

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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“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 KILLED—

QUESTIONS

1. Abel	9. Herod	17. Amnon	26. Shallum	39. Ahithophel
2. Elah	10. Abner	18. Naboth	27. Amaziah	40. An Egyptian
3. John	11. Eglon	19. Sisera	28. Absalom	41. Sennacherib
4. Agag	12. Hamor	20. Asahel	29. Gedaliah	42. Zimri & Cosbi
5. Joab	13. Pekah	21. Josiah	30. Zalmunna	43. Joash (Judah)
6. Ahab	14. Haman	22. Jezebel	31. Benhadad	44. His oldest son
7. Amon	15. James	23. Amasa	32. Pekahiah	45. Ahab's 70 sons
8. Rezin	16. Nadab	24. Adoram	33. Athaliah	46. 1000 Philistines
		25. Goliath	34. Jonathan	47. Zachariah (king)
			35. Belshazzar	48. Zechariah (priest)
			36. Seed royal	49. Jehoram (Israel)
			37. Ishbosheth	50. His 70 brothers
			38. Ahimelech	51. Zedekiah's sons
				52. Thirty-one kings

ANSWERS

Moses	Ishmael	Benaiah			
Doeg	Jael	Medes	Absalom	Menahem	Jehoiada
Joab	Zimri	Hoshea	Eunuchs	Phinehas	Philistines
Joab	Pekah	Samuel	Joshua	An angel	His servants
Joab	Abner	Gideon	Athaliah	An archer	His servants
Cain	Joash	Hazael	Shallum	Abimelech	Herod (king)
Jehu	David	Samson	Jezebel	All Israel	King of Moab
Ehud	Necho	Baasha	(suicide)	Ahasuerus	His 2 sons
					Nebuchadnezzar
					Simeon & Levi
					Tiglath-pileser
					Rechab & Baanah
					Samaria elders
					People of Jerusalem
					Herod (tetrarch)

Aug. Ans.

11. Pair of balances	26. Ships of Tarshish	41. Cluster of grapes
12. Cake of figs	27. Table of showbread	42. Captain of fifty
13. Holy of Holies	28. Light of world	43. Respect of persons
14. Herd of swine	29. House of prayer	44. Fishers of men
15. Song of Moses	30. Feast of Tabernacles	45. Forgers of lies
16. Lust of flesh	31. Helmet of salvation	46. Avenger of blood
17. Lake of fire	32. Vanity of vanities	47. Redness of eyes
18. Mark of Beast	33. Barrel of meal	48. Jawbone of ass
19. Signs of Times	34. Pillar of cloud	49. Mystery of Iniquity
20. Sea of glass	35. Girdle of leather	50. Breaking of bread
21. Bands of Orion	36. Pieces of silver	51. Bedstead of iron
22. Blood of covenant	37. Hollow of thigh	52. Daughters of Jerusalem
23. Bunch of hyssop	38. Beauty of holiness	53. Abomination of desolation
24. Tower of Babel	39. Master of magicians	
25. Wedge of gold	40. Mother of Harlots	

OUR ATTITUDE TOWARD BRE. THOMAS AND ROBERTS

What is to be the future of our ecclesias? If Christ delay his coming, are they to make headway, or to lose ground? Our wish, of course, is for the former, but will our wish be realized?

This will depend largely upon our attitude towards the Scriptures, and towards the writings of Dr. Thomas and bro. Roberts. The success that has attended the efforts of the brethren in the past has undoubtedly been due, first, to the recognition of the fact that the Bible is divine—and that it is a duty to daily and prayerfully read it. And that it, has a paramount claim upon our obedience.

And secondly, to the appreciation of the invaluable writings of the brethren mentioned—brethren who, in God's hands, were instrumental in unfolding to us the way of salvation; brethren who, to their dying days, were steadfast and exemplary.

Why do we refer to these matters? Because of the GROWING TENDENCY TO UNDERESTIMATE THEIR IMPORTANCE. Let us treat with scorn any suggestion to hide or shelve the works of Dr. Thomas and bro. Roberts.

Men cannot part company with the author of Eureka, or the author of Christendom Astray, without parting company with truth. Brethren who are unfriendly with either the one or the other of these friends of God are unquestionably on the down-grade.

If our ecclesias are to advance—if they are to abound in God's work and favor—we shall have to keep our eyes and ears open, and wish God-speed only to intelligent, right-minded lovers of the Sacred Oracles, and readers and appreciators of the writings to which reference has been made. — **Christadelphian, 1904.**

Touch Not the Unclean Thing

"Come out, and be ye separate, saith the Lord . . . and I will receive you, and be a Father unto you, and ye shall be My sons and daughters"—2 Corinthians 6:17-18

There are many features of the Mosaic economy that demand our admiration and veneration. They were not, however, written for that purpose only, but—as Paul says—

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope"—Rom, 15:4.

It will be noted that the matter of learning is not merely for the acquisition of knowledge for scholarly application, but it is to be applied in such a manner that it will produce within the reader *patience, comfort and hope.*

Among the many things written, there stands out in bold relief the lesson of Israel in relation to the nations by whom they were surrounded. They were instructed to keep themselves completely separated from them; and if they failed to do so, severe penalties were provided for disobedience. "Thou shalt make no covenant with them," said Moses (Deut. 7:3-6)—

"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son."

The reason was obvious—

"For they will turn away thy son from following Me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly . . .

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth."

An example of the application of the severe penalties for disobedience to this law is well illustrated in the matter of Zimri and Cozbi, which is related in Numbers 25. There it is reported that because of their intimate relations and associations with the Moabites, the anger of the Lord was kindled against Israel, and 24,000 died in a plague. Now, says Paul—

"These things happened to them for types, and they were written for our admonition (or instruction)"

—1 Cor. 10:11.

As we examine the New Testament writings, we soon discover the relation of these things to the believers of the Gospel, and we begin to realize that the matter of separation is just as binding on the Christian as it was on the people of Israel. Through the preaching of the Gospel, God is "taking out of the Gentiles a people for His Name." This "taking out" is not just *nominal*, but **IN FACT**, as we learn from Paul—

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty"—2 Cor. 6:15, 16 & 18.

This is not an indefinite statement, but is clear in thought and understanding.

A person who has accepted the call of the Gospel is obligated to "walk in newness of life." He is no longer to live as other Gentiles live (that is, people of the world in general), but he must "set his affection (or mind) on things above." This sharp distinction is brought out clearly in the epistle to Titus, where Paul says (Titus 2:12-14)—

"Teaching us that, denying ungodliness and worldly desires, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

That our position is analogous to that of Israel under the Law, is made plain by Paul in these words, and by Peter also where he says —

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar (or purchased) people; that ye should show forth the praises (or virtues) of Him who hath called you out of darkness into His marvelous light"—1 Pet. 2:9.

Our calling is a high and lofty one and, if we are to be "zealous of good works," these words of Paul and Peter signify that we must turn our faces away from the things of the world, and devote our lives to the service of Christ. While this applies to all believers, it is especially incumbent upon the arranging and presiding brethren of the ecclesias—in fact, upon all who hold an office of any kind in the ecclesia.

To devote a life to the service of Christ does not require that we come physically "out of the world," but—as James says—we must keep ourselves *unspotted from it*.

Another example of the separateness that a life devoted to the service of Christ demands, is revealed where Paul says—

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God"—Rom. 12:1-2.

If that means anything at all, it certainly means that we cannot walk with one foot on the road to the Kingdom of God and the other foot on the road that leads to worldly pleasures. Sacrifice implies a cutting off, or disassociation from, those who have no place in their lives for the things of God.

Therefore, if a believer spends his time in idleness by bringing into his home those things of the world that are designed to amuse and entertain those who love the pleasures of sin, he will have no time to look into the things of God, and when Wisdom cries he will not be found "daily watching at the gates" when she says—

"The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding"
—Prov. 9:10.

