

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.

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

WORKSOP—Bro. Eric Moore, 15 Lincoln St., Worksop, Notts., England

GREETINGS of love in the Name we bear.

We have had the joy of fellowship, and help in our Memorial service, on Nov. 7, 14, 21 & 28, and on Dec. 5, 12 & 19, from our bro. S. J. Benneworth of Colwick, Nottingham. —bro. Eric Moore

WHANGAREI, New Zealand—YWCA Hall, Rust Ave.—Memorial 10:30 am; Lecture 7 pm—Bro. M. J. Griffin, PO Box 55, Whangarei.

DEAR brethren and sisters: Love and Greetings in Christ.

We have again been reminded of the close ties that bind together in love the members of his Body, by the recent visit of 2 young sisters from Canada: sister Barbara MacIvor of Toronto, and sister Annetta Jones of Richard.

Their stay in New Zealand for 3 weeks was indeed a pleasant interlude in our isolation, bringing us closer in spirit to our many brethren and sisters in U.S. and Canada.

The world without is full of strife and disunity and every evil work, and crisis follows crisis as God prepares the ground for the final judgment of the nations.

Let us, as we wait that time and blessing, exemplify the Spirit's counsel to strengthen the ties that bind together in love the children of God, that we may be found of Him in peace, without spot and blameless.

Love to all in the Household, Sincerely your brother,

— M. J. Griffin

WANAQUE, N.J.—Memorial 10:45 am—Home of bro. David Sommerville, 224 Conklingtown Rd., Wanaque, N.J. 07465, phone (201) 835-4751. Occasionally at home of sis. Ella Smith, Blooming Grove, Pa.

WE are happy to report the marriage of bro. Nicholas Mammone of this ecclesia to sis. LaRue Smith of San Angelo, Texas, on Dec. 18, 1971, in San Angelo, where they are now residing.

Bro. Nick's association is greatly missed here as he was always an active ecclesial member, both while we met in Pennsylvania and here in New Jersey, beside taking members of the ecclesia and Sunday school on extensive tours to other ecclesias and ecclesial gatherings.

May God's blessing rest on the couple in their new relationship.

We also greatly miss the company of sis. Grace Frisbie, who met with us for 10 months, and returned to Houston last June.

Other visitors during 1971 have been: bro. & sis. Russell Frisbie (Baltimore); bro. & sis. Herbert Phillips and bro. & sis. Wm. Phillips and son bro. Harry (Canton); bro. & sis. Paul Neely (Houston); sis. Kathleen Jones (Richard); bro. & sis. David Clubb (London, Ont.); bro. & sis. Edgar Davey and bro. James Sommerville (Worcester): sis. Sargent Sr., sis. Arthur Coye and daughter sis. Patricia Coye, bro. & sis. Wm. Stephen and son bro. Gary, bro. & sis. Thomas Fallano, bro. & sis. Kenneth MacKellar (Boston). Also when bro. & sis. Mark Russell and sis. Esther Lancour of Boston passes through this area, the writer with wife and mother broke bread with them in a motel.

Bre. Frisbie, H. & W. Phillips, Neely, Davey, Sommerville, Stephen and MacKellar ministered the word of exhortation, helping us in our journey Zionward. —bro David Sommerville

"THAT YE MAY GROW"

The solution to all smallness and pettiness and ignorance and fleshliness and bitterness and harshness and weakness and discouragement and unhappiness: guarantee of life and love and peace and joy forevermore—

"Desire the sincere milk of the Word that ye may GROW thereby."

"The Lord make you to increase and abound in love one toward another, and toward all men, to the end He may stablish your hearts unblamable in holiness"—1 Thess. 3:12-13.

A New Creature

"Put away childish things"—1 Cor. 13:11

IN the apostolic writings, there are some things hard to be understood; but most of them are undeniably plain. One of the latter type, is the well-known fact that the apostle Paul is a Christ-appointed model for us to follow. When we examine his record; we soon realize that he had an unquestionable right to say to the believers in Corinth—

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

Therefore, when he commands us to do certain things, it is our duty to obey, and when he pleads with us, it is our duty to conform in action to the guiding principles that he sets before us.

But we must distinctly understand that what Paul writes is directed to a certain class of people, and to that class he says in Col. 1:2—

"To the saints and faithful brethren in Christ which are at Colosse."

We do not become brethren in Christ by merely saying we take him for our personal Savior. The Lord Jesus sets the standard in Mark 16:15-16 in his instructions given to the apostles—

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."

What it means to be brethren in Christ is made unmistakably clear by Paul in Gal. 3:27-29—

"For as many of you as have been baptized into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

But we are not expected to stop there. It is only the beginning of a new way of life, and Paul makes this plainly clear in Rom. 6:3-4—

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

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

Walking in newness of life comes to our attention clearly and convincingly throughout the apostolic writings. Paul explains this in 2 Cor. 5:17—

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Here, Paul says old things are passed away. Let us look at some of these old things. The first one is introduced by Paul from his own life, and is found in 1 Cor. 13:11—

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

What are childish things? As children, most of us wanted to have our own way. One of the boys with whom I used to play was of that type in a very strong way. If we were playing together in a group, it would not be long before he was demanding that what we were doing had to be done his way. If we gave way for the sake of peace, he was happy, but if the rest of us decided as a group that we would not give in to him, he would pick up his toys, and go into a corner by himself.

What about us? Have we grown up and "put away childish things," or do we sulk because we cannot have our own way? Then, do we pick up our toys, and go off ourselves and either play alone, or gather around us a group of people who will give us our own way? It might be well for us to think about this carefully.

Among things to be put away, we come to a vitally important subject in Eph. 4:31. Here, Paul brings to our attention some things that we inherit from our childhood, when he says—

"Let all bitterness, and wrath, and anger, and clamor (vehement expression of desire or dissatisfaction) and evil speaking, be put away from you, with all malice (animosity and enmity).

These are all things relating to the people of the world, and have no place in the life of a saint. HAVE we put them all away, or do we hold on to some of them in association with our brethren when a controversy arises in our midst?

If we do, then let us put ourselves right before God and our brethren! Otherwise we must face the Lord Jesus, and find ourselves rejected in the day of account. It is a grimly serious thought for us to consider.

* * *

We turn now in the opposite direction and consider some of the things we are to put on, or do, as becometh brethren of the Lord Jesus Christ. This comes to us in the next verse, Eph. 4:32—

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Are we kind one to another at ALL times, REGARDLESS OF THE CIRCUMSTANCES? Are we tenderhearted towards our brethren and sisters? If we feel a brother has wronged us, do we forgive him?

Look at Stephen, as he was being stoned to death, and hear him say, "Lord, lay not this sin to their charge." Look at the Lord Jesus as he hung on the cross in the midst of excruciating suffering, and hear him say, "Father, forgive them; for they know not what they do." All WE are asked to do is to forgive a brother for something he has said, or done to us.

Our closing thought comes from the pen of Paul in Eph. 5:19-21—

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

"Giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ.

"Submitting yourselves one to another in the fear of God."

These ecstatic expressions of Paul's are not mere words to be read, and passed on without thought. They reveal the mind of a man given wholly to the work of the Gospel, and we should prize them as we do the words of the Lord Jesus Christ.

If we do not keep this commandment (for it IS a commandment) it is entirely our own fault, for we have the finest collections of hymns in the world, for they alone are based on Gospel Truth. With the first verse of Hymn 41, we close this message—

*"Lord, Thou hast searched and seen us through;
Thine eye commands, with piercing view,
Our rising and our resting hours,
Our hearts and minds with all their powers."*

—Editor

The Mark of the Beast *(The Sign of the Cross)*

"And he caused all, the small and the great, and the rich and the poor, and the free and the enslaved, that a sign should be given to them upon their right hand, and upon their foreheads"—Rev. 13:16

By BROTHER JOHN THOMAS

ALL BEARERS OF THE MARK ARE SLAVES OF THE BEAST

THERE was no class of European society unsubjected to the authority of the Lamb-Horned, or Episcopal, constituent of the Beast of the Earth. Hence, what Ecclesiastical Power did with the concurrence of "the Secular Arm," the Beast was said to do. "He causes" is therefore to be understood of the Lamb-Horned Beast, or Daniel's Little Horn with Eyes and Mouth.

No general imposition of a charagma (impressed sign, stamp or mark) was enjoined upon Europeans by any of the Ten Horns. Their subjects received it, but it was in obedience to the decrees of a foreign ecclesiastical power.

This **charagma** was a characteristic sign; so that wherever it was observed, it would be known the bearer was claimed by the Beast as his vassal.

The charagma is styled in .. Rev. 19:20, "the Beast's Sign" or mark, because it was characteristically employed by the Latin Hierarchy before the Image was set up as an independent monarchy.

SLAVES WERE BRANDED WITH A MARK BY OWNERS

At the time the Apocalypse was given, and long both before and after, it was a common practice for slaves, soldiers, and devotees, to bear the imprint of those who claimed, or were supposed to claim, absolute control over them. The impression was generally on the forehead or hand, in token of servitude.

Speaking of the custom for slaves, an old author says, "branded with marks of letters," so that the slave was styled "literatus" or "lettered." Ambrose says—

"Slaves are inscribed with the mark of the master."

And Petronius notes the "forehead" as the place of the sign. Soldiers were marked "in the hand" by the name of the emperor.

ISRAEL FORBIDDEN THIS IDOLATROUS PRACTICE

In Lev. 19:28 the Israelites were forbidden to imprint any marks upon themselves, for it was an idolatrous practice, and is continued to the present time by the Hindus who mark themselves on the forehead with the **charagma**, or characteristic emblem, of the god they are devoted to.

FORETOLD THAT BEAST WOULD IMPOSE A SIGN UPON ALL

Now the Spirit, in allusion to this ancient custom and practice, predicted that the Beast of the Earth would distinguish itself by a certain character, sign, or mark, as the symbol of its faith and power which it would impose, under the severest pains and penalties upon all recusants, upon every soul without exception under its dominion.

What the characteristic symbol would be is not revealed. It was to be a sign of its own selection, and for the universal adoption of which, it was to be terrifically zealous.

The sign of the Beast is not apocalyptically signified, but is simply styled **TO CHARAGMA**, The Sign or Mark, and is left to history and public notoriety for its identification.

The **charagma**, then, is to be considered as something apart and distinct from the Name and Number of the Name of the Beast. History and public notoriety show that all the worshipers of the Clerical Hierarchy are impressed with a Sign emblematic of their master, and devotees to their god. The fulfilment of this stands out palpably in the ecclesiastical institutions of the West. Boniface VIII, who ascended the throne of the Pontifical Image in 1294 AD, declared in the decree "Unam Sanctam" that—

"It is essential to the salvation of every human being that he be subject to the Roman Pontiff."
—and prefixed to it the words—

"Whosoever obeys not, as the scripture declares, Let him die the death."

PRIESTS & MONKS RECEIVE IT AS SUBSERVIENT TO POPE

In accordance with this, both the secular priest and those of the monastic orders took on themselves the vow of obedience and received the Romish Sign upon their hands, in public token thereof. This is evident from the "Pontificate Romanum," p. 49 (1627 AD) on the Ordination of Priests—

"Then the Bishop anoints both the hands of the catechumens, joined together in the FORM OF A CROSS."

And before handing them the cup and plate—

"He makes with the right hand the SIGN OF THE CROSS **upon the hand** of him whom he ordains."

"CRUSADER" . . . CROSS-WEARER

The soldiers of the Papacy, enrolled for the murder and extermination of "heretics," were to wear upon their vesture the Papal Cross, from which Sign they acquired the name of Crusaders.

In the words of the 4th Lateran Council, "the mark of the cross being assumed," the Pontiff-King, through his anointed priests, imposed the Sign of his order upon all other classes of his subjects. All these without exception were compelled to receive it through episcopal confirmation and the clerical ordinance of infant sprinkling, or "rhantism," which the worshipers of the Beast, absurdly enough, term "baptism"!—in which ordinances of the Apostasy the Sign of the Cross is impressed **upon the forehead**.

