Martyr.

193-211: Septimus Severus. Many Christians burnt, crucified, or beheaded.

Baptism generally administered to infants.

Prayers for the dead.

Purgatory invented (temporal punishment after death, but not hell torments).

Celibacy of the clergy in high esteem.

c200: Christian ministers now called priests.

THIRD CENTURY

222-35: Alex. Severus. First church bldg. believed built.

249-51: Decius' violent persecution of Christians in whole Empire, so that Cyprian says, "Whole world is devastated."

253-60: Valerian tries to destroy Christianity.

255: Council of Carthage enjoins infant baptism.

264-340: Eusebius (Wrote Ecclesiastical History: Time of Christ to Nicean Council).

276: Great wall around Rome built against barbarian attacks.

FOURTH CENTURY

303: Diocletian. Ten yrs. persecution begins: attempt to abolish Christian name.

312: Constantine the Great: first "Christian" Emperor (Birth of Man-Child of Sin).

313: Edict of Milan recognizes Christianity as 1 of legal religions in Empire. (Christians now about 1/2 population of Empire.

325: Council of Nicea (first Ecumenical Council) declares Trinity doctrine.

Increasing pomp & splendor of worship.

Christmas, Ash-Wednesday, Whitsunday, etc., instituted.

330: Constantine makes Constantinople new capital of Empire.

340: Monasticism developed. (Monasteries existed in heathen religions in pre-Christian times).

343: Council of Sardica: first council to recognize authority of Roman Bishop.

361-63: Julian the Apostate: Tried (failed) to revive paganism.

363-4: Jovian reestablishes Christianity.

378-98: Theodosius. Makes Christianity the State Religion.

381: First Council of Constantinople. Elaborated Nicene Creed (defined more explicitly deity of "Holy Ghost").
Outlawed paganism.

Heathen temples destroyed by Christian mobs.

400: Eastern Roman Empire superseded by Byzantine Empire.

Bishops called Patriarchs. Rome vs. Constantinople struggle.

FIFTH CENTURY

402: Western capital moved from Rome to Ravenna.

413-26: Augustine writes "City of God" (envisions Universal Christian Empire under 1 head: promotes Rome's Lordship).

431: Mary called "Mother of God."

440-61: Leo I: first Roman Bishop to achieve general recognition of claim to supremacy as successor of Peter. Some historians call him first pope ('Papa': Father).

Private confession recommended by Leo.

451: Council of Chalcedon. 2nd Person of Trinity proclaimed both true God & true man, his divine & human natures distinct & without confusion.

Celebration of the Mass.

Adoration of martyrs & saints.

491: Armenian Church separates from Byzantine & Roman Churches.

494: Council at Rome. "Celasius is first pope to proclaim independence of Papacy from both Emperor & Church Council in matters of faith: asserted pope's power is superior to imperial power.

SIXTH CENTURY

527-65: Justinian (Byzantine Emperor) wrote "Justinian Code" (comprehensive code of Roman Law).

529: Benedict of Nursia founded first Benedictine monastery.

532-37: Cathedral of Hagia Sophia erected in Constantinople.

560-616: Ethelbert, King of Kent. Converted by Augustine. Drew up first code of English laws.

589: Council of Toledo: Inflicts pains & penalties on Jews.

Addition to "Filioque" clause of Creed, establishing divinity & equality of Son in Trinity.

Pictures in West & image worship widespread.

Festival of All Saints.

Clerical celibacy now strictly enforced.

Athanasian Creed, ("The essence of the Creed & the Catholic Faith is this: that we worship God in Trinity, & Trinity in Unity, neither confounding the Persons nor dividing the substance: that our Lord, the son of God, is God & Man").

590-604: Pope Gregory I laid basis for later papal claims to temporal authority & independence.

Codified Church music (Gregorian chant named for him).

SEVENTH CENTURY

622: Traditional date of Hegira (Mohammed's flight from Mecca to Medina) that marks beginning of Moslem era.

666: Pope Vitalian ordains public worship be performed in Latin.

c670: Caedmon (first English poet whose name is known) believed to have written poetic versions of Old Testament.

680: 3rd Council of Constantinople. Dealt with separate will in each nature of Christ.

692: Trullan Synod. "Pronounced obligation to observe 'Apostolic Constitutions' (8 books, supposedly by the apostles, of administrative canons for clergy & laity, & guides for worship").