We believe thinking and sincere brethren and sisters will find that they get all too much of the empty-minded world in their necessary daily contacts, without desiring to waste their precious and God-given free time in gazing at the world's Godless and passing interests. True brethren and sisters will find better use for their time in the work and studies of the glorious eternal things of God. They will find that there is "work enough for all" to keep them constantly and profitably occupied, for it has ever been sadly true that "The harvest truly is great, but the laborers are few"—Luke 10:2.

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

And surely there can be little that is more intensely "of the world" in every sense than television!

All of the commandments have to do with practical daily life. We often think that if they could be set out on paper and added up like figures, all of their essential features would become the sum-total as expressed in these words of Paul—

"That we might walk worthy of God."

Walking worthy of God comprehends the complete life in Christ. Therefore, if our walk in the Truth does not distinguish us as being different from those by whom we are surrounded, then we have failed to understand what the Truth really denotes, and will be unable to—

"Walk in wisdom towards them that are without."

If we expect the friendship of Jesus in the age to come, we must stand apart from the world and leave its pleasures, and all that it loves, to those who have no delight in serving God.

Let us, therefore, stand fast in the Lord, and think upon His Name, and do those things that will cause Him to inscribe our names in the Book of Remembrance—Mal. 3:16. By so doing our ecclesias will prosper, and be edified,

"HE THAT SWEARETH TO HIS OWN HURT AND CHANGETH NOT"

This is given as one of the tests of the godly man, and there are few tests of character more decisive—especially in little things. There are many things that seem too small to make it necessary to be careful to adhere to principles. Little infractions that we can laugh off, or dismiss lightly. Who would be harmed, we may say, if we are just a little careless about minor "ordinances of men"? Usually no one is hurt—that is, NO ONE BUT OURSELVES.

"He that is faithful in that which is least is faithful also in much: he that is unjust in the least is unjust in much."

If we are unfaithful in little things, then we can be sure that our faithfulness in big things has no sound basis, but is merely the result of fear, necessity or pride.

In any accepted benefit, there is an implied covenant and obligation. The limitations of our circumstances may confine the return to simple thanksgiving, but usually there is much MORE to be done than that. The person who fails to realize this—that whenever he accepts, he is obligated to give—has not learned the first law of the spirit of life. (And every breath we take is the accepting of a glorious gift—even life itself!). The life of Christ was in its entirety a complete and continual giving, and it was the only perfect life. He came not to be ministered unto, but to minister—not to get but to give—not to accumulate but to distribute.

Melchizedec, Aaron and Christ

"Thus it becometh us to fulfill all righteousness"

BY BROTHER JOHN THOMAS

Jehovah (that is, *I shall be*—Ex. 3:15) said to Moses,

"See that thou make what thou wast caused to see after the pattern shewed thee in the mount" (Exod. 25:40). —which things, Paul says, are only "the image and shadow of heavenly things," as God said to Moses. Elsewhere he says that:

"The Jews have the **model** of the knowledge and of the truth in the Law."

From which, and other passages that can be adduced, it is evident that the following proposition is true, namely, *That the Mosaic System of Righteousness is symbolical of the Righteousness of God in Jesus Christ.*

Definition:—By "Mosaic System of Righteousness" is meant: All that was necessary to sanctify to the purifying of the flesh, but which could not free the conscience from sin. To impart this carnal purification to the worshipper, a High Priest and his Household—distinct from the classes of the Jewish nation—legally inaugurated and sanctified, were necessary; also a tabernacle, sacrifices, washings, etc., etc.

Definition:—By the "Righteousness of God" is meant: A justification from all past sins devised and enjoined by God—purification of the heart, or conscience, without the necessity of obeying the Law of Moses (which since the Destruction of Jerusalem cannot be kept), but attested by that Law, and the Prophets—a justification through Jesus Christ's faith, that is, through belief of what he and his apostles preached concerning the Kingdom of God and his Name (Acts 8:12): in other words, through belief of the Gospel to all that shall put on Christ (Gal. 3:27).

The "Righteousness of God" is the "Gospel of the Kingdom," sometimes called "the Gospel of Christ," and often simply "the Gospel," which, Paul says,

". . . is the power of God for salvation to every one that believeth, to the Jew first, and then to the Greek (or Gentile)."

Nothing can save Jew or Gentile but "the power of God." The power for that special purpose is the Gospel only; so that *saving power* and *the Gospel* are but different phrases for the same thing. Look into these sayings narrowly—

"Jesus became the author of eternal salvation to all them that obey him" (Heb. 5:9).

"If ye love me keep my commandments."

"If a man love me he will keep my words."

"Ye are my friends if ye do whatsoever I command you."

"He that rejecteth me, and keepeth not my words . . . the word I have spoken, the same shall judge him in the last day."

"LOVE IS THE FULFILLING OF THE LAW."

Hence, *love and obedience* in Scripture language are but 2 words for the same idea, or thing: so that God in Jesus Christ admits of no love, or professions of devotion and attachment, that are unaccompanied with a child-like *obedience* to "*whatsoever*" He commands. Where obedience is not, there love does not exist; and where there is no scriptural love there is no obedience in word or deed; and where these are absent the spirit of love, which is "the spirit of Christ," is wanting —

"Love suffers long and is kind; it envieth not; it boasts not itself (not full of wordy professions); is not puffed up; doth not behave itself unseemingly; seeketh not its own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, HOPETH ALL THINGS, endureth all things."

To persons in whom such a disposition has been created, the precepts of Jesus are —

"He that believeth the Gospel of the Kingdom, and is baptized, shall be saved; and he that believeth it not shall be condemned."

Here the Gospel is that proposed for faith; and baptism, the thing prescribed for obedience, that the believer may show or prove whether that faith hath worked in him a true and genuine love to its author. Baptism is only for such believers; for baptism is "*the obedience of faith*:" so that where belief of "THE Truth" does not exist, there can be no true obedience.

When Jesus came to John he demanded to be buried in water that he might come out of it an immersed man. With a view to this he said —

"Thus (**oute**—in this way) it is proper for US to fulfill all righteousness:"

And the apostle adds —

"When he was baptized, he went up straightway out of the water;"

clearly evincing that he must first have gone *down into it*. And now, mark this well—after he had done this, God acknowledged him as His son, and declared Himself well pleased with him (Mat. 3:13-17). Jesus had been God's most excellent Son for 30 years, but He withheld His acknowledgment of him till he commenced a course of obedience in being baptized.

Jesus was a Jew under the Law of Moses. When, therefore, he spoke of the "*all righteousness*" to be "*fulfilled*," he spoke of the necessity of doing what was signified by the propheto-symbolic institutions of the Mosaic Law.

Jesus—being the Anointed Seed long promised of God—was therefore the High Priest who was to arise after the similitude, likeness, or order of Melchizedec, and to sit upon his throne as a priest upon his throne, and to bear the glory (Zech. 6).

This being so, he would have at some future time to occupy the place formerly held by Aaron; and as the Aaronic Inauguration was representative of the Melchizedec, Jesus had to be consecrated after the same example or type, that in so doing he might antitypically fulfil the representation of the Law.

Aaron was forbidden to enter into the Most Holy Place of the Tabernacle without being adorned and glorified with garments of holiness, and therefore styled "Holy Garments." Nor was he permitted to enter even when habited with these, unless he had been previously baptized, upon pain of death. The Law said,

"He shall wash his flesh in water, and so put them on."

He was not permitted to officiate as High Priest in his ordinary attire. He must "put off" this, and "put on" the Holy Linen Robe; and had he put this on without bathing his flesh in water, and proceeded to officiate, this unbaptized High Priest of Israel would have been struck with death.

When legally invested and arrayed, the Aaronic High Priests were "Holiness to Jehovah," and the representatives of the Holy and Just One in his character and priestly office (though oftentimes, as in the case of Caiaphas, by *practice* unjust, wicked men).

The symbolism relative to the High Priest was the "righteousness" to be fulfilled by Jesus before he could enter upon his functions by "the power of an endless life" as High Priest, first over the Household of God, and afterwards over the 12 Tribes of Israel.

John the Baptizer, a greater prophet than Moses (Luke 7:28), but not so great as Jesus, preached and administered "the baptism of repentance for the remission of sins." Jesus came to him to be baptized of this baptism; for as Moses baptized Aaron and his sons, so the greatest of all the prophets was appointed to baptize Jesus and his brethren.

