

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

SAN ANGELO, Tex.—English Rm., Cactus Hotel (All but first Suns.)—SS 10 am; Mem. 11. Other Suns, at homes. Phone near hall (915) 655-7665 (Bro. N. Mammone, 70 W. 34th, S.A., Tx. 76901). Rec. bro: Gary Smith, Star Route, Sweetwater, TX. 79554.

LOVING Greetings in the Name of Jesus Christ our Lord.

We of the San Angelo ecclesia are greatly encouraged by having bro. Nick Mammone as a member. Bro. Nick and sis. La Rue Smith were married Dec. 18.

Since our last correspondence, we have had many visiting brethren and sisters. Visitors came from both Houston and Lampasas.

Lampasas Fraternal Gathering

The Berean Christadelphian ecclesia of Lampasas welcomes those of like Faith to be with us on June 9, 10 & 11.

The Lord willing, a talk will be given on Friday at 8 p.m.; on Saturday at 11 a.m., 3 p.m. & 8 p.m.; and on Sunday, S.S. at 10 a.m. and Memorial at 11 p.m.

For accommodations, write or phone bro. Ross Wolfe, 1802 Rumley Rd., Lampasas, Texas 76550; phone (512) 556-5249.

Fraternal Gatherings

If the Lord Will

LAMPASAS, TEXAS: FRIDAY to SUNDAY, JUNE 9 to 11

Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas, Tex. 76550, (512) 556-5249

HYE, TEXAS: SUNDAY to SUNDAY, JULY 30 to AUGUST 6

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

Please tell us as soon as possible of all proposed Fraternal Gatherings. Many have to select their vacation periods early.

Bible Questions

"By which ye are saved, if ye keep in memory."

- | | |
|---|---|
| 1. Who was banished to Anathoth? | 2. Who called what "Esek," & why? |
| 3. 'Abide with me': who? | 5. 'Abide in me': who? |
| 4. 'Abide with us': who? | 8. "Praise": who? |
| 6. Six Ethiopians: Mw, E,e,Z,C,T? | 10. Camel's furniture: when? |
| 7. Fleece: when? | 12. "Not mine to give": what? |
| 9. Two made king over Israel at Shechem? | 14. "Comfort": who? |
| 11. Two who asked each other their names? | 16. 318 armed men: when? |
| 13. Who lived in the land of Tob & had 1 daughter? | 18. What woman drove birds away? |
| 15. Who said: "What is that in thine hand"? | 20. First called Christians: where? |
| 17. What man drove birds away? | 22. "Yet scarce gone out": who? |
| 19. "Thou art but a dead man": who? | 24. Who "pilled white strakes"? |
| 21. Who "commanded all Jews to depart"? | 26. "Upon me be thy curse": who? |
| 23. "The midwife said, Fear not": when? | 29. S, M & A: |
| 25. Where did Paul withstand Peter? | 31. Name 3 of Abraham's 8 sons. |
| 27. Jewish wife of a Roman? 28. "Supplanter": who? | 33. Who dipped himself? |
| 30. Grandson born as grandfather dies? | 35. Who helped Bezaleel? |
| 32. Identify 4 of the 10 Josephs (not Joses). | 38. Who fled to Geshur? |
| 34. Man & woman with same name (4 letters)? | 40. "His face did shine as the sun": who? |
| 36. Who saw a goat in Shushan? 37. Tiller: who? | 42. Born in Pontus": who? |
| 39. "His face as the sun": who? | 44. ½ Jew, ½ Greek: who? |
| 41. "His countenance like lightning": who? | 47. P, J & J: who? |
| 43. 6 buried in same place, & 7th who wasn't? | 50. A 7-day siege? |
| 45. Why did Esau leave Canaan? 46. 17yrs. old: who? | |
| 48. Who had 700&300? 49. Four men in a boat? | |
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Troubled World: Divine Remedy

"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked"—Isa. 57:20-21

IN the city of New York, there stands a building in which representatives of a group of nations assemble with the purpose of maintaining peace through the means of arbitration. This method of settling disputes between States, and thereby preserving peace, is no new thing. It is as old as international relationships, though only in recent times has it reached any substantial development.

In most of the States of antiquity, there was so much mutual hostility and so little religious tolerance, that arbitration was seldom resorted to.

Coming to what is known as the Middle Ages, we find an unceasing conflict, not only between nations, but between religious groups as well. Therefore, arbitration found little place during that period.

It was not until the 19th century was well advanced that the practice received much serious consideration. The greatest effort of the past century was made in 1899, when the first Hague conference was held. Eight years later, the second Hague conference was supported by 44 States. Both conferences were proposed by Russia. Neither succeeded in the main purpose of effecting a reduction in armaments, but a number of declarations and conventions respecting the laws of war were adopted. What appeared to be a substantial achievement was the founding of the Permanent Court of Arbitration. A third conference scheduled for 1916 was cancelled because of the First World War.

Thus all attempts to maintain peace failed completely.

Shortly after the war ended, Lord Birkenhead said: "The prospects of international arbitration appear now to be better than ever. The universal slaughter, and suffering due to the Great War must have at least convinced all States—even the haughtiest and most powerful—that it is safer and more profitable, to say the least to settle disputes by arbitration, rather than by the mailed fist."

His hopes were based on the formation of the League of Nations, the covenant of which was framed in 1919. Expression was given to this aspiration by the late Pres. Wilson in the United States, and several others. In formulating their covenant, the treaty makers sought to protect the future against the hazards of war.

But the League failed completely, and the year 1939 saw the outbreak of the Second Great War which exceeded all other wars recorded in history.

The need for an international organization to replace the League was first stated officially on Oct. 30, 1943, but it was not until 1945 that 46 nations sent representatives to San Francisco, Calif. where a conference was held from April 25 to June 26. On the latter date, Dr. Wellington Koo of China put his name first in the book containing text of the United Nations Charter.

Through the afternoon and early evening, the delegates, one by one, signed the Charter. Thus, out of the chaos of the greatest war in human history, the world had again forged a league of nations designed to keep the peace.

Twenty-six years have passed, and what do we see today? Disunion among the members prevents the charter from functioning as planned. Therefore we view with deep sadness that the United Nations Organization is powerless to still the tempest that is now raging among the nations.

But why should it be so? The aspirations of many statesmen appear to be noble, and surmounted with lofty ideals. We are convinced that the answer can be found in the Bible—the book with the greatest circulation of any book in the world, but, strange to say, the most neglected of all books.

If the organizers of Peace movements knew what is in the Bible, they would realize that their failures are due to the fact that they propose to establish "Peace with Security" WITHOUT a foundation of RIGHTEOUSNESS; and that by a group of nations that are steeped in jealousy, fear, hatred and distrust. Therefore the Divine principles of Peace do not exist among them, for the Divine principles are first pure and then peaceable.

But the peace advocates say, "Jesus came to establish peace by the preaching of the Gospel. Therefore war is displeasing to God."

Strange as it may seem to many, this is not true, for when Jesus appeared over 1900 years ago, his teaching took away peace from the earth, rather than establish it, as both his words and history prove. Here are the words of Jesus—

"Think not that I am come to send peace on earth: I came not to send peace, but a sword"—Matt. 10:34.

"Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather division"—Luke 12:51.

The truth of these two statements is well illustrated by the present wicked conditions in northern Ireland. And our history books, covering the period from the first century until now, also reveal the same condition among the various nations. The world today is filled with violence, corruption and wickedness of every type. Everywhere men's hearts are failing them for fear, and for looking after those things which are coming on the earth.

Is this to continue for ever? Must the human race face a future of suffering from war and crime? No! Thank God, no! For although human governments have failed completely to solve the disaster that faces them, there is a Divine remedy foretold in the Bible. Here is a book written in different ages, yet pervaded by One Spirit, One Doctrine and One Design. This can only be accounted for on its own principle stated by the apostle in Heb. 1:1—

"God, Who at sundry times and by various methods, spoke to the fathers by the prophets."

It is therefore with a full assurance of faith that we open the Bible, and one of the first discoveries we make is, that the very conditions existing in the earth today were foretold 2000 years ago by the apostle Paul in 2 Tim. 3:1-4 —

"In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God."

This portion of our subject deals in particular with the lowest dregs of vice that prevail in what are generally considered civilized countries, and the failure of Governments to cope with it.

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

But there is a divine remedy, and it is comprehended in the teaching of Christ and the apostles who give us positive assurance that Christ is to return to the earth, and assume the power that is vested in him, and take over all Government, and rule the world IN RIGHTEOUSNESS. Only THEN will there be peace. The details of this part of our subject will be presented in our message for next month, if the Lord will. —Editor.

The Keys of the Kingdom

"Of which salvation the prophets have inquired and searched diligently"—1 Peter 1:10

By BROTHER JOHN THOMAS

THERE WAS *"a mystery"* that was connected with the Gospel which was not manifested in the proclamation of it before the day of Pentecost. The people were taught in parables, but the apostles were favored with an interpretation of them in private; for, said Jesus to them—

"To you it is given to know the Mystery of the Kingdom of God, but to them it is not given."

(Mark 4:2; Matt. 13:11).

"THAT THE GENTILES SHOULD BE FELLOW-HEIRS"

Referring to this, Paul says—

"My Gospel and the preaching of Jesus Christ according to the revelation of the MYSTERY, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets . . . made known to all nations for the obedience of faith." (Rom. 16:25-26).

"Pray for me that I may open my mouth boldly, to make known the MYSTERY OF THE GOSPEL, for which I am an ambassador in bonds." (Eph. 6:19).

"By revelation God hath made known unto me, Paul, the MYSTERY, which in other ages was not made known to the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit;

"That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel.

"To me was given to make all men see what is the FELLOWSHIP of the MYSTERY, which, from the beginning of the world hath been hid in God, Who created all things:

"To the intent that **now** unto the principalities and powers in the high places might be made known through the church the multifarious wisdom of God." (Eph. 3:3-10).

From these writings we learn that the "Gospel of the Kingdom of God" is a phrase which embraces the whole subject; and that the "Mystery of the Kingdom," and the "Fellowship of the Mystery," are things pertaining to the Gospel of the Kingdom in a special sense, but unknown until revealed to the apostles.

"THE SUFFERINGS OF CHRIST"

The mysteries of the Kingdom were placed on record in the sacred writings; but their *signification* was hidden from the prophets themselves, until "THE KEYS" thereof were vouchsafed to the apostles. Hence, says Peter—

"Of the salvation of souls the prophets have inquired and searched diligently, who prophesied of the grace that should come **unto you**:

"Searching what, or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand the **sufferings of Christ**, and the glory that should follow.

"Unto them it was revealed that **not unto themselves**, but unto us did they minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into." (1 Pet. 1:12).

The Mystery of the Kingdom, then, has been made known, and we find that it had relation to *the sufferings of the Christ; and repentance, remission of sins, and eternal life in his Name—to the Jews first, and afterwards to the Gentiles.*

The prophets, who foretold these things, were not able to penetrate the mystery of them; and the angels themselves, who brought the word to them, desired to understand them. But this was not permitted; and it was preserved as a *secret* until after the sufferings of Christ, which were to be the foundation of the manifestation.