Increased wealth of Monastic Orders.

EIGHTH CENTURY

c700: Moslem Arabs conquer N. Africa (base for Europe invasions).

c732: Bede wrote "Ecclesiastical History of English Nation."

756: "Papal States" (temporal power of Pope) began when Pepin, father of Charlemagne, gave lands around Ravenna to Pope.

768-814: Charlemagne. Crowned Emperor of West in 800 by Pope Leo III at Rome.

NINTH CENTURY

820: Doctrine of "Transubstantiation" begins (Priest changes bread & wine into substance of body & blood of Christ. Rise of Mariolatry (worship & prayers to Mary).

850: Feudalism develops in W. Europe, Church (as possessor of property) became deeply entangled in feudal system.

858: Photius became Patriarch of Constantinople. Schism between East & West Churches: each hereafter have own Councils.

858-67: Nicolas I (first pope to wear a crown) declares: "The appellation of 'God' was confirmed by Constantine on the Pope, who, being God. cannot be judged by any man.

850-1050: The 200 yrs. between Nicholas I & Gregory VII considered blackest period in history of Church: bribery, corruption, immorality, bloodshed.

TENTH CENTURY

940: Saint worship. Ulrich, Bishop of Augsburg, canonized as saint: first instance on record.

Use of rosaries begins.

984-5: "Boniface VII murdered John XIV & maintained himself on blood-stained Papal Throne by lavish distribution of stolen money."

1000: Prohibition of reading Bible, except Psalms in Latin.

Confession of sins to a priest.

Festival of "Immaculate Conception" (Mary free from "original sin" from moment of her conception in her mother's womb).

ELEVENTH CENTURY

1012-24: Benedict VIII bought office of Pope with open bribery.

1054: Roman & Greek Churches "excommunicate" each other. (Repealed 1965).

1073-85: Gregory VII tries to reform clergy of immorality & simony.

1093: Anselm, founder of Scholasticism (Philosophical & theological learning: groundwork laid by Charlemagne's ecclesiastical schools). He became Archbishop of Canterbury.

1095-99: First Crusade against Seljuk Turks in Palestine, proclaimed by Pope Urban II, who urged the battlecry to be "Deus Volt" (God wills it).

TWELFTH CENTURY

1118: Knights Templar founded (Military religious order).

1130-43: Innocent II maintained his office by armed force against "anti-pope" Anacletus II.

1159-81: Alexander III in conflict with 4 anti-popes. Pitched battles between Papal & German armies.

1163: Notre Dame ("Our Lady") Cathedral cornerstone laid by Alexander III (completed C1230).

1179: 3rd Lateran Council decrees election of popes by 2/3 of cardinals.

Flagellation introduced (self-flogging as penance for sin).

Saturday celebrated in honor of Mary.

1182: Jews banished from France.

1190: Temujin consolidates Mongol tribes, assumes title Jenghiz Khan (1206), leads Mongol hordes in conquest of W. Asia & E. Europe.

1198-1216: Innocent III. most powerful of all popes, claims to be "Vicar of Christ" (numerical value: 666). Said, "All things on earth & in heaven & in hell are subject to Vicar of Christ."

THIRTEENTH CENTURY

1209: Francis of Assisi founded Franciscan Order.

1212: Children's Crusade. French group sailed from Marseilles, sold into slavery by unscrupulous skippers; German group traveling by land mostly perished from hunger & disease.

1215: 4th Lateran Council. Arranges for new Crusade. Annual confession & communion at Easter. Transubstantiation made article of faith.

1233: Inquisition established when Pope Gregory IX gave Dominicans authority to investigate Albigensian "heresy". in S. France. (Albigenses opposed Roman Church, priestly immoralities, & worship of saints & images).

1241-54: Innocent IV gave papal sanction for torture in extracting confessions from suspected "heretics."

1273: Thomas Aquinas completes "Summa Theologica" (systematic survey of Catholic theology).

1285-1314: Philip IV. Made France an absolute monarchy. Called (1302) first meeting of Estates-General (clergy, nobility & townsmen) to rally against Boniface VIII's claims to papal supremacy.

1288: Osman I, leader of Ottoman Turks, founds Ottoman Dynasty.

1290: Jews expelled from England.