CHURCH CURSES THOSE WHO REJECT THE BEAST'S MARK

This was to be the **charagma** imposed according to Canon 9, Sess. 7, of the Council of Trent, entitled "De Characteribus" (that is, "Concerning the Mark"), which states the doctrine thus—

"If any one shall speak against the 3 sacraments, to wit, baptism, confirmation, and ordination, that the Mark should not be impressed upon a soul (this is a certain spiritual and indelible sign, whence they cannot be repeated), let him be accursed."

"Character," in ecclesiastical Latin, is the equivalent of **charagma** in the text. On this Canon, Chemnitz observes—

"Perhaps God permits that they should contend so pertinaciously in defending the opinion of 'the Mark' in confirmation and orders that it may be manifested among whom that Mark may be, and is, found."

Junius says—

"Their chrism by which in The sacrament of confirmation (as they call it) they make servile unto themselves the persons and doings of men, 'signing them in their foreheads and hands'."

PEOPLE MUST CROSS SELVES TO TOKEN BONDAGE TO BEAST

Besides the reception of the **charagma** from the clergy, there was to be repetition of the Sign of the Cross by the people themselves, as appears from Bellarmine's "Dottrina Christiana Breve" in which a master asks his disciple—

"In what principally consists the Faith of Christ?"

To which he is made to reply—

"In 2 principal mysteries, which are included in **the Sign of the Holy Cross**."

Adding—

"The Sign of the Holy Cross is made by putting first the right hand to **the head**, saying, 'In the name of the Father.'

"Then under the heart, saying, 'And of the Son.'

"Finally on the left shoulder and on the right, saying, 'And of the Holy Spirit'."

In this way the devotees of the superstition were to sign themselves with the Beast's Sign in token of their bondage to him.

MARK IS VERY EFFECTIVE AGAINST POWER OF DEVIL

These slaves of sin have great confidence in the efficacy of this Sign as a defense against all sorts of invisible demoniacal influences. The Sign of the Cross, with the hand dipped in "holy water," is a great terror to the Devil, who is said to hate it exceedingly!

They call it the "Sign of the HOLY Cross," as if that which brought the curse of the Law upon Jesus for hanging upon it, could be **holy**. It would be as reasonable to say "Holy Gallows" on which murderers are hanged, as "Holy Cross." There is nothing holy pertaining to the Beast. Hence its Sign is like itself accursed, and significant of the perdition that awaits all who glory in it.

RECATING "HERETICS" MUST WEAR SIGN ON CLOTHING

But the Ecclesiastical Power was not satisfied with imposing its "Sign" and "Character" upon its willing devotees, as a spiritual and indelible impression imparting holiness to the crossed; it used the mark as a token of disgrace to heretics who had renounced their convictions to save their lives.

It obliged them to wear upon their breasts 2 crosses of a different color from their clothes, to quit places suspected of heresy, and to establish themselves in cities zealous for their Romish idolatry, where the eyes of all would be fixed upon them by the cruciferous costume they were condemned to wear.

FLAGS OF MANY NATIONS DISPLAY THE BEAST'S MARK

The Sign of the Cross is the universal Character of Apostasy, both in its Romish and Protestant manifestations.

It is erected upon their temples, or spiritual bazaars, and on the flags* of Protestant and Papal nations, as well as on hands and foreheads of people.

The Papists impress the Sign on these with water and "greasy chrism" in rhanism, confirmation, and orders, as already shown; while Protestants, or anti-Papal rebels, still retaining the Character, less frequently parade the Sign in the practice of their superstition.

They pertinaciously hold on to their **institutions** of the Sign, rhanism, confirmation, orders; though they do not sketch the Character, Charagma, or Mark, upon the hands or forehead in the observance of each. Millions of them think that, if the Sign received from their Romish Mother is impressed upon the forehead rhanismally, it need not be repeated in confirmation or ordination, because none are admitted to these papistical ordinances who have not been previously signed with the Sign of the Cross in what they call "baptism" (but which is no baptism at all).

*As Britain, Denmark, Dominican Republic, Finland, Greece, Iceland, Norway, Sweden, Switzerland, & others, now and in past.

ENGLISH & US EPISCOPALS REQUIRE MARK IN "BAPTISM"

The correctness of this statement may be verified by reference to the Mass Book of the "Harlots" of Britain and the United States, styled "The Book of Common Prayer."

Thus, when the priest pours, or sprinkles, water upon the upturned face of an infant, he falsely affirms that he baptizes it in the name of the Father, etc., and then proceeds to say—

"We receive this child into the congregation of Christ's flock, and do **Sign him with the Sign of the Cross.**"

In the book authorized by the Protestant Episcopal Harlot of America is a marginal appendix to this, saying—

"Here the minister shall **make a Cross upon the child's forehead.**"

I do not know if the Maternal Harlot of England "as by law established," would permit the Sign of the Cross to be omitted in rhanism on any consideration. If she would not, then we are bound to admit that her American Daughter is more accommodating than she, for she has inserted a note that—

"If those who present the infant shall desire the Sign of the Cross to be omitted, **although the Church knows no worthy cause of scruple concerning the same**, in that case the minister may omit it."

The omission then of the betokening **charagma** does not impair the supposed efficacy of the sprinkling or pouring. The sprinkling and the Signing of the Cross are 2 actions pertaining to one and the same ecclesiastical ordinance.

The old Roman Mother will not permit either action to be omitted. Her disobedient granddaughter in America thinks the Sign might in some cases be dispensed with, seeing that the thing signified **may** be obtained by sprinkling alone. She thinks it, however, safer to hold on to the sanctifying use of both actions; she therefore orders this **charagma** of the Beast to be observed.

The Mother and her Protestant Daughters are not all of one mind exactly concerning the "outward Sign." They all agree that the proper **subject** to be "charagmatized" is an unconscious babe, Hindu, Mohammedan, Greek, Latin, Protestant, or Jew. In other words, that intelligence, belief, and repentance are unnecessary for the subject of the Sign of the Beast.

They all agree that the outward Sign, or **charagma**, is to be made "visible" by the use of water; and that the water is to be "rhanized," or sprinkled, on the **forehead**.

But they do not all agree that the spiritual wizard who performs the legerdemain shall figure a Cross with his dripping finger. Many of them say that the Holy Water sprinkled is "Sign" or "form" enough, without the cross-figuration.

In this opinion they differ from their Babylonian Mother who pronounces them to be "accursed," which no doubt they are. As already quoted—

"If any one shall say (says she) that in baptism the Character (or Sign of the Cross) should not be impressed upon a soul, let him be accursed."

Second Voyage to Australia

By BROTHER ROBERT ROBERTS

"A great door and effectual is opened unto me" —1 Corinthians 16:9

PART FOURTEEN

CARRYING ON THE BOOK BUSINESS

HAVING the pony and carriage has rendered the book business easily workable in a quiet country side. Of course, if the business depended, like most book businesses, upon the custom of the street, 20 ponies would not remove the difficulty of being 7 miles from the heart of the town. But Christadelphian books are not wanted on the street. They are wanted here and there in holes and corners of the world by people who send through the post. The post-office is the counter, as it were, at which the business is transacted.

Now, the pony takes us to the post-office in 20 minutes, we get the letters; we come back, we open the letters; make up the ordered books ready for post, and next day, when we go for letters, take the parcels, and hand them over the post-office counter—and the thing is done.

At first, I thought it would be necessary to rent an office or small shop near the post-office, but I soon saw this was unnecessary, and that a room in the large house fitted up as an office would be all sufficient. This I find is the case. The book-stock at Sydney, and in the hands of bro. Robertson at Melbourne, has been handed over to us, and with a large fresh supply from Birmingham, has been stacked on shelves, under the charge of my daughter, Sarah Jane, who relieves me of all anxiety as to the department by her faithful and effective attendance to it.

As regards literary work, I made a start with using the same room as that in which my daughter works; but I have greatly improved on that. Surmounting the house is a square tower: in the tower is a square chamber with windows facing east, west, north, and south. To this chamber, admittance is obtained by ladder-steps from the bedroom corridor or landing, through a trap-door in the roof.

Readers can imagine the rest. Up in the tower, I know I cannot be interrupted, except from under my feet, which I know will only be on rare emergency, and with timely notice.

GETTING ADJUSTED TO A NEW LIFE

We have now got into the routine of things, and all is working smoothly and pleasantly. There was a little home sickness in the establishment, perhaps, for the first few weeks, but now sis. Roberts is quite at home and says (if the Birmingham brethren and sisters would just shut their ears for a moment) that she would not like to return home. The daughters, in lesser measure, have expressed themselves in the same way.

Weekly correspondence with Birmingham connects the 2 offices, and nothing suffers from the new arrangement, except, perhaps, bro. Walker's collar. The pressure is heavy sometimes, but the horse is going home (Kingdom? Yes), and that makes the pace easier.

We drive into Melbourne on Sunday mornings to the breaking of bread: a brother kindly puts up the pony and phaeton in a grass enclosure on his premises in the center of the town; we dine and spend afternoon at various brethren's houses by turn — the girls helping in the school; and then return in the conveyance after the lecture.

The first 2 lectures have been published, and the hope has been expressed that the other lectures will be published also. I think that is not likely. The demand is not sufficient to justify the large outlay that would be required. Besides, the subjects are already amply treated in Christendom Astray and other publications. It was different with the first 2. They were of a somewhat special character: "Is There a God?" and "What Are We to Think of the Bible?"

A PROMINENT DISPLAY OF THE TRUTH'S WORKS

One little circumstance I must not omit to mention, and that is, that the brethren have succeeded in inducing Cole's Book Arcade, Bourke Street, to devote a stall to Christadelphian literature in the department of "Religious Publications." This may prove an important achievement. It means far more than getting the books into an ordinary bookseller's. Cole's Book Arcade is a sort of national institution. It is the only establishment of its kind that I know of. It is one of "the lions" of the colonies. Thousands of people march through it every day, drawn by its peculiar attractions, one of which is the performances of a superior band at short intervals all day long. It is a book depot on a universal scale, but not wholly devoted to books.

It is a building of 3 storeys, running through from a frontage in Bourke street to the next street towards the river. But the 3 storeys are not all floored. The building inside is open from basement to roof, and the 2 upper storey heights are devoted to side galleries running round the whole extent of the building. To these galleries, access is obtained by stairways at the end.

The ground floor is devoted to new books, magazines and papers of every sort and description, displayed on convenient counters, divided off into numbered sections. In all the sections are seats, at which you may sit and read, out of the stream of visitors. The gallery upstairs is devoted to secondhand books of all kinds, the gallery at the top to china ware and works of art.

People come in and pass through whether they want to make a purchase or not. It is a pleasant place to have a rest in, to the soothing strains of beautiful music, which doubtless helps to beguile the money out of people's pockets. To have a stall devoted to Christadelphian literature in such a place means that said literature will daily come under the eyes of thousands who, probably, would never otherwise know of its existence.

A LECTURE TOUR; WARRAGUL, TRAFALGAR, TRARALGON, TYERS

HAVING completed the lecturing work arranged for in Melbourne (covering 3½ months), I proceeded to pay various requested visits in other parts. First on the list stood Gippsland, about 80 miles straight east from Melbourne. This district I had not visited on my first tour. Four places in it were now on the list—Warragul, Trafalgar, Tyers, and Traralgon. I started for these on Dec. 30, accompanied by sis. Roberts, who had not yet seen the interior of the country.

DECEMBER 30, 1897: LECTURING AT WARRAGUL

We first went to Warragul. There are no brethren at Warragul. The lecture there was by arrangement of bro. Matheson, of Trafalgar, 16 or 18 miles further east. Having a sense of responsibility as a believer of the Truth "to do all in his power to let his neighbors know of it, he thought Warragul, as a small market town, having a population of perhaps 600, and being a center for an extensive farming district round, was entitled to more attention than his own place.

We arrived about 3 o'clock, and were met at the station by bro. & sis. Matheson, who conveyed us to the principal hotel of the place. The day was overcast from the smoke of bush fires raging in the district: It looked dull enough to be British, but it lacked the British cold.

The meeting was at night in the Masonic Hall at 7:30. Bro. Matheson was hopeful of a large audience, and had come prepared to distribute 100 copies of The Declaration free. The company amounted to exactly 40, including lecturer and chairman. This was a small audience by some comparisons, but it was really not bad, all things considered.