But some may object that Jesus had no sins to be remitted, and had no need of repentance, and was therefore not a fit subject for such a baptism. It is admitted without reserve, that he had no sins of his own, having never transgressed the law: nevertheless, as the SIN-BEARER OF THE ABRAHAMIC COVENANT, through whom it was confirmed (Rom. 15:8), Jehovah made the iniquity of all "the children of that covenant" to meet upon him, that by his bruise they might be healed (Isa. 53:5-6).

He was not the Sin-Bearer of every son of Adam that ever lived; but (1) of the true believers from Abel to the Day of Pentecost, and (2) of the obedient believers of the Truth constituting his Household, separated by "the obedience of faith," from Pentecost in the year of the crucifixion to his future appearing in Jerusalem; and (3) of the living Twelve Tribes when their transgressions shall be blotted out as a thick cloud at their ingrafting into their own Olive Tree; and (4) of that family of nations of which Abraham is the constituted father when they are made righteous.

So that the sins of the whole of that world, which shall dwell upon the earth in the post-millennial eternal ages—and which will all of it have been separated from Adam's race by "the obedience of faith"—will have met upon him, and been borne away into everlasting oblivion. This is the world so beloved of God—

" . . . that He gave His only begotten son . . . that through him it might be saved."

But to return. Jesus, with the sin of the world thus defined rankling *in his flesh* (where it was to be condemned to death when suspended on the cross—Rom. 8:3) came to John as the "Ram of Consecration," that his inwards and his body might be washed according to the Law (Exod. 29:17, 22). But these representations of the Law and the Prophets could not have found their antitype in Jesus, *if, in the days of his flesh, he had possessed a holier or purer nature than those for whom he was bruised in the heel.*

His *character* was spotless; but as being the Seed of the Woman, of whom no clean flesh can be born (Job 25:4), and Seed of Abraham, which is not immaculate, be it Virgin or Nazarite, his nature was flesh and blood (Heb. 2:14), which Paul styles "sinful flesh," or flesh full of sin, a physical quality or principle which makes the flesh mortal; and called "sin" because this property of flesh became its law as the consequence of transgression.

"God made Jesus sin for us who knew no sin; that WE might be made THE RIGHTEOUSNESS OF GOD in him."

In this view of the matter, the Sin-bearer of the world indicated, was a fit and proper subject of John's baptism of repentance for remission of sins. The holy and undefiled disposition of Mary's Son was granted to him for repentance in fulfilling the symbolical righteousness with which he must of necessity be invested before he could enter into the Most Holy as High Priest after the order of Melchizedec.

In being baptized he commenced the development of a *character distinguished by perfect faith and obedience.* This character was his holy raiment, and was "without spot, or wrinkle, or any such thing." This was the "*fine linen, clean and white*" with which he arrayed himself; or "*the righteousness of the (king of) saints*" (Rev. 19:8). It was the antitype in part of Aaron's holy garments; and he had to put it on in the same way that Aaron did,

"By washing his flesh in water, and so putting it on."

He was baptized of John into a holiness of his own, which began with obedience in the Jordan, and ended with obedience in death on the cross.

"He was obedient unto death, even the death of the cross; wherefore God hath highly exalted him, and given him a name which is above every name: that every tongue should confess that he is Lord to the glory of God the Father."

Had Jesus yielded to John (supposing the thing to have been possible), he would have stood before his nation as the High Priest of Israel, claiming to officiate in the Most Holy Place without baptism, a spectacle it had never seen before, nor ever will.

But the symbolic righteousness of the Mosaic Law not only required the High Priest to put on the Holy Vestments by having his body baptized, but it also commanded his Household to be baptized into theirs also. The Law reads thus:

"This is the thing Jehovah commanded to be done: and Moses brought Aaron and his sons and washed them with water.

"And he put upon Aaron the coat, etc., and he put coats upon his sons, and girded them with girdles, and put turbans upon them, as Jehovah commanded" (Lev. 8:5-13; 16-4).

Here, as I have said, Moses performed the part of John the Baptizer to Aaron and his sons, who were to be rulers and priests in Israel. Aaron and his family were their nation's priestly household; and it was the office of the High, or Chief, Priest to make atonement, or reconciliation, first for himself, then for his household, and lastly, for all the congregation of Israel; but admission into the Holy and Most Holy places, was only permitted to the baptized; they must bathe their flesh in water and so put on the holy garments.

Hence, all Israel's priests were immersed persons; and so also all that shall be their priests and kings in the Age to Come, and have power over the Gentiles, must be immersed likewise.

Jesus, the Melchizedec High Priest of Israel, has a Household as well as Aaron had. A proof of this is found in the words of Paul. In writing to certain Hebrews who had believed the Gospel of the Kingdom and Name of Jesus, and had obeyed it in having their "bodies washed with pure water," he says—

"Christ is a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of THE HOPE (Acts 28:20; 26:6-7) firm unto the end" (Heb. 3:6-14).

Now, Jesus speaking for himself and others, said —

"**Thus** is becomes us to fulfill all righteousness."

It is therefore necessary for all "his house" to do as he did, but with this modification of the significance of the deed, namely,— he was baptized as the initiative of his own holiness, sacrificial and priestly; they must be baptized into his and into a development of their own conformable to his; and with this induction for a beginning, thenceforth "continue patiently in well-doing" that they may be holy as he was holy in the days of his flesh:

"Be ye holy because I am holy."

Jesus and his Household are the future kings and priests prepared of God to rule Israel and the Nations for Him. The Law and the Prophets which attest the righteousness of God require them all to put on that righteousness by bathing. Jesus commands the same thing, and says —

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled."

Therefore he said to his apostles—

"Go and preach the Gospel to every creature, and teach them who receive your proclamation to observe whatsoever I command you."

By virtue of this saying the apostles became the depositaries of his commands; so that in the words of Jesus—

"He that heareth them, heareth him; and he that despiseth them, despiseth him; and he that despiseth him, despiseth Him that sent him."

Now, Peter, one of those sent by Christ, commanded Cornelius—

". . a devout man, and one that feared God with all his house; and gave much alms to the people, and prayed to God daily."

—Peter, I say, "commanded" this company of pious Gentiles, who believed the word Jesus began to preach in Galilee—

". . to be baptized in the name of the Lord."

The apostolic style of address was —

"Children of the stock of Abraham, and **whosoever among you feareth God**, to you is the word of this salvation sent."

A man's supposed piety did not exempt him from the necessity of believing and obeying the Gospel of the Kingdom, or as Paul styles it, "the word of this salvation."

Peter went to Caesarea to tell pious, God-fearing men, "words whereby they should be saved." But, however pious they may be who are ignorant of these saving words, they are alienated from the life of God through that ignorance (Eph. 4:18).

Piety in general has so little to do with an understanding of the word of the Kingdom and the obedience it enjoins, that it has passed into a proverb, that "Ignorance is the mother of devotion." In a certain sense this is true. The most ignorant are for the most part the most pious, and the most intolerant of the Truth and its obedience.

This is Pharisaism, whether it flourish in the first, or the 19th, century; and in reference to which Jesus has said —

"Except your righteousness exceed that of the Scribes and Pharisees ye shall in no case enter into the kingdom of God."

A man in this century will have no more ability to enter the kingdom of the heavens, if his righteousness exceed not that of contemporary churchmen of the strictest sect, than would those addressed by Jesus whose righteousness might be on a par with the pietists of his age.

Shall it be said that it was necessary for the Melchizedec High Priest, who was innocent of transgression, and who for 30 years had enjoyed the favor of God and man, to be immersed in a baptism of repentance for remission of sins; but that it is not necessary for the pious who would compose his household, who are sinners by nature and practice?

Nay, if it were indispensable for Jesus to be buried in water that he might begin a career of holiness to Jehovah in coming up out of it, it is *infinitely more so* that all should tread in his steps of perfect faith and obedience, who would be invested with —

" . . . robes washed white in the blood of the Lamb."