1300: Renaissance ("Rebirth": intellectual aesthetic awakening, & of secular culture).

Waldenses in Bohemia: forerunners of Reformation. (Repudiated indulgences, purgatory, masses for the dead).

FOURTEENTH CENTURY

1302: Unam Sanctum (declaring doctrine of sovereign & unlimited power of pope as article of faith).

1305: "Babylonian Captivity" began (Chaos in Italy forced Pope Clement V to desert Rome for Avignon, France, papal seat till 1377).

1311: Council of Vienne: "Convened to make a final decision against Knights Templar, the Council was a scheme to legalize French actions of burning at the stake Templar members in groups, & justify the Pope's connivance in this."

1321: Dante completes "Divine Comedy" (Visionary journey thru hell, purgatory, & paradise, & at same time the way of an individual soul from sin to purification).

1325: "Ave Maria" repeated 3 times daily.

1326 Turks invade E. Europe.

1347-52: Black Death plague (began in Constantinople) struck Europe: in 20 yrs. killed up to 3/4 population of Europe & Asia.

1378: "Great Western Schism," Rome & France fight for control of Papacy: lasted to 1417.

1380: John Wyclif, English preacher, translates Latin Vulgate into English. His criticism of Church found practical realization in the Hussite movement.

1369-1415: John Huss, Czech reformer, attacked vices of clergy, condemned sale of indulgences, rejected purgatory, worship of saints, & worship in a foreign language. After his death at stake came Hussite Wars (1419-1436).

1391: Ottoman Turks begin conquering Byzantine lands.

FIFTEENTH CENTURY

1412: Sale of "Indulgences" widespread (Repentant sinner is forgiven, but must still be punished in Purgatory unless he buys indulgences, or gains them by saying certain prayers or visiting certain churches).

1414: Council of Constance: summoned to end Church schism in which 3 were claiming to be Pope. Council refused to accept Emperor's safe-conduct of Huss, & condemned him to be burned at stake.

Inquisition: 91 burned at stake because they were against Church hierarchy.

1431-49: Council of Basel: power struggle between Council & Pope on "Conciliar Supremacy" (that Ecumenical Council is superior to Pope).

1438-45: Council of Ferrar-Florence: Expanded Filioque Clause of Creed (dogma of "Holy Ghost" proceeding from Father & Son added).

1452-98: Savonarola preaches against papal vice. Hanged & burned in Florence.

c1456: Printing of Mazarin Bible in Mainz, Germany: earliest book from movable type: attributed to Gutenberg.

1475: Several in England burned for "heresy."

1478: Ferdinand & Isabella institute Spanish Inquisition.

1484-1531: Zwingli, Swiss reformer, opposed Church mainly thru his study of Greek & Hebrew.

1492: Spain conquers Moorish Kingdom: expel Jews who won't accept Catholicism.

1494-1536: Wm. Tyndale, English Bible translator, condemned for heresy: strangled, & his body burned.

1497: Portugal expels Jews who won't accept Catholicism.

SIXTEENTH CENTURY

1526: Tyndale's New Testament: first English translation to be printed.

1511-53: Servetus. anti-trinitarian, condemned by Inquisition; escapes; seized at Calvin's order; condemned & burned.

1513-46: Geo. Wishart, Scotch reformer, taught New Testament Greek. Cardinal Beaton had him arrested for heresy, condemned, burned. (Mob of peasants took revenge by murdering Beaton).

1515-72: John Knox, founder of Presbyterianism. (Had entered Roman Church as priest; converted by preaching of Wishart.

1517: John Tetzel came thru Germany selling papal Indulgences pardoning all sins of buyers & friends, without confession, repentance, or penance.

1517, Oct. 31: Luther published his 95 Theses against selling Indulgences (selling the privilege to sin!). This date generally considered beginning of Reformation, though Luther then had no such intent. After he was charged with heresy & forced to defend his beliefs, his writings grew more critical of Roman Church.

1530: Augsburg Confession (Lutheran beliefs).

1534: Act of Supremacy (Parliament made Henry VIII head of Church of England, initiating English Reformation. Ignatius Loyola founded Jesuit Order, chief force in Catholic Counter-reformation.

1536: Menno Simons, Dutch reformer, began preaching that infant baptism was unscriptural, & that believers only should be baptized (called by enemies Anabaptism: i.e., "rebaptism"). Beginning of Mennonites.

