

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.

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G. A. Gibson, 1501 Woodbine, Ap. 1616, Toronto 365, Ont. M4C4H1, Can.

“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believed.”—Acts 17: 11.

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Bible Questions

WHO WAS—

QUESTIONS

1. Fat
2. Sad
3. Wise
4. Tall
5. Sick
6. Bald
7. Wild
8. Dumb
9. Lewd

10. Lame
11. Blind
12. Short
13. Tired
14. Ruddy
15. Liars
16. Naked
17. Heavy
18. Swift
19. Red

20. Vexed
21. Subtle
22. Polled
23. Outrun
24. Asleep
25. Strong
26. Devout
27. Hanged
28. Smooth
29. Careful

30. Wound up
31. Thirsty
32. Roasted
33. Weighed
34. Drunken
35. Beguiled
36. Guileless
37. Unstable
38. Hardened
39. Eloquent
40. Churlish

41. Translated
42. Very aged
43. Free born
44. Very meek
45. Very bold
46. Malicious
47. Profitable
48. Lefthanded
49. Tender eyed
50. Safe & sound
51. Superstitious

ANSWERS

Eli	Noah	Jonah	Haman	Ananias	Aholibah	Cornelius
Lot	Adam	Jacob	Reuben	Jezebel	Absalom	Nathanael
Eve	Ehud	Moses	Asahel	Jonadab	Onesimus	Trophimus
Saul	Eglon	Enoch	Martha	Pharaoh	Zedekiah	Athenians
Paul	David	Isaiah	Samson	Solomon	Prodigal	Diotrephes
Leah	David	Isaiah	Samson	Solomon	Barzillai	Belshazzar
Leah	Nabal	Elisha	Apollos	Cretians	Zacharias	Bartimaeus
Esau	Peter	Sisera	Ishmael	Nehemiah	Zacchaeus	Mephibosheth

May Answers

COMPLETE THE QUOTATION

1. Pray—without ceasing
2. Rejoice—evermore
3. No peace—to wicked
4. Saved by—belief of truth
5. By works—faith made perfect
6. In death—no remembrance
7. Be no more—till he come
8. Overcometh—power over nations
9. To the law—and testimony
10. By one man—sin entered world
11. All Israel—shall be saved
12. Be baptized—wash away sins
13. In my flesh—no good thing
14. One God and—one Mediator
15. Great peace—love Thy law
16. Believed God—counted righteousness
17. Sow to flesh—reap corruption
18. Perfect love—casteth out fear
19. Voice crying—in wilderness
20. Men & beasts—all turn to dust
21. Scatter Israel—gather him
22. All Scripture—by inspiration
23. By His Spirit—garnished heavens
24. Sleep in dust—shall awake
25. God in Christ—reconcile world

26. Ye my friends—if do my commands
27. In everything—give thanks
28. Appointed day—will judge world
29. Flesh & blood—not inherit Kingdom
30. Died in faith—not receive promise
31. I must preach—Kingdom of God
32. Food & raiment—be content
33. Sell what hast—give to poor
34. Drink this cup—remembrance of me
35. Dust of ground—living soul
36. Depart from me—work iniquity
37. Soul that sins—it shall die
38. World's wisdom—foolishness
39. Every one left—Jerusalem to worship
40. Holy Scriptures—wise to salvation
41. Profane prince—remove diadem
42. Believed Philip—were baptized
43. Every idle word—give account
44. Must all appear—judgment seat
45. Equal to angels—die no more
46. Breath go forth—thoughts perish
47. Word made flesh—dwelt among us
48. Any other gospel—be accursed
49. Days these kings—God set up Kingdom
50. Live after flesh—ye shall die
51. All points tempted—yet without sin
52. Living sacrifice—reasonable service
53. Spiritually minded—life & peace
54. Buried by baptism—into death
55. Faithful to death—crown of life

WITNESSES AGAINST WICKEDNESS

We are witnesses for God against the wickedness of men—not witnesses for doctrinal Truth merely. The Truth in this sense is the outside thing, the external shape of the eternal principles of God. There is a principle underlying the purpose of God to set up a Kingdom.

There is a deep reason for our mortality, which we may overlook in our eagerness to demonstrate our mortality. There are glorious principles at work underneath the scheme of salvation. We have to show the channel through which the principles are brought; but it would be infatuation to overlook the principles themselves.

The love of God, His righteousness, His greatness, His holiness. His authority, our dependence on Him, are essential principles of the Truth.

While, then, we are witnesses against the impiety and unrighteousness of men, let us see to it that we ourselves are holy and without rebuke, in the midst of a crooked and perverse generation. —**Bro. Roberts.**

That Christ May Dwell in Your Hearts

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others"—Philippians 2:3-4

THE above words of Paul are not unique: they are typical of many that appear in his letters. One of his beautiful applications of this thought is found in Col. 3:16—

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and Hymns and Spiritual Songs; singing with grace in your hearts to the Lord."

Do we think that these words of Paul are merely pious platitudes, in the same manner as the people of Israel looked upon the words of Ezekiel? We remember that God said to him—

"Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not" (Ezek. 33:32).

It is very easy to slip into this—emotionally enjoying the reading and the beautiful thoughts, but failing to see our own shortcomings in the light of them, and to make a determined effort to correct ourselves by them. If we see them merely as beautiful words, we are on the wrong track, for they are specific COMMANDMENTS, and we are—as obedient children—expected to keep them.

Do we then just read these words, feel their pleasant glow, and pass on to the next verse for another equally-soon-forgotten emotional thrill—or do we hear Paul speaking plain, practical words of action to US?

Can you picture any ecclesia really dominated by the practical living out of these spiritual instructions of Paul? We all should be: there is no question about it. Yea, we all MUST be, if we hope for life. Let us look at them again, for these are matters of life and death—

*"Let the word of Christ dwell in you in ALL WISDOM:
"Teaching and admonishing one another in Psalms and Hymns and Spiritual Songs;
"Singing with grace in your hearts to the Lord."*

This is a picture of pure, unworldly spiritual-mindedness: all hearts submerged in Christ; all hearts overflowing with inextinguishable joy. Do we realize the absolute necessity of this transformation? Is this what we are consciously striving for at all times? Or are we attaching too much thought to our own petty passing things, rather than preparing earnestly for the times of refreshing now so closely drawing nigh?

Are we striving in prayer to build up our ecclesias and our brethren and sisters in the manner expressed by Paul, or could it be that we are using our energy to pull down and weaken, by thoughtlessness and selfishness, that which our pioneer brethren built for us?

If we turn back to Rom. 8:8-10, we find Paul using the same thought as before, but with even more emphasis—

*"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.
"Now if any man have not the Spirit of Christ, he is none of his . . ."*

It should be noted that the phrase "Spirit of Christ" means the mental disposition and character of Christ. .

"And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness."

"The body is dead." Paul sees this present life, with all its brief plans and pleasures, as death—a vain moment spent on the brink of the grave. But we have LIFE, the promise of Life, the assurance of Life, if we truly have the spirit of Christ. These thoughts lead us to Eph. 3:17—

"That Christ may dwell in your hearts BY FAITH."

Faith is seeing the invisible: living in the spiritual world. As we contemplate these statements of Paul, what conclusion do we arrive at? Is it not clear that God's eternal purpose through Christ is to cause to grow a closely-knit community of spiritual beauty based on holiness?—a community WHOLLY dedicated to the service of Christ, whose word dwells in them richly, thereby causing them to lay aside the ways of the world where all is bitterness, wrath, anger and bad feeling of every kind.

Having seen the wisdom and necessity of doing this that they may attain spirituality and life, they replace these things with being kind and patient and loving to one another, tenderhearted. And whatever they do is done holily, in the Name of the Lord Jesus, and by this their love is made perfect.

The result of Christ dwelling in our hearts by faith is manifest in Paul's concluding petition (vs. 17-19 of this Eph. 3)—

*"That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height;
"And to know the love of Christ, which passeth knowledge, that ye might be filled with the fulness of God."*

We note that to comprehend these deep and spiritual things, our lives must be "rooted in LOVE," for these things are "past KNOWLEDGE" They cannot be coldly studied out by knowledge: they must be entered into through a life transformed by love. "Rooted and grounded" expresses the idea of being stabilized, consolidated and settled in love, as a fixed condition of the mind. Or, as he said in another place (Col. 2:7)—

"Rooted and built up in him, and stablished in the Faith."
—a faith that "worketh by love, and purifies the heart.

Paul then goes on to show (in Eph. 3) that by this indwelling of the Spirit of Christ we—

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to KNOW the love of Christ which passeth knowledge."

Thus he describes the love of Christ in all its completeness—his love for us and our reciprocated and self-purifying love for him. And then he brings his prayer to a climax with the comprehensive and sublime statement—

"That ye might be filled with all the fulness of God."

What does the apostle mean by this unusual way of speaking? Is it not rather extreme? Who can speak of weak, mortal creatures of dust being "filled with all the fulness of God"?

Brethren and sisters, these are very high, very different thoughts from the thinkings of the ordinary, natural mind; but this is what we are graciously called up to, and we must—through an ever-deepening love of God—strive to comprehend these things and to put away all thoughts of the present. These things center in Christ Jesus. Through and in him we rise up toward God. Paul says—

"For it pleased the Father that in him (Jesus) should all fulness dwell."

And again in Col. 2:9 and 2 Cor. 5:19—

*"For in him dwelleth all the fulness of the Godhead bodily."
"God was in Christ, reconciling the world unto Himself."*

When we consider this fact, that God was in Christ manifesting Himself by every attribute of His Almighty Name, we can begin to realize why it was that—

"Never man spoke like this man" (John 7:46).

His words and his works testify of him, and prove beyond any doubt that his statement in John 14:10 is true—

"Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works."

These are the glorious and divine things we are called to enter into, if we can rise above and put away the passing things of the present. Meditate often upon that wonderful promise—

"If a man love me, he will keep my words, and my Father will love him. And we (God and Christ) will come unto him, and MAKE OUR ABODE WITH HIM" (John 14:23).

It is only our own dullness and fleshliness and interest in other things that stands in the way of the full implementation of these marvelous promises. The beloved apostle, speaking of that glorious divine manifestation, tells us that (John 1:17)—

"Grace and Truth came by Jesus Christ."

When we awake to this, and partake of these things, we are exhorted by Paul to "Go on to PERFECTION"—or full growth in the spirit of Christ. Do not stop part way. Do not ever think you have fully attained. Rather press on and on and on toward the full comprehension and enjoyment of these glories. Or as Peter expresses it—

"GROW in grace, and in the knowledge of our Lord and Savior."

This brings to mind the words of Paul in Eph. 4:14-16—

"Be no more children . . . but speaking the Truth in love, grow up into him in all things which is the Head, even Christ;

"From whom the whole Body—fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part—maketh increase of the Body unto the edifying (building up) of itself in love."

If we could but keep this glorious conception of the Truth constantly before our eyes, how brilliant its light would be to us in all its transcendent glory! How little, how unimportant, all else would seem—all troubles, trials and disappointments! We can, and we MUST! This IS the "Truth as it is in Jesus." It is by this course of constant remembrance and meditation, and by this alone, that we will ever be—

"FILLED WITH THE FULNESS OF GOD."

Consider the tremendous life-and-death change in our positions, between before and after we became partakers of Christ by our belief and obedience of the Gospel (Eph. 2:12-20)—

"AT THAT TIME ye were without Christ, being aliens from the Commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world . . ."

"BUT NOW in Christ ye are made nigh by the blood of Christ . . . Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the Household of God:

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Cornerstone."

Let us pause and reflect upon the vast change that has taken place in our lives! We have passed from death to life. Do we thoughtlessly by familiarity tend to take these marvelous privileges for granted, and continue our interest in the things of the dead world? Consider—

We were aliens from the Commonwealth of Israel.

We were strangers from the covenants of promise.

We had no hope.

We were without God in the world.

Our thanksgiving and gratitude should be endless and unbounded, a constant joy and wonder every moment, a constant incentive to holiness and zeal and service and love—so much so that we should join with overflowing hearts with Paul in exclaiming—

"O the depth of the riches both of the Wisdom and knowledge of God!. How unsearchable His judgments, and His way past finding out!