It was Christmas week; how could ordinary people be expected at such a season to be interested in a subject which they associate with funerals and tombstones? It was a sparsely populated neighborhood: indeed sis. Roberts frequently remarked during the tour that she wondered where the audiences were to come from with nothing but woods and mountains, and an occasional house in sight. In proportion to the population, it was a much larger audience than the monster meeting in Melbourne at the first lecture.

HOW TO PRESENT THE TRUTH

Then the lecture had been advertised as "a Christadelphian lecture." This I cannot but think a mistake. The object in advertising a lecture is to get the people to come. You frustrate this object by putting forward a sectarian association. This association is a fact, but there is a time for everything. Let it be found out afterwards. It will do the public no good to know it in advance. Parade the subject, but do not tell the public it is the Christadelphians that are inviting them. Those who are interested will find this out in time enough, and will not be deterred by it when their eyes have begun to open. To tell them this at the very start is like an angler who should frighten his fish off by some glaring fly.

And then when an audience has been got together, they should not be rubbed the wrong way except in so far as the Truth may do so. They should be put on good terms with themselves so far as a respectful and kindly form and method of address can secure this. Bro. Matheson did capitally in this respect. He in effect said,

"Friends and neighbors, we have called you together because we believe we have something good to offer you. We do not pretend to be better than other people, but our eyes have been opened to the Bible as they never were before, and we see things in it that have done us good, and we believe they will do you good if you will look into them. They may strike you roughly at first; they struck us that way when our attention was first called to them; but a patient attention and a thorough study will, we feel sure, reward you as they have us with a glad vision of truth such as we never expected to see."

The objectionable way is to make the audience feel that they are regarded as helpless ignoramuses to whom "The Christadelphians" have condescendingly consented to bring the light. It is true, as a rule, that the audience are in

darkness, and the brethren in the light; but there is a time to be silent about it. Show the light and it will dispel the darkness; do not call attention to the lantern—which is a poor rusty affair.

Do not say, "The Christadelphians have invited you." If it is necessary to tell them what they know, say, "You have been invited to hear a lecture, on such and such a subject, and trust you will be benefited by what you will hear." Who are "the Christadelphians" that they should be paraded? We have received no revelation. We are simply dying men and women who have been permitted to know what is written in the Scriptures concerning God's purpose and our duty. It is this we should put forward and display.

AT TRAFALGAR WITH BRO. MATHESON

Next day, we went forward to Trafalgar, where bro. Matheson resides. It is a place something like Warragul, consisting of a few solid-looking houses clustered round a railway station with a background of woods and mountains in all directions. Bro. Matheson owns a large dairy-farm near the line. He has a large family round him who find plenty of occupation in looking after about 40 cows. There is no ecclesia near, and they break bread together in their own house. Bro. Matheson was formerly connected with the Campbellites. He occasionally visits the few brethren that live further east, and sometimes goes to Melbourne.

We spent a very pleasant day with him and his family. In the afternoon, there was a grand thunderstorm, preceded by a remarkable darkness, followed by a ruddy glare in the sky, and followed by a tempest of wind and a heavy downpour of rain.

TO TRARALGON: BRO. TANNER'S LABORS

Next morning, accompanied by bro. Matheson, we took the train for Traralgon, a place like Warragul and Trafalgar, about 25 miles still further east, only in flatter, more open country, and of larger size. Here there is a small company of believers, clustered round Bro. Tanner—an interesting old gentleman, who has been in the country about 30 years, but who only attained to a knowledge of the Truth about 3 years ago. His joy at the discovery of the Truth and his enthusiasm in its propagation are most refreshing in this age of indifference.

His wife and (married) daughter are with him in the Truth, and there is a heroic sister with an interesting family of sons and daughters living about a mile off—which in the colonies is next door. If we call her sis. Ravine, we shall be sufficiently near her name and at the same time observe a necessary anonymity for the time being.

We were met at the station by bro. Tanner and bro. Harry Galbraith, and conveyed to the house of the former, "Recreation Villa," on a side road. We did not go there to stay, just then, but to have a little refreshment before being driven by horse conveyance to Tyers—the residence of Harry's father, 6 miles up in the bush. Harry lives in Melbourne, but was up on a visit.

TO BRO. GALBRAITH'S HOME IN TYERS

After lunch and a pleasant intercourse with the company assembled, our "things" and ourselves were put aboard said conveyance, and off we went. The road lay mainly through the bush to the north of Traralgon, but with a good deal of clearing here and there. It was a good road compared with a bush track, but by comparison with the road to which city dwellers are accustomed, it would be described by various pithy adjectives, according to the differing temperaments of different persons. I should convey a fair idea if I were to say it was good for the liver. Sis. Roberts was a little alarmed at the jolts sometimes. However, there was no mishap.

I got off before the end of the journey for the sake of a little exercise, having got a rough description of how to find my way. The description proving hazy on one point, I had a longer walk than intended. But it was not a pity. It was a pleasant change to "talkee-talkee/" and a luxury in the hush of the woods. I duly found my way at last, and received a warm welcome in bro. Galbraith's most interesting household.

Bro. Galbraith, like bro. Matheson, was connected with the Campbellites, but like him now rejoices in the glorious emancipation of mind that comes with a knowledge of the whole Truth, as built up on "the foundation of the apostles and prophets." In this emancipation, he is blessed with the company of a large family circle, embracing the hoary grandsire of 88, and the fair young olive plants growing up around the family board.

The grandfather, bro. Ross, who playfully says he is 16 when asked his age (twice eight), is not a whit behind bro. Tanner in the ardor of his love for the Truth, and his eager and robust interest in all things bearing on it. It is a pure gratification to see such interest in scriptural things. How glorious it will be when the promise is fulfilled—

"All shall know Me, from the least even to the greatest."

The deafness natural to such an advanced age is the only drawback to intercourse. Stalwart sons share the grandfather's interest, and the father is the center of it all. It is a patriarchal establishment—a beautiful sight.

But the joy of our visit was somewhat marred by an accident which confined the father to his bed the day before we arrived. He was thrown from a conveyance and broke his leg. Much alarm was naturally caused by the event at first, but the services of a skillful surgeon soon secured the conditions of ultimate healing and restoration. He was debarred from taking any part during our stay—which we all regretted.

I had 2 conversations with him. He was in a manner thankful for the mishap as a spiritual benefit to himself. Certainly, there is nothing like calamity of any kind for imparting to spiritual things the real luster that belongs to them.

Bro. Munnerley also experienced some degree of injury the same or next day from the trampling of an unwilling horse that threw him; but no bones were broken. It is truly written—

"We know not what a day may bring forth."

SUNDAY, JANUARY 2, AT TYERS

Next day (Sunday, Jan. 2) we broke bread in the Mechanics' Institute—a building, practically in the woods—about 5 minutes' walk from bro. Galbraith's house. There are not many buildings like it in the world, I should think. It is used as a place of worship by the various religious bodies in turn one Sunday, Church of England; next Sunday, the Methodists; then the Campbellites, and last the Christadelphians. Today was the turn of the last.

Several brethren and sisters were present from Traralgon, having driven over. The company numbered about 25—which was a large gathering of brethren and sisters for such an empty part of the world. We had a very pleasant meeting, at which the only part I contributed was the speaking. Bro. Matheson presided—in the evening the audience numbered 50, which was considered a good audience: better than ever assembles in the building.

Most Surely Believed Among Us

"Lord, if thou wilt, thou canst make me clean!"

LUKE CHAPTER FIVE

THE Gospel according to Luke fills in some details which we do not find elsewhere, conveying that message which the Spirit indicated in the opening verses of chapter 1—

"To declare the things which are most surely believed among us that thou mightest know the certainty of those things wherein thou hast been instructed."

The preservation of this record to our time is for the same purpose, that we might be founded on the Rock—

"The things which are most surely believed among us."

The apostle John terminated his gospel record with these words (after saying that there were many things not recorded which Christ had done)—

"But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name" (John 20:31).

We read, early in Luke, of the birth of John the Baptist, of his growing up in the wilderness in the "power and spirit of Elias," and of the preparing of a way for the coming of his relative, Jesus.

We read of the instructions to Mary concerning the birth of her son, of his growing in power and stature, and favor with God and men, of his showing unto Israel by the declaration of God from heaven, following his immersion in the waters of Jordan—

"Thus it becometh us to fulfill all righteousness."

And he submitted (as we all must) to the waters of baptism, in obedience to Divine command. This was followed by God's public acknowledgement—

"This is My beloved Son, in whom I am well pleased."

We read of his genealogy, which takes us back to the beginning—

"The son of Adam, the son of God."

—born of the seed of the woman, yet by the direct operation of the power of the Spirit of God. This is the foundation upon which Luke builds his message of the "things most surely believed."

We find that Jesus came to Nazareth and, having entered the synagogue, when invited to read, he chose a portion of the prophet Isaiah, impressing his hearers with the words—

"This day is this scripture fulfilled in your ears."

The sneering response indicated the nature of their reception of this declaration. And they were offended: they received him not—

"Is not this Joseph's son?" (Luke 4:22).

"Physician, heal thyself! Whatsoever we have heard done in Capernaum, do also here in thy country . . .

"He did no mighty works there, except he healed a few sick folk."

He comes to the Jordan valley. He enters into the house of Simon Peter, whose acquaintance he had made at Bethabara, as recorded in John 1:41—

"Andrew findeth his own brother Simon, and saith unto him, We have found the Messias! (which is, being interpreted, the Christ)."

A generation was looking for the Messiah, but they did not realize the details concerning the Messiah. They did not realize that they needed a personal Savior from their own sins, as well as a national Messiah to exalt their nation.

We find him healing Peter's wife's mother. Again by this act a foundation was laid for a work that was to go on for many years, a foundation which appears in Luke 5. It is to this chapter we would now direct attention: v. 1 impresses us with the presence of an excited multitude—

"As the people pressed upon him to hear the Word of God, he stood by the lake of Gennesaret."

They were eagerly waiting to hear what he had to say. A new Teacher in Israel!—with a message they had not heard from, and a manner they had not seen in, the Scribes and Elders of their nation. What is this word? They wanted to hear. It was a word of hope, and joy, and liberation.

It is interesting that Luke describes the lake as "Gennesaret," in contrast to Matthew and Mark who refer to it as the Sea of Galilee. "Gennesaret" is the Greek form of the Hebrew "Chinnereth" or "Chinneroth," which means "Harp" (from its harplike shape).

Here was the "harp" of the "Sweet Psalmist of Israel" which conveyed the joyful message of life to the people, even the Song of Moses and of the Lamb. So that the message should ring out clearly to all the throng, he goes out upon this water in Simon's fishing boat.

V. 3: *"He sat down, and taught the people."*

An ideal, interesting, and significant environment. Seated upon the waters, the Sea of Nations, he declares the Gospel sound, a new message, a message of hope from the God of Israel, ringing over the peaceful ripples of the Chinnereth: the "Harp of God."

Our minds carry back to the harpist David, as he composed and sang for Israel the beautiful Psalms, which so prophetically portray the Christ, the Savior of mankind, in suffering and in exaltation.

It would be just 3 years later, and this eager throng, with the rest of the multitude, would be clamoring for his death and crucifixion. They turned from him with fickle instability, for they were shallow-minded—

"Away with this man, and release unto us Barabbas!" (Luke 23:18).

And we recall the occasion, as the end approached, when many of Christ's own disciples "went back and walked no more with him." Upon that occasion he turned to his closest circle of followers and asked them if they would also leave him. As spokesman for these few intimates, Peter replied—

"Lord, to whom shall we go? Thou hast the words of eternal life.

"We believe and ARE SURE that thou art that Christ, the Son of the Living God" (John 6:68-9).

Let us realize that the Seed which was sown by Christ, as it went forth to this multitude as grain cast upon the waters, would—and yet WILL—bring forth the fruit which God wants.

There were 2 boats available upon this occasion. Christ chose one. There will never be a shortage of vessels to carry forth the work of God. The idle ships of the fishermen (who had gone out of them and were mending their nets) would be put to higher use—if waiting and available at the time God needs them.