When the point of time drew nigh for—

"The finishing of the transgression, the making an end of sin-offerings, the making reconciliation for iniquity, and the bringing in of everlasting righteousness" (Dan. 9:24).

—Jesus, who had been anointed the Most Holy, the sealed prophet of the Father, and fully confirmed as Messiah the Prince, selected one man of the twelve (who had the least reason to exalt himself above his brethren as "the prince of the apostles"), as the depository of the keys of the Mysteries of the Kingdom of God.

PETER GIVEN THE KEYS OF THE MYSTERY

This highly-honored individual was Simon Peter, son of Jonas, who denied his master with oaths and curses. But being converted, and restored to favor by his gracious Lord, he was prepared to be the unassuming "servant of the least;" and to strengthen his brethren in all the trials and afflictions they were called on to endure for the Truth's sake. Said Jesus:

"I will give unto thee, Simon Barjona, the keys of the Kingdom of God; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19).

Here was an appointment of Peter in a special sense to the particular function of binding and loosing men on earth.

But we would ask any reasonable man, unspoiled by human folly and absurdity, if a power be conferred on A, 1900 years ago, is it therefore bestowed on B, living 19 centuries after? The keys were promised to *Peter*, and not to *successors* of Peter (if it were possible for him to have them in such an office, which none but the most ignorant of the Scriptures would venture to affirm).

THE KEYS USED BY PETER: NOT PASSED ON

When we come to see what the keys of the Mysteries of the Kingdom of Heaven are, we shall see at once that the very use of them for the first time operates upon Peter's own possession of them, as the telling of a secret to all the world does upon his power over it afterwards by whom it was told.

Had Peter, instead of using the keys, hid them till his death-hour, and then imparted them to a single person, this individual might truly be said to have "succeeded to the keys." But this he did not, dared not, do. He communicated them to such multitudes of Jews and Gentiles that they became the common property of the world; and none but men "earthly, sensual, and devilish" as the priests, seducing spirits, speaking lies in hypocrisy," whose trade it is to "make gain of godliness;"—none but such as these would have conceived of the possibility of a transfer of the

keys of the Mysteries of the Kingdom of Heaven to a successor; especially to such a succession of impious impostors as the prophets of the Roman See.

A KEY IS AN OPENING, OR REVEALING, POWER

A KEY is used in Scripture as a symbol of the power of revealing, or interpreting, secret things; also for power in general. As a key is to a lock, so is power to things intellectual, moral, and political. The Scriptures say of Messiah, "The Keys shall be upon his shoulder"—i.e., "The government shall be possessed by him". And again, "I have", says Jesus, "the key of Hades and of death"; which is to say, that Jesus hath the power to open the abode, or chamber, of the dead, and to restore them to life.

In these instances, a key is the symbol of *political and physical power*; but it also represents *scientific or knowledge imparting power*. Thus, under the Law of Moses, it was divinely appointed that—

"The priest's lips should keep knowledge, and Israel should seek the law at his mouth; for he was the messenger of the Lord of Hosts."

The priests, however, became so corrupt and ignorant that Israel sought in vain for knowledge at their lips, and therefore perished for lack of it. The Lord charged this home upon them by the hand of Malachi—

"Ye are departed out of the way, O ye priests; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts.

"Therefore have I also made you contemptible and base before all the people, according as ye have not kept My ways, but have been partial in the law" (Mal. 2:8-9.).

This was precisely the state of things when "THE MESSENGER OF THE COVENANT" made his appearance in Judea. He denounced them for their corruptions—

"Ye have made the commandment of God of none effect by your tradition. Hypocrites that ye are, ye draw nigh to God with your mouth, and honor him with your lips, but your heart is far from him. But in vain do ye worship him, teaching for doctrines the commandments of men" (Matt. 15: 6-9).

JEWISH LEADERS HAD TAKEN AWAY THE KEY

Among these hypocrites were the lawyers, who, feeling the keenness of his reproaches, remonstrated against it. But he turned upon them, and said—

"Woe unto you, lawyers! for ye have taken away the KEY OF KNOWLEDGE: ye enter not in yourselves, and them that were entering in ye hindered" (Luke 11:52).

This was the unhappy condition of the Jewish nation at the appearing of Jesus; as it is of all the nations at the present time against whom the Kingdom is shut by clerical traditions. The Lord Jesus came to restore to Israel the key of knowledge. "They erred, not knowing the Scriptures"; but he was about to open them, so that in spite of the hypocrites, they might enter into the Kingdom of God.

O that men could be induced now to devote themselves to the STUDY OF THE SCRIPTURES without regard to articles, creeds, confessions, and traditions! These things are mere rubbish; monuments of the presumption and folly of former generations indoctrinated with the wisdom from beneath. If a Berean spirit could be infused into them; if they could be persuaded to "*Search the Scriptures DAILY*" (Acts 17:11-12) for the Truth as for hid treasure, they would soon leave their spiritual guides alone in all their glory of mysticism and patristic lore, and rejoice in the liberty of that Truth which can alone make them "free indeed."

THE MYSTERY HAS NOW BEEN REVEALED

THE GOSPEL invites men to enter into the Kingdom of God. The way of entering is made exceedingly plain in the Bible. There is now *no hidden* mystery concerning it as there was before the sufferings of Christ were manifested. The mystery of the Kingdom has been unlocked. The key of knowledge has been given; but unfortunately it has been stolen again by Peter's pretended successors; and, upon a smaller scale, by every other ecclesiastic who would discourage or throw hindrances in the way of a free, unbiased, and independent examination and avowal of Bible truth in their churches; or, an unrestricted advocacy of it, though at variance with the institutes of dogmatic theology, in all the pulpits of the land.

The leaders of the people dare not permit such a course to be pursued; for the Bible is hostile to their systems, and sets forth things which, if believed, would empty their rostrums, disperse their flocks, and close their doors; and *elaborate such a social revolution, that truth and righteousness would triumph in the midst of the earth*; and the people be enlightened in the knowledge which comes from God.

Such a consummation, however, need never be hoped for, so long as the instruction and government of the nations are in the hands of the existing orders or rulers, lay and ecclesiastical; for "like priests, like people", and *vice versa*; they are corrupt and altogether gone out of the way; and, therefore, are devoid of all power to resuscitate the things which remain, and which are ready to vanish away.

* * *

UNLOCKING FROM BONDAGE OF SIN AND OF DEATH

BEFORE a man can enter into the Kingdom of God, he must be *unloosed from his sins in the present state; and liberated hereafter from the prison-house where the dead lie bound in chains of intense darkness*. The unloosing from sins, Jesus committed to Peter; but the enlargement from the chamber of death he reserved to himself (Rev. 1:18; 20:1).

Knowledge is the key to remission or release from sins, and to an entrance into the Kingdom of God. No one can enter this Kingdom in his sins, and destitute of a character approved of God; and none could answer the question. "How can a man obtain the remission of sins; and what kind of a character would God henceforth account worthy?"—until the apostle Peter revealed the secret, communicated to him by the Spirit, on the day of Pentecost.

PETER USED FIRST KEY AT PENTECOST

If the reader peruse the second chapter of the Acts, he will there learn how Peter used *one* of the keys of the Kingdom given to him by its King. On that occasion, I say, he used but ONE of the keys. He revealed the mystery of the Gospel of God's kingdom to *Jews only*.

They believed in the Kingdom, glory, and dominion, promised to the Son of Man in Daniel and the prophets; they were well aware that the Kingdom was to belong to their nation; that the King was to be David's son, and to live for ever; and that the righteous were to take the Kingdom with him. These things were the substance of the national hope; but they did not then know upon what conditions the obtaining of them was predicated.

Hence, it was Peter's duty to instruct them. He first recalled to their recollection certain notable things concerning Jesus: (1) that the wonders he performed by the power of God evidently showed that God approved him; (2) that *they* had been guilty of his death in clamouring for his crucifixion, but that all this was predetermined of God; (3) that God had "loosed him from the pains of death" by raising him from the dead.

MESSIAH MUST FIRST SUFFER REJECTION AND DEATH

He then proceeded to show *by their prophets* that the things which had thus happened to Jesus were verifications of certain predictions. He added the testimony of David, that the Christ was to be—

"RAISED UP to sit upon David's throne."

—and consequently, must previously suffer death; and that after he was resurrected, he was to ascend to the right hand of God. He then concluded by saying—

"Let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and King Anointed (Christos, Messiah)."

For the truth of this statement he appealed to what they saw and heard; to the cloven tongues like fire sitting upon their heads, the "sound of a rushing mighty wind," and the many languages spoken by Galilean fishermen without previous study.

The result of the Apostle's reasoning was their conviction that Jesus was indeed the King of Israel, even the Shiloh that had been promised them for so many ages. They acknowledged him to be—

"Son whose NAME should be called Wonderful, Counsellor, the Mighty God, the Father of the Future Age (Avi Ad), the Prince of Peace" (Isa. 9:6).

This belief, however, also convinced them that, being this great personage, they had committed an enormous crime; and had "killed the Prince of Life." Their consciences smote them; "they had denied the Holy and Just One, and desired a murderer before him"; and had imprecated his blood upon themselves and their posterity.

THE MYSTERY: WHAT MUST THEY DO?

Of what use was their faith to them in this extremity? They believed *in the Kingdom*, they believed *in Jesus*, they were penetrated with remorse, but still they were conscious only of guilt, and of judgment well deserved. It was yet a *hidden mystery* to them what should be done for pardon of this great transgression.

What was the "*righteousness of God*" which He required of them? Should they go to the High Priest, and offer a whole burnt offering, and confess their sin? This would have been impracticable. Caiaphas would have offered sacrifice for them upon the altar upon no such confession as this; for in confessing themselves sinners for killing Jesus, they would have charged the High Priest as a principal in the crime.

To what, or to whom, were they to look for a solution of "the mystery"? Who could *unlock* it, and *open* to them the *door* of liberty, and *loose* them from their sins?

Is not the reader prepared to answer, "*The Holy Spirit alone could reveal to them of righteousness, because Jesus had gone to the Father*"? (John 16:7-10).

This is true; and the time had arrived to do it. But how, or through what channel, was the Spirit to do this? Was it to be by words thundered from heaven; by a still, small voice whispering in their ears; by a "feeling" that they were forgiven; by words of inspiration spoken by the tongues of angels; or by the mouth of man?

PETER REVEALS THE SECRET

After what has been said, the reader will be prepared to say, "*The keys of knowledge, or the power to reveal the secrets of the Kingdom of heaven, were committed to Peter; therefore, the new doctrine concerning righteousness, or justification to life, was to be revealed through him.*"

This is also true, but the "devout Jews" were ignorant of this arrangement; therefore, instead of addressing Peter alone, they inquired of all the apostles, saying, "*Men and brethren, what shall we do?*" (Acts 2:37).