"For who hath known the mind of the Lord? Or who hath been His counselor? Or who hath given to Him, and it shall be recompensed unto him again?

"For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen."

(Rom 11:33-36). —Editor

The Thinking of the Flesh

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be"—Rom. 8:7

BY BROTHER JOHN THOMAS

When the Lord bestowed the faculty of speech upon the Serpent, He enabled it to give utterance to its thoughts. The possession of this power did not, however, confer upon it moral accountability. This depends on a different constitution of "the flesh." Where no "moral sentiments" exist as a part of "the flesh," or brain, there is no ability in the creature to render an account for its aberrations from the requirements of moral, or spiritual institutions. Speech only enabled it to utter the thinkings of its unsentimentalized intellect. It spoke like Balaam's ass, under the impulse of the sensations excited by what it had seen and heard.

The thinkings of its flesh could not ascend to faith, being destitute of the organic ability to believe; therefore its speech could express only fleshly thoughts. Faith was too high an attainment for it. The light of God's law could not shine into it. Like all the inferior animals, it was a creature of mere sensation; and could utter only sentences formed of combinations resulting from the impressions of sensible objects transmitted to its sensorium by the five senses; it transcended them, however, in being more observant and reasoning than they.

What it *had done*, and not what it *intended to do*, was made the ground of the Serpent's condemnation—

"Because thou hast done this, (said the Lord God) thou art cursed above all cattle, etc."

It was incapable of moral intention. It did not *intend* to deceive; but it *did* deceive; therefore it was a deceiver. It did not intend to lie; but it did lie; therefore, it was a liar, and the father of a lie. It did not intend to cause the woman's death; but still it brought her under sentence of death; therefore, it was a murderer: and became the spiritual father of all intentional liars, deceivers, unbelievers, and man-killers, who are styled "the Serpent's seed."

The Serpent had propensities and intellect, and so had the woman; but her mental constitution differed from his, in having "moral sentiments" superadded to her propensities and intellect. By the *sentiments* she was made a morally accountable being; capable of believing, and able to control and direct her other faculties in their application.

The *propensities* enable a creature to propagate its species, take care of its young, defend itself against enemies, collect food, and so forth. *Intellect* enables it to do these things for the gratification of its sensations. But when, in addition to these, a being is endowed with the sentiments of conscientiousness, hope, veneration, benevolence, wonder, etc., it possesses a spiritual, or sentimental, organization, which makes it capable of reflecting, as from a mirror, the likeness and glory of God.

The appropriate sphere of the propensities is on things sensual and fleshly; while that of spiritual, or sentimentalized, intellect, is on "the things of the Spirit of God." In the mental constitution of man, God designed that the sentiments, *enlightened by His Truth*, should have the ascendancy, and preside over, and govern his actions. Under such an arrangement, the thoughts of the man would have resulted from spiritual thinking as opposed to the thought of the inferior creatures, which are purely the thinking of the flesh.

Where the Truth has possession of the sentiments, setting them to work and so forming the thoughts, it becomes the *law of God* to them; which the apostle styles "*the law of his mind*"; and because it is written there through the hearing of "the law and the testimony," which came to the prophets and apostles through the Spirit, he terms it, "*the law of the Spirit*" (Rom. 7:23, 8:2) inscribed "on fleshly tables of the heart" (2 Cor. 3:3); and "*the law of the Spirit of life*," because, while obeyed, it confers a right to eternal life.

But in the absence of this law and testimony, the "moral sentiments" are as incapable of directing a man aright, as though he were all intellect, or all propensities. By a right direction, I mean, *according to the mind of God*. The sentiments are as blind as the propensities when intellect is unenlightened by divine revelation. The truth of this is illustrated by the excesses into which mankind has plunged in the name of religion. Mohammedanism, Romanism, Paganism, and the infinite varieties of Protestantism, are all the result of the co-working of the intellect, and sentiments, under the impulse of the propensities. They are all the thinkings of the flesh, predicated on ignorance, or misconception, of the Truth. Hence, they are either altogether false; or, like the dialogisms of the shrewd Serpent, a clumsy mixture of truth and error.

The "*Carnal Mind*" is an expression used by Paul; or rather, it is the translation of words used by him, in his epistle to the Romans. It is not so explicit as the original. The words he wrote are, literally, "*the thinking of the flesh*." In this phrase, he intimates to us that the flesh is the thinking substance, that is, the brain; which, in another place, he terms, "the fleshly tablet of the heart." The *kind* of thinking, therefore, depends upon the conformation of this organ. Hence, the more elaborate its mechanism, the more precise and comprehensive the thought.

It is upon this principle such a diversity of mental manifestation is observable among men and other animals; but after all, how diverse so ever they may be, they are all referable to one and the same thing—*the thinking of the flesh, whose elaborations are excited by the propensities, and the sensible phenomena of the world*.

Now, the Law of God is given, that the thinking of the flesh, instead of being excited by the propensities within, and the world without, may be conducted according to its direction. So long as Adam and Eve yielded to its guidance, they were happy and contented. Their thoughts were the result of right thinking, and obedience was the consequence. But when they adopted the Serpent's reasonings as their own, these—being at variance with the Truth—caused an "enmity" against it in their thinkings, which is equivalent to "enmity against God."

When their sin was perfected, the propensities, or lust, having been inflamed, became "*a law in their members*"; and because it was implanted in their flesh by transgression, it is styled, "*the law of sin*"; and death being the wages of sin, it is termed, "*the law of sin and death*"; but by philosophy, "the law of nature."

The thinking of the flesh, uninfluenced by the ameliorating agency of divine truth, is so degenerating in its effects, that it reduces man to savagery. There is nothing elevating or ennobling in fleshly thoughts; on the contrary they tend to physical deterioration and death, for—

"To be carnally-minded is death; but to be spiritually-minded is life and peace" (Rom. 8:6).

If ferocious creatures become tame, or civilised, it is the result of what may be termed spiritual influences; which, operating from without the animal, call into exercise its highest powers by which the more turbulent are subdued, or kept in check. The unilluminated thinking of the flesh gives birth to the "works of the flesh," which are—

"Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, dissensions, sects, envyings, murders, drunkenness, revellings and such like" (Gal. 5:19).

Unchecked by the Truth and judgments of God, the world would have been composed solely of such characters. Indeed, notwithstanding all His interference to save it from the ruinous consequences of its vicious enmity against His law, it seems to have attained a state of immorality in the apostolic age well nigh to reprobation. The Apostle says (Rom. 1:20-31)—

"They are without excuse: because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

"Professing themselves to be wise (or philosophers) they became fools, and changed the glory of the Incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, Who is blessed for ever.

"For this cause, God gave them up unto vile affections; working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

"And 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; being filled with all unrighteousness."

Such is the "carnal mind," or *thinking of the flesh*, as illustrated by the works of the flesh: a hideous deformity, whose conception is referable to the infidelity and disobedience of our first parents; by whom "sin entered into the world, and death by sin" (Rom. 5:12). It is the *serpent mind*; because it was through his untruthful reasonings believed, that a like mode of thinking to his was generated in the heart of Eve and her husband. The seed sown there by the Serpent was corruptible seed. Hence the carnal mind, or thinking of the flesh, unenlightened by the Truth, is the serpent in the flesh.

It was for this reason that Jesus styled his enemies "serpents, and a generation of vipers" (Matt. 23:33). Their actions all emanated from the serpent-thinking of the flesh, which displayed a "wisdom not from above," which was at once "earthly, sensual, devilish"; as opposed to that "from above," which is—

"First pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:15-17).

The carnal mind, or serpent in the flesh, is the subject of a two-fold manifestation—namely, *individually* and *collectively*. An individual manifestation is more or less observable in persons who "mind the things of the flesh," or "earthly things" (Rom. 8:5; Phil. 3:18-19; Col. 3:2; 1 John 2:15). To do this is to be "after the flesh," and "in the flesh"; of whom it is testified, "they cannot please God."

By a figure, *sin* is put for the *serpent*, the effect for the cause; seeing that he was the suggester of unbelief and disobedience to man, by whom it entered into the world. Hence, the idea of the serpent in the flesh is expressed by "sin in the flesh": which was "condemned in the flesh" when Jesus was crucified for, or on account of, sin, "in the likeness of sinful flesh." *In the animal man there dwelleth no good thing*. The apostle affirms this of himself, considered as an unenlightened son of the flesh (Rom. 7:18)—

"In me, that is, in my flesh, dwelleth no good thing."

Hence, whatever good was in him did not originate from the thinking of the flesh excited by the propensities, and the traditions of Gamaliel; but from—

"The law of the Spirit of life in Christ Jesus."

—that is, from the influence of "the testimony of God" concerning "*the things of the Kingdom and Name of Jesus Christ*," upon "the fleshly tablet of his heart," most assuredly believed. Submission to this "made me free," says he, "from the Law of sin and death." This attests the truth of the Lord's saying, that "if the *Truth* made a man free, he should be *free indeed*." Sin, though still in the flesh, should no more reign in his mortal body, nor have dominion over him.

If it were not for the Law, or Truth, of God, we should not know what sin is; for, says the apostle,

"I had not known sin, but by the Law . . . for without the Law, sin is dead" (Rom. 7:7).

Wrong consists not in any particular act of which we are capable; but in that act being contrary to the letter and spirit of the divine testimony. In other words, *right* is the *doing of the will of God*. Men have lost sight of this truth. They know not, or seem not to know, that the only true standard of right and wrong, truth and error, is the divine law. Hence, they inflict upon themselves and one another all sorts of pains and penalties, making their lives miserable, because of nonconformity to standards of faith and morals, which know no other paternity than the serpent-thinking of sinful flesh.

The Serpent in the flesh shows itself in individuals in all the colors of its skin. It manifests itself in all the deceptions men practice upon themselves and one another. Its most insidious and dangerous manifestations emanate from the pulpit, and ecclesiastical thrones. In these, the Serpent presents himself to mankind, presumptuously entertaining them with things he does not understand. From thence he delights them with the assurance of wisdom on principles in harmony with their nature.

"*God doth not mean*," saith he, "*exactly what He says. Trouble not your consciences about the letter of His Word. He knows, that the circumstances in which you are placed prevent a rigid construction of it. Besides, the times are changed, and the world is better than it used to be. He takes the will for the deed. The spirit is everything; the letter is nothing; for the letter killeth, but the spirit giveth life.*"

But the serpent in the flesh manifests itself in all the high places of the earth. It obtrudes itself upon all occasions, and through all the channels of human life. Popes, cardinals, and priests; bishops, ministers, and deacons; emperors, kings, and presidents; with all who sustain them, and execute their behests, are but the *fleshly media through which the thinking of the flesh finds expression*. They are "the high things that exalt themselves against the knowledge of God," which are to be cast down (2 Cor. 10:5). They are faithless of this knowledge, which they make of none effect by their traditions; and "whatsoever is not of faith is sin."

Sin is personified by Paul as "preeminently a sinner"; and by another apostle, as "the Wicked One" (1 John 3:12). John says:

"Cain was of that Wicked One, and slew his brother."

Now, they who do the works of the flesh are the *children of the Wicked One*, or of *sin in the flesh*; on the like principle that those Jews only were the children of Abraham who did the works of Abraham. But they did not the deeds of Abraham, but evil deeds. They were liars, hypocrites and murderers: therefore, said Jesus (John 8:39-44)—

"Ye are of your father the devil, and the lusts of your father ye are willing to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him."

We have seen in what sense this is affirmed of the Serpent, the unaccountable and irresponsible author of sin. *Every son of Adam is "conceived in sin and shapen in iniquity"* (Psa. 51:5), and therefore "sinful flesh;" on the principle that "what is born of the flesh is flesh." If he obey the impulses of his flesh, he is like Cain, "of the Wicked One;" but if he believe the "exceeding great and precious promises of God," obey the law of faith, and *put to death* unlawful obedience to his own propensities, he becomes a son of the living God, and a brother and a joint heir with Jesus of the glory to be revealed in the last time.