And there is another sobering thought we are so frequently reminded of—one taken, and the other left—the issues of life and death. Let us, forgetting all else (for all else is vanity)—let us devote our whole lives to the effort of making ourselves ready to be fit vessels for the Master's use, so we may be among those few taken unto life, and not among the many left to death and corruption.

Christ has entered in upon our lives. We go forth upon the Lake of Gennesaret, and WE too are to sound forth the joyful sound.

Some will turn away their ears from the Truth, and be turned unto fables, that there may be a departure from the Faith. We may thus feel that our labors have been in vain. But let us hold fast to this rock-assurance: NO labor in the Lord is in vain, though there be but present disappointment and no apparent fruit, God will render the reward and the fruit as it pleases Him. Noah's labors were apparently fruitless, but not in vain.

Christ, having finished his discourse to the throng, now turns his attention to the humble fishermen who were mending their nets. These men had toiled the whole night before, without any results from their labor. Jesus observed the situation, and their failure, and commanded them—

"Launch out into the deep, and let down your nets for a draught."

Simon Peter replied to this injunction in a manner which exposed the state of mind of the fishermen (v. 5)—

"Master, we have toiled all the night and have taken nothing. Nevertheless, at thy word, I will let down the net."

Perhaps we have experienced the same empty results of our earnest and toilsome labors, and our minds are also disturbed and discouraged. The boat was available: it is also provided in our case. The sea of nations is there; and the fish are there. It is our duty to "let down the net," according to the Master's word. "Nevertheless, at thy command we will let down the net" should be our response, even in the face of seeming hopelessness and failure.

The fish were not visible. The sea looked just as it had looked when they toiled in it without result. The fish destined to be caught are not apparent to our eyes either, yet we must let down the net as we have been commanded, though we may be disturbed. When the disciples responded in obedience and faith to Christ's order—

"They enclosed a great multitude of fishes, and their net broke (was breaking: RV)"—v. 6

Simon beckoned unto his brethren to assist, and the result was unbelievable: both ships filled to the point that they were sinking. There were plenty of fish in the sea!—

"The harvest truly is plenteous, but the laborers are few."

But the laborers will be sufficient, and divinely provided, for the work to be done, as John records Jesus' prayer to the Father—

"Of those which Thou hast given me I have lost none" (John 17:12).

And as Mordecai reminded Esther in stirring exhortation—

"If thou. altogether boldest thy peace at this time, then shall deliverance arise to the Jews from another place, but thou and thy father's house shall be destroyed."

Not one step of the divine purpose can fail or be frustrated. There need be no concern on our part that THIS ship will ever sink.

There was another occasion when the disciple thought the boat would sink, but the Master was in the boat with them, and they were safe. He may not be visible to our naked eye, but he will be there, and with him there, there will be no danger of foundering.

Peter was deeply awed and humbled by these circumstances, and exclaimed (v. 8)—

"Depart from me, for I am a sinful man, O Lord!"

He had been looking for the Messiah. He had witnessed the miracle of the instantaneous healing of his mother-in-law. He now feels his insufficiency for the highness of the calling and the vastness of the work—just like Moses, who pleaded (Ex. 4:12-13)—

"O my Lord, send I pray Thee by the hand of whom Thou wilt send!"

This brought God's anger. Why? Because of Moses' humility? No. But because of his failure to realize that the work was to be GOD'S work; that the choice of him was GOD'S choice, GOD'S will—and the refusal was his—man's—will; because of his failure to realize that no MAN is anything: the man is incidental, for the power must be of God—

"Who made man's mouth? Or Who maketh the dumb, or the deaf, or the seeing, or the blind? Have not I, the Lord?"

"Now therefore GO! And I will be with thy mouth, and will teach thee what thou shalt say."

God will provide such ability and means as He sees fit. Let us just get on with the work, as commanded. Usually man's supposed "humility" is sloth, or natural reluctance, or perverted pride seeking flattery, or some other disguised and deceptive weakness of the flesh.

The other disciples beside Peter were impressed. The result of this incident (which was repeated at the end of Christ's ministry) was the same as that again experienced on the same lake by the same disciples. Then again, they toiled all night, and caught nothing. Said Christ on that occasion—

"Cast on the RIGHT side of the ship" (John 21:6)

And they immediately caught 153 great fishes. In both instances, adequate provision was made for the present, so that the preaching of the Word and the following of the Master would be unhampered. God will add the necessary things of life as they are required for the fulfilling of HIS work, but not merely for OUR convenience and comfort.

The disciples were astonished. They could not comprehend the magnitude of the power they were witnessing. Jesus said—

"Fear not: from henceforth thou shalt catch men" (v. 10).

"Fear not!" Luke had already recorded that reassuring expression being used in divine exhortation several times before: "Fear not, Zacharias," "Fear not, Mary," "Fear not, shepherds"—instances of the angel of God speaking to faithful individuals.

Thus Christ assured them to have confidence in him.

V. 11: *"They forsook all, and followed him."*

This was the turning point in their lives. Though they had many setbacks, many anxieties, and many more lessons to learn, they continued to follow him. All that we have, all our efforts, must be directed toward this one end of serving God. Christ becomes our example and our pattern. This is what is being impressed upon us as we partake of the memorials: it MUST be. 1 Cor. 11:1—

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

Paul followed in the steps of his Master. He bore in his body the marks of the Lord Jesus. Do we? What have we to show in the service of the Lord? Paul said (Col. 1:24)—

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

Paul tells us we must do the same; that we must enter into his tribulations, and thereby we shall enter into his glory (2 Cor. 1:4-5). There must be a complete change of life, an entire alteration and transformation of all earthly characteristics, a wholly "new creature."

To impress this lesson, Luke proceeds to give another illustration. A man that is a leper appears on the scene. This man was of a different type from that we read of in the Law of Moses in the case where leprosy covers the whole body, and the man is declared clean.

This man was "full of leprosy": a loathsome and a pitiful sight. He was an unclean person. As such, he came to Jesus with full belief of what Jesus could do. Here was far more comprehension and humility than any had yet shown. He fell at Jesus' feet, and said—

"Lord, if thou wilt, thou canst make me clean!"

No question or doubt about the power of God, no thought of possibility that Jesus might fail in an attempt to cure him of his leprosy. He was absolutely sure he could—

"If thou wilt... Not my will, but thine be done."

And Christ put forth his hand touched him, and he was healed; he was made clean—

"And immediately the leprosy departed from him."

Leprosy is a type of the condition of the whole human race. That is why Moses, through the Spirit of God, has devoted so much time to tell us about leprosy, to tell us what is necessary in the cleansing process, to teach us in type and shadow what is accomplished in Christ, to instruct us of our natural, unclean, death-stricken condition, to teach us to humble ourselves.

After the leper was made clean, Jesus said to him—

"Go show thyself unto the priest and offer for the cleansing according to what Moses commanded, for a testimony unto them" (v. 14).

What had to be done? A sacrifice had to be made. Part of the blood of the sacrifice was put on the right ear of the cleansed leper, upon the thumb of his right hand, and upon the great toe of his right foot. Here was the "hearing," the "doing," the "walking," the mark of Christ upon his every action.

Again the anointing oil, taken from the priest's hand, had to be touched on his right ear, his right thumb, and his right great toe. This was to signify that it was the Spirit of God doing the work through him, and not the man himself. Hearing, working and walking all to one end: the glory of God.

The leper obeyed Jesus, and it would be a testimony to those priests of the Mosaic economy who did the service upon this leper. He would be known and recorded as being a leper, for it was the priests' duty to examine and pronounce upon leprosy. Here he comes back to them for the ceremonial cleansing, and the very fact of it being required would be a great witness and testimony of the work of God in their midst.

The result of this open testimony of the power of God in Israel was that a great multitude came together to hear Christ's words, and also to be healed. They knew they needed a natural healing, but did not (in most cases) realize their need for spiritual healing.

V. 16: *"He (Jesus) withdrew himself into the wilderness, and prayed."*

This teaches us that he had done much work; that the Spirit of God had gone out from him. To heal and to cleanse took effort. It will take effort on our part, and we will feel weary with the work. To increase our faculties, and to prepare for further activity, we must—like Christ—draw strength from the proper Source.

He prayed—in secret, in the wilderness. If this was necessary for Christ, God's Own Son, possessing the Spirit without measure, then surely it is necessary for us! We recall the apostle's words (Heb. 5:7):

"Who, in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death.. and was heard in that he feared."

Christ revered (feared) God as the Source by which the work would go on. And thus he prayed earnestly for strength, and because he prayed, he received strength. How can we expect to be heard and helped, if we do not likewise pray "with strong crying and tears"?

The succeeding verses, 17-26, speak of another incident, with the purpose of showing the work of Christ upon us; to make us realize the certainty of the things wherein we have been instructed.

These incidents, said Luke, had come from "eye-witnesses." Luke had not seen them himself, but they had been conveyed to him by "eye-witnesses." They have come to us, through the mercy of God, in correct form by the over-riding preservation of the Spirit of God, through 2000 years of men's attempts to suppress the Divine record.

What do we next see? A man is brought on a bed, or pallet; a man completely helpless, unable to do anything for himself. He was paralyzed. He was carried by 4 friends. They had full assurance of the healing power of Christ: there was no question in their minds. In these incidents, the power and necessity of faith is being emphasized. The "four" speaks of those who are called in faith from the 4 quarters of the earth.

When they come, they find similar circumstances to those experienced by Joseph and Mary when Christ was born. There was no room to receive them; but God made room—in the manger. And thus Christ was born: the Son of God, the Heir of all things—now exalted above all principality and power. We must make room for him in our lives, if we would live with him. So often he comes, and quietly knocks—and there is no room for him. How sad!

These men would not be deterred by anything standing in the way—the same attitude we find Luke recording of those sorrowful but determined women who went to Jesus' sepulchre to anoint his dead body. And they found that the stone, which had seemed such a formidable obstacle to their loving purpose, had been rolled away.

These men, unable to get in the door because of the crowd, went up upon the housetop. We must picture in our minds the eastern houses, with their flat roofs and outside stairs leading up to them. They could not get to Christ the natural way, so they entered into his presence by a means which was from above.

They tore open the roof, doubtless to the consternation of those below in the room, and gently lowered their sick friend into the presence of Jesus. Utter single-mindedness to the task, and complete faith that Christ would provide. Would we have persevered so doggedly?

And what would we think, brethren and sisters, to be witnessing such things: a man in full faith, with his companions making such an effort to do this for him, and we would be before Christ, and we would humbly ask him to heal us of our infirmity, and he would say:

"Man, thy sins be forgiven thee."

Is that all he is going to do for us? Would we feel that our great manifestation of faith and evidence of trust had been rebuffed—that in such circumstances it was unjust and unkind for Christ to call our sins into remembrance?

Would we realize, as this man did, that there was no intention of offense, but that leprosy, and palsy, and all infirmities and diseases which we suffer from our youth (until death terminates our service) are all the results of sin: not necessarily our own, but a product of that nature which sinned from the beginning. Sin and disease are inseparably connected.

Step by step we are led to the grave, but in that process God is teaching us, if we have ears to hear, of resurrection and life beyond the grave—the bird dipped in blood and then turned free in the beautiful ceremony of the cleansing of the leper.

God is teaching us that we are all lepers, and that we cannot save ourselves; but that He has, in His love, provided a way of liberation from this leprous condition of sin and death.

This incident of the palsied man provided a declaration of the fact that Christ came not only to heal, but also to provide forgiveness of sins. Upon this pronouncement of the Master's the Pharisees in indignation exclaimed within themselves—

"Who is this which speaketh blasphemies! Who can forgive sins but God alone?"

Christ, knowing their thoughts, then went on to implant this very important truth (vs. 23-4)—

"Which is easier: to say, Thy sins be forgiven thee; or to say, Rise up and walk?"

"But that ye may know that the Son of man hath power upon earth to forgive sins (he saith unto the sick of the palsy),

"I say to thee, Arise, take up thy couch, and go into thine house."

The man arose immediately, unaided by his companions now, and departed to his own house, glorifying God for such a wonderful blessing.