Mark, reader, though the question was put to *all*, only *one* of them, and that one, Peter, replied to the inquiry. He was the spokesman of the twelve, by whose mouth God had chosen that Israel should hear the word of the Gospel, and believe; or, as Paul writes—

"The Gospel of the circumcision was committed to Peter, in whom God wrought effectually for the purpose"
(Gal. 2:8).

The answer given by Peter announced for the first time, what believers of the Gospel of the Kingdom and in the things concerning Jesus, *must do*, in order to become joint-heirs with him of the promise made to the fathers. To these devout Jews, who now believed what both the prophets and apostles had spoken, who were now humbled in disposition as little children, swift to hear, and anxious to do, whatever the Spirit should dictate, the holder of the keys to unlock the mystery of the Gospel said (Act 2:38)—

"REPENT and BE BAPTIZED every one of you IN THE NAME of Jesus Christ FOR THE REMISSION OF SINS"

"REPENT AND BE BAPTIZED"

Such an annunciation as this had never been made before. In this way "repentance and the remission of sins" were "preached *in the Name of Jesus*" This is God's way of righteousness, and there is *no other way* of salvation—

"For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

God's salvation is placed in the Name of Jesus; and this Name is accessible to mankind only upon the condition of believing "*the things concerning the Kingdom of God and the Name of Jesus*," and being baptized in his Name—"He that BELIEVES THE GOSPEL and is baptized shall be saved" is the *unrevoked fiat of the Son of God* (Mark 16:16).

The words of the Spirit by the mouth of Peter went home to the hearts of these devout Jews—

"They that gladly received his word were baptized: and the same day there were added to the congregation about three thousand souls. And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers."

These disciples were "a kind of first-fruits of God's creatures begotten of His Own will *by the Word of Truth*" (James 1:18). which "lives and *abides for ever*."

Second Voyage to Australia

BY BROTHER ROBERT ROBERTS

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that hath the power of death, that is, the devil"—Heb. 2:14

PART FIFTEEN

THE CREAMERY: BUTTER SHIPPED TO LONDON

Before our departure from Tyers, we were shown the working of "The creamery," otherwise called a "Butter factory"—a small 2-story building near the meeting-place. Most people prefer the first name as the other savors of smut and oil and grime—which are all absent from the institution described. It is really a most interesting and most valuable institution. Its adoption must mean almost the rescue of the colonies from the sterility caused by scarcity of rain. It was adopted about 5 or 6 years ago. It is a Swedish contrivance for the manufacture of butter by machinery.

On the face of it, it would not seem as if such a large effect could spring from so small a cause. It would seem as if the provision of machinery must add to the burden of the dairy farmer instead of lightening it. It certainly would do so if every farmer had to provide machinery. This is how the thing works. A factory is put up in a district—either by a farmer having capital or by all the farmers combining, or by some neighboring bank.

Morning and evening, the various farms round bring their milk to the factory. Note is made of the quantity, and it is then poured into the receiver and passed into the separator, which, under the agitating power of over 4,000 revolutions in a minute, instantaneously separates the cream from the milk, and gives off the cream (by its superior lightness taking it to the top) from a pipe-escape at the top; and returning the milk by a pipe at the bottom.

The 2 streams—cream, milk—commence to flow immediately the machine is set to work. The milk is returned to the man who brought it, who takes it back to the farm whence it came, for the feeding of calves or pigs. The cream is retained, and put through another part of the machinery which quickly turns it into butter.

When all the milk brought to the factory that day is treated in this way, the butter which it yields is made up in boxes and sent to Melbourne (or Sydney as the case may be), where an agent takes it in charge and dispatches it to London. An agent in London sells the butter, and remits the money by return mail, and the money is divided among the farmers who contributed the milk. The record kept shows how much each man is entitled to. So many gallons of milk should yield so much butter.

To make sure that the milk is not watered, every consignment brought to the factory is chemically tested by sample. If the result shows only half the proper quantity of butter, then the return on that consignment is calculated at only half. There is therefore no motive for adulteration. The adulterator would only give himself extra labor of carrying the added water backwards and forwards.

This factory system allows of a small farm turning its milk to the very best advantage. There is none of the trouble of churning and none of the uncertainty, either as to the quality of the butter or getting a market for it, that used to attend the old system.

It has the effect also of securing a better price to the farmer for his work. For under the old system, milk and butter were such a drug in a neighborhood as to fetch a very low price, whereas now, the butter going straight to London and getting a good price there, it is not plentiful in the manufacturing district and realizes a better price.

It is a splendid illustration of the good results to be secured by wise cooperation. Doubtless, it is one of a 1000 preparations that are going on in all department of human labor, for the age of rest that is drawing nigh, when machinery in the hands of wisdom and goodness will reduce the drudgery of life to a minimum, and leave the population at leisure to devote themselves to the object of life, instead of wasting and degrading their energies on the mere means of living.

TUES., JAN. 4, 1898: BACK TO TRARALGON: 2 LECTURES

After a day's rest in the peaceful surroundings of a patriarchal establishment in the bush, we were driven back to Traralgon, and housed under bro. Tanner's hospitable roof. This was on Tues., Jan. 4. Lectures had been arranged for that evening and Thursday. They were duly delivered in a large hall, but not too large audiences. Bro. Tanner was disappointed in the attendance of the public. He is so ardent in his own appreciation of the Truth that he expected the community in general would be moved to avail themselves of the opportunity of hearing it.

Experience dulls down all such expectations. The Truth is truly worthy of all the enthusiasm that can be roused; but it requires discernment and inclination. The public, under present guidances, have very little of one or the other—their minds and love are pre-occupied by the present evil world, and where there is any disposition to give things of futurity a thought, it takes the form of the superstitious sentimentality that is content with the drowsy theology of the pulpit.

This state of things is almost universal. Public interest in the Truth is therefore not to be looked for anywhere. God will make the public interested in the Truth by-and-by, when He—

"Makes bare His holy arm in the eyes of all the nations, and all the world shall see the salvation of our God."

Meanwhile, it is for His servants to do their duty in the face of indifference and contempt, with the certainty that by their hands or otherwise, the number that He requires for the administration of His Kingdom in Messiah's happy day will be taken out (and purified and made white) from the darkness that now covers all the earth.

Bro. Tanner did this nobly in the present case, and what if the hearers were a small company lost in a wilderness of empty seats, and the lecture a liquefied murmur of sounds wandering round the echoing walls, it was all as acceptable on high as if the place had been crammed with excited listeners.

FRI., JAN. 7: RETURN HOME TO MELBOURNE

We left Traralgon by train on Friday, at 9 a.m., Jan. 7, arriving in Melbourne about 2 o'clock.

SAT. to TUES., JAN. 8-11: TO GEELONG FOR 3 LECTURES

On Sat., Jan. 8, after a heavy day's work and a refreshing night at "Orient House," I left by the s.s. Excelsior for Geelong, where arrangements had been made by the Melbourne brethren for 3 lectures. My daughter, Sarah Jane, accompanied me; also sis. Stevenson. Bro. Lee went by an earlier steamer.

Geelong is inside "the heads" at the foot of the 40 mile sheet of water that forms Port Phillip, or the harbor approach to Melbourne. There is a small company of believers in the place, of recent origin—consisting of bro. & sis. Martin, and sisters Smith and Bunce. Bro. Kenny is also a frequent and almost a resident brother.

We had a pleasant meeting for the breaking of bread at the house of bro. Martin, 200 Skene Street. On the Sun., Mon., and Tues. evenings, there were lectures in the YMC Hall, at which bro. Lee presided. The audiences were not large, but better than those in Gippsland. The population consists largely of retired people who are religious in the conventional and sleepy way of the churches. This was recognized as one cause of the smallness of the meetings.

Perhaps something also was owing to defective announcement. A good deal depends on a liberal and telling method of advertising. But as to this, so little is possible with a community still answering to James' description, "Poor in this world, rich in faith," that enlightenment can only be thankful and surprised that so much is done as has been done.

WED., JAN. 12: TO MELBOURNE: LETTER to the BROTHERHOOD

Returning to Melbourne, Wed., Jan. 12, I had to make preparations for departure next day to New South Wales and Queensland. Meanwhile, I wrote the following—

ADDRESS TO THE NEW ZEALAND BRETHERN.

"I am grieved to learn that here and there throughout New Zealand, there is an absence of that perfect union that ought to exist among the Lord's friends. It is certain that when the Lord comes, absolute unity will prevail among those whom he favors. But there ought to be unity now, and among all true sons of God this unity will exist.

"It does seem a sad thing that among the few friends of the Truth in New Zealand—so few in proportion to the population as scarcely to be comparable even to the 2 flocks of kids to which the Israelites were compared in the presence of the Assyrians—there should be strife and averted looks and paralysis of co-operation.

"It is nothing new, of course. The history of the Truth since the days of the apostles has been a history of division and bitterness; but, but—there are several heavy "buts" which it is for true friends of Christ to consider. "It must needs be," as Jesus said, "that offences come, but woe unto that man by whom they come." And woe also to those who stand by them.

"There have been men in New Zealand—now gone from the Brotherhood and gone from the Truth—who have sown seeds of personal slander and seeds of unsound doctrine. They have manifested themselves before hand. They are already out of the race. But their evil work perhaps remains. Is there no remedy for this? Why should honest men who may have been helplessly victimized in the first instance, continue under an influence in which there is nothing but hurtfulness and calamity?

"A few questions suggest themselves. By whom has the Truth been dispersed abroad during nearly 40 stormy years? Let the facts answer. Do you think God would have given you a corrupt Gospel in its latter-day revival? If these evil men and seducers say Dr. Thomas and his helpers are not infallible, do you think these traducers are? If they say Dr. Thomas and his helpers are bad men, are you sure their statements are true?

Should the testimony of proved men have no weight in the other scale? I tell you I knew Dr. Thomas and his helpers, and if I were to tell you all I know of their goodness, you would scarcely believe me.

"And I know also all the men who are their traducers, and if I do not say what I know of them, it is because I have made it a rule of my life to be silent on the faults of other men, and from this rule I will not depart now.

"You say, some of you, it seems, that some part of the Truth which you have been honored to receive, is 'God-dishonoring.' What is this Truth that you object to as 'God-dishonoring'?"

"Do you say that Jesus was not a man, although Peter describes him as such (Acts 2:22), and Paul also (I Tim. 2:5)?

"Do you say that he was not 'made in all points like unto his brethren,' although he did no sin?"

"Do you say that he was not a mortal man, and therefore a fellow-sufferer with us, of the evil that came with Adam's disobedience?"

"Do you say that he did not come in the flesh expressly to destroy through death that in it which has the power of death, that is, the (Bible) devil? (Heb. 2:14).

"Do you say that God did not require this death at his hands, notwithstanding his own declaration that he had received the commandment to lay down his life? (John 10:18).

"Do you say that in his death, God did not condemn sin in the flesh, though Paul says he did (Rom. 8:3); and that in his death, the body of sin was destroyed (Rom. 7:6-10), that the righteousness of God might be declared for recognition as a basis of the remission of sins? (Rom. 3:25-27).