1539: British Crown (Henry VIII) issues its first Bible, the "Great Bible," mainly by Coverdale.

1540-70: 900,000 killed in Pope's war to exterminate Waldenses.

1545-63: Council of Trent. Supposedly accomplished much reform in Roman Church, but continued such doctrines as: veneration & invocation of saints, cult of relics & images; issued first index of forbidden books. Pope Pius IV confirms decree of Council, "I profess that in the Mass there is offered to God a true, proper, & propitiatory sacrifice for sins of living & dead."

1553-58: Mary Tudor (Bloody Mary) of England: restored Catholicism, persecuted Protestants.

1546-55: War on German Protestants.

1555: Peace of Augsburg, allowing German princes to choose Catholicism or Lutheranism, but not Calvinism.

1562: French begin persecuting Huguenots.

1563: Elizabeth I reestablishes Church of England.

1566-1609: War on Protestants of Netherlands.

1572: St. Bartholomew Day Massacre of Huguenots. Huguenot Wars in France (1572-98).

1582: Douay Version NT published.

1586-1656: Ussher, Irish prelate (wrote Chronological Study).

1598: Henry IV (France) issues Edict of Nantes: religious toleration to Huguenots.

SEVENTEENTH CENTURY

1609: Douay OT published. (Catholic Church claims it alone may interpret Scripture; individual may read Bible only according to Church's interpretation).

1618: "30 Yrs. War" (final great religious war) broke out in Prague. Conflict between Catholic & Protestant Europe devastated Germany.

1615-62: John Biddle, England, founder of Unitarians.

1624-91: Geo. Fox, England, founder of Society of Friends (Quakers).

1629: Confession of Faith (containing Calvinist influence).

1645: Westminster Confession (Presbyterianism).

1674-1748: Isaac Watts, English dissenting clergy, hymn-writer.

1675: Christopher Wren, architect, lays first foundation block for St. Paul's Cathedral; sets final stone 35 yrs. later.

1685: Louis XIV revokes Edict of Nantes.

1696-1787: Liguori, canonized Dr. of Church, known for his great devotion to "Virgin Mary." wrote: "He who is under the protection of Mary will be saved: he who is not will be lost. O Immaculate Virgin, we are under thy protection, & therefore we have recourse to thee alone, & we beseech thee to prevent thy beloved son, who is irritated by our sins, from abandoning us to the power of the devil."

EIGHTEENTH CENTURY

1708: 700 Franciscan monasteries exist.

1710: Canstein Bible Society (Germany): first specific Bible-distributing society.

1731: The Wesleys & Whitefield (Methodism).

1797-1860: Winebrenner, US, founder of Churches of God.

1780: The Bible Society (England) formed to distribute Bibles to soldiers & sailors.

NINETEENTH CENTURY

1804: British & Foreign Bible Society founded (London).

1806: Strenuous efforts to maintain Pontifical dignity & power.

1816. US Bible Society founded.

Pope Pius VII denounces Bible societies as "a crafty device by which the very foundations of religion are undermined; a pestilence which must be abolished.

Leo XII, Pius VIII, Pius IX like-wise warned Catholics against Protestant Bible societies.

1870: Fall of the Temporal Power of the Pope.

"Ex Cathedra" doctrine issued (papal infallibility): "In the pope's office as spiritual head of the universal church with intent to define a doctrine & bind all Christians, his decrees are divinely guaranteed against error and final."

REVIVAL OF GOD'S TRUTH IN THE EARTH

THROUGH Christ, raised from the dead and raised to the Father's right hand (which is to say, the God of Truth gave Jesus all power and authority), the Divine Plan of Salvation was being fully carried out.

The Two Witnesses in the earth—for Religious and Political freedom—were resurrected on the world scene at the end of the 18th century, and out of the reform movements in the churches of the world, God's Plan was at work to

bring forth one like unto the apostle Paul in his labors to preach Bible Truth and be instrumental in preparing a people to meet the Lord when he returns to earth.

The kind of man God wanted for this work was of course not one who would respect the commandments and doctrines of men, but one who could truly respect God's Word as God's Truth, accepting and interpreting the Bible in the spirit of Psa. 30:5-6—

"EVERY word of God is pure. He is a Shield unto them that put their trust in Him.