Christ had set before the Pharisees undeniable evidence that he who could heal could—based on this evidence of Divine power—forgive sins also. This was the foundation of all God's works in Christ Jesus, that there would be a day when sin, disease (and even their grim ultimate result, death) would be removed—

"The WAGES (fair recompense) of sin is death, but the GIFT of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

It was quite as easy to do one as the other, with the power of God. Jesus was the manifestation of God walking in their midst. All he did were the works of God among them, and he could forgive sins because he spoke the mind of the Father. But his declaration offended them because they—

"Knew not the voices of the prophets which were read every day in their synagogues."

But the common people were amazed, and rightfully ascribed the glory to God. They were filled with reverence and said—

"We have seen strange things today!" (v. 26).

* * *

Now we look at the concluding thought of this chapter. Christ continues his selection of those who would work with him during his ministry and continue the labor after he had ascended to his Father's right hand.

It is important that we realize that our actions and conduct are observed by many others. People are always observing and watching what is happening. Thus we become witnesses for the Truth of God. What we do will be remembered for good or ill by those around us. If it is good, it is to God's glory; but if evil, it is to our shame.

Christ comes upon another individual, of a class despised by the Pharisees: a tax collector, a publican, a customs officer, one who was in the service of their Gentile overlord, the Roman authorities. Christ abruptly said to this man (Levi, or Matthew)—

"FOLLOW ME!" (v. 27).

Without any questioning, and just as suddenly (v. 28), Levi—

"Left all, rose up, and followed Jesus."

Obviously Levi had been observing, had noted what was going on, and was mentally prepared for this summons. There will come a time when, just as suddenly, we shall be summoned to "Rise up, leave all, and follow me!" Will we be immediately ready, or will there be a fatal looking back?

We are not here shown in Levi a mere blind "faith." We are shown the effect of evidence upon an open and thoughtful mind.

His name "Levi" is interesting, because it takes our minds back to Jacob's third son, born of Leah. Leah had declared at his birth:

"Now will my husband be joined unto me, because I have borne him 3 sons. Therefore was his name called Levi (Joined)"—Gen. 29:34.

His other name was "Matthew" from the Hebrew "Mattathias," meaning "The Gift of Yahweh." God had presented the "gift" of life unto him, and he was "joined" unto the assembly of those who in the future age would each rule over one of the tribes of Israel, regathered into the Promised Land.

We too have been "joined" unto the same Body. We too have been given the "gift of God," and certainly we have been given a wonderful gift in the example of Matthew in this record.

There was no small-handedness about Levi. He made a "great feast" (v. 29) for his Master, his new Master. Of his substance he gave unto the Lord. He assembled a "great company" of publicans and sinners to express his thanksgiving for what had been done for him, and to proclaim to them the true riches he had found, that they too might follow Jesus.

The Pharisees and Scribes, still remembering the embarrassment they had received in the incident of the paralytic man, spoke not to Christ direct, to his disciples—

"Why do ye eat and drink with publicans and sinners?" (v. 30).

Another lesson is put forth by Christ who is aware of their criticism (v. 31)—

"They that are whole need not a physician, but they that are sick."

If we feel that we are righteous, that we are whole or complete, then we should be getting on with the work of preaching the Word to them who are "publicans and sinners" in our estimation.

But these men, these Pharisees, were righteous in their own eyes, in their own esteem. They had, as Paul said to the Romans (10:3), "gone about to establish their OWN righteousness," but they had not submitted to GOD'S righteousness.

Christ teaches us how to attain this righteousness. The submissive faith and humility manifested in these incidents recorded by Luke is to teach us in this regard (v. 32)—

"I came not to call the righteous, but sinners to repentance."

* * *

Based on the feast prepared by Levi for his Master, other lessons are presented (v. 33)—

"Why do the disciples of John (the Baptist) fast often, and the disciples of the Pharisees, but thine eat and drink?"

A foundation is again laid. The Bridegroom was in their midst, though they knew it not. How out of place to be mourning and weeping, while Christ was among them! This speaks of his final return to go no more away, of the joy and the happiness which will be brought to the ends of the earth in the glorious Kingdom Age.

But there would be a time for mourning, for weeping, and for fasting, which was to be a time of preparation for the final coming of the Bridegroom to the Marriage Feast (of which Levi's rejoicing occasion was a type). That time of preparation has been from the ascent of Christ to his Father's right hand, continuing through the present, to the glorious day of his reappearing—

"Can the children of the bridechamber fast while the Bridegroom is with them?"

"But the days will come when the Bridegroom shall be taken from them, and then shall they fast in those days"
(vs. 34-5).

This is an important lesson for us. We are admonished by Paul not to partake of the world's rioting and drunkenness, but rather to put on the Lord Jesus Christ, and to make no provision for the flesh.

This, however, is not acceptable to the natural man. The world has sought out its own righteousness, its own means of fasting and external manners of showing its own ideas and concepts of righteousness, for its own glory.

But in the true fasting for Christ's coming, we are instructed to follow the pattern of putting aside of the flesh, the crucifixion of the Old Man, and rising to newness of life. It becomes (if an acceptable fast) a complete dedication of our lives to serve God and not ourselves. There must be a complete change from the natural form of living; a building of our lives on that sure foundation which is Christ: that foundation of which Luke says—

"Which is most surely believed among us."

Jesus enlarges the lesson by presenting it in another form. Men do not take a piece of new cloth and patch it into an old garment. There is no strength, no harmony, no fitness, no acceptable combination that will work in this fashion—

"Otherwise the new maketh a rent, and the piece that was added agreeth not with the old" (v. 36).

There can be no harmony between the way of the flesh and the way of the Spirit: the Old and the New. There must be a complete change of garment, a removal of the fig-leaf covering of the flesh to the coat-of-skin covering of Christ, which is typified in the memorials of the body and blood of Christ, as we break the loaf in remembrance together each week "until he come."

Once more Luke links Jesus' remarks with the feast of Matthew. Men do not take new wine and put it into old bottles (old skin bottles which are dried and withered), for in the process of the strong working of the vigorous new wine, it will burst the old bottles, and both wine and bottles will be lost.

Again, we must make provision for the wine of the Truth of God, entering into our hearts, a New Body—

"Buried with him by baptism into death, and risen like him into newness of life . . ."

—new skins, new coverings, provided by God. V. 38—

"New wine must be put into new bottles: and both are preserved."

—preserved unto life everlasting, if we take the proper container, and if we take the Spirit-Word, the Gospel wine of the Word of God, and put it where it belongs—into a NEW HEART.

"No man also, having drunk old wine, straightway desireth new: for he saith, The old is better" (v. 39).

Here is the tendency to hold on to that which is natural. Once more Luke takes us back in mind to Matthew's feast, and its many lessons. The old wine (the Mosaic Law), Israel wanted to retain, which they felt was better.

But Christ—the new message, the new wine set before them, the spirit and fulfilment of the Law—was much better. He was the substance, the Law only the shadow. Without him, the Law was nothing, accomplished nothing, perfected nothing.

We must realize that the new wine, in its process of working, as all things do in God's economy, will develop into that which in the eyes of God is best.

The lessons, therefore, of Luke are to teach us the better way: the foundation of the "things which are most surely believed among us. And thereby we can attain unto life; not by the works of the flesh, which only tend to death, and have no real satisfaction even in this life, far less in that which is to come. Said Paul—

"In my flesh dwelleth no good thing."

That is the leprous condition of all flesh. We are unable, in this state of being, to help ourselves. Spiritually we are by nature completely paralyzed—completely helpless. It is only by a humble recognition of our helplessness that it is possible for our paralyzed condition to be healed by what has been accomplished for us by God through Jesus Christ our Lord—

"We can do all things through Christ who strengthened us!"

—E.F.H.

"Saved So As by Fire"

"If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet as by fire"—1 Cor. 3

THIS does not mean that a believer of the Gospel will be saved whatever his character is. This idea is contrary to the whole Word of God which teaches that every man shall reap as he sows, in quantity and quality.

The verse means that the failure of his work in others, though taking from his reward in the day of Christ, will not imperil a man's own salvation if he himself is able to come through the trial of the judgment-fire that will try his work. The context and other Scriptures show this conclusively.

Paul likens himself to a builder, and the Corinthian ecclesia to a building. He had laid Christ as the foundation, and built them upon that foundation. He then went away, and left the brethren to continue the work.

He warns them to be careful whom they incorporated into the structure.

If they built upon the good foundation, men answering to gold, silver and precious stones, they would receive a reward accordingly, for as Paul told another ecclesia, they would be his crown in the day of the Lord, and as it is written—

"They that turn many to righteousness shall shine as the stars forever" (Dan. 12:3).

But if any man built worthless material upon the good foundation, such as wood, hay, and stubble, then the fire of judgment, trying his work, would destroy it, and the builder would suffer loss, but would not be himself destroyed if he individually could stand the fire.

In the day of Christ, we may find that the saints will be organized in groups in harmony with their present relations, that is, that those who bring others to the Truth may receive those others as a special circle of their own subject to them in the day of the distribution of 4 and 10 cities. In this sense, a man obviously suffers loss if his work does not stand the fire.

The "reward" will largely consist of the rejoicing society of those whom "any man" may have been instrumental in turning to righteousness and helping to endure unto the end. Such will be his "glory and joy and crown of rejoicing" in the day of the Lord (1 Thess. 2:19).

If a man's work turn out to be of the wood, hay and stubble character at last, that will not destroy him if he be himself a "precious stone." Nevertheless he will "suffer loss" in the departure of his companions into outer darkness, while he himself is saved.

The intention of the whole passage is Paul's rebuke of carnal envying and strife, and the earnest exhortation to take heed to the building in the House of God in view of the great day of examination at the Lord's hands.

—**Bro. Roberts.**

Christadelphian Baptismal Interview

INTRODUCTORY

1. Do you believe that the Christadelphians hold the true teachings of the Bible?
2. Do you know of any other religious body than the Christadelphians who teach the true Gospel?
3. What is the basis of all your beliefs in this matter?
4. What is the Bible?
5. Does the Bible give sufficient guidance to obtain eternal life?
6. Can we get such guidance from any other source?
7. Do you believe that the entire Bible is the infallible and inspired Word of God in all its parts?
8. Why do you desire to be baptized?
9. What is baptism? What does the original word mean?
10. Is sprinkling an acceptable substitute in the sight of God?
11. What two things will baptism do for you?
12. Will it do this without knowledge and belief on your part?
13. Can you have eternal life without being united with Christ?
14. Can you be united to Christ without baptism?
15. Is there any actual value in the act itself, or does its value lie in the fact that it is an act of intelligent obedience to divine command?

THINGS OF THE KINGDOM

16. What is it necessary to believe to make baptism scriptural and effective?
17. What is the Gospel?
18. Would it be true to say you believe the Gospel if you do not believe the truth concerning the kingdom?
19. Could you obtain eternal life without believing the Gospel?
20. Could you believe the Gospel without first knowing it?
21. Is this kingdom something present or future?
22. Where is it to be?
23. What will be its extent?
24. What is it to be?
25. When is it to be established?
26. Has this kingdom any relation to anything in the past?
27. To what?
28. With whom does the history of this kingdom begin?
29. How did it begin with him?
30. Who was he?
31. What were the religious beliefs of the people among whom he lived?
32. What happened to Abraham to begin the history of the kingdom of God?
33. What promises were made to him?
34. Were they fulfilled to him?
35. Did the apostles think they had been fulfilled?
36. Will they be fulfilled?
37. When will they be fulfilled?
38. To whom were these promises repeated?
39. What was Jacob's name changed to?
40. How many sons did he have?
41. Tell their history briefly up to their assembly under Moses at Sinai.
42. What happened at Sinai?
43. Then this was the formation of the Kingdom of God over Israel?
44. Was this the fulfilment of the promises?
45. Why not?
46. Was the covenant through Moses conditional or unconditional? (Could its blessings be terminated?)
47. Did the covenant through Moses do away with the covenant to Abraham?
48. Was the covenant to Abraham conditional or unconditional? (Could its blessings ever be terminated, or were they everlasting, once they were inherited?)
49. When did the covenant made with Israel through Moses come to an end?
50. By whom does Paul say the covenant to Abraham and the promises to the fathers were ratified and confirmed and brought into force?
51. Did the Israelites immediately enter Palestine when they left Sinai?
52. Why not?
53. How long did they wander in the wilderness?
54. How many of the adults who left Egypt entered the land?
55. What happened to the rest?