"Do you say the shedding of his blood was not necessary for the remission of our sins, in view of Christ's words at the memorial table? (Matt. 26:28).

"Do you say that the elaborate ritual of the Law of Moses, under which, without the shedding of blood, there was no remission, contained no prophecy of the one great offering on Calvary—the sacrifice of Jesus, who, by his own blood, obtained eternal redemption? (Heb. 9:12-22-23).

"If you say these things, then you are hindered and stumbled by thoughts of human manufacture, which, though plausible to human sentimentality, are destructive of the thoughts of God revealed to us in Christ who—

"Of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

"One of the greatest glories of the revival of the Truth in our age has been the rescue of the death of Christ from all the obscurity and unintelligibility in which it had become involved through sectarian theology.

"Those who have not suffered from those obscurities will not be likely to appreciate the deliverance that has come. I have no doubt it will seem to you that the old thoughts are easier, and more honoring to Christ; but I also know after a life-time's daily acquaintance with the Holy Oracles, that they are only easier in the way Peter thought it more proper that Christ should not die at all. You remember what Christ said to him for his well-intentioned thoughts—

"Get thee behind me, Satan: thou savorest not the things that be of God, but those that be of men"

(Matt. 16:21-23).

"This is the root of the difficulty. All the fog that has been created on this subject in some quarters is due to human thoughts being made to take the place of divine testimony. The result to many an honest soul is the distress of a friction that does not belong to the Truth.

"I pray you may be enabled to throw aside the human thoughts and come into the harmony with that preaching of 'Jesus Christ and him crucified' which was the great business of Paul's life (2 Cor. 1:25; 2:2).

Robert Roberts, Sydney, Jan. 26, 1898."

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THURS., JAN. 13: TO ALBANY

I LEFT Melbourne on Thurs., Jan. 13, at 5:15, for Albury. I was met at the station there, close on 11 o'clock at night, by bre. Dinsmore and Eberle and sis. Frew. My visit on this occasion was not to lecture, but to turn the occasion of my having to pass through the place on my way to Sydney, into an occasion of communion and edification.

FRI., JAN. 14: A MEETING AT ALBANY

The meeting could not be held that night, of course, at such a late hour. It was held next night at bro. Eberle's house, where perhaps 15 or 20 assembled, including 1 or 2 interested friends of the Truth. A very agreeable 2 hours were spent. Bro. Eberle called on me to conduct the meeting, so we had prayers, hymns, the reading for the day, and a running commentary thereon. A number of the company afterwards accompanied me to the railway-station, whence the midnight Sydney express started somewhere about 11:30.

The train was uncomfortably full. The last time I travelled this way, I engaged a berth in the sleeping-car. I would have done so this time, but that I was not the holder of a first-class ticket. Second-class passengers are not allowed in the sleeping-cars; and the difference in cost between a first and second class ticket on a run of 400 miles, added to the 10s. or 12s. charged for a sleeping berth, is quite too much for a poor man to pay for the difference between stretching on a board and stretching on a cushion during the 7 or 8 hours he must give up to sleep during the hours of darkness.

But we were not able even to stretch on a board. There were too many people to allow of this. We had to do the best we could, sitting upright in our seats, with the occasional luxury of lifting a foot to the opposite seat when there was an opening between fellow-passengers. To add to the misery, there was a small family party in our compartment, with the inevitable hustlings and occasional squalls. Arrangements ought to be so different, and will. It is nobody's blame that it is not so, but the dispensation's. A new dispensation is looking round the corner.

SAT., JAN. 15: ARRIVAL AT SYDNEY

The night wore away, and by 11 a.m. or so, we were in Sydney. Bro. Jackson was waiting me, and we had to wait together for an hour before there was a tram to his district (Marrickville) where I was to stay during my presence in Sydney. There had been changes with bro. Jackson since our last meeting; a wife dead and 2 daughters planted into Christ represent a revolution under one roof.

SUN., JAN. 16: A LARGE MEETING AT SYDNEY

Next day (Sunday) brought together a large meeting at the breaking of bread, and many hearty greetings. The meeting was in the Odd-fellows' Temple — (the place where the lecture was to be in the evening) instead of in the usual meeting-place of the brethren in Elizabeth Street.

More Than a Prophet

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart"—Matt. 11:28-29

MATTHEW CHAPTER ELEVEN

SINCE the first of the year we have embarked once again upon the reading of God's Word. Just as the year began (a new beginning), so have we been reading of the beginnings: in Genesis (the Creation); in Psalms (the beginnings of praise and songs to the Creator); in Matthew (a new beginning or dispensation—the birth of Christ—the Son of the Creator—God manifested in a Son who was to be the firstborn of God's New spiritual Creation).

The first two readings, Genesis and Psalms, right from the beginning cause us to think of Christ, the glorious center point of God's purpose. And thus in our third reading we are reading of him who was the light (Gen. 1) the Blessed (Psa. 1), and the Son (Matt. 1)—He who was to come, who came, and after an absence, will come again, all glorious.

This morning we have taken our words of exhortation from the Gospel—the good news and glad tidings—according to Matthew. And such it is, for the Gospel as taught by Christ concerning the Kingdom of God, is good news to those who accept it. It is like going from darkness into light when we consider the things leading to life in the future in the Kingdom, in contrast to the dark, foolish ways of mankind.

So far we have read eleven chapters of Matthew which, when looked at generally, reveal the following points—

CHAPTER ONE

The book (table) of Christ's generation—son of David, son of Abraham—two of the great men of faith, to whom the covenants were given. Christ was the seed premised to both Abraham and David—in him will the covenants be fulfilled.

Mary to conceive and have a son named Jesus—the greatest fact of all human history. "Jesus" meaning "God shall save"—the greatest gift to man, to have God manifested in a Son who would overcome sin and open the way to eternity.

CHAPTER TWO

The birth of the Son of God—the Light into the world whereby all men can be saved.

The first attempt to put out that Light—made by Herod. The pattern has begun that leads to the crucifixion.

Flight into Egypt and return to live in Nazareth of Galilee—a fulfilment of Old Testament prophecies: "Out of Egypt have I called My Son", and "He shall be called a Nazarene." The Scriptures are being fulfilled in him, the antitype.

CHAPTER THREE

The appearance of John the Baptist and his testimony—the forerunner to prepare the way for Christ, by preaching repentance.

Jesus comes from Galilee to be baptized of John. Jesus was baptized (to fulfill all righteousness), and thus began his ministry with the public proclamation—

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

CHAPTER FOUR

The temptation of Christ. At the offset of his ministry he was tried, after 40 days and nights of hunger. He came forth and sinned not. "Behold what manner of man" this was!

John cast into prison—his work drawing to a close as Christ increased—"The Kingdom of God draweth near."

Preaching and calling of 4 disciples—the preparing for the public proclamation of the good news.

Beginning of miracles of healing—showing his divine mission and the purpose of Jesus in healing the world of sin and its consequences.

CHAPTERS FIVE, SIX & SEVEN

The center and heart of all Christ's teaching; the glorious and beautiful way to all eternity—if we would read, understand and obey. These chapters are the heart of the Truth, and they are for us!

Ch. 5 begins on the theme of "Blessed" (like the Psalms), and ch. 7 ends on the thought of the "wise" man: "Blessed is the wise man."

"And the people were astonished at his doctrine" (7:28).

CHAPTER EIGHT

Healing of the sick: leprosy, palsy, fever. The ailments of mankind—which began with the introduction of sin in Eden, and continue down to our day—cured in 3 individuals. A glorious foreshadowing of things in the Kingdom Age!

Followers of Christ to deny themselves of worldly things and give themselves to God.

The tempest in the sea and the controlling of the elements. It will occur again in a natural and symbolic sense at Jesus' second appearing.

Curing of two with diseases who were exceedingly fierce. Again a type of the future. Jesus was told as a result of this miracle to depart, a sad reminder of man's stupidity!

CHAPTER NINE

Forgives sins as he heals—sin and diseases are closely connected.

Fasting, healing, teaching.

Matthew the publican called—the writer of this gospel.

The chapter ends with the thought that laborers for the harvest are few. Pray that the Lord will send forth laborers. Are we laborers?

CHAPTER TEN

Choosing of 12 apostles, and the complete instruction of what they were to do and their trials. A complete picture of the life of one who is doing all he can for the Truth: a picture of complete servitude to Christ. Note the last verse: "He shall in no wise lose his reward"—if he obeys these commands.

CHAPTER ELEVEN

This chapter (v. 1) is a continuation of ch. 10, and follows in sequence the commands dealt with.

V. 1: "And it came to pass, when Jesus had made an end of commanding his 12 disciples, he departed thence to teach and to preach in their cities."

By comparing with Luke 6, it appears that the commands were given in a mountain, and afterwards the disciples with Jesus went forth and taught. It is interesting that several times mountains are used in the preparing of the proclamation of God's Truth. We have such cases as Moses receiving the Ten Commandments from the mount, and Christ the greater than Moses on the mount with the Gospel message organized for teaching. This is where God has communicated many times with man in the past in revealing His plan and purpose. It is from the Mount (God) that the Truth has come to us in our cities today. And in the future it is prophesied—

"The stone (Christ) became a great mountain and filled the whole earth."

This, Christ knew, would take place. The seed now being sown would result in that future day of bright glory. This day was before Christ as the glory beyond the present trials. This glorious picture of the future should also be kept before us. If we allow it to become obscured then we will lose sight of life, and will become lost and rejected. To gain life, we must follow and be like Jesus, who said—

"I am the Way, the Truth and the Life; no man cometh unto the Father but by (through) me."

Vs. 2-3: "Now when John had heard in the prison the works of Christ, he sent 2 of his disciples, and said unto him, Art thou he that should come, or do we look for another?"

Although John was shut up in prison, he heard of the works of Christ. Apparently these works were not of the class that John had expected. It is likely that John shared the expectation common to the disciples that—

"The Kingdom of God should immediately appear" (Luke 19:11).

He would doubtless expect the Messiah to proceed to his kingly work as soon as he was manifested in the world. Knowing that the Messiah had in very deed been manifested, he would anticipate Christ's early kingship. And he would perhaps expect Herod to be removed from the throne and his subsequent liberation from the vile prison in which he languished.

Instead of that he heard only of Christ's preaching and healing the sick, and perhaps of his avoiding the people when they wanted to take him by force and make him a king.

It was a great trial of John's faith in the position in which he was placed. It appears to have caused him a degree of questioning. He called 2 of his disciples to whom he would have access by Herod's goodwill, and sent them to Christ with the question—

"Art thou he that should come, or look we for another?"

Vs. 4-6: "Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

"The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.

"And blessed is he, whosoever shall not be offended in me."