An immersed High Priest requires an immersed household. There is one law for both, as there was one baptism for Jesus and his apostles; on whom as upon all others of the household, the necessity is imperative to fulfil all righteousness foreshadowed in Aaron and his sons.

There is no discharge from this necessity for Jew or Gentile —

"... for thus it behoveth us to fulfill all righteousness."

"WHATSOEVER HE DOETH SHALL PROSPER"—Psalm 1:3.

"Whatsoever ye bind on earth shall be bound in heaven." If you get all your activities in harmony with the great sweep of God's purpose—then "whatsoever you do will prosper." You will accomplish things that last. You will be working on the building stones of eternity. God Himself will underwrite the success of your endeavors. It cannot fail—but it all hangs on keeping in constant contact and unity with the mind and purpose of the Spirit.

Christ Our Passover

"God brought again from the dead our Lord Jesus— that great Shepherd of the sheep—through the blood of the Everlasting Covenant"—Hebrews 13:20

By BROTHER ROBERT ROBERTS

WHEN JESUS instituted the memorial supper which we have met this morning to observe, he was surrounded by his disciples in an upper room in Jerusalem, where he had met them by appointment to keep the feast of the Passover. That feast was part of the Mosaic appointments. The meeting was on the basis of the Law of Moses; for Jesus and the disciples were all Jews, born and bred under that Law, which had been in force 1,400 years.

It was the last time they met together on that foundation, but not the last time they will eat the Passover together, for he said (Luke 22:15)—

"With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God."

The feast had been observed in countless previous occasions, and with an ostentation not to be found in that upper room among those quiet thirteen men; but *never had there been such a momentous celebration of it*. The whole Law, of which the Passover was a part, was converging for its finish in the one sorrowful man who was the centre of that group—

"Christ our Passover, sacrificed for us" (1 Cor. 5:7).

—was about to absorb in himself the significance of all that Israel had observed for ages in obedience to the law of Moses, and therefore of the Passover which he was now about to eat for the last time as a mortal son of Abraham.

The Passover was instituted on the eve of Israel's deliverance from Egypt. It was not merely a *celebration* of deliverance, but a *means* of it, which it is well to bear in mind in judging of its fulfilment in Christ. The angel of Jehovah was about to pass through the land for the purpose of destroying the first-born in every Egyptian house, that the Egyptians might be made to consent to Israel's departure.

But there was a possibility that this destroying visitation might extend to the houses of the Hebrews as well. To avert this possibility—we need not stay to inquire in what way—every family in Israel was required to slay a lamb, sprinkle its blood on the door post, and eat its flesh before the morning. The destroying angel seeing the sprinkled blood would "*pass over*" the household so protected, for which reason it was called Passover, as we know. Afterwards Israel were to keep the same Passover in their generations, in celebration of their deliverance, first from the destroying angel, and next from the Egyptians.

BEFORE THE sacrifice of "Christ our Passover," we have here himself eating the Passover with his disciples, in token of the fact that *he was involved with them in all their woes*, from which his own blood, the blood of the antitypical Passover, would deliver them all; for though it harmonizes not with orthodox conceptions of the sacrifice of Christ, it is the truth that the—

"God of peace brought again from the dead our Lord Jesus, that great shepherd of the sheep, **through the blood of the everlasting covenant**" (Heb. 13:20).

The Passover was a memorial of the deliverance effected in Egypt, and a typical foreshadowing of the deliverance to be effected in Christ. It looked back and it looked forward. In both, Jesus was concerned. As the "Son of David, the son of Abraham" (Matt. 1:1), he was as much interested retrospectively in the Egyptian deliverance as his disciples, who were to be considered as having come out of Egypt in their fathers. As the son of Mary, partaking of their common sin-caused mortality (for death entered into the world by sin—Rom. 5:12), *he stood in as much need as they of that redemption from death*, which he finally attained through the shedding of his own blood, as the antitypical lamb of Jehovah's passover (Heb. 9:12—omit italicized "*for us*", also chap. 5:7).

Where he differed was in the *mental state* resulting from the fact that God was his Father in the generative sense. He was God's well-beloved Son, in whom God was well pleased, because he abode in His commandments, and did always those things that pleased Him (John 15:10; 8:29).

He also differed in the *Father's abiding presence in the fulness of the Spirit* in the vessel so prepared. He was the Father's human manifestation in the midst of Israel, for the purpose of laying the foundation of human salvation in harmony with the principle of the Father's supremacy which required in the blood-shedding of such as partake of human mortality, the *declaration of the Father's righteousness* as the basis of the remission of sin unto life eternal to those recognizing and submitting to it. The work was accomplished in his death and resurrection, by which he became—

"The first begotten of the dead" (Rev. 1:5).

—and the Name by investiture with which men may be saved—

"The only Name given under heaven for this purpose (Acts 4: 12).

WHEN JESUS observed the Passover, the time was at hand for his own offering up by which the significance of the typical feast would be superseded. He, therefore, takes occasion to appoint another institution by which the antitypical accomplishment itself would be kept before the mind of believers "*until he come*." Beautifully enough, he finds the elements of the new type in those of the old, for both had their ultimate significance in the same thing. He took bread from the remains of the Passover feast and broke it and said—

"This is my body Which is given for you: this do in remembrance of me."

This saying which must have been enigmatical to the disciples at the time of its utterance, was illustrated on the following day, when Jesus surrendered himself to the cross on which his body was cruelly and publicly impaled, underneath an accusation which was no disgrace, but the utterance of the simple truth—

"THIS IS JESUS THE KING OF THE JEWS."

This agonizing tragedy, so far as the human aspect of it was concerned, was the *divinely arranged public condemnation of sin in the flesh*—the declaration of the righteousness of God in the offering of the body of Jesus once for all—a body which was at once the condemned nature of Adam and the sinless Son of God, in whose death the righteous law of God had its execution, and in whose resurrection the perfect righteousness of Jesus had its vindication, and by which double event a man was provided through whom came the resurrection of the dead without any nullification of any of the ways of God. All this was involved in the words of Jesus—

"This is my body given for you."

The whole arrangement was "for (or, *on account of*) those who shall be saved," but of course included in its operation Jesus himself, who is the— "Firstborn among many brethren" (Rom. 8:29). By this accepted offering, all are sanctified who come unto God through him, confessing their sins, humbling themselves in the obedience of baptism, which ceremonially introduces them to the death of Christ.

The same glorious lesson comes out with equal clearness in connection with the *cup*, which he took after the bread, saying—

"Take this cup and divide it among yourselves . . . This cup is the New Covenant in my blood, shed for many for the remission of the sins of many."

If this was a strange saying to the disciples at the time of its utterance, it did not remain so, for it was the topic of conversation after his resurrection. And it is not strange to those in our day who scripturally understand the Truth, for it has been the subject of exposition in the apostolic writings. But put it to the common run of Christians—

"The New Testament (or *Covenant*) in my blood."

What understanding have they of its meaning? Ask them a plainer question:

What is the new covenant? What are the covenants of promise to which believers are no longer strangers? (Eph. 2:12). *What are the promises made unto the fathers which Christ came to confirm?* (Rom. 15:8).

To these questions there is no response on the part of the common run of Christians, or on the part of their teachers, the so-called "Rev." gentlemen of all denominations. If the New Covenant itself is not known, how can its relations in the blood of Christ be discerned?

* * *

WE HAVE learnt from the Scriptures what the New Covenant is. Its name, as the *New Covenant*, involves an allusion to the *old* one that was established at Sinai when God, by the hands of Moses, promised to bless Israel in the land to which they were going, on condition of obedience; and Israel, on their part, undertook to submit to whatever was required of them.

This old contract, or agreement, or covenant (ratified by the sprinkling of the blood of sacrificial animals), pronounced a curse on every one who should not observe its obligations in every particular; and these were very numerous and entered into every relation of life. Such a rigid and absolute observance being impossible in the infirmity of human nature, Peter styles it (Acts 15:10)—

"A yoke which neither we nor our fathers were able to bear."