56. Did they remain obedient to God, as they had promised?
57. How did God punish them?
58. How did He deliver them when they repented?
59. This went on for several hundred years—then what did they ask for?
60. Who was really their king all the time?
61. Were they satisfied to be different from the rest of the world and have God as their king?
62. Who was the last judge in whose time this happened?
63. Did God grant them their request? 64. Did He say it would be good for them, or bring them trouble?
65. Who was the first king? Was he a good king?
66. Who was the next king? Was he a good king?
67. What further step in the revelation of God's plan occurred during David's reign?
68. Did this refer to David's immediate son, Solomon?
69. Did David think it did?
70. Did the writers of the New Testament think it did?
71. To whom did they apply it?
72. How long was this son of David to reign?
73. What does this necessarily imply as regards his nature?
74. Has this promise to David been fulfilled?
75. What was the Hebrew nation waiting for throughout its entire history?
76. Did David realize that the promise made to him referred to this Messiah?
77. Following the reign of David's son, Solomon, what happened to the kingdom?
78. What finally happened to these two kingdoms?
79. Which one was the true continuation of the original kingdom established by God?
80. Did the succession of kings of Judah remain all through in the line of David?
81. Who was the last king of this line?
82. What was told him at the time of the destruction of the kingdom?
83. To whom did this refer?
84. What did the angel tell Mary in this connection when he announced the birth of Christ to her?
85. Was Mary of the direct line of David?
86. Did Mary connect this event with the promise made to Abraham?
87. Did the father of John the Baptist connect the birth of Christ with the promises to Abraham and David?
88. What was the superscription over the cross?
89. When Pilate asked Jesus if he were the king of the Jews, what did Jesus say?
90. Has Abraham yet inherited the world, as Paul says he was promised?
91. Have all nations been blessed?
92. Has Christ sat on David's throne, ruling the house of Jacob for ever?
93. Will these things ever happen?
94. Are any signs given us to indicate when the time of their fulfilment is approaching?
95. What are some of these signs?
96. What is the reward promised to those who accept the Truth and are faithful to it?
97. What must happen to them before the Kingdom can be established?
98. What must happen to the Jews?
99. What position will the mortal nation of the Jews hold in this Kingdom?
- 99a. What will be the governing center of the Kingdom?
100. What will be the general conditions in this Kingdom?
101. What is the purpose of this Kingdom, in its first stage?
102. How long is this first stage?
103. What will be the events at the end of this stage?
104. What will be the final consummation?

THINGS OF THE NAME

These are things which concern the nature and position of man, and the purpose of God in Christ as affecting man.

- I. What was the purpose of Christ's first advent? (Take away sin)
2. What is sin?
3. How did sin begin?
4. What did God say would happen if Adam disobeyed?
5. What was the result of sin in relation to man's nature?
6. What was the result of sin in relation to man's position before God?
7. What is death?
8. Does any part of man live on after death?
9. Of what was man created? In whose image?
10. What caused the body of dust to live?
11. What was the result called?—(What did man become?)
12. Is the term soul applied to other creatures than man?
- 12a. Is there an "immortal" soul?

13. Do other creatures have the breath or spirit of life?
14. Is there any consciousness in death?
15. Apart from a direct act of recreation by God, then, man would at death forever cease to exist, exactly as an animal?
16. Is there any physical difference between men and animals?
17. Does the Bible teach anything about men going to heaven or to a place of torment at death?
18. Does the Bible teach that men ever go to heaven?
19. What is the hell of the Bible? Who goes to hell?
20. What was the difference in Adam's nature before and after the fall?
21. Who is the devil of the Bible?
22. When did sin in the flesh begin?
23. What was the mission of Christ in relation to the devil?
24. How did Christ destroy the devil?
25. Is the destruction of the devil completed?
27. In what 2 ways do we suffer the consequences of Adam's transgression?
28. Apart from our inheritance of a condemned nature, what other claim has death on us?
29. How do we escape from death? (By whom?)
30. Who was Christ?
31. What was the manner of his birth?
32. Was Joseph his father?
33. Did he exist as a person before his birth?
34. What was it that DID exist that was made flesh in the person of Christ?
35. How many Gods are there?
36. What is the Holy Spirit?
37. Is it a separate person?
38. Was Christ a man?
39. Was his nature any different from ours?
40. Did he ever sin?
41. Could he have sinned?
42. Was he born of the same sinful flesh as we are?
43. Could he have destroyed the devil in his death if he had not been of our nature?
44. Could he justly have suffered the condemnation due to human nature, if he had not been himself of human nature under condemnation?
45. Therefore, you see the necessity of understanding and believing that Christ—though personally sinless—was a man possessing the same sinful flesh that we inherit from Adam?
46. And you see that Christ did not suffer as a substitute FOR us, but as a representative OF us?

It is very important to understand that the death of Christ was not to appease God's wrath, or to pay some debt instead of us, it was—

1. To demonstrate the penalty that was justly due to the whole race,
2. To provide a basis for reconciliation in which the requirements of God's righteousness were fully recognized and brought into prominence
3. To provide the greatest possible demonstration of God's love in giving His own Son, that we might be drawn to love Him in return, and
4. To illustrate what a hateful and deadly thing sin is in the sight of God, that such a terrible price was necessary to atone for it.
47. Did Christ himself benefit from his own death?
48. In what way?
49. What happened to him after he died?
50. What is his nature now?
51. Where is he?
52. What does he do in heaven?
53. Does he mediate for the whole world?
54. For whom does he mediate?
55. Who are his people?
56. What is the purpose of his mediation?
57. What must we do to get him to mediate for us?
58. Besides confession and asking forgiveness, what other things form the subject of prayer?
59. Would it be possible to get eternal life without continual recourse to prayer?
60. Would it be possible to get eternal life without regular study and meditation upon God's Word?
61. Will all be saved who believe and are baptized?
62. What else is necessary?
63. When will the separation between the accepted and the rejected occur? (Return of Christ.)
64. How will the two classes be dealt with?

65. What must happen to the dead before the judgment can take place?
66. Will the righteous be immortal when they come out of the grave?
67. Why couldn't they be?
68. Will all the dead who have ever lived stand before Christ for judgment?
69. Who will?
70. What makes a person responsible?
71. Will the wicked be tormented forever?
72. What happens to those who die without becoming responsible to God?
73. When and how will the world be converted to righteousness?
74. Do the Scriptures give us any reason to expect that any large numbers will accept the Truth at the present?
75. When you take on the Name of Christ in baptism, what responsibilities devolve on you as to your time and efforts and attentions?
76. After baptism, does your life belong to you?
77. What percentage of your life does God require?
78. Besides baptism, what other ordinance are we commanded to keep?
79. On what day, and how often, was it the apostles' custom to keep this ordinance?
80. What originally happened on that day of the week to make it the most appropriate time for the ordinance?
81. What is our duty in relation to any among us who deny first principles of the Truth, or who persist in conduct contrary to the commands of Christ?
82. What is our duty as to association with the world?
83. You realize, then, that Christ's brethren and sisters are entirely separate from the world and must keep this position clear at all times as their first duty?
84. Have you fully considered all the present disadvantages—from a natural point of view—that the Truth will bring upon you?
83. You realize that it is not just a religion as the world considers religions, but an entirely different way of life in all things?
84. And you are convinced that what is to be gained far outweighs anything that may have to be suffered or foregone at the present time?
85. And you are prepared to the best of your ability to follow the course that faithfulness may require, whatever the present consequences may be?

MISCELLANEOUS

1. What is the scriptural position in relation to clubs, lodges, secret societies, etc.?
2. Unions? (activity — membership).
3. What do the Scriptures say concerning whom we may marry?
4. Is divorce permissible?
5. If one breaks God's law and gets a divorce, can he remarry?
6. What teachings of Scripture bear on the use of tobacco?
 - Worldly
 - Unclean—offensive
 - Bondage—habit
 - Drug—impairs the mind
 - Poison—injures the body
 - Waste—unfaithful stewardship.
 - Appearance of evil
7. What teachings of Scripture bear on going to theatres, dance halls, sport exhibitions, baseball games, etc.?
8. Is it scriptural to go to law against another?
9. What is the position of the wife in relation to her husband?
10. What is the position of sisters in meetings?
11. What is she required to do as a sign of subjection?
12. What is the scriptural teaching concerning dress, personal adornment, cosmetics, painted nails and faces?
13. What is our position concerning seeking the citizenship of any worldly country?
14. Is the "Evolution" Theory in harmony with Scripture Truth?
15. Is baby sprinkling scriptural?
16. Who are the angels, and what is their purpose?
17. What is their nature?
18. Does anyone possess the power of the Holy Spirit today?
19. What is the teaching of Scripture concerning oaths? (Matt. 5:34- 37, James 5:12).
20. What will happen to the Jews when Christ returns?
21. What position will the mortal Jewish nation hold during the Millennium?
22. Once you have put on the Name of Christ, is it possible after that to lose salvation and be rejected?
23. What is necessary to make our "calling and election sure"?

CHECK LIST

Adam	Evolution	Law of Moses	David—seed
Sentence	Fellowship	Purpose	Mary—thrn frv
Angels	Force, Use of	End	Readings
Nature	Gentiles	Laws of Man	Re-marriage
Purpose	God	Lodges	Representative
Baptism	Gospel—K & N	Man—nature	Sin—penalty
Wash Sins	Heaven	Marriage—in Lord	Love of God
Adam—Christ	Hell	Alien courtship	Rights of God
Necessity	Holy Spirit	Meats	Repentance
Sprinkling?	Immortality	Millennium	Responsibility
Knowledge?	Jerusalem	Length life	Resurrection
Water value?	Jesus—Name	Sickness	Reward—Et Life
Guarantee	Birth	Curse earth	Sacrifice
Bible	Purpose	Justice, etc.	Saints
wholly inspired	Death	Knowledge	Salvation Cond
sufficient	Resurrection	Sin	Satan
Breaking Bread	In Heaven	Mortality	Separation World
purpose	Present Work	Non-com Service	Signs of Times
Day; how often?	Return	Oaths	Sin
Citizenship	Jews—return	Obedience	Sin in the Flesh
Conduct	Place in Kingdom	Only one way	Sinners
Constitution	Judgment	Politics	Smoking
Covenants	Kingdom—past	Police	Soul—man, animal
Abraham (now)	Beginning—Sinai	Prayer	Spirit—man, animal
Moses (past)	King—God	Request	Stewardship
Dancing, Cards	Land—Palestine	Thanks	Theatres, Ball games
Death State	People—Jews	Worship	Trinity
Destiny Wicked	Obedient?	Forgv-Confsn	Unions
Devil	Consequence?	Pre-existence	Violence
Divorce	2 parts—join	Promise	Voting
Dress	Literal earth	Eve	Women—position
Earth—destiny	Worldwide	Abraham, I, J	Covering
Place of reward	Knowledge necessary	Seed bless	2 reasons
Evil	Law, Going to	Possess land	War.....

Current Events Fulfilling Prophecy

"They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of knowledge of Yahweh, as the waters cover the sea"—Isaiah 11:9.

HOW WORLD SEES US AS 72 BEGINS. Britain's Heath argues Europe must develop common defence & foreign policy to protect it against uncertainties in US policy.

French are confused by US foreign policy. They worry US too tied down by problems at home & Vietnam to play decisive role abroad.

W. Germany bothered by slackened US interest overseas.

Threat of Mideast war is most volatile foreign-policy problem.

Nixon wants to cut US involvement in Indo-China to point of disappearance. Little chance seen of negotiated end to war in Vietnam, Laos & Cambodia. China has demonstrated! frank public statements that it is in no hurry to meet US even ½ way. China's rigid stance was further stiffened at end of '71 by stepped-up US air war against N. Viets.