But serpent-sin, being a constituent of human nature, is treated of in the Scripture in the aggregate, as well as in its individual manifestations. The "lust of the flesh, the lust of the eyes, and the pride of life," generated in our nature by sin, and displayed in all the children of sin, taken in the aggregate constitute "*the World*," which stands opposed to God. Serpent-sin is the god of the world, who possesses the glory of it. Hence, to overcome the world is to overcome the Wicked One; because sin finds its expression in the things of the world. These things are the civil and ecclesiastical polities, and social institutions of the nations, which are all based upon "wisdom that descendeth not from above"—the serpent wisdom of the flesh. If this be admitted, it is easy to appreciate the full force of the saying—

"The friendship of the world is enmity against God. Whosoever therefore will be a friend of the world is the enemy of God" (James 4:14).

Let no one, then who would have God's favor, seek the honor and glory of the world; for promotion in the world can only be attained by sacrificing the principles of God's truth upon the altar of popular favor, or of princely patronage. Let no man envy men in place and power. It is their misfortune, and will be their ruin; though many of them profess to be very pious, and to have great zeal for religion; yea, zeal as flaming as the scribes and pharisees of old. They are in *friendship with the world*, which in return heaps upon them its riches, and honor, and therefore they are the *enemies of God*.

"DEAD IN PLEASURE"

Paul says that a sister who "liveth in pleasure is dead while she liveth" (1 Tim. 5:6). In this matter, there is neither male nor female in Christ Jesus; brethren given to pleasure are no more alive to Christ Jesus than pleasure following sisters.

The effect of pleasure is blighting to the new man. Speaking of those who are hurt in this way, Jesus says they are "choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection" (Luke 8:14).

This is not the saints' time for pleasure. They are defined by Jesus as those who "weep now" and "hunger now" and are poor now (Luke 6:20-23). It is the world's turn now to be "rich." to be "full," to "laugh," to be "spoken well of," and as to these, Jesus says woe awaits them (vs. 24-26).

The joy of the world is not on the right foundation and therefore cannot be shared by the saint who groans a pilgrim, waiting the promise when all shall be "holiness to the Lord." His part in the present is to "live soberly, righteously and godly in this present world" (Tit. 2:12), "having no fellowship with the unfruitful works of darkness" (Eph. 5:11).

If he is a saint indeed, he will "redeem the time because the days are evil" (Eph. 5:16), refusing to stand in the way of sinners (Psa. 1:1), or to assemble with vain persons (Psa. 26:4).

What is a "pleasure fair" but a riotous herding together of the shallowest and unholy and most frivolous of mankind. "The laughter of fools is like the crackling of thorns under a pot" (Eccl. 7:6). Shall saints patronize this

thorn-crackling when performed on the pleasure-fair scale? When they can imagine the Man of Sorrows looking around with satisfaction among the gimcracks of a market rabble, they may feel at liberty to go and do likewise.

—Bro. Roberts, 1872.

Ye Are My Witnesses

"Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee . . . He that scattered Israel shall gather him, and keep him as a shepherd doth his flock"—Jer. 30:11; 31:10

BY BROTHER ROBERT ROBERTS

Who are these people scattered everywhere among the nations of the earth? Here we deal with a wonderful fact, before our very eyes. It is no matter of speculation or probability. It is a reality.

Here is a nation among all nations: a people dispersed in all countries, surviving in spite of opposition and persecution, clinging to their traditions of antiquity in spite of universal contempt.

What is the meaning of the strange spectacle? It was FORETOLD it would be so. In the ancient books they revere, which they have carried with them in their dispersion, and which have become the property of the world, it is written (and was written there 3,000 years ago by their first leader Moses) that because of their disobedience it would come to pass that,

"The Lord would scatter them from one end of the earth even to the other end of the earth" (Deut. 28:64). —but, that in the scattering, He would preserve them, *for the honor of His own Name* (Deut. 32:26-27)—that, though He would make a full end of all nations among whom He would scatter them, He would not make a full end of them, only correct them (Jer. 30).

How come such an extraordinary spectacle—a nation scattered for weary ages, with books in their hands, foretelling the event! Oh, we know the answer. *God spoke to this nation, and to none else.* Their history is the history of revelation. It is the proof of inspiration. They are God's monument among men. It is as God told them:

"Ye are my witnesses that I am God, and that there is none else."

It is not merely their *present* position that we look at. We look back upon the centuries, and we see *the Jews always there*. If we were to suppose the 18 centuries that have elapsed since Christ's appearance among men, to be represented by 18 pictures, *in each picture the Jew would be the steady object*, all other objects in the picture changing and waning.

The first picture would show us Caesar enthroned, with sceptre swaying all the earth—the Jew also enthroned, but subject to Caesar—Jerusalem still in her glory—Jacob having existence among the nations as a nation.

The second picture would show us Caesar in a halo of increased glory, and the Jew prostrate in the mire, receiving Gentile blows.

The third picture would be almost a repetition of the second. The fourth would show Roman glory beginning to pale before a new brightness—*of Jewish origin*—the brightness of Jesus' Name —paganism retiring before Constantine, who writes Christ's name with the point of the sword on the portals of the Roman system.

The fifth would show the Jew crouching in the corner before Catholic persecution. The sixth the same. The seventh, a new light on Rome's seven hills—a light of lurid evil omen—the furnace glare of Papal power, and the Jew wandering hither and thither uneasily in the fiery glow. The eighth and succeeding pictures would show us substantially the same figures with variations—the Jew always in all countries to the front.

In the eighteenth, the glory of Papalism would be seen on the wane, and just at its finish the Napoleonic meteor would strike and explode on the throne of "Saint" Peter, and involve its kingdom in darkness for a time.

The nineteenth would show us the Jew in a more erect posture and a more advanced figure in the foreground and with his eyes turned over his shoulder towards the desolate land of his fathers; around his head, a new and increasing light, and Gentile figures showing a confused grouping and a muddy radiance like the murky, misty yellow of the setting sun on a wintry day.

But in all the eighteen, *the Jew visible and prominent*—this is the point. Ah, and we may go back before the first century and say the same for an *equal score of ages preceding*.

Whatever we may read of Egypt, and Babylon, and Persia, and Greece, and Rome; the Jew is always side by side. At no point in the historic age is the Jew invisible. He is coeval with civilisation; he is concurrent with all human records of the past; and he is *with us today*—the only permanent figure in the changeful scene.

We look back upon the Egyptians, a powerful military nation at Israel's beginning; where are their power and glory now? Let the crumbling pyramids and rotting mummies, and chaotic ruins on the banks of the Nile, answer.

Where is Babylon, the destroyer of Jerusalem? Go to the banks of the Euphrates, and read, in the silent wastes and mounds, the fulfilment of the same Word which not only foretold Israel's dispersion *and preservation*, but Babylon's inhabitantless desolation from generation to generation (Isa. 13:20).

And Greece and Rome too, who fill so large a place in the literature of the polite, *where are they?* Their imperial power a history for the school, their nationality and language a study of bookworms, their race extinct, or represented only by the mongrel people of Italy and the Balkans.

But the Jew, here he is today, as *pronounced* a people, as *separate* a race, with as *fixed* a language, as in the palmiest days of Judah's power. The Jew is God's work, God's people, God's witness:

“This people have I formed for Myself, and THEY SHALL SHOW FORTH ALL MY PRAISE.”

This is the meaning of their preservation, and the purpose of the preservation we shall yet see realised in the setting up of the Kingdom of God in all the earth, to the praise of Jehovah's Name in every land. But this is only half the subject. There is a *future*, as we know. Of this future, God spoke to a Jew in captivity at Babylon, "a man greatly beloved," to whom it was said,

"From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."

The angel of Yahweh's presence thus addressed Daniel. To what purpose did Gabriel come to Daniel, greatly beloved in Babylon?

"To make thee understand what shall befall thy people IN THE LATTER DAYS."

And Daniel "understood the thing and had understanding of the vision" (10:1). And the vision is in our hands for us to understand also. What the vision reveals is this, that after a protracted period of down-treading and chaos, there would come a time "in the latter days," when Yahweh would deliver His people; when the land would be "cleansed;" and when the dispersed of Israel would be gathered again from the four winds of heaven, the glorious sequel of which would be the establishment of a Kingdom under the long-promised Anointed One, which should govern all mankind for the blessing of man and the glory of God.

A rough indication is given of the length of the time of down-treading—a length sufficiently great to justify Daniel's introductory statement (10:1) that "the time appointed was long." It is not necessary on this occasion to go into any technical demonstration on the subject of the times and seasons. Suffice it to remember that *the "time appointed" expired in the age in which we live*, and that we have reached the time when the preliminary symptoms of emancipation ought to be visible, both as regards land and people.

If it be asked why we look for *preliminary* symptoms—why the thing may not come with the suddenness of a thunderclap—the answer is, it is revealed that the work will be gradual and at first natural. And the nature of the thing, considered in the light of God's dealings with Israel, requires gradual work in the first stage.

It is not in harmony with God's orderly and progressive ways in the past, that a scattered and despised nation and a desolate land should, in a single day, arise from the down-treading of centuries, though in its later stage (when the hour arrives for the manifestation of the Lord with his brethren), there will be quick and startling work. It is according to nature and analogy that the thing should begin slowly.

The question is, *Is the work begun?* Who can shut his eyes to the fact who takes a survey of the whole position for years past? We have first the emancipation of the Jew from civil disabilities.

The opposition to the Jew is now social. Men are his enemy privately, and they would like to alter the law, and are forming associations to try and bring about an alteration. But the law is in favor of the Jew as it has not been during the past centuries.

And this change is a latter-day change. It is about 30 years old or so. (Written in 1884). The Jew is today eligible to hold landed property, and to follow any profession, to vote in municipal and parliamentary elections, and to fill any office of authority, in many lands. This is a great change when looked at against the background of the dark centuries that are past.

Another fact to be noted is the wonderful wealth of the Jews. This has become quite proverbial. It is a comparatively modern development. However men may explain it; by whatever combination of circumstances it has come about, there is the fact patent to all the world that the strings of the money bags of the world are held by Jewish hands. Kings and governments have to use Rothschild when any great performance of finance has to be compassed. This is doubtless a preparation for events further on.

Then, we behold a work of organisation going on among the Jewish race which is quite a novel thing in their history. Until the present generation, since their dispersion, Israel has been a race of units, having no connection one part with another.

But now, they are becoming organised. The establishment of a universal Israelite alliance with headquarters at Paris has laid the foundation of a corporate existence unknown to Jewish life for ages. It has given the Jews a rudimentary nationality which cannot fail to be of the utmost importance in all future movements for their national resuscitation. It is "*bone coming to his bone*," the broken people coming together.

Under the auspices of the Alliance, there is an annual meeting of Jewish delegates from all parts of the world, at which matters affecting Jewish interests are debated, and from the officials of which, there is correspondence with Jews throughout the world.

So much for the *people*. Are there any symptoms of revived life for the *land*? People not interested or attentive to the matter would be astonished at all the facts that could be placed together in support of an affirmative answer to this question. Ever since the Crimean war when, by the treaty of Paris, Turkey was compelled to allow foreigners to hold land in any part of her empire, there has been a steady advance in the direction of new life in the land.

Jerusalem has become a changed city within the period that has elapsed since then. Building is going on in all directions outside the walls, and so it is also at several other centers. This revival of activity has also taken the form of agricultural settlements in various parts of the land; and the movement as a whole is *chiefly Jewish* (though Germans and others have taken part). The movement has received a great stimulus from various circumstances well within the memory of the brethren.

It is not only that colonies have been actually formed, but movements have been set on foot, and taken in hand by various classes of persons, which have for their object the Jewish settlement of the land on a large scale, and a situation has been created that only requires the ripening of imminent political changes in the East, to open the floodgates of Jewish immigration.

Egypt has been occupied by England. She is already in Cyprus, from which the mountains of the Holy Land are remotely visible.