"Add thou not unto His words, lest He reprove thee, and thou be found a liar."

By careful and long study of the Scriptures, he was providentially directed, and learned the fundamental lesson to not try to mix Truth with a lie, for to so do, Truth would become a lie.

When his work was done, the stone erected over his grave was inscribed—

Here lies, in brief repose, waiting the return of the Lord from Heaven
JOHN THOMAS
Author of Elpis Israel, Eureka, Anastasis, Phanerosis, and other works
In which he demonstrated the unscriptural character of
popular Christianity, and made manifest the nature of
THE LONG-LOST FAITH OF THE APOSTLES
During a busy life time, by mouth and pen,
he contended earnestly for the Faith once delivered to the saints,
and at his death left behind him as the result of his labors,
a body of people, in different parts of the world, known as
THE CHRISTADELPHIANS
to continue the work begun
Born April 12, 1805—Died March 5, 1871

—N.M.

Current Events Fulfilling Prophecy

"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world"—1 John 2:16

SODOM & GOMORRHA. The Unitarian Universalist Church has introduced a sex education program in its Sunday Schools that is drawing kids like flies to honey.

Teachers urge children to make their own decisions. Traditional religious norms are all but ignored, & Biblical precepts concerning sex are dismissed as moralistic hang-ups.

Unitarian officials hope their program will spread into public schools. Six other denominations, including the Episcopalians and Presbyterians, are studying the program to see whether it can be adapted for their own Sunday Schools. (Nwk 12:27)

COMMENT: This article in Newsweek is almost unbelievable, & mostly unprintable. It's hard to pick quotes to give the picture without giving offense. When men cast aside the holy law of God, & set up their own blind animal lusts as their guide, there is no depth to which they cannot sink. The article fits Rom. 1:24-28 perfectly. US (at least, and doubtless much of the rest of the world) is much farther down the church-blessed road to Sodom & Gomorrah than any of us realize. We used to wonder at the necessity of the "desolations in the earth" (Ps. 46:8) that God must bring about before the establishment of Christ's Kingdom of righteousness & wholesomeness, but more & more we can see the need of a drastic purging of much of evil mankind from God's earth before it can be a fit home for His children.

STORM SIGNALS. New & big worries of worldwide concern—economic, military & political —moving into foreground as battle for E Pakistan becomes history. India about to discover that starting a war is far simpler than dealing with its consequences.

In much of Bangla Desh, chaos reigns. It's a tossup what will emerge: Communist factional chaos or the military men who have their hands on the levers of power. Intense infighting is going on among the forces that broke the grip of W. Pakistan.

Disarming the various units of guerrillas, many of them political extremists, is an almost impossible task. Youths of all political persuasions picked up guns & ammunition left behind in vast amounts by retreating Pakistanis. Regionalism is intense. (USN 12:27)

RUSSIA'S GRAND STRATEGY is to keep on as they've done the last many yrs.: fomenting trouble that US is drawn into—& thus weakened by— but without any significant force commitment on their part. What they want is

to remove US as the major roadblock to their influence in the world, & to add present free-world resources to the Communist side of the ledger.

Weapons modernization is a mandate for survival of US as a free country; whether we are concerned about being blown to bits or blackmailed to bits—and it could happen either way.

Russia has a tremendous array of defenses against air attack; they have 2 particularly effective surface-to-air missile systems; they have a network of tighter bases all over the satellites & thru the Soviet Union—as dense as fighter bases were in W. Europe in WWII.

They have brought out a new type of fighter aircraft about every 18 months for the past 10 to 15 yrs. They have many times more of them than we do: more interceptors, more radar, more anti-aircraft, more missiles. US doesn't have anything like their surface-to-air missiles. (USN 12:27)

JAPAN'S PHENOMENAL GROWTH. Japan is now the No. 3 economy of the world. Undoubtedly she will pass Russia in this century. By 2000 her per capita GNP may outstrip US's, just as US outstripped Britain, the 1800 champ. (Nwk 11:15)

DANGEROUS PRECEDENT? India, promoting secession in E. Pakistan, may be opening a Pandora's box of troubles for itself & much of world. Pakistan, crushing a regional majority by force of arms, may be doing same. Both nations are patch-work quilts of many peoples, loosely sewn. When it comes to secession, what world powers have most to lose?—Russia & China are by far the greatest colonial empires of this age.