Ahead for US are troubles with Asian friends, as well as foes. Japs' faith in US promises & performance has weakened: they doubt value of US defence commitment & nuclear umbrella. Leaders of other Asian countries see Russia & China—not US—as the chief competitors for influence in Asia.

Latin America regards US with deep misgivings. One result: almost certain increase in anti-US nationalism. Latin America questions US's status as unchallenged world leader, saying, "Never again will US dictate to rest of world. China in UN on its own terms and not US's terms proves that."

US influence & prestige nosedived in Africa in '71. Longtime African allies complain that years of loyal support for US count for less & less in Washington: US only interested in superpower relationships. Says one official, a staunch friend of US: "No longer can we rely on US." (USN 1:10)

"TRANSUBSTANTIATION" The Catholic Church has taught for centuries that at the moment of consecration in the Mass, the bread & wine undergo "transubstantiation," becoming the actual substance of Christ's body & blood, even though they keep the same appearance.

The "39 Articles," established by the Church of England after its 16th century split with Rome, said that transubstantiation was "repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, & hath given occasion to many superstitions."

Last wk. a joint commission released a paper reporting "substantial agreement on the doctrine of the Eucharist." The commission worked for 2 yrs. on the new 1500-word document.

In recent yrs., while the Anglican Church has been downgrading its 39 Articles, many Catholic scholars have been reinterpreting the doctrine of transubstantiation. (Tm 1:10)

US-LATIN AMERICA relations at lowest point in recent history, Latin America changing profoundly & rapidly. One fundamental change is upswing in nationalism, & conviction that foreign control of basic resources is not in best interests of a country. Influence of Marxism is important & growing, especially among intellectuals, in universities, in cultural world, in communications media, & among skilled workers. In 30 yrs. time, Latin America will have a population equal to that of China today. (USN 12:20)

INCREASED VIET AIR WAR. Largest & longest US attack on N. Vietnam since bombing halt 3 yrs. ago.—prompted by deteriorating military situation.

In past few wks., Reds have scored stunning successes in Laos & Cambodia. And there are signs Hanoi preparing for big offensive in S. Vietnam.

Most important, US increasingly worried about Hanoi's aggressive efforts to counter US air power. US pilots report heavier anti-aircraft missile fire than ever before. Even more dramatic was the growing number of Red planes in the air. (Nwk 1:10)

IF YUGOSLAVIA FALLS TO RUSSIA. The past fortnight's uprisings in Croatia foreshadow the disintegration of Yugoslavia once Tito (79) is gone. With Russian help, ancient hatreds are being stirred to the point where the momentary success of a local insurgency could provide an excuse for a call for help from the Soviet Army.

The elimination of the schismatic regime in Yugoslavia is a long-cherished Russian ambition. It would complete the consolidation of Kremlin's East Europe empire, encircle an obstinate Rumania & make chaos of Italian politics, with its decaying political situation & the largest Communist Party in the free world.

Nor would the impact be limited to the European mainland. It would be sharply felt in the whole Mediterranean basin, where Soviet power is increasingly visible. If Congress yields to the call of some senators for withdrawal of US troops from Europe, the logic & momentum of the process will sooner or later remove the 6th Fleet from the Mediterranean.

Given the neurotic present state of US opinion, such a nightmare sequence can definitely not be ruled out. Most in US still regard the Mideast as an affair of Arabs & Israel, forgetting that Russia has made it an integral part of the great-power struggle.

The West cannot afford to lose much more strategic ground to a Russia clearly in an expansionist phase. While US is systematically contracting its power, Russia is pursuing a reverse doctrine—establishing forward bases, deploying its rapidly expanding fleet of ships & subs in strange waters, extending its military reach, expanding its political presence round world.

The only forces deterring Moscow from a unilateral opening of the canal & isolation of Israel are presence of the 6th Fleet, the continuing availability of effective US military power in Europe, and—most important—fear that they would feel the thrust of that power if they tried to turn their Egyptian beachhead into dominance of the S. Mediterranean littoral. (Nwk 1:10)

LOATHSOME VENGEANCE. Hardly had the new state of Bangladesh been proclaimed than victors embarked on blood-curdling orgy of vengeance. Last wk., as a frenzied, shouting mob screamed encouragement, suspected collaborators were methodically tortured, then killed.

At the end, a small boy—perhaps a relative of one of the victims—flung himself on the ground near one of the bodies. In an instant, the torturers were on him, & stamped him to death.

So loathsome was the scene that the India government refused to release photographs, but some were smuggled out & splashed across front pages throughout the world.

In their campaign to bring Bengal to heel, W. Pakistan ruthlessly murdered anyone who could be expected to make trouble. When the Indians arrived in Dacca, they discovered the bodies of over 125 Bangladesh's most

influential physicians, professors, journalists & lawyers. "The whole nation is a mass grave," said one official, "Who knows how many millions they have killed?" (Nwk 1:3)

RUSSIA'S RICHES. Siberia contains ½ of the world's timber & coal. Its natural wealth is so rich & diverse it has barely been charted. (Nwk 1:10)

NEW WORRIES FOR US IN ASIA: Full meaning just starting to unfold. US now on sidelines in this strategic area of world. Russia suddenly in position to become No. 1 power in Indian Ocean, with full support of India. This has high priority in Moscow. US stands to be deeply affected.

Russia stands to reap great benefits in countries bordering Indian Ocean as result of suggestions by Indian diplomats that Russia already has demonstrated its ability & willingness to protect S. Asia countries.

Russian warships, with refueling privileges in Iraq, are turning up increasingly in Persian Gulf waters to assert influence in that oil-rich region.

Access to naval facilities on India's coast would greatly enhance Russia's political presence in the 30 nations bordering Indian Ocean & adjacent waters—and give it control of waterways thru which pass ½ of Europe's oil & all of Japan's. (USN 1:3)

"HE THAT SCATTERED ISRAEL SHALL GATHER THEM." Exhilarating challenge for Israel for '72: new immigrants expected in numbers comparable to first yrs. of Jewish State. Trickle of Jews from Russia widening to major inflow. Record immigration expected from US & other West countries, building on the momentum that started with '67 War.

Half of newcomers for '72 are expected from Russia: 3 times as many from Russia arrived in Dec. as in whole of '70. It costs \$35,000 to settle a family in Israel; Russian Jews usually arrive penniless. (LdnFP 1:3)

TITO TRIES TO STOP THE ROT. Despite all Tito's efforts to distribute power equally among the 6 factions of the country, Croats feel they're not getting a big enough share. In the Croat capital of Zagreb, 30,000 students boycotted classes, calling for an end of Croatia's "colonial situation." For 3 straight nights, 100s of angry young flooded city square, taunting police.

Perhaps most serious crisis in Tito's period of rule. Tito quickly reasserted his control. In a thorough going purge, he forced out a raft of top Croat Communists, including Prime Minister & 200 leading bureaucrats. (Nwk 1:17)

SOVIET NAVY has asserted its sway over the Indian Ocean almost by default. Britain's Fleet, which once ruled the waves east of Suez, began to withdraw in '66. Russia, meanwhile, have gradually created a squadron of 10 or more ships on regular patrol, occasionally including nuclear subs. During the recent war, there were 15 ships in the Soviet flotilla, including 2 guided missile cruisers. (Tm 1:17)

RELIGIOUS HYPOCRISY. Ten Protestant denominations have a total of over \$200 million invested in 29 companies with defense contracts. On those investments, the churches earned \$6.2 million in '70.

Several of these 10 churches are on record against the Viet War, others have engaged in active opposition to it, and one—the Church of the Brethren—is avowedly pacifist.

The United Church of Christ, the United Presbyterian Church, and especially the United Methodist Church, are stockholders in Honeywell, with nearly 21 percent of sales to the military, including antipersonnel weapons like cluster bombs. (Tm 1:17)

CHRISTIANIZED PAGANISM IN BRAZIL. On paper, Brazil has the world's largest Catholic population: 90 percent of Brazilians call themselves Catholics. Many of them are also among the 20 million devotees of spiritism, a term that embraces a range of practices from witchcraft to extra-sensory psychological exercises.

Though the indigenous Indians & imported African slaves took on a Christian facade to please the Portuguese colonists, they never really gave up their own religions. The Church, from beginning, had to accommodate them.

Today, many Brazilians practice 2 religions at once, going to Sunday Mass, then returning to the same church on Monday night to burn candles invoking their favorite spirits.

The spirits can be called forth, through chanting, drumming & prayer, to inhabit the bodies of worshippers, cure them of ailments, & give them personal advice. Spiritism increasingly attracts the well-educated & well-to-do Brazilians. (Tm 1:10)

OMINOUS NEW PHASE IN INDO-CHINA. North Viets challenging US monopoly of Indochina skies: 5 US bombers downed in 3 days. There's evidence this new aggressiveness is part of a larger scheme. Missile sites along Ho Chi Minh trail have been doubled. Red fighters planes are openly challenging US planes. (Nwk 1:3)

ISRAEL: AIR OF PEACE: Feeling of security greater than ever. (USN 1:3)

RUSSIA DOUBLES ITS MISSILES. Since '68, Russia has deployed over 800 new missiles aimed at US—double the number they had when they first agreed to discuss arms limitations. (USN 1:3)

KING HASSAN IN TROUBLE in Morocco: one of few pro-US rulers in Arab world. At stake is stability of an important nation on strategic N. Africa coast. Corruption in high places has jolted many Moroccans. Economic & social ills growing. Army looked on with suspicion & fear by much of population.

Revolt last July by high Army leaders has undermined king's position. "Mystic sovereignty myth was smashed. Leaders of revolt were 2 of king's most trusted officers. Nine of country's 15 generals were killed in the coup or executed after.

Biggest fear of US & West is anarchy if Hassan is removed. US operates an important communications center in Morocco. One-third of Casablanca's 1½ million are unemployed. Population continues to explode. (Tm 1:3)

MIGRANT WORKERS IN U.S. Migrant children are born, most often, by the side of the road, & by age 7 they have joined their parents, stoop-backed, in the fields. They come to know the land, of course, & the seasons, but nothing of a permanent school or home. "Home," in fact, is merely a string of primitive wooden shacks stretching from north Florida to south Mass.

A migrant child of 6 tells investigator Coles she would like to own her own chair someday—"a folding one"—but there is no money to buy it, & no place to put it when you live on the road.

These are US's "uprooted children," & though 10s of 1000s survive under a ruthless system of peonage, there is no way for them to break out of their migratory bondage. (Nwk 1:17)

CIVILIZATION. Last yr., alcoholism cost the US economy over \$75 billion in absenteeism, loss of productivity, lost sales, court costs, & law enforcement. Seven million Americans are alcoholics. Alcoholism destroys families, friends, careers, dreams, & life itself. (Nwk 1:10)

LIBYA'S OIL INDUSTRY is Mideast's richest: \$2½ billion yrly. revenues to Libya: will undoubtedly increase as result of Gaddafi's sudden nationalization of British Petroleum's wells last month. (Tm 1:17)

SECRET "WAR" IN SPACE: US trails Russia. It's clear Russia is making determined bid to outstrip US in use of space for military purposes. In '71, Russia launched 77 satellites; US 29. Russia now has ability to destroy US satellites in orbit. (USN 1:10)

MAN: MOST VICIOUS OF THE ANIMALS. For 9 months Pakistan soldiers routinely violated Bengali women, razed houses & shot unarmed villagers in a campaign of terror to intimidate & pacify E. Pakistan. Brutal acts of revenge by the other side are now following India's military triumph & the establishment of Bangladesh. (Tm 1:3)

BIG DROP IN US FORCES ABROAD. Continuing massive withdrawals have cut nearly in ½ the number of troops based abroad: from 1.3 million in '68 to ¾ million now. (USN 1:3)

NEW HOT WAR IN INDO-CHINA SKIES. US air power moving into brand new combat role in Indo-China: meeting stiffer Communist resistance than any time since air war peak in '68. (USN 1:3)

RUSSIA MOVES IN. With the British withdrawal from the Persian Gulf last year, Soviet clout around the Indian littoral increased by default. And as a result of India's victory over Pakistan, the influence of India's Russian supporter greatly increased in the subcontinent. (Nwk 1:17)

CORRUPTION IN HIGH PLACES. US Appeals Judge Otto Kerner, twice Governor of Illinois, chairman of Lyndon Johnson's ghetto-riot study & a symbol of rectitude in scandal-ridden Illinois politics, has been indicted by a Federal grand jury for bribery, perjury, tax evasion, mail fraud & conspiracy. (Nwk 12:27)

BACK TO ROME. Since the Council of Trent in 16th century, the Catholic Church has taught as dogma that the bread & wine are "transubstantiated" into the literal body & blood of Jesus Christ. With equal insistence, the Anglican (Episcopal) Church has rejected dogma of transubstantiation.