No one rendered the exact obedience it required but Christ. It served its purpose, however. God did not make a mistake in appointing it. It was "a schoolmaster"; it *established the first principles of godliness* in the midst of Israel,

namely, that OBEDIENCE TO GOD WAS THE FIRST LAW OF HUMAN WELL-BEING, and that *man was unable to bless himself*.

Still, so far as *practical* results were concerned, it cursed all who had to do with it, since none but Christ was able to comply with its requirements in the perfect manner required.

This old curse-bringing covenant was about to be done away when Christ ate the passover for the last time with his disciples. It was about to be done away in him by his dying under it after having perfectly obeyed it, and rising again from the dead because of his righteousness under it; and in him, thus triumphant over the Old Covenant, the New Covenant was to be established and offered—a covenant, says Paul, "established upon better promises" (Heb. 8:6). These promises he styles—

"Promises made to the fathers" (Rom. 15:8).

What these are we have learnt. They are contained in the writings of Moses and the Prophets. They are promises of future blessedness on earth to Abraham and his seed (Gal. 3:16—a blessedness connected with *inheritance of the land of promise*, and involving the *bestowal of everlasting life*).

The New Covenant is based upon these. It is a more beneficial covenant than the old. It is an agreement that if we have faith in what God has accomplished in Christ, and bring ourselves in connection with it in a humble, loving, obedient disposition, our sins will be forgiven, and we ourselves made heirs of the blessedness promised to Abraham and his seed.

* * *

BUT WHY should this covenant be offered *in blood*? Why should Jesus, taking the symbolic cup of wine, say:—

"This is the New Covenant **in my blood**"?

There is a simple meaning to this, which we shall get at by a few questions. In what character is blood brought forward in the Mosaic shadow from which much of the phraseology of the new covenant is derived? Lev. 17:11-14 answers:

"The **life of the flesh** is in the blood; I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh atonement for the soul."

Blood then, is sacrificially employed to represent *life*, which it is; for withdraw the blood, and you withdraw the life of any creature. If blood represents life, then the shedding of it represents *death*. To pour out the blood of any thing sacrificed was to cause its death: when a worshipper approached God with the blood of a slain animal (having placed his hand on the head of the animal before it was slain), it was a confession that before God, as a sinner, he had no right to live, seeing that "death is the wages of sin," and that death hath passed upon all men through Adam.

It was in fact a *typical declaration of the righteousness of God*, with which God was pleased to be approached; but only *typical* because there was no natural connection between the slain animal and the consequences of sin; consequently—

"The blood of bulls and of goats could not take away sin."

The type pointed to the purpose of Jehovah to provide a perfect declaration of His righteousness in the shed blood of an *actual wearer of the nature condemned in Adam*, who should be acceptable to Him in all things, and whose resurrection could therefore follow his blood-shedding. This antitypical lamb, as we know, was the Lord Jesus, who though made in all things like unto his brethren as regards mortality of nature on account of sin, was himself absolutely free from sin in his own character.

Here was the Lamb of God without spot or blemish, and yet a suitable sacrifice in the possession of the very nature which had come under condemnation, because of sin in the beginning. In the shedding of his blood, there was a—

"Declaration of the righteousness of God" (Rom. 3:25).

He was not destined to return to dust; it was therefore necessary that his blood should be spilt and that death should follow, as the ceremonial declaration of Jehovah's righteousness in the *public condemnation of sin in the flesh* (Rom. 8:3)—as a basis for the offer of free pardon to all who should recognize the declaration, and identify themselves with it, and come unto God with confession and faith in the Name of the crucified Jesus, as the one great sacrifice through which alone man can acceptably approach God.

* * *

IN VIEW of all these things it is evident what force there is in the words with which Jesus introduced the memorial cup to the notice of his disciples—

“This is the New Covenant **in my blood**, shed for many for the remission of sins.”

The New Covenant or agreement, which ensures coming blessedness to the fallen sons of Adam, is in the blood of Christ and *nowhere else*. There can be no blessedness without covenant, because, apart from the addition of special covenant on the part of God, Who only has the power to bestow blessedness, we are shut up to what we have by nature, and that is, a poor mortal body that will wear out in due course, and disappear in death.

And there can be no covenant without sacrifice, for so has God willed, and we can no more get past His will in this matter than we can alter the constitution of heaven and earth. And there is no sacrifice but one with which we can approach God for covenant, and that is the one great sacrifice accomplished in Christ.

And there is no way of becoming associated with that sacrifice but by enlightenment in the promises on which the covenant is established, and faith in the blood in which it is offered, and legal contact with that blood in baptism, which is the divinely appointed mode of association with the death of Christ.

The root of the whole matter lies first in the *greatness*, and then in the *goodness* of God. God is a great and dreadful majesty, to whom the earth and all flesh belong, for He has made them out of His own energy. He is not only great, but He is holy, and jealous of His supremacy. He has been disobeyed on earth, and has in consequence given us over to death; and *will not be approached by us except in the manner He has appointed*.

But He is good and He will forgive and bestow everlasting life if we humble ourselves and come to Him in the way appointed. The way appointed is through the shed blood of a perfectly righteous wearer of our nature, in whom sin was condemned on our account. He will forgive us if we come in this way: not because that blood-shedding pacifies Him, or gives Him anything, or pays any debt; for then it would be no forgiveness — but BECAUSE HIS RIGHTEOUSNESS IS DECLARED, and His prerogative recognized, and our position acknowledged in the acceptance of the slain lamb of His appointing.

WE ENDORSE and proclaim all these glorious things every time we take this cup into our hand and drink it, and say "Amen" at the giving of thanks for—

"The New Covenant in the blood of Christ shed for the remission of sins."

This breaking of bread signifies our acceptance of God's Way, and is a testimony to the world that they have *no hope outside of this Way*. We find great comfort in this Way ourselves, and we would extend that comfort; but we find many obstacles in the imaginations and high thoughts that exalt themselves against the knowledge of God (2 Cor. 10:5). We have even earned the bitterest odium it is possible for man to bear—the reputation of being illiberal, and uncharitable, and narrow-minded, and bigoted—because we maintain the teaching of Christ and his apostles on this vital matter.

What can we do but accept the result with resignation? It is a result that has always more or less attended the testimony of the Truth. It is no new thing for "the preaching of the cross" to be productive of offence. Paul speaks of it in his letters. He says the preaching of the cross was to the Jews a "stumbling block" and to the Greeks "foolishness." He accepted the reproach incident to such a situation; he refused to glory in anything save the cross of our Lord Jesus.

We are in the best of company when we are in the company of Paul, and we are undoubtedly in his company when we are accused by the modern Greeks (the scientists of every grade) of being behind the age and badly informed, and old fogey and sectarian; and by the Jews, of being worse than the Christians in the rigidity of our

insistence on the original teachings of Christ; and by Christians, of being gloomy retrogressionists, the slaves of a dead letter, and strangers to the broad life and charity and the true spirit of the Gospel. To each and all, we can but say—

"We accept Christ because he rose from the dead; and we accept the apostles, because we accept Christ; and we accept the New Testament writings as the standard of truth, because we accept the apostles; and we challenge you all to deny that the conclusions which we maintain are the teachings of these writings.

"It would be pleasant to come on to your broad platform and to join in your "charitable" spirit and to share your freedom from the "narrowness" and restraint that undoubtedly hamper the profession of the Gospel, as originally delivered, as regards the present evil world.

"We should have your pleasant society, and your encouraging recognition, and your advantageous patronage, and your general enjoyment of the broad fields of human culture and pleasure and good fellowship.

"But wherein should we be the gainers in the day when Christ arrives to sweep away the present order of things, and to re-organize affairs in harmony with divine principles only, and to give glorious place in his house to those only who do the will of his Father, as written in His revealed Word of Truth?"

We should have a poor staff to lean on, in a respectable world which will then dissolve in terror before his face. No: we have made Christ our portion, and for better or worse, we will accept the isolation and the odium that result, confident that experience shortly to be apparent, will justify an uncompromising adherence to the written Word as the only enlightened policy that can be pursued.