All these things taken separately may each appear small, and without significance to the eye that only looks at them from the newspaper point of view, which is a very limited point of view. But, taken together, and looked at in the mass in connection with the long dark past of Israel's experience, and in the light of what has been revealed, *they have but one message to the ear of intelligence*. They tell us that we are in the era of the Lord's return. He comes, not only to raise and glorify his saints: He comes to deliver Israel from all distress.

Brethren, *the day is breaking*. If it takes a long time to break and is slow in coming, we must remember the day is long that is coming, and the night has been long from which it is emerging. "*Long hath the night of sorrow reigned; the dawn shall give us light*."

The darkness is not so deep as it was fifty years ago. The pitchy blackness has given way to something like a twilight in which the forms of the mountains are dimly visible against the sky. The eastern horizon slowly lightens with the blush of coming dawn.

Soon the actual light will brighten all the air and gild the mountain tops. Soon a glorious shaft will strike athwart the somberness and tell the awaking world that the sun at last has risen and ascends the morning sky. Soon amid the turmoils and complications and gladsome tokens of this latter day, will Christ announce his presence.

What this will mean we know—at first, trouble, dire and prolonged, for the uncircumcised populations of the earth, but at last peace, and righteousness, and rest, and joy, and blessing. All mankind will share in the promised

blessedness. Just as in the natural sunrise, all darkness flees before the glorious orb of day; just as all countries and all conditions receive the gladdening flood of light—the dens of barbarism alike with the homes of civilisation, so all nations, all ranks of men, all conditions of life, will be embraced in heavenly beams of the Sun of Righteousness.

JUSTIN MARTYR, DOCTOR OF PHILOSOPHY

One would suppose that, having satisfied himself that human philosophy was false he would thenceforth have abandoned it altogether. But this he did not do. He **continued to dress in the garb of a philosopher**, and to persevere in the **profession of it**; "hoping" (as Milner thinks) "to conciliate the affections of philosophers, and allure them to Christianity. To draw gentlemen and persons of liberal education to pay attention to Christianity appears to have been his chief employment."

A right view of things would have convinced Justin of the futility of his expedients. It is "the poor in this world," and the simple hearted, not "gentlemen" and "philosophers," that God hath chosen to be heirs of His Kingdom. In this policy Justin shows a departure from the true apostolic mind so prominent in Paul's writings.—**Bro. Thomas.**

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NOVEL READING

Novel reading—from the standpoint of the man or woman in earnest about spiritual growth—what of it? An altogether unsuitable diet. It cannot be justified on any ground. The view of life set forth is a distorted one. God is absent; and holiness, and faithfulness, and simplicity are openly derided and scorned.

Christadelphians certainly should not keep company with people guilty of these things. Then **why read their writings?**

It is urged that we ought to read them for their "portrayal of human nature." To the individual who really knows himself, or herself, in all his (or her) weakness, it is superfluous, as the task has been infinitely better done in the inspired records of the lives of good men and women of days past, in which their sad lapses are seen in true repentance and forgiveness, and their victories as triumphs of holiness.

Of such writings, Paul said to Timothy, "Give attendance to reading" (I Tim. 4:13). But of the trashy, sentimental, and suggestive novel of the day, we can only speak in terms of disgust and condemnation. Shun the novel!
—**Christadelphian Treasury.**

Tribulation Worketh Patience

ACTS CHAPTERS 15 & 16

"But the Jews raised persecution against Paul and Barnabas . . . and the disciples were filled with joy and the Holy Spirit"—Acts 13: 50-52.

How often it is that adversity dulls the cravings for worldly things and sharpens the pleasures of divine joy! We are many times told how the disciples found this unearthly joy in the midst of trouble and distress.

Those things which naturally seem to be blessings—ease, luxury, comfort, prosperity, and men speaking well of us—usually prove the greatest dangers and pitfalls and yield a large harvest of sorrow; while those things that are shunned and despised by men— toil, distress, persecution, necessity, and the opposition of the world—are rich, fruitful soil for the seeds of divine joy and peace.

Why is it so? Why is prosperity degenerating to us? Why are times of luxury always times of laxity? Why does it take tribulation, as Paul says, to work patience and godliness (Rom. 5:3)? Why must we "*through much tribulation* enter the Kingdom of God" as we read in v. 22 of this 14th chap, of Acts?

The answer lies in our very constitution. That which *gratifies* the flesh *stifles* the spirit. The more the flesh, with its lusts and ambitions and pleasures, is catered to, the more *sickly* the spirit becomes. In proportion as the eye of lust is satiated, the eye of faith is dimmed. The *more* we have, the harder it is to regard it as *nothing*, which we must do.

Therefore Christ said on one occasion, as he sorrowfully watched the rich young ruler depart,

"How hardly shall a man that hath riches enter the kingdom!"

Christ was not angry or bitter—rather he *loved* the young man (we are told) and was *sorry*, intensely sorry, for him. Only one thing he lacked! He had faith; he had an earnest desire to follow Christ; he tried to be righteous in all he did (Mark 10:20); he had enthusiasm and zeal. All this is clearly shown by the narrative.

A poor man with the same qualities would have had no difficulty in deciding. We are distinctly told that it was his *possessions* that stood in his way and were the basis of his only shortcoming. Therefore Christ was sorry for him.

The young man was no worse than many others. Doubtless he was far more earnest and honest than most, but his trial was great and he yielded to it. The flesh offered so much, so easily, and without delay—the present was so bright that the future was dimmed and obscured.

Therefore, says Paul, we must through much tribulation enter the Kingdom. It takes tribulation to wrench us out of spiritual indolence—to give us clear perceptions of the flesh and spirit—to turn our minds and hopes and aspirations to a higher, firmer level—to teach us the vanity and insecurity of present satisfactions. So we read, as the chapter closes—

"But the Jews stirred up the chief men of the city, and raised **persecution** against them . . . and the disciples were **filled with joy** and the Holy Spirit" (Acts 13:50-52).

* * *

Acts 14:1—"and it came to pass in Iconium that they went both together into the synagogue . . ."

Why is "*both together*" inserted here? Clearly our attention is deliberately drawn to the fact, and our thoughts are directed to the tremendous value of *companionship*; and conversely, the tremendously added burden of standing alone.

The Master, we recall, sent out his disciples *two and two* (Luke 10:1; Mark 6:7) and this is the usual course in Scripture.

Of course, many of God's servants have labored alone, as necessity has required. "*I, even I only, am left*" said the prophet Elijah, "*and they seek my life to take it away*"—and the prospect appalled him. Not solely the imminent danger, for that was not new, but the feeling of utter isolation and desertedness.

Paul was often reduced to this condition, or close to it:

"All they which are in Asia be turned away from me . . . Demas hath forsaken me, having loved this present world. Only Luke is with me" (2 Tim. 1:15; 4:10-11).

Today all Christendom would be glad of the distinction of Paul's recognition, but during the period of his labors, many so-called "brethren" were ashamed or disdainful of his poverty, his unpretentious speech and demeanor, and his humiliating chains.

Doubtless they said he was a fool to be so outspoken when a little worldly wisdom and discretion would have so often eased his situation. *But a few there were who perceived the true values*, and for these Paul fervently thanked God. Without such, even he might have found the effort too great to sustain.

Jesus, too, during his supreme trial, was entirely alone—and not merely alone but forsaken by those he should have been able to count upon, but it was the will of God and he found God all-sufficient for his needs.

We can see, however, the value of the disciples to him during his ministry. True they were at times weak, often disappointing and sometimes quarrelsome. True too there was no comparison between his and their mental level and perception. These things must have often tried his patience sorely, but their earnest, intense, though dimly-perceiving devotion and companionship filled a void that might otherwise have been insufferable.

With the wise, the learned, the great men of his day, he had nothing in common. No fellow-feeling—no bond of communion. How often one looks, and looks in vain, for spiritual strength and help from those whose mental powers, it would seem, most qualify them to give it!

But we discover that it is the lowly, simple, earnest individual that seems to perceive things most clearly and who strikes a responsive chord within us. Why is it that those most capable and best informed in worldly matters speak with such limited perception about the things of God? The Scriptures tell us the answer—*no one can advance very far along two divergent paths*.

"The wisdom of this world is foolishness with God" (1 Cor. 3:19).

Paul was not superhuman. He was no mental wizard—no intellectual giant. That was not his secret. We are given no reason to suppose he was exceptional in this respect. Rather the reverse, for it is he who repeatedly emphasizes the fact that God chooses the weak things of the world to confound the things that are mighty (1 Cor. 1:27). His secret lay in his *singleness of purpose*—a burning and fanatical singleness of purpose.

"This ONE THING I do: forgetting that which is behind . . ."
—casting aside every other interest and consideration—counting all else but worthless rubbish—

". . . I **press forward** to the mark of the high calling of God in Christ Jesus" (Phil. 3:13-14).

Burning earnestness and enthusiasm in spiritual things—that is what we must pray for and ceaselessly pursue! It is not easy to awaken in our sluggish pleasure-loving natures. It will not come of itself. It is contrary to our natural inclinations. It must be carefully grafted in and diligently cultivated.

It will not seize us and transform us as we go our normal course, so *very, very* busy with passing worldly things. There is no magic carpet to effortlessly transfer our interests to the things that will endure, and sweep us serenely through the gates of the Holy City. We all have the flesh to contend with every day of our lives, right up until the end.

We must be careful that our faith is not a spare time, easy-going compliance grounded on flesh with its roots in our own desires and inclinations . . . just a pleasant religious hobby. What happens in a time of trial to a shallow faith based on personal convenience and vague emotion? The parable of the seed tells us plainly enough. It is a fair-weather faith. It has no staying power. It gives no strength or comfort in time of need. The glare of the sun scorches and withers it because *IT NEVER TOOK THE TROUBLE TO DEVELOP ROOTS*.

It is all on the *surface*. We know what is represented by the *roots*. It means the knowledge, the perception, the grasp and insight and stability that is the result of constant study and application. We may deceive ourselves for a while and have no feeling of need for effort in this direction, but *there comes a time to each brother and sister when the roots are tried to the limit of their strength, with disastrous results to those which have been neglected*.

The importance of a firm foundation is illustrated very clearly in Acts 15. We sometimes ask ourselves why so much importance is attached to matters of belief and doctrine, which do not seem to have any bearing on conduct. The natural view is to regard discussions about points of creed and doctrine as bickering and dogmatism, at the expense of the far more important principle of the spirit of love, but that is not the apostolic *view*.

Paul views matters of belief in a very serious light, and he urges his hearers and readers to cling fast to what they have learned and contend earnestly for the faith as delivered to them. We cannot escape the fact that the Scriptures place very great stress on TRUTH—true belief, true hope, true doctrine, and we do not have to go very far to see why.

Without a concrete foundation of fact and truth we are at the mercy of every whim and fancy of the mind of man—every wild superstition that may be concocted or imagined. We would have no defense against "being tossed to and fro, and carried about with every wind of doctrine." We would have nothing sure or certain. We would be veered and turned from day to day as our emotions and imaginations buffeted us.

We must have a clear and well-defined platform of fact and hold tenaciously to it. True, such an attitude is regarded as narrow minded and bigoted by the wise of this world. To say that a man has no chance of salvation unless he believes just certain things may seem unreasonable to many pious and broadminded people, but a careful consideration should show that there is *no other way*. Truth is truth. Facts are facts. If we do not act in agreement with them we suffer.

A false belief, a false viewpoint, a false conception is valueless and destructive. We know we can accomplish nothing in this life unless our opinions about how to do it are in accord with the facts. Divine things are no different. If a man does not see the necessity of believing that the rising tide will drown him unless he gets out of its way, that won't help him any. If he persists in his disbelief of truth in the face of facts he will surely drown.

God has made certain revelations concerning His purpose. What He has revealed is *truth and fact*, and He has revealed it so that man may have a necessary foundation of truth to guide him. It is sheer presumption to assume that it is superfluous. God alone is the judge. "Many false prophets have gone out into the world," says John (1 John 4:1),

and the Word of God is the only defense against them. We must have the facts as surely as a ship's pilot must have a true chart of the course he is to follow. Otherwise we have no stability, no security, no assurance. We read (Acts 15:11),

"Certain men which came down from Judea said, Except ye be circumcised after the manner of Moses, ye cannot be saved."