Jesus could have answered with a straight—"I am he, no one comes after me." But his answer was far more effective and powerful, and would give John something to ponder on and draw strength from as he lingered in prison/As John's messengers stood by, they saw many cured of their infirmities, and the Gospel preached. There was an irresistible power in the words Jesus sent back to John. It was the force of reasoning admitted by Nicodemus:

"No man can do these miracles thou doest, except God be with him."

Christ himself said to the Jews (John 5:36)—

"The works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me."

With the mighty works performed as the prophecies foretold that Christ would do, he added a message of special value to John—

"And blessed is he whosoever shall not be offended (stumbled) in me!"

This was suggesting that though the appearance of things might be a cause of stumbling, true discernment would see the facts. These facts consisted of the works Jesus was able to perform in addition to God's own proclamation of him on the banks of the Jordan. The unfavorable appearance was only due to the incorrect ideas of the disciples with regard to the order of Christ's work.

They lacked the full knowledge and were liable to be distressed and stumble. But they could not shut their eyes to plain light, though they did not understand all. They saw the works and believed as Jesus commanded. They endorsed Peter's attitude when asked by Jesus if they would go away (John 6:68,69)—

"Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure thou art that Christ, the Son of the living God."

Oftentimes we may find ourselves in similar circumstances. We do not understand all—but we see much that cannot be doubted. And if we hold on to the main conclusion—that we have God's Truth and will dedicate ourselves to it—full knowledge and understanding, when it comes, will dissipate all difficulties.

We must always keep in mind these words, brethren and sisters, that Jesus sent to John, especially in times of trial and affliction—

"Blessed is he whosoever shall not be offended (or stumbled) in me."

V. 7: "And as they departed, Jesus began to say unto the multitudes concerning John . . ."

The entire population had no doubt heard of the preaching of John the Baptist which was just recently ended at his imprisonment. The people who listened to Christ would therefore be deeply interested when he began to speak of John. And to avoid giving the impression of John wavering, Christ asked these questions—

V. 7: "What went ye out into the wilderness to see? A reed shaken with the wind?"

Reeds grew plentifully in the Jordan valley where John preached, and have been noted for their great height. Due to the watery surroundings, they stand forth with a certain amount of stately beauty. But when the wind blows, these reeds bob and wave as they are tossed. They are the very picture of frailness and weakness just as the oak is of strength and firmness.

Was John a strengthless reed, shaken or tossed by every wind? Was he some weak object that vacillated without thought or purpose? Something that people would enjoy watching with exciting curiosity?

Absolutely not! John was a firm, earnest and essential part of the work of God among men. He vigorously and courageously opposed the haughty leaders of the nation, and warned them plainly of the consequences of their disobedience, He was like the oak, a true man of God.

V. 8: "But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses."

Did they want to see a show? A spectacle? A gaudy, personal exhibition such as children would run after? If so, they went to the wrong place. John was not a smooth-tongued diplomat, easy-going, seeking personal pleasures and gratifying every whim of dress. Such had their place in the king's palace.

But where was John? First in the wilderness doing God's work and then in the king's prison enduring for it. The soft spoken, well-dressed man-pleaser is not to be found there! John belonged to the court of another king, but was then sharing the exile of his royal Master.

The same question the third time—to impress on the people the example of this man of God—

V. 9: "But what went ye out for to see? A prophet? Yea, I say unto you, and MORE than a prophet!"

John was more than a prophet: he was the forerunner of Christ, messenger of the Lord of Hosts. He appeared suddenly at the junction of the Old and New dispensations to proclaim his message in Judea as abruptly as did his prototype Elijah in the northern kingdom. John later died for the work of proclaiming the Truth. Do we appreciate his efforts that have benefited us?

V. 10: "For this is he of whom it is written, Behold I send My messenger before thy face, which shall prepare thy way before thee."

This verse is a direct quotation from Mal 3:1—and linked with Luke 1:17, revealing that John came in the spirit and power of Elijah. Elijah's spirit and power, like his mantle on Elisha, had fallen on John the Baptist to prepare the way of Christ's first coming (see v. 14). This however does not affect the future proper coming of Elijah at the appointed time.

The appearances then, of the Messenger of the Covenant (Christ) to Israel are preceded by messengers sent by God to Israel—messengers individually two, but officially and spiritually one. The power and spirit of Elijah prepared Israel for the appearance of Christ in their midst. Elijah and John both received the word of the Lord while sojourning by the Jordan, and their influence was felt among all ranks and classes of the nation. But John did no miracle (John 10:41) while Elijah did many miracles.

Christ's first mission to Israel was covenant-confirming and individually enlightening and converting (Luke 5:32), not political. It was this that made many stumble, for they were expecting a great political manifestation. But Christ's political mission pertains to the future, for which we all should be eagerly awaiting and expecting.

John's mission, then, was a personal enlightening and converting of the people; while Elijah's, when he comes to Israel, will be nationally enlightening, converting, and political.

V. 11: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist.

"Notwithstanding, he that is least in the Kingdom of heaven is greater than he."

Without any hesitation, Jesus proclaims John the greatest of all the prophets. What a great memorial to John and the esteem he was held in! And yet to keep things in perspective, his mortal glory could not be compared to the Kingdom Age—for "He that is least in the Kingdom of Heaven is greater than he."

The glories and joys and greatness of the Kingdom are much higher than frail man in his mortal day. Eye hath not seen, nor ear heard, the things that God hath prepared for those that love him. John was willing to suffer for them, and we must be willing to suffer now, and endure all things for the Truth's sake. This is the only way, if we desire to have a part of that glorious order of things soon to come on the earth.

Vs. 12-13: "And from the days of John the Baptist until now, the Kingdom of heaven suffereth violence, and the violent take it by force. For all the Prophets and the Law prophesied until John."

John was the last as well as the greatest of the prophets. "The Law and the Prophets were till John." Now had come the end of the Law; and the one of whom the Prophets had testified was in their midst. One dispensation was closing and another was beginning.

Jesus then speaks of the new order and the manner of men who enter. As given in AV, v. 12 is difficult to understand, but Luke gives us the key (Luke 16:16)—

"The Law and the Prophets were until John; since that time the Kingdom of God is preached, and every man presseth into it."

The words "suffereth violence" and "presseth into it" are the same verb (*biazomai*) in the original. Both verses carry the same idea of force. The Kingdom forces itself upon men's attention, and forceful men take hold of it. The days of the Kingdom had come in the sense that the King was in their midst and the Gospel of the Kingdom was pressed upon men's attention. Difficulties would be found which must be overcome, but men imbued with the earnestness of troops who storm a city would gain an entrance.

This meaning followed appropriately the words of Jesus concerning the character of John. John was earnest, heroic, strong; so must those be who would enter the Kingdom. The Gospel has been "pressed" upon us, and we—like John and Christ—should let it be the "force" in our lives.

Vs. 16-19: "But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying,

"We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

"For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners.

"But wisdom is justified of her children."

The parable of the market place children naturally follows v. 15. What, said Jesus, is this generation like? And he compared them to children at play in the market who could not agree—sulky children, finding fault with everything.

John fasted—he must be mad. Jesus did not fast—he must be a glutton and a winebibber, a friend of publicans and sinners.

The men of that generation were like stubborn and complaining children. They disliked the message of both John and Jesus, and therefore would have neither, and made shallow and conflicting objections. But, concludes Jesus—

"Wisdom is justified of her children."

Wisdom in the ways of God makes men act faithfully and steadfastly even though they appear foolish to the world.

We find this even today in our lives in the Truth. The world around may laugh and call us crazy—but true wisdom, if we have it, acts faithfully in the face of all difficulties. We each individually must strive to do all we can in acting steadfast in faithfulness; especially in the manner of our conduct and lives.

The road is hard and not easy—there will be failures. If the greatest of all the prophets was in danger of stumbling, how much more so are we! We cannot expect perfection yet—although this must be always our aim. If we are bruised and blown reeds, we must change and strengthen ourselves by Matthew's words.

These are the days of our longsuffering and trials, and as the Master and John endured before us, so must we endure today. Only at the second coming of our Lord, in power and great glory, will the real wisdom in walk and conduct be made manifest for all to see; and the foolish and the false, the reeds, openly gathered and destroyed.

Vs. 20-24: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

"Who unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

"But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you.

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell. For if the mighty works which were done in thee had been done in Sodom, it would have remained unto this day.

"But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

Chorazin, Bethsaida and Capernaum were specially singled out and heavily condemned because they had seen Christ's miracles and yet were unmoved by them. Christ declared that Tyre, Sidon, Sodom and Gomorrah would have been more impressible, and would not have come into the judgment that destroyed them, if they had the same opportunities.

How abandoned and insensible must have been the condition of Israel's communities! Josephus told the Jews in his speech from outside the walls of Jerusalem in the last days of the siege of AD 70 that they were the most impious and ungodly generation the world had ever seen. Upon them accordingly came the most scathing judgments ever experienced.

The people were responsible for the state they were in because Christ had been in their very midst. If that state had been an ignorant, helpless state, they could not have been held responsible—

"If ye were blind, ye should have no sin."

But they were held responsible. What Jesus charged was that they had neglected the weightier matters of the Law—judgment, mercy and faith.

They had all the external knowledge necessary to know God, but refused to obey Him. They boasted in their fleshly connection with the fathers, but became estranged to their spiritual ways and sank into deadness. They were a chosen nation and yet they rebelled and heeded not the Word of God.

We are now in that position of God's spiritual nation, so let us meditate on these things, and give ourselves wholly to the lessons God has had recorded for our warning and instruction.

Vs. 25-26: "At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

"Even so, Father, for so it seemed good in Thy sight."

These are words of address to the Father, uttered in presence of Christ's disciples, but bearing instructively in human directions. They are sort of a commentary on the unbelief of Chorazin, Bethsaida and Capernaum—

"I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes."

From this it seems that the inhabitants of these cities were people considered intellectuals and respectable, the wise and prudent, those who were proud that they were not carried away with the enthusiasm of children and babes. Jesus, taking them by their own estimate, thanks God that the truths he had were hid from them, and revealed to a class whom they despised as mere babes.

Did Jesus then glorify shallowness, ignorance and childishness? Far from it. He is himself to be taken as the perfect type of the class he means by babes. Let us look at his example. Was he dull or shallow or ignorant? By no means. On the contrary, who was so sharp as he who like a two-edged sword pierced even the dividing of soul and spirit; or who was so quick and profound; or who so ample in his knowledge of all things—great and small, and yet so adroit and subtle in question and answer that his enemies were at last afraid to ask him any more questions?

In what then, did he show himself one of the babes, as distinguished from the wise and prudent? This point deserves and demands clear, strong and decisive apprehension—for failure in this is failure to discern Christ and his little ones of all ages.

The difference between him and his clever enemies, lay in the direction of his unparalleled intellectual powers. What did he love? At what did he labor? Was there any like him for deep and constant fervor towards God—for burning zeal on behalf of what God required, and for condemnation of what God disapproved?

Look at his enemies of that age and this, and see the difference. Clever they may be but clever only to promote human ends not divine. "I know you," said Christ, "that ye have not the love of God in you." This is their character in all generations—wise and prudent in human expedients, but not in those ends and aims that constitute true wisdom and prudence—wise to serve themselves, but not God.