Under 25 dynasties & thru 2000 yrs., imperial China expanded & contracted by force of arms. As late as 1912, Mongol, Tibetan & Turki lands vast in extent lay outside China. Secession—of Tibet, Sinkiang, etc.—is China's nightmare.

Russia is a patchwork of many nations. All of Russia in Far East, all of Soviet Central Asia, are territories acquired by subjugating local peoples, encroaching on China's empire—and China remembers. In Europe: Ukraine, Georgia, Armenia & Azerbaijan were annexed in 21; Estonia, Latvia, Lithuania, parts of Poland, Rumania & Czechoslovakia from '39 to '45. Nationalism still lives there. (USN 12:20)

"MERRY" CHRISTMAS! It is a tragic paradox that religion, which evokes the finest expressions of the human spirit, has so often been perverted, as a cover for mean & mercenary motives, to the most ignoble ends. No period of the past is more repelling than the 100 yrs. which began in the middle of the 16th century when Europe enfeebled itself with religious warfare. No conflicts were more marked by sadism & wilful destruction.

Now Moslem Pakistan & Hindu India wage a futile war that brings death to 1000's & can only deplete them both. 25 yrs. ago over ½ a million were slaughtered in the fanatical butchery of Hindu-Moslem riots.

In Ulster, Protestants & Catholics shoot & bomb one another in a squalid combat. If anyone doubts the vitality of religion, such ubiquitous violence should provide a loud, clear answer. But it is a vitality manifesting itself, not in constructive works of peace, but in bitterness, bigotry & bloodshed. Mankind, in spite of pretensions to civilization, still indulges in fanatical jealousies & murderous urges. (Nwk 12:20)

BANGLA DESH. 24 yrs. ago, Bengalis voted to join the new nation of Pakistan, which had been carved out of British India as a Moslem homeland. Soon, religious unity disintegrated into racial & regional bigotry as the autocratic Moslems of W Pakistan systematically exploited the East.

One yr. ago last wk., the Bengalis flocked to the polls in Pakistan's first free nationwide election, only to see their overwhelming mandate brutally reversed by W Pakistan soldiers. Crackdown took terrible toll. (Tm 12:20)

THE WEAKNESS IS HERE. Israel's definition of "secure & defensible borders" includes 1000s of sq. miles of Arab territory & a very large Arab population. They know no Arab leader could accept such terms & survive 24 hrs. So what Israel's position really means is that they have made a crucial decision: "Come the 4 corners of the world against us, Israel will not budge an inch from areas conquered in '67—regardless of US, UN, world opinion.

The Israelis are no doubt entirely right when they say that "If Sadat starts anything, we will finish it." Finishing it this time can only mean air attacks, first on Soviet-installed missiles, then Cairo, Alexandria & Aswan Dam.

But there are 15,000 Russians in Egypt. Soviet face is deeply involved. The Russians have just scored a heady triumph in India, & must be feeling very self-confident. Would they really stand aside while Israel again humiliates their client state & methodically destroyed the vast Soviet investment?

If they did not stand aside, but instead committed Soviet air power, then US air power would be the only effective counterweight. Would it be forthcoming, now Israel has in effect vetoed US's attempt to get a settlement?

In US's post-Viet mood, it would take a brave president to commit US airpower & risk war with Russia to defend Israel.

This is why **THE MIDEAST IS THE MOST DANGEROUS AREA IN THE WORLD**. For there is a fatal weakness in the otherwise strong Israeli position, & the weakness is right here in US. (USN 12:27).

THE COST OF CRIME. By conservative estimates, car thieves cost New York over \$250 million a yr. Thefts on increase: arrests down. (Tm 12:20)

WHY INDIA SPURNED US PEACE EFFORTS. Now clear: it was Russian support that emboldened India to rebuff US & move against Pakistan. Repercussions will be far-reaching. US appears a big loser, ignored by India despite over \$10 billions in aid over the years: US influence likely to keep ebbing.

Russia is big winner, coming out with firmer alliance in key part of world & long-sought openings into Indian Ocean. Indian leaders seemingly believe they don't need US help any longer, & that India is on verge of becoming a superpower with help of Moscow. Russia is supplying India with all the weapons it can handle; more guaranteed if needed.