Last wk., however, Anglican & Roman bishops released an "Agreed Statement on Eucharistic Doctrine" described as most important doctrinal pronouncement made between the 2 Churches since the Reformation."

The Statement says that "communion with Christ in the Eucharist presupposes his true presence, effectually signified by the bread & wine which, in this mystery, becomes his body and blood."

The document embodies a consensus on the "objectivity" of Christ's presence in the Eucharistic bread & wine. This presence, the document states, "does not depend upon the individual's faith"—a position which sets both Anglicans & Catholics in opposition to most Protestants. (Nwk 1:10)

LESSONS FROM PAKISTAN WAR. The Pakistan war was first major international crisis in the context of nuclear parity between US & Russia. Till now all major eruptions took place in an international setting dominated by US superiority. Accordingly, its lessons should be seriously pondered.

Russia has always been prudent, because it has had to operate in the context of relative weakness vis-a-vis US. Thus during the '65 India-Pakistan war it sought to promote settlement. Similarly, during the '67 Mideast crisis, Russia had an obvious interest in the termination of hostilities.

The picture is now different. Russia is still prudent; but prudence in the setting of nuclear parity means Russia can now pursue its policies in a way that need not always require a fast damping down of international violence. Indeed, its interests may be better served by continuing hostilities.

Russia is still primarily striving to expand its influence into areas till recently denied to it. S. Asia & Mideast are obvious targets. In that context, new violence in Mideast may find Russia less interested in a constructive outcome. (Nwk 1:3)

AUSTRALIA RECONSIDERS. With US in process of withdrawing its forces from SE Asia, many influential Australians are having second thoughts about Australia's reflex devotion to US leadership.

Last yr., sales to Japan were \$1 billion: one-third of Australia's exports. By '80, expect ½ of trade to be with Japan. This trend makes many Australians uneasy: "They're rapidly turning Australia into Japan's other island. While Australians are basking in the sun, their country is becoming an economic colony of Japan: a vast quarry for raw materials, and a market for an ever-increasing array of Japanese goods."

Even more depressing are prospects for chaos in New Guinea 100 miles north of Australia. It's going to be Australia's Congo. It's slated for self-government soon, and because it's inhabited by widely differing people with different customs & levels of wealth, & no sense of nationhood or unity, bloodshed & civil war are almost inevitable." (Nwk 1:3)

WHILE THE POOR STARVE. Before last month's war with India, 22 families owned or controlled 2/3 of Pakistan's industry, 4/5 of its banking & insurance & vast tracts of the best farm land. Most of them are said to have kept their assets intact thru the war.

Their acquisition of enormous wealth is a classic story of unchecked capitalism operating in a developing nation. Most of the families came from Calcutta & Bombay in '47. With development funds supplied by friendly govts. in the 50s & 60s they moved into a whole range of industries. They have all built up huge foreign holdings in NY, London & Swiss banks. (Nwk 1:10).

INDO-CHINA REVERSES. With recent advent of the dry season, the N. Viets have already made a shambles of the Cambodian Army & gobbled up much of the Cambodian countryside. In Laos, despite relentless US air strikes, Reds have demonstrated their ability to hit virtually whenever & wherever they please. (Nwk 1:17)

MAN'S MISRULE. In Hollywood, Cal, Mrs. Alexander's 71 tax bill was \$3725.00 on a 3-bedroom frame house built in 1907 for \$3000. Just since '59, her taxes have risen 545 percent. All over California, thousands of homeowners, mostly old & retired, are being forced to sell their homes because of runaway taxes, & 2000 more per month are being foreclosed for back taxes.

Assessments on which taxes are levied are "nothing short of scandalous." Large commercial & industrial properties are so under-assessed that home owners pay far more than their share. It's a grab bag of gross inequities, pampering special interests.

In Calif., the growing list of tax-exempt properties includes 66,000 "foundations," 18,000 "charitable trusts," numerous golf clubs & the home offices of 140 insurance companies. A few yrs. ago Gov. Reagan sold some land for \$2 million that was assessed at \$250,000. (Nwk 12:6)

DECLINE OF THE \$ AND US POWER. Americans have grown accustomed to looking on smugly as other nations devalued their currencies relative to the unchanging \$. Last wk. the long-unthinkable finally happened.

The \$'s devaluation coincided with another lesson in realism & a demonstration of scaled-down US influence overseas: the 2-wk. India-Pakistan war, which US had been powerless to stop or seriously affect.

Russia plays a contrasting game. While they have signed an agreement on Berlin, pushed ahead with SALT talks, & called for detente in Europe, they have at the same time steadily increased their weaponry, armed the Egyptians to the teeth, & backed India to the hilt in its war. (Tm 12:27)

BENGAL (now Bangladesh), even in normal times, is one of the most impoverished, overcrowded corners of the world. But today, after almost a yr. of violence, conditions immeasurably worse. Economy is in a shambles.

Many of the 10 million refugees who fled to India are now on the way home—expecting to be fed, housed, & given jobs. Worse yet, thousands of Bengali intellectuals were murdered by W. Pakistan Army & right-wing extremists, leaving nation desperately short of skilled administrators.

Before the newly-released Mujib tackles these problems, he will have to reestablish security throughout Bangladesh. During the struggle last yr. for nationhood, India supplied 100,000 rifles to local guerrillas. Despite repeated orders by the new govt., most rebels have yet to turn in arms. (Nwk 1:17)

SEVERE DAMAGE TO US POSITION. Decision to treat Pakistan-India conflict as test of wills with Russia could make Nixon's dialog with Russia less productive.

And US failure to help its ally Pakistan could have ramifications in Mideast where Egypt (like India, armed & supported by Russia) may now be emboldened to resume war with Israel. Russia has become the paramount supervisory power on the subcontinent. (Nwk 12:27)

NEW WORRIES IN VIETNAM Nixon's strategy for pulling out of war without abandoning Indo-China to Reds, may be running into trouble. Especially worrisome to US is continuing fighting in Laos & Cambodia. Red successes there in Dec. showed how Hanoi can turn on the heat if it wants.

Along with increased fighting in Vietnam, the struggle in Cambodia & Laos will grow fiercer. Cambodia begins '72 in the position Laos has held for years: totally dependent on US for survival, & increasingly battered by Red attacks. (USN 1:10)

THE UN DELUSION. War was the agony from which UN was born. Chartered in'45 to keep the peace, UN has become a cruel delusion. This has rarely been more evident than it was last week as it debated the India-Pakistan war. While 1000s were being killed, UN floundered thru 26 hrs. of procedural arguments, 5 stillborn resolutions, shrill confrontations.

UN can never fulfil its peace-keeping role as long as it is merely a collection of sovereign nations subject to big-power veto—which is what it obviously is destined to remain. (Tm 12:20)

MALTA FOR RUSSIA? Last wk. Britain announced it would withdraw all its forces from Malta rather than submit to demands for vastly increased payments for base facilities. The declaration came only days after Malta & Russia revealed they had signed a trade & commercial agreement.

These 2 events immediately raised fears in West that Russia might seize the chance to make strategically-placed Malta yet another beachhead for its already powerful Mediterranean fleet.

More unsettling to West Europeans is possibility that, with Russia in Malta, US might reduce its ships in Mediterranean rather than risk having the entire 6th Fleet bottled up by the Soviet Navy. (Nwk 1:10)

Bible Questions

"That the soul be without knowledge, it is not good"—Prov. 19:2

1. "The arrows are beyond thee": who said?
2. Son of Elkanah: who?
3. Who gave life while he was dead?
4. Balak & Mesha: what in common?
5. King of Shinar in days of Abraham?
6. Who had daughters from A to Z?
7. Seven altars on Mt. Pisgah: when?
8. What were the fringes for?
9. "Go again 7 times": who said?
10. Who was 600 years old when?
11. "Taketh hold with her hands": who?
12. Paradise: 3 times in NT?
13. Two men who "walked with God"?
14. What didn't Gallio care for?
15. "Go to, let us make—"what?
16. "Suffer it to be so": what?
17. "Sirs, be of good cheer": who said?
18. What fruit healed a boil?
19. Twice wakened by an angel: who?
20. Who gleaned?
21. Who winnowed?
22. Who winked?
23. Wires: where?
24. Shrines: where?
25. Helm: where?
26. Wedge of ---: what?
27. What shrank?
28. "70 & 7-fold": what?
29. '70 times 7': what?
30. Who 'mocked' Herod?
31. Mandrakes: where?
32. What fruit was naughty?
33. A & S: who?
34. Who loved venison?
35. A&P: who?
36. S & G: what?
37. Hen: where?
38. Minstrel: where?

39. From cows & bees? 40. Two wild Ishmaels?
 42. Wife of J, daughter of A, granddaughter of O?
 44. Weak & sickly: who? 45. Very ill-favored: what?
 47. Who was Zaphnathpaaneah?
 49. Where did Nathanael live?
41. Gabbatha: what?
 43. Garlands: where?
 46. Neglected: who?
 48. What did Joshua renew at Gilgal?
 50. Who "stood by them under the tree"?
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January Answers

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|---------------------------|----------------------------|---------------------------------|
| 1. Job 31:33 | 15a. Romans 15:24 | 32. Acts 4:36 |
| 2. Genesis 8:9 | 16. Gn. 27:16; 1 Sm. 28:8; | 33. Job 39:19 |
| 3. 1 Samuel 31:12 | 2 Sm. 14:2; 1 Kg. 14:2; | 34. Revelation 12:1 |
| 4. Habakkuk 3:4 | 1 Kg. 20:38; 22:20; | 35. Proverbs 17:22 |
| 5. 3 Jn. 12; Acts 19:24 | 2 Ch. 35:22 | 36. 2 Timothy 1:5 |
| 6. Mark 5:20 | 17. Ecclesiastes 1:18 | 37. Job 32:2; 32:3 |
| 7. Lk. 1:3; Acts 1:1; | 18. 1 Samuel 17:4 | 38. Ex 2:2; 2 2 K 11:2; Mt 2:13 |
| 1 Tm 1:2; 2 Tm 1:2 | 19. Jr. 36:23; Acts 19:19 | 39. Job 37:6 |
| 8. Revelation 4:4 | 20. Revelation 6:8 | 40. John 10:22 |
| 9. Gn. 24; Dt. 23; Jg. 3; | 21. Job 39:18 | 41. Ecclesiastes 12:12 |
| Acts 2; Acts 7; | 22. Acts 28:5 | 42. Matthew 11:9 |
| Between the rivers | 23. Daniel 5:6 | 43. Job 31:40 |
| 10. 1 John 4:18 | 24. 1 Corinthians 15:52 | 44. 1 Samuel 3:4-10 |
| 11. Isaiah 3:18-23 | 25. Romans 16:7/11 | 45. John 1:28 |
| 12. See a Bible index | 26. Job 39:25 | 46. 1 Samuel 30:18 |
| 13. Rv. 12:1; Gn. 37:9; | 27. Genesis 8:9 | 47. Micah 1:1; Nahum 1:1; |
| Am.5:8; Rv. 1:16 | 28. Esther 1:1 | 1 Kg. 17:1; Amos 1:1 |
| 14. Ex 16: 3; Jn. 2:6; | 29. 2 Sm. 18:23; Jn. 20:4 | 48. 1 Samuel 3:13 |
| Ps. 60:8; 108:9 | 30. Ex. 2:21; Ex. 6:23 | 49. Luke 9:58 |
| 15. 2 Kg. 23:34; 24:6 | 31. Jonah 1:2 | 50. Luke 16:26 |
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