Here is a case in point. There are always men rising up and saying we must do this or that. To withstand them and follow a straight course, we must know the facts. Only the Truth can make us *free*—free from the shackles of self-deception and baseless imagination. The fuller our knowledge, the deeper our understanding, the keener our perception, then the freer and safer we are. *Truth* is precious above all things—not only truth in knowledge but in *life and character*—

"Thou desireth truth in the inward parts" (Psa. 51:6).

Returning to the original consideration—the blessing and comfort of true spiritual companionship, as illustrated by the co-laborers of Paul and Barnabas—we find that there is much food for thought in the concluding verses of this 15th chapter.

Truly there is no greater joy than to take sweet counsel together with others who realize and appreciate divine values, and to work with them, but this blessing, like many others, must be subject to the best interests of the Spirit. There are times, as we have seen, where companionship must end and an individual course must be followed. There are times when higher considerations intervene.

We refer in this instance to the separation of Paul and Barnabas over the question of Mark. *For 10 years these two men had labored together in God's service*, through privation and hardship, in spite of severe physical abuse and often in imminent danger of death. Here each saw his duty differently and joint action was no longer possible.

Men like Paul were no special creation exempted from the weakness of the flesh. They worked under the same limitations as we do. Revelations from God and possession of the powers of the Spirit did not smooth or soften the rough road they trod. Paul, beside the physical handicap of his "thorn in the flesh," often felt and expressed the need of his brethren's prayers for courage.

Truly he was a rock and a pillar, but his strength was no foregone conclusion. Rather, as he says, did he *learn strength through weakness*—discovering among his own doubts and failures and misgivings the fact that of himself he was nothing but that through Christ who strengthened him (Phil. 4:13) he could steadfastly run his course and fight a good fight of faith. Paul was but a willing and devoted, though weak, vessel through whom this work was accomplished. He said, and it reveals much—

"Brethren, pray for me that I may open my mouth boldly."

According to *human* standards, he was an unsuitable vessel, as his remarks in various places indicate. His presence was not commanding—it required a spirit of understanding and forbearance on the part of his hearers, which at times he mentions thankfully.

His power was exclusively in *what* he said: the *way* he said it exercised no spell. His hearers, if moved at all, were *convinced*—not swayed with unstable sentiment and emotion.

"My preaching was not with persuasive words of man's wisdom."

—no eloquence or oratory—

". . . but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:4-5).

"Ah, Lord God!" said Jeremiah (1:6), "Behold I cannot speak, for I am a child."

"Who am I," said Moses, "that I should go unto Pharaoh?" "*You are nobody*," is God's answer, "That is why you have been chosen, that no man should glory in men (1 Cr. 3:21). You are but a tool"—

"It is GOD which worketh IN you both to will and to do of His good pleasure" (Phil. 2:13).

Until we realize our own intrinsic valuelessness and learn to submerge ourselves, we are of little value in God's work.

The issue upon which Paul and Barnabas divided was a matter of considered and legitimate difference of opinion. Barnabas wished to take Mark on their proposed circuit of the newly established ecclesias: Paul objected to this because Mark had failed them on a previous occasion.

As to which of them was more justified in the viewpoint he took it is impossible to determine, though our sympathies would favor Paul's view. Paul's outlook was the more impersonal one. *To him the paramount consideration was the success of the work.* He was completely imbued with the inner conviction that he was a vital tool in the vast and eternal operations of the Spirit and he felt he dare not allow any personal motives to jeopardize the result.

Mark *had* failed them, and doubtless it had been a serious and discouraging handicap and inconvenience at the time. Paul felt that he could not knowingly take a chance of a similar occurrence again and that, for the dangerous and arduous work in hand, he must take someone with a record of resolution and steadfastness.

There is no evidence on Paul's part of personal feeling against Mark, and knowing Paul's loving and sympathetic character from his writings, we can be sure he found it very difficult to take the unpleasant stand that he felt it was his duty to maintain.

Barnabas, on the other hand, was moved by other considerations. It seems clear that he viewed the matter more from the angle of Mark's position and welfare. Mark, of course, was his sister's son. Barnabas would know his characteristics very intimately. He would feel able to judge his position much better than Paul could.

He must have had strong reasons for believing that Mark could redeem himself, and strong assurances from Mark that there would be no repetition of his earlier desertion. He doubtless felt that to refuse to give him the opportunity of offsetting his former failure would leave a permanent and unjustified stigma upon him and might discourage him to the extent of affecting his future.

That Mark *did* subsequently prove faithful and illustrate with what "hardness he could endure as a good soldier of Christ" does not necessarily prove that Paul was wrong. Paul's principle was that the work should come *first* and that *any* doubts should be resolved in its favor.

And he probably thought too that if Mark *had* the disposition and qualities that were required for the rigors of the proposed journey, then he would be able to see the reasonableness of Paul's stand, and would not be permanently deterred by this unpleasant but necessary setback.

Perhaps, furthermore, Paul's clear-cut attitude at this time, bitter though it may have been for Mark to receive, furnished the incentive for the faithful labors with which he later retrieved himself.

At least we have positive assurance (Col. 4:10-11; 2 Tim. 4:11; 1 Cor. 9:6) that a full reconciliation between these 3 men was later effected on the firm basis of mutual labor and respect in the work of the Lord. And so though a conscientious difference of opinion unfortunately separated them for a time, still an honest and God fearing pursuance of steadfast endeavor finally reunited them in firmer and deeper companionship, for Mark was of much value and comfort to Paul in the end. God did not permit the incident to erect a permanent barrier or cause permanent damage, but rather "all things worked together for good" and "turned out rather unto the furtherance of the Gospel" by 2 parties setting out instead of one.

In Acts 14:21 we read: "When they had taught many," or as the margin gives it, "had made many disciples . ." What was it that convinced these people of the truth of Paul's teaching when the great majority were hostile and unreceptive?

There was no *natural* advantage or incentive to belief in those days. It meant certain peril, persecution and ostracism from friend and kinsman. True, the apostles wrought miracles, but miracles of themselves do not convince. They did not convince the many others in these places who saw them performed. They invented other explanations for them.

But even in these outposts of the empire there *were* those who were receptive to revelation and instruction. Humble, simple people with reverent, God-seeking minds and a depth of spiritual perception which through the ages has distinguished the handful of chosen vessels.

To these, Paul's teaching was not foreign and unintelligible—it *was the divine answer to a long-felt search and need.* Their minds having long pondered the evidences of invisible divinity around them (as Paul describes in the opening chapters of his epistle to the Romans), they received with eager gratitude the God-provided explanation and solution.

These were no haphazard converts captivated by novelty and emotion. The present disadvantages of conversion would call for careful consideration and firm resolve. They had long sought for God if haply they might feel after Him and find Him (Acts 17:27). Therefore while the vast majority, as always, despised and ridiculed the uncouth and unattractive preacher, a few *prepared vessels* perceived and responded to the divine power of his message.

"As many as were ordained to eternal life, believed" (Acts 13:48).

Are we among such? Are we, in the sight of God as He scans the broad and turbulent expanse of human history, among those *very, very few who stand out* as His servants, His friends, His children? If we are, it is wholly on the basis of a vast difference between ourselves and the world—not just a difference of detail or circumstance or interest—that is not sufficient to mark us out where myriads are forgotten. It requires an *entirely different course of life*. We must directly reverse most desires, must be completely submerged in devotion to Him. The "living sacrifice" that He demands can mean no less than this.

Does this condition exist within and among us? Upon this—and this only—depends our union with these devout disciples of so long ago. Outward appearance—profession—long familiarity, mean nothing . . . absolutely *nothing*. God is no respecter of persons. His choice is made upon rigid and inflexible principles. The countless millions are allowed to die. The few who are chosen to life must be very, very different to justify the choice. Many are called but very few are chosen. What a tragedy to confuse the *call* with the *choice*!

Let us, above all things, avoid this tragic error—the error of the Jews. "We have Abraham for *our* father," they said (Matt. 3:9), "We are the chosen of God!" No error could be more fatal.

"Think not to say to yourselves, We have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham."

That which they counted on so highly meant *nothing* in the sight of God. They thought to ride into the Kingdom on the strength of their position and affiliations. Can it be that *we* suffer from this same delusion to some degree, forgetting that God plays no favorites and that acceptance is strictly an *individual* affair and responsibility—that only an outstanding handful are chosen?

"*These things*" said Paul, "*were written for our admonition, upon whom the ends of the ages are come . . . Wherefore,*" he continues, "*let him that thinketh he standeth take heed lest he fall.*"

Christadelphians and War

Quotations from Christadelphian Periodicals, 1852-1952

Proving a Consistent, Public, 100-Year Stand

(The magazines quoted from have been, consecutively, the central mouthpieces of this body—numbers are year and page)

From monthly magazine, "Herald of the Kingdom" (Richmond and N.Y.):—

1852, page 84: Neutrality in respect of all belligerents is the duty of a Christian until the Lord come. We take part neither with the people nor their oppressors, but protest against the wickedness of both. "It is better to obey God than men," come what may.

1852, p. 229: The Holy Writings teach that during Christ's absence his disciples are not to take the sword, nor to avenge themselves.

1852, p. 231: A Bible Christian must not fight in the absence of the Captain of his salvation. (Part of a motion made by John Thomas at a public "Peace Society" meeting in the British Institute, London, on Feb. 22, 1849).

1853, p. 72: Soldiership in the armies of the Gentiles is exceedingly unbecoming a saint. The saints are the Lord's, and not Caesar's soldiery. Let the saints abide the time, viewing the strife.

1853, p. 135: In the absence of Jesus, we are to do good to those who despitefully use us; and are forbidden to avenge ourselves. The time is not come till he returns, for the saints to draw the sword.

1854, p. 260: The use of the sword is interdicted in the absence of Jesus.

1860, p. 70: Christians ought to refuse to serve. It is better to be imprisoned than to serve in wars.

1861, p. 95: We repeat the declaration of our sovereign Lord, "My kingdom is not of this world," and therefore we will not fight.

1861, p. 139: Those who join in with them on either side must share in the divine displeasure against both factions. To walk in the Spirit is to walk as Jesus walked, who did not work the works of the flesh, among which are wars and fightings for mere human institutions and aspirations. Unionists and Secessionists can go only so far in their violence as God permits, Who will overrule for His own glory.

1861, p. 193: So plain are the teachings of Scripture. War, which was lawful under the Jewish dispensation, is forbidden to saints. A Christian engaging in war, whether offensive or defensive, does so in open violation of every precept of Christianity.

1861, p. 229: Christians of the Bible order can take no part with either side, and be guiltless before God.

1861, p. 234: Christians should not fight. 'Christians' are they who have intelligently believed the gospel of the kingdom, and subsequently obeyed it in immersion. These are interdicted the use of deadly weapons against men until Christ comes.

From monthly magazine, "The Christadelphian" (Birmingham, England):—

1865, Vol. 1, page 105: The brethren's determination is to be shot at their own doors rather than serve in the armies of the North and South.

1865, p. 106: "This is to certify that this Denomination conscientiously opposes, and earnestly protests against, 'Brethren in Christ' having anything to do with arms bearing in the service of the Powers of the world: regarding it as perilous to their eternal welfare.

"This being individually and collectively the conscientious conviction of all true Christadelphians, they claim the privileges so considerately accorded by Congress for the exemption of members of a Denomination conscientiously opposed to bearing arms.

"The undersigned is the personal instrumentality by which the Christian Association aforesaid has been developed within the last 15 years; and therefore he knows assuredly that a conscientious, determined, and uncompromising opposition to serving in the armies of the 'Powers that be' is their denominational characteristic. JOHN THOMAS."
(Certificate for presentation to the U. S. Government, Sept. 1864).

1865, p. 158: The brethren hold their meetings regularly, and take no part in the war. The Confederate Congress passed an act exempting them from military service, under the name of Nazarenes.

"On Oct. 11, 1862, a law was passed (by the Confederate Congress) containing a large number of exemptions, among which was one relating specifically to religious objectors as follows: 'All persons who have been and are now members of the Friends, Dunkards, NAZARENES, Mennonites, in regular membership' "—From "Conscientious Objection," p. 45, U.S. Govt. Printing Office, 1950.