US prestige in India at lowest point ever. Russia certain to end up in a vastly better position in an area where it has long been seeking a breakthrough. (USN 12:20)

COMMENT; But there may be surprising changes in store. India is Tarshish, and does not belong with Russia. India is Hindu, & bitterly anti-Moslem. The Arabs are Moslem, & already questioning Russia's support of Hindu India against Moslem Pakistan. Russia may have to choose between India & the Arabs.

THE HOLY CITY. Christmas in the Holy Land is an occasion that strains piety. The churches which jealously share jurisdiction over the Christian holy places are so touchy about privilege & eminence that an impartial arbitrator is required to solve their disputes.

So much for the "peace that passeth understanding" in Jerusalem, the Golden City that has witnessed 20 centuries of conflict between the zealots of the Almighty. The holy places this yr. alone have drawn 620,000 pilgrims.

Today, though, the primary battle over Jerusalem is political. Even before the guns went silent in '67, the Israelis declared that, whatever the fate of the other occupied territories, a reunited Jerusalem had returned to Israel forever. Israel's unilateral annexation of Jerusalem has been roundly condemned by UN & world opinion.

Jerusalem, symbol of monotheism to East & West, a city steeped in history & mysticism, renowned in literature & poetry—nowhere in the world can be found such a concentration of religious shrines of importance to so many people. The problem is the future of a city that is not only coveted by the state of Israel but is also sacred to 3 of the world's great religions.

In '48, as the 26-yr. British mandate over Palestine ended, Jordan seized the West Bank of the Jordan River & the Old City. The Jordanians expelled the Jews from the Old City & denied them access to Jewish holy places there, including the Wailing Wall. Jordan's seizure was protested at the time by other members of the Arab League, as well as by many Palestinian Arabs.

In contrast with Jordan, which violated an 1852 agreement on the holy places when it barred Jewish pilgrims from the Wailing Wall, Israel allows access to the Dome of the Rock to all Moslems, even those it's at war with.

For the Jews, Jerusalem is their hearts' desire as pious individuals, their goal & fulfilment as the Chosen People. The city is specifically mentioned 750 times in Hebrew Scripture, & referred to as the "City of David," "Holy City," or "Temple Mount" a 1000 times more.

Jerusalem was the talisman on which Judaism in exile survived: every Passover, Jews promised one another: "Next yr. in Jerusalem!"

Soon after the '67 War, Israel offered to let any designated Arab flag fly over the Dome of the Rock and other Moslem shrines. The offer still holds. What national flags they ought to be is a problem for Arabs to thresh out.

More difficult is the question of Christian Shrines. The ancient jealousies of the various churches remain as strong as ever. When the Pope suggested that all of Jerusalem be internationalized, he did so not merely for the sake of peace, but to enhance Vatican role in administering shrines. (Tm 12:27)

BANGLA DESH may well discover that end of war is not end of trouble. After few weeks of euphoria, they'll find they have nothing but a shattered economy, a ruined country, bitter memories, & an empty wallet.

For India, there remains the monumental financial & social encumbrance of breathing life into Bangla Desh. (Nwk 12:20).

A POLICY IN SHAMBLES. We have managed to align ourselves with the wrong side of about as big & simple a moral issue as the world has seen lately: & we have sided with a minor military dictatorship against the world's second largest nation: a blundering diplomatic performance which can have few parallels.

Since March, when the Pakistani army staged a bloody crackdown in E. Bengal, murdering 100s of 1000s of civilians, & prompting 10 million to flee across the Indian border, US has been ostentatiously mild in its public criticism of the atrocities.

Because of blunders in both substance & tone, US has destroyed whatever chance it had to be neutral; reinforced the Russia-India, China-Pakistan lineup; placed itself morally & politically on the side of a particularly brutal regime which is moreover a certain loser; & made a shambles of its position on the subcontinent. (Tm 12:20)