With Unveiled Face

"Wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengthened man's heart"—Psalm 104:15

Our purpose in studying the Scriptures day after day is to extract strength and guidance for an acceptable walk before God, that our course may finally terminate in life, and not death. Let us, above all things, avoid the mistake of the Israelites who performed all the ordinances of God without any perception of their real meaning. God had, in the law of sacrifice, a reason and a purpose. He never acts arbitrarily, or without a definite end in view. The purpose of the Law is as living and active today as it was when first given through Moses over 3000 year ago. That purpose is *to lead us to Christ*.

The Jews, as a nation, failed to derive the benefits from the Law that were intended because they attributed its virtue to its mechanical performance. They went by the letter of the Law, and not by the spirit. The spirit of the Law is not something *contrary* to the letter. The spirit is *contained in* the letter. But though performing the letter, Israel did not comprehend the spirit. As Jesus said to them—

"These ought ye to have done, and not to leave the other undone" (Matt. 23:23).

Both the letter *and* the spirit are necessary. It is by the medium of the letter that we are taught the spirit. As Paul says —

"I had not known lust, except the Law had said, Thou shalt not covet" (Rom. 7:7).

But we cannot *stop* at the letter. We must get at the *principle behind it*, of which the letter is but the expression. We must, through the letter, make contact with the spirit. If we do not complete this circuit, no power comes to us. The Law, instead of being a conductor to life becomes an insulator from life.

The Jews offered their sacrifices. They carefully measured out their tenth deal of flour, and their fourth part of an hin of oil. But still, in their case, the Law *failed in its purpose* through the weakness of the flesh.

We must not fail. In the slow cycle of events, it is *we* who *now* day after day and year after year read over and over the many ordinances of the Mosaic Law. Do *we* do better than the Jews? "Understandeth *thou* what thou redest?" We have a much better opportunity. Much more has now been revealed to enable us to see the hidden meaning. Much is now clear history that was then but veiled prophecy. Much is now forced upon the eye of sight that was then only dimly visible to the straining eye of faith.

With all these advantages, and with the vastly enlarged scope made possible by printing and education, how do we stand in the matter of intelligent perception? For the past two months we have been daily reading from this Law. Have we done it mechanically, wondering why a record of all this meaningless, monotonous rigmarole was preserved? Or have we done it eagerly and intelligently, engrossed in the ever-unfolding beauties of type and shadow—constantly impressed by countless evidences of unfathomable wisdom working out a symphony of perfection over the vast range of ages, every detail foreseen and prepared? —

"It is the glory of God to conceal a thing: but the honor of kings is to search it out."

The mind that is seeking closer contact with the spirit will not be content with merely reading these things as a matter of duty.

Of one thing we may be sure! A spiritual perception will not just *happen* through the familiarity of repeated performance. The *natural* result is just the opposite. Each additional performance removes the act further away from conscious purpose into the realm of habit and adds one more layer to the veil that obscures the lesson hidden within.

The long history of the Jews is an outstanding proof that ordinances can be performed with scrupulous care by one generation after another for *thousands of years* without ever stumbling upon the secret concealed inside. Let us exert every effort to avoid a similar failure! Nothing is easier than to drift and fail.

We must deliberately stop and ask, What is the meaning and purpose? And what is the bearing upon our lives and actions? This requires effort. The natural man does not think any more than he is compelled to. He prefers to live by feeling and sensation. And what thoughts he does have do not run to deep spiritual things. But we must set ourselves to—in the words of Paul—

"MEDITATE on these things: give thyself wholly to them."

We must establish a strong mental connection with them through which we can derive power. It will *never* come *naturally*, but it *will* gradually come *more easily*, and gradually yield greater power and pleasure.

It is quite easy to read without thinking about what is being read. Such reading is *worse* than useless. It is actually *harmful* because it is deceptive. Our natures are always fighting against the spirit; always devising ways of deceiving us into the belief that we are really accomplishing something when actually we are just going through the motions; always inventing for us motives to soothe our consciences and undermine our resistance.

The central theme of the Law is *sacrifice*. Very early in the revelation of Scripture is sacrifice brought to our attention, and gradually the lesson is broadened until we are led to the conception expressed by Paul —

"Present your bodies a LIVING SACRIFICE . . . which is your reasonable service" (Rom. 12:1).

And by Jesus —

"He that loseth his life for my sake shall find it" (Matt. 10:39).

How would we define sacrifice? We would be inclined to say that it is the unpleasant process of having to give up something that we would like to keep. But this is a petty, self-centered definition. Sacrifice is a very satisfying process if it is properly comprehended. The dictionary defines sacrifice as —

"*The destruction or surrender of anything for the sake of something else; giving up of some desirable thing IN BEHALF OF A HIGHER OBJECT.*"

The whole secret is in the PURPOSE. Of Jesus we are told —

"For the joy that was set before him, he endured the cross and despised the shame."

That was sacrifice—giving up of some desirable thing *in behalf of a higher object*—even the "bringing of many sons to glory." Paul expresses the basic principle of sacrifice when he says—

"Yet show I unto you a MORE EXCELLENT WAY."

Life inevitably consists of a continuous series of sacrifices—a long process of choices. Some truly endeavor to train themselves in sacrificing the lower for the higher, sincerely seeking the better way. These, who appear to sacrifice much, actually sacrifice least. Some sacrifice the better way to the worse—the future to the present. These are

the great majority. Some, reluctant to sacrifice anything, attempt to hold both. Theirs is the most pitiful case— they in the end, find they have sacrificed most. Jesus says —

"Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls: who when he had found one pearl of great price, went and sold ALL THAT HE HAD, and bought it."

Rather an extreme action, selling ALL that he had. Almost foolhardy, we would think. Only one thing would justify it—the incomparable value of the pearl. What does this mean, translated into our own lives? It means the gradual rounding up and sacrificing of all the non-essential items in our life, steadily working upward, making sure that in each case we are consciously taking advantage of a corresponding spiritual compensation in return. "Giving up a desirable thing *for the sake of something better.*"

We cannot afford to leave little pockets of vacuum. That is fatal. Jesus taught us this when he spoke of the evil spirit which—though once cast out—came back to find his house still empty, whereupon he brought seven more with him more evil than himself, and the last state of that man was worse than the first.

Each lesser item sacrificed must be consciously replaced by a spiritual satisfaction which had been previously hindered by the thing cast out. In this way we leave no opportunity for the evil spirit to return. In this way, too, we avoid the foolishness of self-pity, and the wickedness of self-glorification. We are the gainers every step of the way. We can give nothing to God, We just choose the better way for ourselves as revealed by His beneficial light. The only possible reaction in the case is gratitude that we have been shown the better way to our own greatest well-being.

Let us view sacrifice in its true and attractive light—a continually-repeated process of giving up one thing *for the sake of a better one*—a gradual advancement toward the most glorious of all blessings and most intense of all pleasures, a full living sacrifice to the perfect will of God.

When a man, according to the Law, took the best of his possessions and laid it on God's altar, what did it signify? It was an intelligent, worshipful recognition that *what God had yet to give was vastly greater and more glorious than that He had already given.* That everything a man had, including his own life, he would gladly and eagerly lay upon the altar of his faith in God's plans for his future eternal blessing.

Sacrifice is the joyful recognition that the future is full of promise and the best is yet to come. Sacrifice frees a man from the petty limitation of the poor little present, and relates him to the boundless scope of eternity.

All this shines through the letter of the Law as we read the many divine ordinances which Moses penned so long ago. All this is still but a small fraction of what the Mosaic sacrifices signify to the discerning heart. Sacrifice, with all its little details deep with meaning, taught in picture-story the whole glorious message of the prophets and apostles—the whole history of the divine purpose.

And overshadowing the whole picture is the one great sacrifice for sin, the crowning sacrifice, not a separate feature, but a gathering together of all others in one perfect representation of everything that was embodied in all the rest.

To what extent could the faithful Israelite discern significance in the flour and wine and oil which, in certain prescribed amounts, were associated with the sacrifice? We cannot tell, but for us they set in motion many trains of thought. Nor is each item restricted to a single meaning. An interplay of many meanings gives depth to the picture. These common objects which the Spirit uses to construct its symbol-pictures gradually increase in interest as we study their varied significances.