On the other hand the babes are men of love and understanding, with reverent minds. They have an eye to behold and a heart to receive God's Truth with the teachableness of little children. Though children in their earnest simplicity and humility, they are not children in understanding. They are in reality more wise than the wise and prudent of this world, and for that reason more meek and pliable to God's will.

V. 27: "All things are delivered unto me of my Father. And no man knoweth the Son but the Father: neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him."

What is Jesus teaching in this verse? It is true that men knew Jesus, but not as the Father knew him. Men understood him not, and this is the sense in which the word "know" is here used. Looking on him, men saw him only as a man. Perhaps graver, more thoughtful looking and more interesting, but still merely an individual man. They did not know as they looked upon his form, that they looked on more than man—even God manifested in the flesh, that is God's only begotten Son.

Even the disciples, while calling him Lord and Master, looked on him as a trusted leader, rather than with fulness of understanding. It was only later, at Pentecost, that they truly began to understand.

Only the Father at that time knew the man Christ Jesus in his true character and nature. Though he walked among men, yet he was unknown.

And neither was the Father known, as Jesus, proceeded to say. The Jews did not understand or know the Father. He was but a name to them—a name of mystery, not a glorious Being whom they loved. It was Christ's mission to reveal unto them the Father; to reveal God to all those who trusted and believed Christ whom God had sent.

Again there is a lesson in this for us. We have seen Christ and God as they are revealed in the Scriptures, but do we know them and love them as a very real part of our lives? Let us not be as Israel in Christ's day but be as Jesus prays for us in John 17:20-23—

"That they all may be one, as Thou Father art in me and I in Thee . . . that the world may know Thou hast sent me and hast loved them, as Thou lovest me."

V. 28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

In the work of making God known, Jesus uttered these comforting words. Only Christ can give his brethren rest. Christ gives the invitation, and he addresses himself to those who are heavy laden, those who labor troublously and are burdened. To such is the invitation given that Christ's yoke is a light one, and that he is not a harsh, austere, exacting master. He is one who is meek and lowly of heart, in whose service and society the faithful shall find rest and joy at last.

Vs. 29-30: "Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

The term "yoke" is used in its natural sense as a bar which connects two of a kind. The term is used several times in Scripture in the sense of both a willing and unwilling yoking for some particular task. Therefore the yoke is a figure of accepted service or an imposed bondage; of joy or woe; freedom or slavery. What is the meaning then, used by Jesus?

It would be as the wise man Solomon wrote—

"Put your neck under the yoke, and let your soul receive instruction."

This, with Jesus' saying, is a call to discipleship—come learn of me. Discipleship is the taking willingly of his yoke. It is entering into harness with him. It is sharing his outlook, approaching life his way, copying his meekness and lowliness of heart.

Of such a character are they who learn his way; they are the babes of the preceding verses to whom God's will and purpose are revealed.

The toil of labor, the study of Truth, the burden of conscience—all these can be borne when men are yoked to Christ. Life in association with Christ, yoked with him, is freed from many problems. The frets that come from pride and ambition, from desire for outward show, from self-will, from insecurity and fear of the wars and troubles of the nations, all these are done away when we yoke ourselves to Christ and become meek and lowly of heart. All these natural characteristics fade away as we blend into oneness with him.

Few have ever reached this stage in the multitudes of years past—will we reach it during our probation?

—D.C.

The BIBLE Meaning of 'Soul'

"Whosoever toucheth the dead body (nephesh) of any man that is dead, and purifieth not himself . . . shall be cut off"—Num. 19:13

TO THE average person, the word "soul" carries the meaning of an undying, immaterial essence that continues in conscious existence after death. This conception is accepted without thought or examination.

BIBLE SOUL COMPLETELY DIFFERENT FROM CHURCH "SOUL"

As soon as we start to look into the question, however, we begin to make very interesting discoveries. We find, first of all, that *the BIBLE meaning of soul is ALTOGETHER DIFFERENT from this*, and immediately the question arises:

How can the commonly accepted religious conception of soul be entirely different from the soul of the Bible, seeing that the beliefs of Christendom are supposed to be based upon the Bible?

The Scriptures themselves give the answer. They tell us that *the Truth is hidden from all except those few whose minds and hearts please God*. Divine truth is not a common thing to be probed by every curious scholar. Unless a man sets his heart to seek God and sets his life to conform to God's will, he can no more find the truth of the Scriptures than the men of Sodom could find the door of Lot's house.

God has said that He will *send a strong delusion upon all those who receive not the LOVE of the Truth, that they should believe a lie* (2 Thess. 2:10-11).

CHURCH SOUL ADMITTEDLY NOT SCRIPTURAL BUT BASED ON PAGAN GREEK PHILOSOPHY

When we turn to works of reference by the learned expositors of the immortal soul theory, we see how this "believing a lie" works out quite naturally. Most of them make no attempt to conceal the fact that *scriptural teaching and popular theology* are very different regarding the meaning of "soul." They are in fact, *proud* that they have developed many "improvements" upon what they consider the partial and hazy conceptions voiced by the—

"Holy men of God who spake as they were moved by the Holy Spirit" (2 Pet. 1: 21)

We soon find that we are forced to choose between Scripture teaching and orthodox Christianity. It is very fortunate for us that the issue is so clear-cut, and that the leading exponents of the immortal soul theory are so *frank in admission of its non-Biblical origin*. Webster's Dictionary says—

"The Christian conception of the soul DERIVES FROM THE GREEK, especially as modified by the MYSTERY CULTS, as well as from the Bible . . .

"The more exact determination of the Christian conception was reserved for the Church Fathers, especially Saint Augustine, who taught that it is simple, immaterial and spiritual, devoid of quality and spatial extension. He argued its immortality from the fact that it is the repository of imperishable truth."

Funk & Wagnall's Dictionary is even more to the point—

"Among the ancient Hebrews 'soul' was the equivalent of the principle of life as embodied in living creatures, and this meaning is continued throughout the Bible . . .

"It was Augustine especially who, in part on religious grounds and in part as the disciple of the later GREEK PHILOSOPHY, taught the simple, immaterial and spiritual nature of the human soul—a view which has remained that of the scholastic philosophy and of Christian theologians down to the present time."

The well-known Hasting's Bible Dictionary freely admits—

"Soul is throughout a great part of the Bible simply the equivalent of 'life' embodied in living creatures. In the earlier usage of the Old Testament it has no reference to the later philosophical meaning—the animating principle—still less to the idea of an 'immaterial nature' which will survive the body."

The International Standard Bible Encyclopaedia, says—

"Soul has various shades of meaning in the Old Testament, which may be summarized as follows: Soul, living being, life self, person, desire, appetite emotion and passion.

"Nephesh or soul, can only denote the individual life WITH A MATERIAL ORGANIZATION OR BODY."

"In the New Testament '**psuche**' appears under more or less similar conditions as in the Old Testament."

Young's Concordance defines both *nephesh* and *psuche* as "animal soul."

Strong's Concordance defines *nephesh* as, "A breathing creature, an animal; or, abstractly, vitality." *Psuche* it likewise defines as "The animal, sentient principle."

The noted lexicographer Parkhurst (himself a believer in immortal soulism) says—

"As a noun, *nephesh* hath been supposed to signify the spiritual part of man, or what we commonly call his soul. I must for myself confess that I can find no passages where it hath undoubtedly this meaning.

"Gen 35:18, 1 Kgs. 17:21-22 and Psa. 16:10 seem fairest for this signification. But may not **nephesh** in the 3 former passages be most properly rendered 'breath', and in the last, 'a breathing or animal frame?'"

These quotations show clearly that the immortal soul doctrine is generally admitted by its supporters to be entirely different from the BIBLE meaning of soul, and based mainly upon GREEK PHILOSOPHY.

THE BIBLE THE AUTHORITY—OR CHURCH SPECULATION?

The issue then is this: is the Word of God to be our final authority, or is religious truth something to be gradually developed by man's speculation on the basis of pagan Greek philosophy?

For nearly 2000 years, the bulk of Christendom, beginning with the Church Fathers, have favoured the latter, but there have always been a few who have regarded the BIBLE as wholly inspired by God, consistent from beginning to end, and the only possible source of true knowledge of such things as life, death and the nature and destiny of man.

A Bible that is anything less than this is NO BIBLE AT ALL. And the Bible itself leaves no room for compromise. It takes a bold and unequivocal stand throughout as the direct Word of God in every part. We must accept it as that, or else throw it away entirely as the most brazen and blasphemous of falsehoods.

Those who take the middle ground are the Bible's greatest enemies, and this unfortunately includes the vast majority of professing Christians. They dare not openly deny its divinity, because it is so obviously divine, but they seek to rob it of all power by spinning an endless web of theories around it that confuse the mind and distract the attention, and obscure its plain, clear teaching.

It is impossible in any one consideration to fully examine the Biblical use and meaning of "soul." But it is possible to lay the foundation by demonstrating that popular theology on the subject is admittedly derived from other sources than the Bible, and is at direct variance with it.

The *Bible* meaning of "soul" (which modern writers mention briefly in passing), is regarded by them as a rather amusing phase of ancient Hebrew speculation, hardly worthy of serious attention, and which no one laying claim to "modern" learning would dare allow his name to be associated with.

The following brief outline of the BIBLICAL use of the term is for those few to whom the Bible is still the one unique Book among millions—the wholly-inspired divine message to man—one verse of which is worth more than countless volumes of the cloudy, inconclusive speculations of human philosophy and "modern wisdom."

BIBLE USES OF “NEPHESH” (Hebrew) & “PSUCHE” (Greek)

IN THE Old Testament Hebrew, the original word for soul is NEPHESH. In the New Testament Greek it is PSUCHE. *Both mean the same thing and are used interchangeably.* One is used to translate the other.

Nepesh occurs about 750 times. About 500 times it is translated "soul" in the Authorised Version. The other 250 times it is translated by over 40 different English words, as shown on the following chart.

CORRESPONDING WORDS

English—**soul** Hebrew—**nepesh** Greek—**psuche** Latin—**anima**

MEANINGS OF NEPHESH

- (1) A breathing body, a living creature, an animal.
- (2) Animal life
- (3) Functions, qualities of human creatures

WORDS USED IN TRANSLATION

(Soul, 472 times—All others together, 282)

soul	man	me	soul	soul	lust
beast	person	myself	breath	appetite	mortality
creature	any	self	ghost	mind	deadly
body	one	themselves	life	heart	refresh
dead	he, her	they		will	heartily
fish	himself	yourselves		desire	greedy
thing	herself	own		pleasure	contented

USES OF NEPHESH

- 22 times—of **animals alone** (Gen. 1:20-28)
 - 7 times—of **men and animals together** (Num. 31:28)
 - 53 times—of individuals, persons (Gen. 2:7)
 - 96 times—of persons doing things (Lev. 5:1, 2, 4)
 - 22 times—of man: **appetites and animal desires** (Pro. 6:30, Gen. 34:3)
 - 231 times—of man: mental faculties, emotions (Gen. 34:3, Num. 21:4)
 - 22 times—**Souls cut off by God** (Psa. 78:50)
 - 32 times—**Souls killed by man** (Josh 11:11)
 - 242 times—**Souls subject to DEATH** (Eze. 18:4, Psa. 22:29)
 - 13 times—**Souls actually DEAD** (Isa. 53:12)
 - 13 times—**Souls going to grave** (Job 33:22)
- (NOTE—Last 5, over 320 times, souls dead, dying, subject to death)

Psuche occurs about 100 times, and is translated similarly.