Bible Questions

"So foolish was I, and ignorant"—Psa. 73:22

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|--|---|
| 1. What did Job say about Adam? | 2. "He pulled her in unto him": who? |
| 3. 4 bodies hanging on a wall? | 4. Horns coming out of his hands": who? |
| 5. A good Demetrius, & a bad one? | 6. Who "published in Decapolis"? |
| 7. 2 men who each have 2 books addressed to them? | 8. 24 seats: where? |
| 9. Where is Mesopotamia mentioned? Meaning? | 10. What casts out fear? |
| 11. "Round tires, mufflers, chains, rings, pins, hoods": what chapter? | |
| 12. What book has 48 chs.? 66? 22? 50? 52? 42? 2 with 12? 2 with 14? | |
| 13. 12 stars: when? 11 stars? 7 stars (OT)? 7 stars (NT)? | |
| 14. Fleshpots: when? Waterpots? Washpot? | 15. Jo, Je, Je: 3 generations? |
| 15a. Paul mentions Spain in what book? | 16. 7 who disguised themselves? |
| 17. "In much wisdom is much—": what? | 18. Who was a "champion"? |
| 19. Book-burning (OT)? Book-burning (NT)? | 20. Who rode the Pale Horse? |
| 21. "She scorneth the horse & his rider": who? | 22. Who burned a snake? |
| 23. Whose knees "smote one against another"? | 24. "Twinkling of"? what? |
| 25. Andronicus, Junia, Herodion: what in common? | 26. Who saith "Ha ha!"? |
| 27. "No rest for the sole of her foot": who? | 28. "127 provinces": when? |
| 29. Who outran whom (OT)? Who in NT? | 30. Zipporah, Ithamar: relation? |
| 31. First prophet sent to heathen nation? | 32. NT Levite who believed? |
| 33. "Clothed his neck with thunder": whose? | 34. Who stood on the moon? |
| 35. What "doeth good like medicine"? | 36. LET: mother, daughter, son? |
| 37. Why was Elihu angry at Job? Why at 3 friends? | 38. 3 hidden babies? |
| 39. Who said to what: "Be thou on the earth"? | 40. "It was winter": when? |
| 41. "Weariness of the flesh": what is? | 42. "More than a prophet": who? |
| 43. "Cockle instead of barley": who said? | 44. Who was called 4 times? |
| 45. What happened at Bethabara? | 46. 2 wives rescued from Amalekites? |
| 47. "The Morasthite": what prophet? Elkashite? Tishbite? Of Tekoa? | |
| 48. Who had "vile" sons? 49. What do foxes have? | 50. "Gulf": where? |

December Answers

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|----------------------|---------------------------|-------------------------------|
| 1. Minor prophets | 18. 1 Samuel 17:10 | Lk. 11:52; Rv. 1:18; 3:7; 9:1 |
| 2. 1 Kings 18:44 | 19. 2 Kg. 5:18; 19:37 | 35. Judges 5:25 |
| 3. Luke 18:1 | 20. Gen. 30:21; 41:45 | 36. Judges 4:4 |
| 4. Luke 16:3 | 21. Genesis 3:9 | 37. Genesis 21:15 |
| 5. 1 Samuel 4:21 | 22. Proverbs 30:33 | 38. Genesis 29:26-28 |
| 6. 1 Kings 16:29-31 | 23. Proverbs 30:33 | 39. Judges 13:2; 15:20 |
| 7. 2 Peter 1:14 | 24. James 5:16 | 40. 1 Sm. 18:17; 2 Sm. 4:4 |
| 8. 1 Samuel 17:18 | 25. Judges 5:25 | 41. Matthew 13:55 |
| 9. 2 Timothy 4:6 | 26. Judges 5:30 | 42. Acts 12:12 |
| 10. Genesis 29:12 28 | 27. Genesis 25:25-26 | 43. Genesis 3:20 |
| 11. 1 Kings 2:2 | 28. 1 Sm. 18:20; Jude 9 | 44. Luke 19:5 |
| 12. Daniel 3:25 | 29. Gn. 17:17; 23:1; 25:7 | 45. 2 Kings 1:11 |
| 13. Joshua 23:14 | 30. Genesis 4:6 | 46. Jonah 4:7-11 |
| 14. Romans 16:23 | 31. Genesis 16:3-11 | 47. Luke 5:5 |
| 15. Genesis 49:33 | 32. 1 Samuel 20:30 33 | 48. Luke 1:63 |
| 16. John 20:16 | 33. Genesis 41:50 | 49. Joshua 6:3-4 |
| 17. Genesis 4:1 | 34. Is. 22:22; Mt. 16:19; | 50. Luke 8:3 |

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