We can neither strive after, nor be satisfied with, a flat, mathematical interpretation—this means this, and that means that. The spirit is always fuller than the letter by which it is expressed. A certain amount of inexpressible feeling must be communicated by, though not actually contained in, the letter. A mathematical interpretation is final and complete, so it ceases to hold the interest.

"Then shall he that offereth his offering unto the Lord bring a meat offering of a 10th deal of flour mingled with the 4th part of an hin of oil. And the 4th part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb" (Num. 15:4-5).

Bread is the symbol of strength, both natural and spiritual. Bread is also the symbol of the body of Christ—many individual grains of seed sown in the act of baptism—springing up to newness of life—gathered in the Lord's

harvest—threshed to remove the chaff—ground in the mill to a smooth, fine consistency in which each seed merges with countless others to form one body.

Bread again is that one individual body which is offered for us—the bread which came down from heaven—the Purpose manifested in flesh. Flour is a certain step in the process of making bread. So we discover that the sacrificial ordinances include a chronological presentation of the Truth—an unfolding of the purpose. The seed; the sheaf; the flour; the baked bread.

Bread again is the fruit of labor; in the joint partaking of it, it is fellowship and covenant relation; it is doctrine; it is protection and security; it is the final basic necessities of life; it is the ministration of charity.

Then the oil with which the flour must be mingled. Even the idea that something must be mingled with the flour is a lesson in itself. It shows that exactly the same thing might be acceptable or not acceptable—*according to that which accompanies it*. Oil is a symbol of spirit. Things must be done *in the right spirit*. Just the bare doing is not enough. The purpose and motive must be right.

In the act of anointing we see the spirit-oil poured out upon a believer, sanctifying and consecrating him—setting him apart—devoting him to a purpose. In the lamp the spirit-oil is guidance and enlightenment and comfort and encouragement.

Mingled with the flour the spirit-oil transforms a loose, powdery mixture which a slight wind would scatter, into one homogenous mass that can be shaped to a desired form. When passed through the fire it will hold that shape and its natural heavy doughiness will be transformed into palatableness and flavor. Oil, again, is gladness and joy.

Wine, in the figures of Isaiah, is the gospel message, offered freely without price. Christ uses it in the same way, and he also employs the contrast between new and old wine to illustrate the relation of his teaching to the Law. It was a *new vintage of the same thing*. The time had come for the new. Wine can also be a mocker and deceiver, false as well as true. As such, it is the cup of false doctrine in the hand of the apostasy.

Again, wine is the blood shed for sin, the life obediently poured out unto death—the life is in the blood. And wine is well-being, prosperity, celebration of good. Wine is grapes trodden in wrath, bitter judgment poured out that the condemned must drink.

Bread and wine are body and soul; they are the necessities and pleasures of life; they are the physical and mental aspects of life. Wine and oil are a soothing and healing ointment. David says (Psa. 104:15), that God gives —

"Wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."

The gladdening gospel wine, the enlightening spirit oil and the strengthening bread of life.

And behind the wine is the multitudinous imagery that surrounds the vine and its branches —

"I am the true vine and ye are the branches . . . without me ye can do nothing."

Without him, what are we? What incentive would there be to carry on day after day in meaningless plodding toward oblivion? One long struggle, with its inevitable bitter twilight and final extinction. But the bread and the wine are here before us. Here is a point of contact with the eternal. The bread and the wine, each with the wide meaning and association which it has acquired through the long period of the Spirit's teaching and revelation.

There is a strange sense of familiarity when the mysterious figure of Melchizedek brings forth bread and wine in the presence of Abraham. In this gift of long ago by the King of Righteousness to the Father of the Faithful, all the history of God's loving purpose is condensed. The Jew today, as his fathers have done for ages, still brings forth his bread and wine at the solemn passover feast. But the veil is still over their face.

* * *

"Christ our Passover is sacrificed for us."

"Take, eat, this is my body."

"This is the new covenant in my blood."

Each thread we pick up in Scripture leads us to this point. Each thread is *intended* to lead us to this point and *fails in its purpose* if we do not follow it through. Let us not read these things with a veil of blindness or habit or preoccupation upon our minds, so that we, like the Israelites, "cannot look to the end of what is signified." Let us not permit the Law to fail in its purpose through the weakness of the flesh. *The Law must lead us to Christ*. He is the

priest, the altar, the sacrifice, the bread, the wine, the oil. All things point to the redeeming love of him whom we have assembled to remember. —G.V.G.

"AS MANY AS I LOVE, I REBUKE AND CHASTEN"

A man or a woman is worth little as a companion, either for wisdom or sympathy, who has not seen trouble. Those believers, "living in pleasure are **dead while they live**." Having a name to live, they are dead; they are not awake to the great and dread realities of existence that are in God.

If God loves them, He will draw them into the furnace in some way. This is the word of Christ to the seven churches —

"As many as I love, I rebuke and chasten" (Rev. 3:19).

"Whom the Lord loveth he chasteneth, «and scourgeth every son whom he receiveth." (Heb. 12:6).

—Bro. Roberts.

We have no use for those who cause the Truth to be evil spoken of by their malpractice, and certain we are they can have no use for us. If people who profess the Truth DISHONOR that Truth, they dishonor us. And we do not want, nor will we condescend to have, any cooperation with them. They are only stumbling blocks and hindrances in the way, and the Truth can never progress in the shadow of their obliquity. NOTHING CAN BE DONE WITH THE UNBELIEVING WHERE THE BRETHREN ARE UNFAITHFUL TO THE TRUTH. —J. T.

Remember Thy Creator in Thy Youth

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word"—Psalm 119:9

OBADIAH

The record of wicked king Ahab's reign reveals to us a glimpse of one who was an exception to the national apostasy. He was none other than the governor of Ahab's house—Obadiah (I Kings 18:3). It is mentioned parenthetically that he "*feared the Lord greatly*" and in proof thereof it is said that—

"When Jezebel cut off the prophets of the Lord, Obadiah took 100 prophets and hid them by fifty in a cave, and fed them."

That one occupying a position so near to royalty should have been of such a different mind in religious matters, is very remarkable. He must have been far from comfortable in it, and his successful effort to thwart Jezebel's murderous device could not have been carried out without risk to his own life.

What is the explanation of this fidelity to Jehovah in the midst of such an idolatrous palace and people? Is it not seen in this?—

"I, thy servant, fear the Lord **from my youth**" (v. 12).

To give oneself to God when young in years has several advantages: the mind gets less corrupted by human follies and is provided with a safeguard against the pitfalls of an evil world. By reason of exercise at a time when pliant and sensitive, it grows strong in spiritual things, and thus as age advances it obtains greater power of resisting evil, and doing good. So we are told—

"Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6).

JOSIAH

To be raised to a throne when of tender age is, in the ordinary course of things, a calamity. The whole history of Israel testifies to the *greater difficulty of serving God in high places than in low ones*. Among the few successful instances Josiah must not be omitted. Placed on the throne of Judah when but 8 years of age, he was not long before his righteous disposition manifested itself. At 16 he began to seek God, at 20 to purge Judah from idolatry.

Not content with uprooting evil in his own territory, he extended the cleansing process to the cities of Manasseh, Ephraim, Simeon and Naphtali (2 Chr. 34). At 26 he proceeded to repair the Temple, and while this was in progress an incident occurred which exposes the degenerate state of things at that time.

A copy of the Mosaic Law was found by Hilkiah the priest. It was immediately taken to the king, to whom it was read. The reading produced anger. Was it the anger of Jehoiakim, the son of Josiah, when a prophecy specially written by Jeremiah was read to him? Quite the reverse. He was not angry with the words read, nor with the writer, but *with himself and his people* for their dereliction of duty—

“He rent his clothes.”

But he did not stop there. He enquired of the Lord, through the prophetess Huldah, what they should do; “For,” says he—

“Great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the Word of the Lord, to do after all that is written in this book” (v. 21).