1865, p. 169: The following petition has been presented; "To the Senators and Representatives of the U. S. of America in Congress Assembled: Gentlemen,—

"Your petitioners choose to be known as CHRISTADELPHIANS, or BRETHREN OF CHRIST. They belong to a very small remnant whose constituents are found in England, Scotland, the British Provinces, the United States, Virginia and Mississippi.

"Your petitioners respectfully affirm that they are of that class especially provided for in the Enrolment Act as conscientiously opposed to the bearing and use of 'weapons of war' and to shedding of human blood; and positively refuse, under any circumstances whatever, to engage in the armies and navies of any government.

"The Brethren of Christ in Virginia and Mississippi have refused to bear arms in the Confederate service, and a law was passed by the Confederate Congress recognizing their refusal as lawful and right. Mar. 12, 1865."

1868, p. 308: Christ's people are prohibited from drawing the sword. It is impossible that a Christadelphian can be a soldier.

1869, p. 134: Wherever found, their (the Christadelphians') principles are identical. By the WORD OF GOD, whose authority alone they recognize, they are commanded not to kill; not to resist evil; to love their enemies, bless them that curse them, do good to them that hate them. These commands they are bound to obey, come what may.

1872, p. 468: Does the law of Christ allow his brethren in the present time to employ violence under any circumstances? As to this, nothing is clearer. What could be more precise than the words, "Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also"? The command of the Lord is absolute, that we are to act the part of sheep in the midst of wolves. The faithful of the first century recognized this as involving non-resistance.

1875, p. 285: Conscription may be declared (in Britain), and this may be the closing trial of the brethren of Christ, who must go to prison or to death before they violate the precepts of their coming Master, against taking the sword.

1876, p. 402: For Christadelphians to engage in carnal warfare would be to defile their conscience, disobey God, and to render themselves liable to exclusion from eternal life. The New Testament definition of the position and attitude of Christ's brethren makes it impossible that they can bear arms or go to war.

1876, p. 482: For us, "the weapons of whose warfare are not carnal," to fight for Caesar or the powers that may happen to be—no, never!

1878, p. 128: A Petition to Parliament: "Your petitioners are conscientiously opposed to the bearing of arms, on the ground that the Bible, the Word of God, commands them not to resist evil; to love their enemies; to bless them that curse them; to do good to them that hate them.

"Your petitioners are debarred from taking any part in the conflicts that arise between nations. Conscientious objection to military service has been a peculiarity of the Christadelphians since the beginning of their existence as a body."

Mr. Gladstone—the Prime Minister—has consented to present the petition. (See also pages 179, 224 and 307. It was finally dropped as unnecessary at that time.)

1879, p. 185: When people talk to me about "doing my duty like a brave man," I reply that I cannot fight.

1882, p. 1: As brethren, we must not mingle in the strife. The saints have nothing to do with patriotism. Jesus wept over the faithlessness of Jerusalem, but he neither fought for it, nor exhorted his countrymen to do so.

1882, p. 73: Christ inculcated in his disciples the doctrine of non-resistance.

1883, p. 195: Neutrality in respect of all belligerents is the duty of a Christian until the Lord come.

1883, p. 365: When human laws come into conflict with Bible commands, obedience becomes a sin. This would be the case in the event of any national law requiring fighting in battle.

1885, p. 117: In the early days of Christianity, the fathers agreed that no Christian could become a soldier.

1885, p. 368: One has only to imagine the effect of conscription on the brethren of two contending countries to see how inadmissible it must be for brethren to submit to it. Brethren who are commanded to lay down their lives for one another would meet in battlefield in mortal strife! It is better we should be shot for refusing to disobey Christ.

1889, p. 310: Using the sword, Christ has forbidden. The law of Christ does not permit us to resist evil.

1878, p. 85: A petition to Parliament might not be without advantage. In case of conscription coming into force, it would be a retrospective justification of our refusal to bear arms.

1891, p. 24: A brother undoubtedly acts inconsistently with the law of Christ who becomes a member of the police force, or who takes any other position that requires him to do what Christ has forbidden.

1893, p. 345: Jesus plainly forbade the use of the sword, with the solemn intimation that those who used it would perish.

1897, p. 495: (Ques: Can Christadelphians be policemen?) Does Christ allow his servants to break other people's heads? "Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." The words are Christ's, and they are plain.

1898, p. 69: Can brethren be soldiers? The example of Christ is plain. The testimony is that he did no violence (Isa. 53:9). Paul expressly enjoins non-resistance, "Dearly beloved, avenge not yourselves. If thine enemy hunger, feed him." (Rom. 12:19-21).

1898, p. 390: The duty of non-resistance is specially trying in some circumstances, but duty is not altered by difficulty. The law of our probation makes no allowance for exception.

1898, p. 530: A brother joining the police would rightly forfeit the approbation of his fellow-believers. It involves violence. It is on a footing with the calling of a soldier.

1899, p. 460: Christ would not allow Peter to use his sword in his (Christ's) defence, and declared that "all they that take the sword shall perish with the sword" (Matt. 26:52.)

1900, p. 69 & 93: What then does Christ command his people concerning war? And what is his example? "Resist not evil." "Love your enemies." "All they that take the sword shall perish with the sword." "My kingdom is not of this world, else would my servants fight."

Apostolic precept and example is like Christ's. "We ought to obey God rather than men." This yields clear and certain guidance where magistrates command the taking of the sword, which Christ forbids.

The attitude of Christ and the apostles delineated in the foregoing (9 pages) has been the standard of the 19th century revival of the Truth. It has been consistently held during all the last half of that century. (3 pages of historic proof follow).

1900, p. 171: Conscription may be put in force. A true brother of Christ would die of a broken heart before his term of service was expired. Far better to remain faithful to the commandments of Christ, even should that entail imprisonment or death

1901, p. 265: War is directly forbidden by Christ, and therefore his friends must take no part whatever in the quarrels between nation and nation.

1902, p. 268: In March, 1900, we published the pamphlet "Christ and War," showing the duty of the brethren, and quoting various petitions that had been drafted during the past 50 years, praying exemption for military service on the grounds of conscientious objection.

1902, p. 316: We are all agreed that Christ does not allow us to take the sword.

1902, p. 330: We must refuse resolutely to fight with carnal weapons in defence of country or self. At all costs we must remain faithful to our Lord's command concerning fighting.

1903, p. 32: The meeting for the consideration of petitioning the government for exemption was held on Dec. 4, 1902. On the question of refusal to take the sword the meeting presented a perfect unanimity.

1903, p. 76: Petition to Parliament agreed upon: "Christadelphians are conscientiously opposed to the bearing of arms, on the ground that the Word of God commands them not to kill, not to resist evil, to love their enemies. . . . Conscientious objection to military service has been a peculiarity of the Christadelphians since the beginning of their existence as a body. . . ."

1904, p. 320: About 40 ecclesias have now signed the petition for exemption from military service, and Lord Morpeth has undertaken to present it to the House of Commons.

1905, p. 269: A brother is not at liberty to recover stolen property by means of the police. To allow this would logically justify taking arms for the defence of home and country.

1913, p. 559: Conscription may soon be a fact. Our duty is set forth clearly in the pamphlet "Christ and War." We urge consideration of a petition to Parliament.

1914, p. 274: Our position with reference to military service is on record in the "Christadelphian." Clapham ecclesia has decided to petition, and to invite others to join them.

1914, p. 470: Form of petition agreed on . . ." Conscientious objection to military service has been a principle of the Christadelphians since the beginning of their existence. . ."

1914, p. 560: About 150 ecclesias have now signed the petition for exemption from all military service.

1915, p. 33: Mr. A. Rowntree, MP, has consented to present the petition (to Parliament).

1915, p. 363: By "Military Service" is meant the enrolment in any corps or regiment attached to the Forces, or where the oath or affirmation of allegiance is required. This would include Army Medical and Pay corps. These duties are not permissible for a brother of Christ. The petition asking for exemption from military service was presented to Parliament by a member of The House of Commons in February last.

1916, p. 67: Prepared for the information of the Prime Minister and Cabinet: ". . . Christadelphian tenets require them to abstain from participation in politics and from military service. Our registers are well kept, and the names of those who cease to maintain the correct faith or attitude are expunged therefrom.

1916, p. 261: I also made plain to the Marquis of Salisbury (Chairman Central Appeal) that when a Christadelphian joined the Army, the ecclesia to which he belonged disassociated itself from such action by disfellowshipping the offender.

1916, p. 316: Decision of Central Tribunal, London, May 1, 1916: "The Tribunal have satisfied themselves that the basis of faith common to Christadelphians forbids them to take service under Military authority, J. W. READING, for Central Tribunal."

1916, p. 562: We believe that every eligible brother is now in possession of a Certificate of exemption from all Military Service. Without a single exception every Christadelphian who has been refused exemption by the Tribunals, or arrested, or imprisoned has now been adjudged by the authorities to be a genuine conscientious objector, and offered exemption from military service on undertaking work of national importance.

1917, p. 34: In the U. S. the Governor of New Jersey has appointed a Commission on Military Training in High Schools. Resolved "that the Commission be requested to recommend that full exemption be granted to Christadelphians and their children from any military training and instruction." Copies to Commission, Senate and General Assembly of N. J.

1917, p. 130: Australia—a deputation representing the Christadelphian Brotherhood waited on the Asst. Minister for Defence and asked that its members should be given total exemption from all military service because of their conscientious religious objection to taking part in war. They also asked for exemption from compulsory training. In reply, he stated that the representations would be put before the Cabinet.

(Continued next month; if the Lord will)

"HE IS THE SAVING STRENGTH OF HIS ANOINTED"—Psalm 28:8.

Was Christ different from us? His very perfection and overcoming were to prove that man by himself could never be perfect or overcome. GOD was his strength and salvation. He had none other—nothing in himself; nor have we. He was the perfect man because he was the perfect manifestation of man's helplessness and God's perfection.

Current Events Fulfilling Prophecy

"The wicked are like the troubled sea . . . casting up mire & dirt. The whole world lieth in wickedness"

MIDEAST WAR'S LESSON FOR US. Worry centers on the monumental attrition rates suffered by both sides—Arabs & Israel—during relatively short period of fighting. Never in annals of history has attrition been so severe. After 1 week of war, Israel's losses were 650 tanks and armored vehicles — $\frac{1}{3}$ of its strength. Syria lost 800 of 1300 tanks committed to battle. For the 18 days, Arab losses were 1500 tanks & 450 aircraft; Israel's, 500 tanks & 120 aircraft.

This raises serious doubts about the validity of US war-planning, & about US's capability to fulfill its obligation to its allies. US has at present only one tank line in production, producing only 360 tanks a year. What worries US is that Russia was not similarly pinched. In some phases of battle, Israel was outnumbered 12 to 1 in tanks, & overall Arab weapon superiority was 4 to 1.

Soviet military doctrine has traditionally emphasized principle of mass. As a consequence, not only do their operational units have a large number of tanks, artillery & aircraft, but great quantities are available in reserve

If a real crisis arises, what does US do? Do we dig into reserves which Mideast War has shown to be less than minimum? Do we back down on Nixon Doctrine (of help to resisters of Communist aggression), & permit Russia to use its vast arsenal of war supplies to achieve local military superiority in several areas of world? (USN 1:14)

NOTE: The Mideast War revealed Russia as better-equipped & better supplied than US. It is a sobering picture: Russia is strongly governed, rigidly disciplined, & girding systematically for a military showdown. US squabbles & procrastinates & luxuriates—every one for himself. How often this scene has been repeated, as a vigorous & ambitious new empire toppled a tired & divided one, though the latter was potentially much more able & advanced & powerful. In WWI & II, US had time to prepare & build its military strength & supplies, while others held the line. In WW III, she will be on the front line, & practically alone.