It is quite obvious at the outset that a word of such broad application, *including all the animal kingdom, in all its bodily, physical aspects*, CANNOT POSSIBLY indicate some immortal essence in man *distinguishing* him from the lower creation.

BIBLE SOUL RELATED THROUGHOUT TO ANIMAL BODIES

It is clear from the words used to translate it that it is related throughout to ANIMAL BODIES, including man, and this will become more and more clear as we consider some of the passages in which it is used.

It can be readily seen, too, that with such a range of meaning the translators could do much to colour the various passages by their choice of English words—using one set of terms when used of animals and another when of man.

On the other hand, it is evident that in an article of this kind, it is impossible to quote sufficient of the 850 occurrences to fully illustrate the word, and by choosing obscure, borderline passages, a very distorted picture could be drawn.

Therefore, only a careful, individual investigation, seeking divine guidance, can bring solid, durable conviction and enlightenment. THERE IS NO SHORT CUT TO THE ENLIGHTENED FAITH THAT LEADS TO SALVATION.

For instance, soul is used in relation to God. He says—

"My servant in whom MY SOUL delighteth" (Isa. 42: 1).

But examination will show that this is *a very exceptional and isolated use*, and is a figure of speech that has no bearing on the literal meaning of soul. The expression "my soul" is often used simply as an emphatic term meaning "myself." Because of its undeniable animal basis, clearly it is in this secondary sense of emphasis only it is used of God.

* * *

AS IN THE case of most other Biblical subjects, we find ourselves taken back to the opening chapters of Genesis when we begin to examine the meaning of *soul*. There the foundations for many things are laid, and lost indeed are those poor "modern" thinkers who dismiss these early books of the Bible as folklore and fairytales.

Here again, let us courageously face the consequences of our convictions. *Christ put his seal upon the ancient Hebrew Scriptures as the unbreakable Word of God.* He said—

"The SCRIPTURES CANNOT BE BROKEN" (John 10: 35).

And again (John 5:47)—

"If ye believe not Moses' writings, how shall ye believe my words?"

If we reject Moses' writings, let us at least be consistent and *reject Christ* too. If we believe in Christ, let us give those Holy Writings he endorses our full assurance of faith.

FIRST 4 OCCURRENCES REFER TO ANIMALS

THE FIRST FOUR OCCURRENCES OF THE WORD "NEPHESE" RELATE EXCLUSIVELY TO ANIMALS. That is a good fact to start with and to remember. A good foundation. Let us get them firmly in our mind—

Gen 1:20—"And God said, Let the waters bring forth abundantly the moving creature that hath life" (The word "life" here is **nephesh**—soul).

Next verse—"And God created great whales, and every living creature (**nephesh**—soul) that moveth, which the water brought forth abundantly."

V. 24—"The living creatures (**nephesh**) after his kind, cattle and creeping things."

V. 30—"Every beast . . . every fowl . . . everything that creepeth, wherein there is life (**nephesh**)."

Then, having prepared our understanding by applying *nephesh* four times to every species of living creature on the earth, the Scriptures' next use of the word is in the record of the creation of man (Gen. 2:7)—

"The Lord God formed man of the dust of the ground."

—and that in itself is a phrase to be well noted when we consider the nature and composition of man—

"The Lord God formed man of the dust of ground, and breathed into his nostrils the breath of life; and man became a living soul (**nephesh**)."

—EXACTLY THE SAME WORD as four times already applied to animals. Man, formed of the dust of the ground, became a living soul (an animal, breathing creature) when God breathed into him the breath of life.

AT THIS POINT, ARGUMENT USUALLY SWITCHES TO “SPIRIT”

Now the usual response at this point from the immortal soulist is to switch over to the word *spirit*, and abandon the argument based on *soul*. Our present subject, is however, SOUL, and we hope to thoroughly dispose of that, but in passing it may be mentioned that *exactly the same remarks apply to “spirit.”* It, too, in these early foundation chapters of Genesis, is used of animals alone, and also of men and animals together, and to the same point Solomon says—

"Man and beasts—they have all ONE spirit" (Eccl. 3:19).

In applying both these words, *soul* AND *spirit*, to animals as well as to men, the Scriptures seem to be taking especial care to protect us from erroneous conceptions, if only we will heed and accept its divine guidance, and not depend upon the Greek philosophers against whose teachings the Apostle Paul so bitterly contended and so vehemently warned.

6 OF NEXT 8 OCCURRENCES REFER TO ANIMALS

We have considered the first five occurrences. Of the next eight, SIX are applied to animals. There are seven places where the word is applied to *man and animals together without distinction*. An interesting example is Num. 31:28—

"Levy a tribute . . . one SOUL (nephesh) of 50G, both of the **persons**, of the **beeves**, of the **asses**, and of the **sheep**."

One more typical passage of the use of *soul* for animals before we go on, Prov. 12:10—

"A righteous man regardeth the life (**nephesh**—SOUL) of his beast; but the tender mercies (of the wicked are cruel."

Surely we can consider it definitely established, therefore, that *there is no difference between men and animals in the matter of being or having souls*. This IS VERY IMPORTANT. It is one of the first principles of Scripture. If we have not definitely fixed this in our minds, let us keep going back over these facts and passages and stick with them. They are worth more than all the volumes ever written of Greek or modern philosophy.

GOD SAID TO ‘LIVING SOUL’: “DUST THOU ART”

The sentence passed on Adam is in full accord with the record of his creation from the dust (Gen. 3:19)—
“Dust THOU art, and unto dust shalt THOU return.”

The sentence was passed upon the *conscious, thinking sinning individual*—the LIVING SOUL, created from dust, and animated by breath from God. This in harmony with the general expression of the dispensation of God's justice, as expressed through Ezekiel—

"The soul that sinneth, IT SHALL DIE." (Eze. 18 4.)

Any attempt to transfer this sentence from the thinking, responsible Adam to his mere body is such an obviously weak subterfuge as not to be worthy of serious consideration.

And finally, we note, in passing, very distinctly that in this first pronouncement of the wages of sin, THERE IS NO MENTION OF ETERNAL TORTURE — but on the contrary, the sentence is *dissolution into original dust*.

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL

Current Events Fulfilling Prophecy

"Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient"—Rom. 1:28

JEWS LEAVE RUSSIA. A phenomenon that leaves Israel both delighted & puzzled. For months there has been a notable increase in number of Jews permitted to leave Russia (up to 65,000 this yr., if trend continued).

Inevitably raises questions: has Russia altered its previous unsympathetic view? If so, why? Speculation abounds. Theory is: Kremlin hopes to wreck already strained economy: it costs \$35,000 to settle a family. (Nwk 1:31)

RHODESIAN BLACKS RIOT against proposed Britain-Rhodesia pact. Everywhere the defiant Black response seemed to doom the carefully wrought legal fiction that would have sanctioned the independence of present racist regime. Three-day rampage of looting & destruction.

The depth of the peaceful opposition was even more significant than the rioting. In view of many Blacks, the pact was simply a cozy deal that offered concrete benefits to both Britain & the White Rhodesians, but only flimsy promises to the Blacks. (Nwk 1:31)

MAJOR RED OFFENSIVE. Across Indochina last wk., little doubt that Reds had begun major offensive. Targets chosen shrewdly, hitting hard in Laos & Cambodia where US allies weakest & US barred by law from committing troops. N.Viet troops have pummeled Cambodia Army in battle after battle. Well over ½ Cambodia now under Red control. (Nwk 1:24)

"RECEIVING IN THEMSELVES THE RECOMPENSE." If VD keeps climbing at present rate, 1 and 5 of Los Angeles high schoolers will have it by time they graduate. What's happening in LA is happening everywhere: entire nation in grip of VD epidemic of unparalleled proportions.

Outranked in frequency only by common cold: exceeds combined total of strep throat, scarlet fever, measles, mumps, hepatitis & TB. Particularly rampant among young: probability a person will get it by age 25 is 50 percent. (Nwk 1:24)

SMOKING HURTS NON-SMOKERS. Last wk., US Surgeon General reported hazards for people in room with smokers. Beside irritation of eyes and nasal passages, most insidious danger is carbon monoxide. Non-smoker may get enough in bloodstream to damage heart & lungs, or exacerbate heart-lung disease he may already have.

Surprisingly high monoxide levels in smoke-filled rooms. Acceptable maximum is 50 parts per million: roomful of smokers can raise it to 80 ppm.

Already shown as major cause of lung cancer, smoking now seen as cause of bladder cancer & strongly suspected of pancreas cancer. (Tm 1:24)

THE BRAIN. The fastest, most intricate computer ever built is a primitive machine compared with the human brain. One human brain cell, for example, may be "wired" to as many as 60,000 other cells. (Tm 1:24)

DRUGS. US is world's largest heroin consumer: up to 8 tons yrly. (Nk 1:24)

EXPLORING MARS. Last wk. the US spacecraft orbiting Mars sent back the most remarkable photos yet taken. In past few days almost every picture sent back has been truly a 'gem,' showing detailed vistas of the red planet never before glimpsed by man. (Tm. 1:24)

BANGLADESH: NEW RUSSIAN SPHERE. Bangladesh receiving so much Soviet attention that many are convinced Russia, not India, will be the dominant foreign influence there in few months. Traditional Moslem-Hindu rivalries will speed spread of Soviet influence. So will the vastly greater capability of Russia & East Europe to provide economic aid, weapons & other assistance needed. By time Bangladesh is independent & Indians pull out, it will be part of Soviet economic bloc. (USN 1:24)

ENGLAND'S HISTORIC LUST to subjugate Ireland is root cause of present trouble in N. Ireland. Ironically, that ambition was sanctioned by Pope Adrian (only English Pope) who gave Ireland to Henry II in 1155.

English control was finally established when Queen Elizabeth's army beat the last of Ulster's great Celtic earls, Hugo O'Neill & Red Hugh O'Donnell, at battle of Kinsdale in 1601. The vast lands of these Catholic noblemen were forfeited to English & Scottish rulers, who were pledged to implant them with farmers of Protestant faith & British race.

Hope flickered briefly for Ireland's Catholics when deposed King James II of England, a convert to Rome, landed in Ireland to organize a war to reclaim his throne. On July 12, 1690, James was defeated in the Battle of the Boyne by his Protestant successor, William of Orange.