"CHRISTIANS" DESERT ISRAEL. One of casualties of '67 War was growing ecumenical spirit between Christians & Jews. One Protestant ecumenical expert lamented that Jewish-Christian relations have never been more seriously threatened." During the war, National Council of Churches governing board, demanded a Mideast arms embargo. If that had been taken seriously, Israel would have been denied arms at very moment Russia was pouring them in on other side.

One top-ranking Protestant said, It's quite conceivable that Israel may have to die for world peace." World Council of Churches issued a bland statement in favor of peace & UN, but avoided issue of Israel's survival, & did not mention Arab attack. The Council has growing number of churchmen from Third World who support Palestinian guerrilla cause. (Tm 12:31)

NOTE: Israel must stand virtually alone. "ALL nations gathered against Jerusalem to battle" is the final picture (Zech. 14:1). The Harlot Daughters of Christendom must join with the Roman Mother to support the Northern King in the final Rome-Zion conflict.

US-CHINA TRADE will probably exceed \$800 million for '73, up from \$92 million in 72. US now is China's 2nd largest trading partner. (Tm 12:31)

NOTE: US hopes to strengthen China as a deterrent to Russia. When the proper time comes, this scheme could backfire. US & Britain helped build the Japanese Empire, as a buffer to Russia, & in WW II Japan turned on them instead.

ARABS BOOST OIL PRICE. In a stunning stroke last week, the Mideast masters of world's biggest oilfields dramatically altered the international energy equation for years to come, ending the long era of cheap energy. They raised prices from \$5.04 to \$11.65 a barrel, a whopping 130 pet. jump.

For more years than they care to remember, Arabs seemed little more than peasants groveling at feet of giant oil companies who not only owned the oil but set the prices, paying only small royalties to their sand-poor hosts.

When oil glutted world markets in '59, the firms arbitrarily cut Arabs' take. It was a move they would regret. It led to formation of OPEC (Organization of Petroleum Exporting Countries). As abundant days of '60s gave way to shortages of '70s, price lever came into play. Between '70 & '73, Arabs doubled prices. In '73, they quadrupled them again, so they're 8 times what they were in 60's . There's little anyone can do about it. (Nwk 1:7)

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OIL BOOST IMPACT. At new prices, worldwide oil customers will pay \$55 billion or more a year. Many developing countries will be forced out of petroleum market altogether. Shah of Persia says: "Industrialized world will have to realize that era of their terrific progress, income & wealth based on cheap oil prices is gone. They will have to tighten their belts."

Japan faces a \$14 billion oil bill for '74. The higher prices will create multimillion-\$ deficits in Europe trade balances, possibly upsetting precarious currency alignments that have recently begun to bring a degree of stability to world money scene. (Tm 1:7)

NOTE: Clearly the world has its own short-sighted greed & selfishness to thank for its present predicament. The Arabs cannot be blamed for turning the tables when the pendulum of power swings their way. The West has built an artificial life-style of luxury on the exploitation of poor & weak nations.

WHAT WILL NEXT 20 YEARS BRING? Hazards of "brush-fire" wars may escalate as small countries develop nuclear capacity. And unless great powers reach an effective agreement, they may well be engaged in military race for outer space with object of controlling not only world but universe.

Scientists are confident that within a few years they'll be able to preselect sex of infants, & control physical & mental characteristics. If this "genetic engineering" becomes an accomplished fact, world may have to deal with emergence of movement to foster "master race"—& other possibilities.

Pentagon expects in 20 years to have warplanes traveling 10 times speed of sound. Army sees era of "automated battlefield": computers dictating responses to enemy action; radar surveillance & electronic sensors tracking enemy; laser-guided shells guaranteeing direct hits.

In sight by '94: total new era of military strategy—operations in outer space: orbiting nuclear-missile platforms & high-energy lasers that can melt incoming missiles into junk, & slash thru enemy spacecraft 1000s of miles away.

US cities will continue to deteriorate: more crime, pollution & noise. Marriage will undergo major changes: trial marriages, multiple parents, communes & single parents, divorce even easier than it is today: serial monogamy—one mate at a time. (USN 1:14)

NOTE: What a sorry outlook! This is the best that man can foresee. What could more vividly underscore the failure of man & the desperate need for a divine solution before man makes a hopeless snake pit of the earth? If this is the best they can hope to look forward to—what horrors will actual reality bring?

US DEEPLY CONCERNED over speed Russia's catching up on missiles: building 4 new types of land-based missiles & new missile sub. US troops down to 2.1 million: Russia up to 3.8. Building its 3rd & 4th aircraft carriers, & pressing an aggressive sub construction program. Great capacity for mischief if other nations lose respect for US strength. (USN 2:11)

INDUSTRIALIZING THE MIDEAST. Arabs undertaking massive program of industrialization: they certainly have energy resources, & money's no problem. Trade officials & industrialists from Japan, France, US, Britain, Germany offering proposals totaling billions of \$s.

Oil-using nations, fearful of being left out, are scrambling every-one-for-himself to line up deals: most extreme shift imaginable from just year ago, when Germany couldn't get 1 man to fill a Saudi Arabian request for aid in expanding its phone system. France & Japan in lead: competition is stiff: US far behind. Mideast set for spectacular industrial revolution. (Nwk 1:28)

* * *

CHANGES IN EGYPT. Sadat has fired anti-US Socialist editor of Egypt's official newspaper, & has appointed pro-Western Ali Amin. Sadat wants more Western-style free enterprise & Western capital. Will sign a World Bank agreement guaranteeing investors against losses from nationalization. Port Said to be free-trade zone & "Hong Kong of West." (Tm 2:18)

NOTE: In the past, doubters have questioned what would draw the greed of Russia down to the barren & poverty-stricken wastes of the Mideast "for a spoil & for a prey." Truly it has been reasoned that strategic considerations, & the vital military importance to both sides of the Suez Canal, are sufficient explanation. But what we are now seeing—a sudden very new development—gives an entirely new & fascinating dimension. The Arabs are rushing pell mell to plow their new oil billions into industrializing their countries. The expertise of the world is greedily anxious to help, dependent as they are on the Arabs' oil favors. It is a wonderful time to live in & experience. Dare any professed saint be mindless of the stirring significance of events, & the consequent realities of the imminent judgment seat of Christ?

NUCLEAR WAR. Fundamental shift in US policy acknowledges possibility of nuclear war with Russia. Till now, US policy has been all-or-nothing. To deter Russian attack, US has maintained a "2nd strike" force able to survive a first strike by Russia & still hit back to wipe out at least 25 pet. of Russian people & 50 pet. of Russian industry. Now US has added scores of military installations to its list of Russian targets.

With Russian technology catching up with US, limited strikes are a real possibility, & fact that US can assure destruction of Russian cities no longer a sufficient deterrent, for if Russia made a limited strike against US military

installations, US would have to make an agonizing choice: either to unleash all-out nuclear war (with destruction of both sides), or give in to Russia's limited nuclear blackmail.

Danger: Russia may interpret new policy as US effort to build a nuclear first strike knockout punch. (Nwk. 2:4)

NOTE: Nuclear war is becoming more practicable, as the super-powers spar & feint for advantage, & devise means for using it in limited ways to checkmate each other. Russia can be expected to strike the minute she feels she has the decisive advantage. They loaded the Arabs with their new & highly secret anti-plane & anti-tank missiles in the October War, & had every reason to expect a quick & crushing victory before Israel could mobilize & devise defences against the new weapons. Only a seeming miracle (and perhaps a real one) saved Israel from annihilation. What were Russia's next plans, if this attack had succeeded, & its new weapons had proved decisively superior to US's?

DETENTE DEFEAT. Trade was to open way toward conciliation with Russia. Nixon pledged "most-favored-nation" status. Last week, by overwhelming vote, Congress prohibited MFN or US Govt. credits to any country that denies its people the right to emigrate freely. (Tm 12:24)

NOTE: What could be more foolish & suicidal, in the light of clear prophecy, than for US to supply the credits & technical knowhow for the building of Russia's might? Yet this is the present Administration's proposed Way to World peace.

ARABS WIELD AWESOME POWER. By '80, Arabs may have accumulated \$100 billion in gold & foreign currencies—total foreign assets could be \$280 billion, with no end in sight as consuming nations continue to buy oil at any price. Sums involved stagger the imagination. Moscow urging Arabs to use their money & oil as weapons against West & Israel.

World's money center now moving to Mideast: that's where great reserves of funds will be available. Arabs expected to make demands for tanker fleets, refineries & petrochemical industries in West, further enhancing their power over world oil trade.

Reverse flow of dividends and interest from foreign investments in West could add unmanageable balance-of-payments burden to the oil import bill. No one has figured a way to deal with the problem. (USN1:14)

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WORLD BANKRUPTCY. Not too much to say it's a problem of bankruptcy. Oil this year will cost Europe \$50 billion; Japan \$17 billion; US over \$20 billion. Saudi Arabia alone will make an incredible \$19 billion this year. Bound to lead to disaster for everybody. (Nwk 1:14)

ARAB STRANGLEHOLD. Arabs have all the trump cards. Industrial nations desperate for oil: willing to pay almost any price. More & more nations trying to line up private deals. None more active than France. Japan has promised to do everything possible to help Arabs industrialize: plans a \$- billion refining complex in Iraq. Germans offer to build world's biggest oil refinery in Iran. Italy has signed a preliminary agreement for a 15-to-20 year, \$4 billion seal with Saudi Arabia. (USN 2:18).

NOTE: In truth, the Arabs are justified. It's their oil & they'll only have it once. When it's gone, the feast is over. What if it were not there? The world lived 6000 years without it. The root of the problem is that the West has built an artificial & greedy civilization on the selfish assumption that they can exploit the poor nations' natural resources, & maintain a great disparity of living standards between them.

BUMBLING PSYCHIATRISTS. In "Whatever Became of Sin?", Karl Menninger, the dean of US psychiatrists (who admits that he once hailed the disappearance of sin) launches a remarkable campaign to bring back the concept. Evil surrounds us, he argues, but "when no one is responsible, no one is guilty, no moral questions are asked . . . we sink into despairing helplessness." US's moral slide cannot be reversed, he says, unless we accept personal responsibility for evil acts—and repent. (Tm 12:24)

NOTE: See how these learned Elymases so gaily reverse themselves, & what was the latest "science" yesterday is heresy today. And on such a simple point that any 10-yr.-old Sunday School scholar would have been happy to explain to him. And this is the "dean" of US psychiatrists—the very best & most prestigious of the lot. And what about the poor patients that he fatally misled before he so lightly reversed his theories? What a revelation of natural man's foolishness.

INEQUITY. The crisis in Britain flows from an unresolved flaw in British society: the inequitable distribution of rewards of labor. The inequalities have become all the more painfully abrasive during Heath gov't's concerted drive to lift British economy to new plateau of sustained growth.

It was a central part of Heath's strategy that Britain's labor unions could be persuaded to hold down pay demands. But in observing the lavish profits of Britain's financial & property speculators over past year, the unions have not unreasonably wondered whose belt was being tightened most (Tm 12:24)

NOTE: Britain is destroying itself by the folly of economic civil war. It is not for us to take sides, for both sides are evil, but the rich & powerful are not likely to be the ones to do the suffering. At the height of the British Empire's wealth & glory, her common people slaved for a pittance, & lived on turnips.

REVOLT IN DENMARK. Last week voters carried pent-up anger to the polls & dealt devastating blow not only to the Govt. but to all parties in Parliament as well. In clear vote of no-confidence in entire political establishment, Danes gave 1/3 of seats to 5 new parties; & 1 Dane in 9 voted for a new party committed to dismantling most of govt. itself. As result, Denmark, long one of Europe's strongest democracies, headed for uncertain period of political instability & turmoil. (Nwk. 12:17)

NOTE: The scene is the same everywhere. We are constantly re-impressed with bro. Thomas' deep insight, developed by long familiarity with, & absolute submission to, the Word of God. He so clearly saw that democracy was a delusion—usually corrupt, always incompetent. Natural man has not the wisdom nor moral strength to rule himself, let alone his fellowmen. Christ's soon-coming divine & benign—but iron-rod—monarchy is the only solution to the world's ills.

US'S EXORCISM FRENZY. On Dec. 26 a film called "The Exorcist" opened in 22 cities across US. Within month, 4 million people paid \$10 million to see it—though some staggered out, fainting or vomiting, before it was over. "The Exorcist" has brought into frenzied focus the underground anxieties, fantasies & fears of US society.

"I believe in all that stuff," says Dr. Walter Brown, a psychiatrist at N.Y.'s Mt. Sinai Hospital, "All psychoanalysis & psychotherapy are forms of exorcism, of getting rid of demons."

Film is likely to be most lucrative movie of all time. Jesuit Thomas Birmingham has a part in it. The "Christian Century" denounces it as hardcore pornography. Film's popularity lies in its shock value. In times of great insecurity, people turn to astrology, witches & demon possession.

Catholic officials are highly secretive about number of official exorcists they have. The official exorcist for Pope's diocese estimates he has performed 60 exorcisms. Ceremony is taken from "Rituale Romanum," & involves wearing a purple stole, sprinklings of holy water, & constant presence of a crucifix.

Last September a Jesuit in California, in a case that made headlines, did exorcism rite over a couple 14 times, & finally drove out demons with help of religious relics. "There's value in all this," he says, "if it brings out reality of Devil." (Nwk 2:11)

NOTE: "Hard-core pornography" is a true assessment. From the many pages of revolting pictures & eager, lurid description in the newsmagazines, the film is clearly vile, blasphemous, & nauseating. And the stampede to see it has been unprecedented—"likely to be the most lucrative movie of all time." The dreadful part is that it has a carefully-fabricated aura of responsibility & religious sponsorship. Catholic churchmen take part in its production: ministers rave from pulpits about its "power" & "educational value." The depraved & perverted Canaanites that Joshua was divinely commanded to utterly exterminate might not have been shocked by this film, but they would certainly be embarrassed at their own primitive amateurism compared to modern man's finesse & techniques in glorifying vileness.

BRITAIN'S DECLINE. Before WWII Britain's per capita income was 2nd in world; in '46 it was 3rd; now it's 15th. (Nwk 12:31)

BRITISH TRADE DEFICIT a staggering \$1.4 billion for Oct. & Nov.; '73 figure expected to be \$7 billion in red. Pound wobbling. (Nwk 12:24)

Britain suffered another record trade deficit in Dec, bringing '73 trade loss to over \$5.2 billion—largest in history. Higher oil prices will add \$4½ billion to '74 deficit. (Tm 2:4)

NOTE: Later figures have been even more disastrous: Jan., \$900 million deficit; Feb., over \$1-billion. What will happen? How can Britain survive? Surely some great change must come.

EUROPE'S WEAK LEADERS. Europe has emerged in recent weeks as weak, disunited, and ineptly led. Pompidou is ill; Heath beset by enormous political & economic difficulties; Brandt plagued by inflation & growing discontent. NATO is weaker today than any time in history. Grievances & differences between Europe & US run deep. (USN 12:24)

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MASSIVE BUILDUP of Red military power in Europe, including increase of 8700 tanks, 3 air brigades, & vast quantities of missiles all aimed at W. Europe (USN 12:24)

NOTE: Since the above was published, all 3 are gone: Heath by defeat, & Britain has a tottering minority govt; Pompidou by death, & France is evenly & impotently divided between Right & Left; & Brandt by scandal & Russian spy intrigue. And the men in the Kremlin sit, & smile, & count the days till time is ripe.

NO ENERGY CRISIS IN RUSSIA. Festive lights sparkled in Moscow, strings of bulbs twinkled on New Year trees in Leningrad, as Russia rang in '74 with vodka & good cheer. Unlike West, where Arab boycott has created bleakest economic outlook in a generation, Russia at this holiday season is celebrating an economic upturn.

Russia is sitting pretty because it is self-sufficient in fuel. At 424 million tons, Russia's yearly oil output is second only to US's, & natural gas is so plentiful that its use is not even metered in Russian homes. As for reserves, Russia possesses world's greatest gas deposits, & under Siberia's wastes lie vast reservoirs of oil (Nwk. 12:31)

NOTE: One would think, even apart from the clear warning & testimony of prophecy, that the world would be trembling in fear before the specter of this looming Frankenstein, but the world carries on thoughtlessly like the heedless people of Pompeii during the growing rumblings of Vesuvius.

ARABS' ASTRONOMICAL OIL PRICES give bleak prospects for world's poor nations. None so bleak as India, long an earnest champion of Arab cause. India's current 5-year plan assumed oil would rise to only \$4.75 a barrel by '79: it's already over \$11 a barrel. India's oil bill will take 80 pet. of its foreign earnings. Rising prices & declining supplies of petrochemical fertilizer, with scarcity & high cost of fuel for agricultural machinery, could reverse "Green Revolution" India pinned its hopes on.

Bank official predicts that in 5 years most foreign aid poor nations get will go right back to industrialized world in interest & principal payments on foreign debt. (Tm 1:14)

NOTE: India has been pro-Arab & anti-Israel. She has lessons to learn. No one should rejoice at suffering. India's plight seems hopeless. One can only hope & pray for Christ's soon return.

MODERN FOLLY. People in US deep in debt after record borrowing spree: trouble ahead for many families as business slackens. People in aggregate owe a record \$812 billion, up nearly \$100 billion in a year. Rise of \$84 billion in '72, & \$55 billion in '71 each were records in their turn. In past 3 years, personal debt has risen 41 pet. (USN 2:18)

NOTE: This is a basic part of the madness that is convulsing the world. \$812 billion amounts to \$4000 personal debt for every man, woman, & child in US. This is PERSONAL debt, not business debt, not federal govt. debt (which of itself is over ANOTHER \$2000 per person). And the interest being paid by the deluded millions to the smirking money-changes in most cases cannot be less than a usurious 10 pet, & is usually closer to an iniquitous 20 pet. And this is not for necessities—that could be sympathized with—but for luxuries: bigger homes, more appliances, bigger cars, boats, campers, & all the pitiful gimcracks of lust & snobbery. "Owe no man anything, but to love one another" (Rm. 13:8)—that is, "Do not get into debt: be in a position to help others." How sadly this is reversed!

BRITAIN'S MINERS. A mine in Wales: an agonizing 2-mile crawl to coal face; a bone-bruising trek over rocks, thru mud & water. In places, roof only 2 or 3 feet from floor, & all the way a relentless wind pounds coal dust into eyes & throat & lungs. "I'm killing myself for nothing," said a miner, "29 pounds (\$63) a week after deductions."

So angry & radicalized have miners become that they willingly elected Communists to high posts in union. Nearly ½ of executive board are Communists; Communists control 10 pet. of important posts in Britain's unions.

Accidents, disease & threat of unemployment constantly haunt mines. Last month 18 injuries in this one mine alone; 20 pet. of work force has certified disabilities of varying severity. Most common is lung disease: maximum pension of \$28 a week is paid to widows of men who die from it. (Nwk 1:28)

NOTE: Britain is, or at least used to be, considered one of the more advanced & enlightened & civilized countries of the world. But clearly inequities run deep, & conditions are very far from sound & healthy. We, as brethren of Christ, cannot agree with destructive revolutionaries; we cannot take sides, even in our minds, in the potsherd squabbles of men of the flesh. But we can deeply sympathize with the frustration of sincere men who helplessly view the wretched injustices that are built into the entire present rotten world fabric. "Surely oppression maketh a wise man mad."

WORLD FAMINE? Growing conviction that world food crisis will erupt on heels of today's energy crisis, which is already causing a severe world shortage of nitrogen fertilizers. A major drought is overdue in Great Plains of US & Canada. US has committed its last reserve—50 million acres—to cultivation. Nearly all of the world's prime farmland in developed nations is now under cultivation.

Another worry is predicted end to mild heat wave world has been enjoying for past 70 years, which has enhanced crops in many parts of globe. Temperatures now appear to be sliding back. As population swells, cities creep deeper into fertile countryside.

Grain prices more than doubled in past 18 months. For Americans, this is a regrettable inconvenience; for people in SE Asia who spend 80 pct. of income on food, it means malnutrition & early death.

Fish is another food resource that's faltering. World catch rose steadily to meet demand till '69; since '70 has dropped steadily. In '61, world grain reserves enough to feed world 91 days; today, enough for only 29 days: expected to decline further. (USN 1:28)

NOTE: The energy crisis, though looming for years (see the past 2 years' Current Events in the Berean), was ignored, & struck with unexpected suddenness & impact US still wastes an incredible amount of food, & feeds more to its pets than most countries eat altogether. Millions of prime acres are devoted to tobacco—US produces nearly 2 billion pounds a year—a destructive poison catering to a dirty & offensive habit. And the specter of starvation gradually & inexorably closes in on a giddy world.

POLICE CORRUPTION. Chicago rocked by one of broadest police corruption scandals in US history: 60 police already indicted; 40 of them already convicted. Morale in Dept. nearly collapsed: police less distressed by the corruption than by the investigation. (Nwk 12:3)

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HUMAN JUSTICE. In a test, 2 sets of jurors given same case and testimony, but shown different pictures of plaintiffs and defendants, attractive and unattractive. Attractive plaintiff got 49 pct. vote; unattractive got 17 pct. (Nwk 12:3)

NOTE: This is human law & justice. How sorely the world needs the righteous reign of Christ, with its unerring wisdom & irresistible power.

"Treasures Upon Earth"

"Lay not up for yourselves treasures upon earth"—Matt. 6:19.

Here is a common practice condemned. To accumulate property is considered a virtue. It is enjoined as an "honorable ambition" and is sanctioned by so many high-sounding and pleasant phrases of commendation that men get at last to think it is positively a highly moral achievement to make money.

There is certainly no more sure way of securing the good opinions of MEN than to get rich. But there is ANOTHER side to the subject . . . "That which is highly esteemed among men is an ABOMINATION in the sight of God." The possession of riches is an inheritance of great peril. It is hard for a rich man to get into the Kingdom of God. So declared Christ, who knew what was in man. and who here gives us this commandment, FORBIDDING US TO GET INTO THE POSITION OF RICH MEN.

HOW IT IS TO BE DONE

He commands us to (v. 17) "lay up OUR treasures in heaven." Paul and Peter tell us how this is to be done (1 Tim. (3: 13-19), by using the goodness of God that may be in our hands in the blessing of those who are destitute, and in the doing and contriving of those things that shall be for the welfare of men in the Gospel.

Very few . . . SCARCELY ANY . . . receive this doctrine. But there it is . . . to judge us at the last. It is no doctrine of human invention. It is too much opposed to human instincts for that. It is Christ's direction to those who would FOLLOW HIM. But it is now, as it was in the days of Paul who . . . speaking of professing believers . . . says, "All seek their own."

Yet God has opened the hearts of a few, by the power of His Word, to obey His Word, to give themselves as living sacrifices for the work of His House. The time is too short to hope for much increase in the number of these, but His Word will accomplish that for which it has been sent.

RUSSIA WILL RISE

"The death and decomposition of Turkey will occur about the time when Russia has healed her wounds, and unfolded more fully her resources with the lights of civilization. Russia has scarcely entered upon her youth; her limitless resources are as yet mainly untouched. The mass of people will possess a comparatively much higher degree of mental culture than the present generation. Nets of railroads will cover their territory. Russia, like a steadily rising tide, may momentarily be checked, but it will overflow with renewed force any artificial dam."

—Bro. Thomas, May, 1856 (Written at time of Russia's humiliating defeat by Turkey and Allies).

CONFERENCES UNSCRIPTURAL AND EVIL

We have no "conferences." Their influence is evil in the absence of divine authority and wisdom to enlighten and keep things straight. We protest against them as incipient tyrannies. Let every church manage its own affairs. Let its members exert themselves in their own spheres for the diffusion of the truth. —**Bro. Thomas, 1861.**

Fraternal Gatherings are beneficial when restricted to purely spiritual objects (that is, let the brethren assemble anywhere from anywhere, and exhort, or worship, or have social intercourse together); but they become SOURCES OF EVIL if allowed to acquire a legislative character IN THE LEAST DEGREE. —**Bro. Roberts, Ecclesial Guide.**

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