By 1700, Irish Catholics owned only 1/7 of the land. The Penal Laws turned the warrior race into virtual slaves. Catholics were excluded from political life, forbidden own schools, could not buy land from Protestants.

When Home Rule came, N. Ireland (predominantly Protestant) chose to remain British. In many ways. N. Ireland resembled a southern US state, like Mississippi or Alabama, where a minority (in Ireland's case Catholics instead of Blacks) was systematically deprived of social & political justice.

Catholics were herded into grimy urban ghettos. A graduation certificate from a Catholic school was usually enough to disqualify a man from a good job. Catholic unemployment is twice the average. (Tm 1:10)

"PEACE ON EARTH." Armed with guns, billysticks & blackjacks, private guards are becoming as much a fixture in today's cities as the regular police themselves. They provide dramatic evidence that the Kerner Commission's warning back in 68 that US cities are turning into armed camps is coming painfully close to reality.

Nowhere are the new legions of private guards more obvious than in Detroit. There, 107 agencies supply more guards to businessmen & apartment houses than the city has men on its 5200-man police force. (Nwk 1:10)

SAO PAULO: GREED & POLLUTION. Sao Paulo's 8 million make it by far the biggest & busiest city in S. America. At present rate, in 15 to 20 yrs. it will be biggest city in world. Already its streets are jammed with more autos than any city except Los Angeles.

Lured by tales of easy wealth, 300,000 poor flood into the city each year. But instead of wealth, what they find is that ½ the residents are without running water, & ¾ without adequate sewers, & that their homes are likely to be only shacks built of fruit crates and flattened tin cans. Another huge problem is air pollution: over 3 times that of Chicago.

Judging from the exploitive attitude residents have toward their city, the chances that any of its problems will be solved in near future are very grim. Says one, "Who cares about pollution or urban noise as long as one is making money? This is a life-&-death game: a man isn't worried about community problems as long as they don't affect his victory in that game." Sao Paulo may well find itself choking to death on its problems just about the time it becomes the largest city in the world. (Nwk 1:10)

RUSSIA CLOSING IN ON EUROPE. Growing fears in Europe that Russia is getting its way there. Russia is seen as weakening the unity of West Europe while dominating East Europe by force. View is that Russia no longer plans to conquer W. Europe. Instead Kremlin is "Finlandizing" W. Europe—creating an awareness of military inferiority than can lead to diplomatic docility. (USN 1:31)

RUSSIA REACHING FOR SUPREMACY AT SEA. Moscow's arsenal of 1500 nuclear ICBMs, which outnumber US's by 3 to 2, remains the major Russian strategic threat. Its superbly equipped army (2 million) is still biggest worry to US & NATO. Russian airpower, which is continually probing the air defenses of W. Europe (Britain alone made 300 intercepts of 1 bombers last yr.) is developing at a rapid & alarming rate.

But on the world scene, the Red fleet is the most dramatic & assertive manifestation of Russian will & determination to make its presence felt. Russian warships are far more visible symbols of national power.

Moscow's naval buildup began in '61 as a response to US decision to deploy Polaris nuclear subs within range of major Russian targets. It gained considerable momentum after the Cuban missile crisis, US Navy's performance convincing Russia of political & diplomatic value of sea power.

Under brilliant leadership of Admiral Gorshkov, the Soviet Navy has been able to apply pressure on points that would cause US the most political discomfort. In less than 10 yrs., for instance, it has started a sweeping pincers maneuver to outflank NATO on both its south & north sectors, with Russian warships in the North Atlantic outnumbering NATO's by 6 to 1, Denmark & Norway are understandably anxious about continued membership in an alliance that in time of war could hardly be expected to effectively protect them.

In the Mediterranean, Moscow's armada now outnumbers US 6th Fleet 61-40. Not only are Turkey, Greek & Italy uneasy, but Yugoslavia is worried that in event of war, Russia might seize 1 of its Adriatic ports as a base. The strategic value of Yugoslavia as a naval outlet for the Mediterranean heightens the temptation for Russia to intervene in Yugoslavia's affairs in the uncertain situation that will follow Tito's resignation or death.

Russian warships are frequently at anchor in Egypt & Syria ports. Russians are building huge new naval facilities on Egypt's Mediterranean coast near Alexandria.

A recent ominous development has been the increase of Russian warships in the Persian Gulf & Indian Ocean.

The most audacious challenge is taking place on US's own doorstep. Five new Russian subs are now stationed off US's East & West coasts, their nuclear missiles aimed at US targets. During past 2 yrs., Soviet task forces, in conjunction with Cuban naval units, have conducted naval exercises in the Gulf of Mexico, at times within 30 miles of US coast.

The Russians have built a modern logistics base at Cienfuegos on Cuba's south coast that includes 3 large docks, a deepwater anchorage, repair facilities, & a radio tower for communicating with subs. In the '70s we may

expect to see a Soviet naval presence in the Caribbean comparable to that which Russia now deploys in the Mediterranean.

Russia's new approach to the sea is not limited to warships. Its merchant fleet is now even with US's in tonnage. Its fishing fleet is 3 times as large as 2nd-place Japan's.

They have also built up a 200-ship oceanic research fleet (larger than rest of world's combined). In nearly every major body of water their sea scientists are plumbing depths for data on currents, water temperature, & the sea bed that are vital to fishing & subs alike.

Russia's navy is divided into 4 fleets: Baltic, Northern, Black Sea & Pacific—of 270 to 350 vessels each. It is 2nd only to US's, & in some categories far ahead (subs 350 to 140; torpedo & missile boats 560-2; cruisers 25-9; landing craft 100-68). In general, Russian ships are faster & younger.

Soviets are developing great momentum. They are outbuilding US in naval vessels 8 to 1. In addition, Polish & E. German yards are building merchant ships for them, & they've ordered others from yards from Japan to Holland.

They are clearly building a fleet for the '80s, which will certainly include a powerful armada of nuclear missile-carrying subs. They're adding new nuclear subs at rate of 12 a yr. (US yrs. ago leveled off at 41). Russia is developing a new 3000-mile range undersea missile that will require the construction of even larger subs. They are engaged in a buildup of hunter-killer subs, which they regard as best weapon against US's Polaris subs.

The emergence of Russia as an ocean superpower has touched off a gigantic global war game on the seas. In case of war, which navy would win? Many US Navy men are no longer so cockily confident of US's overwhelming superiority. In the Mediterranean, for instance, if US lost its 2 carriers, it would be in big trouble.

Exactly how far Russia is prepared to go in its quest for dominance of the oceans will become more evident after the mystery ship in Nikolayev is completed, whether it is indeed an attack carrier. The creation of a carrier fleet would be a test of Russia's intentions in decades ahead. (Tm 1:31)

CRIME IN US. Police & prosecutors losing battle against steady rise in crime. NY Police Chief says, "There's more crime today than ever before; more criminals than ever before. But too many criminals are not going to jail, & their victims scream that the criminal-justice system has broken down—and they are right.

"In '60, NY police made 36,000 arrests; last yr. we made 94,000—up 165 percent in 10 yrs. What happened to last yr.'s 94,000 felony arrests? Exactly 552 went to trial. All rest were "disposed of," which means either dismissal outright, or reduction to "misdemeanors" by bargaining.

"Honest, dedicated policemen who made those 94,000 arrests last yr. came to belief that conscientious police work is a waste of time, effort & devotion. We are arresting criminals, often same ones, over & over again.

"The courts are not dealing with these criminals. They get out on bail, and in the months & sometimes yrs. before coming to trial, they commit 20 to 50 more crimes & are arrested 5, 10 or 20 additional times. The courts send vicious criminals out on street on probation or after very brief sentences, & another 10 to 100 citizens get mugged."

Los Angeles Police Chief says, "90 percent of felons convicted in LA are not committed to prison. 10 yrs. Ago the criminals were locked up & the people were pursuing happiness on the streets. Today the people are locked up in homes & offices, the criminals are pursuing happiness on streets."

Gary, Indiana's Negro Police Chief says, "You can't put a Black burglar in jail in this county, & that makes it impossible to protect the Black community. 90 percent of those arrested in 71 for burglary, theft or robbery are back on the streets now."

Philadelphia's Police Chief says, "Our big problem is the repeaters-people who commit felonies again & again. I'm not exaggerating when I say that there are people with a record of from 8 to 30 arrests for felonious crime who are put on probation." (USN 1:31).

POWERFUL NEW OIL CARTEL. Only 7 months ago, world's largest oil companies signed agreements to give oil-producing countries an extra \$25 billion in next 5 yrs., agreeing not to seek more for that period.

But last wk. both sides went back to bargaining table: oil nations forced new negotiations by displaying rare unity. As recently as mid-60s, oil cos. could play the oil nations against each other, driving down prices. But in '69. the 11 major producing countries overcame their vast differences & formed a cartel which controls 85 percent of Europe's oil supply & 90 percent of Japs.

Most serious example of oil arrogance is Libya. Last month it nationalized assets of British Petroleum, which is ½ owned by British govt. Reason was Britain's "collusion" with Persia's seizure of 3 Persian Gulf islands.

Over past 10 yrs., Libya has raised its per-barrel revenue by 200 percent, to \$1.80. Since the Israel-Arab '67 War, Libya has enjoyed a special advantage because it is the only major producer that can supply Europe without sending tankers around Africa. (Tm 1:24)

February Answers

1. 1 Samuel 20:22
 2. 1 Samuel 1:19-20
 3. 2 Kings 13:21
 4. Num. 22:10; 2 Kg. 3:4
 5. Genesis 14:1
 6. 1 Chronicles 2:13-16
 7. Numbers 23:14
 8. Numbers 15:38-39
 9. 1 Kings 18:43
 10. Genesis 7:6
 11. Proverbs 30:28
 12. Lk. 23:43; 2 Cr. 12:4;
Rev. 2:7
 13. Genesis 5:22; 6:9
 14. Acts 18:17
 15. Genesis 11:3
 16. Matthew 3:15
 17. Acts 27:25
 18. Isaiah 38:21
 19. 1 Kings 19:5-7
 20. Ruth 2:3
 21. Ruth 3:2
 22. Acts 17:30
 23. Exodus 39:3
 24. Acts 19:24
 25. James 3:4:
 26. Joshua 7:21
 27. Genesis 32:32
 28. Genesis 4:24
 29. Matthew 18:22
 30. Matthew 2:16
 31. Genesis 30:14-16
 32. Jeremiah 24:2
 33. Acts 5:1
 34. Genesis 27:3-4
 35. Acts 18:2
 36. Genesis 18:20
 37. Matthew 23:37
 38. 2 Kings 3:15
 39. Exodus 3:8
 40. Gn. 16:12; Jr. 41:2
 41. John 19:13
 42. 2 Chr. 21:6 ; 22 : 2
 43. Acts 14:13
 44. 1 Cor. 11:30
 45. Genesis 41:19
 46. Acts 6:1
 47. Genesis 41:45
 48. Joshua 5:2-9
 49. John 21:2
 50. Genesis 18:8
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