The answer from God was comforting in regard to Josiah, but the reverse as to the nation. With a view to imbuing his people with his own zeal, he called together—

“. . . all the men of Judah, and the inhabitants of Jerusalem, and the priests and the Levites, and all the people, great and small; and he read in their ears all the words of the Book of the Covenant that was found in the house of the Lord” (v. 30).

He publicly entered into a covenant with the Lord to keep His commandments, and caused all that were present to stand to it. Having effectively swept away the idolatrous abominations from all the country of Israel, he used the authority of his kingship to make all Israel serve the Lord. His subjects cheerfully responded, and cooperated with great cordiality in keeping a Passover—the like of which had not been seen since the days of Samuel.

The striking feature of Josiah's character is *promptitude of action*. He was not of those who read the law of God and immediately forget it; who see the way, but go not in it. His very promptness no doubt increased his strength for carrying to a successful issue the process of national purification. *Delay in executing a good resolution weakens the power to perform it*. How important, then, to allow the least possible time to elapse between purpose and performance!

Especially is this so in fulfilling divine commands, for the old man of the flesh is always ready to take advantage of delay. If Josiah had delayed, he might have been overcome by the surrounding lethargy and infidelity. But, through vigorous measures, his zeal for God was imparted to the whole nation. As an instance of the wide-spread influence which can be exerted by a youth, Josiah stands out prominently as an example for all time.

DANIEL

The young man who next claims notice is introduced to us, not in the land of Israel, but in a foreign country. *Daniel* appears on the scene very early in the record of the Babylonish captivity, and we find him still alive at the close of the seventy years (Dan. 9:2).

He must, therefore, have been comparatively young when the incident recorded in the first chapter of his prophetic book took place. He was at that time one of the children of Israel—

“. . . in whom was no blemish, but well favored, and skilful in all wisdom, cunning in knowledge, and understanding science.”

On this account he and his companions were selected for the purpose of being taught—

“. . . the learning and tongue of the Chaldeans,”

—that they might—

“stand in the king's palace.”

But before being permitted to “stand before the king,” they had to undergo a three-years' dietetic regimen, consisting of “the king's meat” and “wine.” When this became known, Daniel—

“. . . purposed in his heart that he would not defile himself.”

No explanation is given as to the reason for this resolution. Most probably it was based upon the Mosaic interdict respecting certain kinds of food declared to be unclean. Whatever the reason the decision shows an early determination to carry out a course deemed necessary, *regardless of consequences*.

That his purpose was divinely approved is evident (v. 19)—

"God had brought Daniel into favor with the prince of the eunuchs."
—thus preparing the way for the comparative test which Daniel proposed to "the prince of the eunuchs." That test was of a very simple character, namely, a ten-day's diet of pulse and water, and in proposing it Daniel associates with himself three Hebrew companions; from which we may conclude that Daniel's decision had influenced Shadrach, Meshach, and Abednego to adopt the same course. The result of the test was a complete victory for these four Hebrews, and immediately afterwards—

"God gave them knowledge, and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams."

Their fidelity in this matter is clearly the cause of their subsequent display of divine wisdom before the King of Babylon, who,

". . . found them ten times better than all the magicians and astrologers that were in all his realm" (v. 20).

The most remarkable of these displays is recorded with great detail. Nebuchadnezzar had a dream, but after he awoke he forgot what it was about. With the despotism of an arbitrary monarch, and the superstitious fear of an idolater, he demanded of the "magicians, astrologers, sorcerers, and Chaldeans" to reveal to him that which had passed from his memory, and then to interpret it.

Death was the penalty for failure; gifts and honor the reward of success. Humanly speaking the task was an impossible one, and this the Babylonian wise men were compelled to confess. Hence the decree went forth that they should be slain, and Daniel and his companions were sought for this purpose. It would appear that Daniel had not previously been aware of the matter, for he asked what it meant. After receiving an explanation from "the captain of the King's guard," he "went in, and desired of the king that he would give him time." He did more; he promised—

". . . that he would show the king the interpretation" (v. 17).

The request was evidently granted, for Daniel—

"Went to his house, and made the thing known to his companions."

And what was his next step? He proposed that—

". . . they would desire mercies of God concerning this secret."

This proposal will present Daniel's conduct in two opposite aspects according to the mind of the spectator. The natural man will say that the interpretation promised to the king was an act of *presumption* on the part of Daniel, seeing that it was made without divine authority. But, the true son of Abraham will say it was not presumption, it was *strong faith which gave him such courage*. He had had experience previously of divine tuition in the interpretation of "visions and dreams;" he had tasted the special favor of God since being placed in a position which he did not seek; and he recognized the God of Abraham to be the preserver of Israel.

The present was no ordinary occasion; it involved the question of life or death to Daniel and his companions. They were faithful to Jehovah, and had done nothing to merit such an untimely end. *Would God allow them to be slain in such circumstances?* Daniel's faith and perception led him to conclude otherwise. Hence his boldness in promising the desired revelation.

In this he rested not on his own power but, like Joseph of old (with whose case he was doubtless familiar), he relied upon God. He manifested this by approaching the Almighty in prayer. And what was the nature of his petition? It is not recorded, but its substance may be gathered from the proposal to ask "mercies" that he and his fellows—

". . . should not perish with the rest of the wise men of Babylon."

His attitude was purely that of a suppliant; he did not claim anything from God as a matter of right, and we can scarcely suppose that he approached God in a complaining spirit. There was no question in his mind as to God's power to reveal the dream. If any doubt existed at all it was to God's *willingness* to do so.

In asking it as an act of mercy he adopted the most effective method of obtaining a favorable response. On this basis only is prayer of any avail; *there must be complete subjection to the divine will and a disposition of mind to accept anything from God as an act of pure favor* —

"The secret of the Lord is with them that fear Him."

What is that "secret"? *To see things not from a human, but from a divine point of view.* It is another way of saying—

Divine wisdom is a "secret" whose revelation is as necessary to save from endless death as was the revelation of Nebuchadnezzar's dream to save Daniel from brutal slaughter.

The "wisdom" which was given to him is but an illustration of God's readiness to grant wisdom of another kind to those who do all things as in His sight, and approach Him in the right way.

In giving the interpretation of the dream to Nebuchadnezzar, Daniel abased himself and exalted God. "Art thou able," said the king, "to make known unto me the dream which I have seen, and the interpretation thereof?" But Daniel replied —

"This secret is not revealed to me for any wisdom that I have."

In like manner it may be said that the "secret of the Lord" is not revealed to any because of the intellect or knowledge they possess. It comes through the enlightening power of the Word and divine training; and *these are influences which only operate on those in whom dwells humility and fear of God.*

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Wisdom

"To know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, judgment and equity"—Prov. 1:2.

That is the preamble. That outlines the purpose of the book. Then he lays his foundation—the basis of all wisdom (v.7),

"The fear of the Lord is the beginning of knowledge."

"The fear of the Lord is the *beginning* of knowledge"—any learning or activity that does not include, or is not based upon, the fear of the Lord is foolishness, ignorance, lack of knowledge. Any accumulation of knowledge that is not founded on the fear of the Lord is like putting new wine into old bottles—in a very short time the vessel perishes and the knowledge is lost and the effort is wasted and the laborer is shown to be a shortsighted fool. It is like building an imposing edifice on the sand.

And it is foolishness because it is being done *when something infinitely more important should be done.* Worldly knowledge is not always of itself foolishness, but the *pursuit* of it is, because it has no ultimate value to the pursuer, while a similar expenditure of time and effort in the right direction will bring eternal life.

We haven't begun to build anything permanent or valuable until we acknowledge the fear of the Lord, and our position in relation to Him —

"Remember thy Creator in the days of thy youth" (Ecc. 12:1).

That is, remember Him *now* in the day of opportunity. Realize the folly of earthly pursuits before decrepit impotence and failing powers of old age force upon you the realization of opportunities for ever lost.

Of those who scorn wisdom and pursue evil, Solomon says (v.18):

"They lay wait for their **own** blood; they lurk privily for their **own** lives."

Little do they realize this deep and fundamental truth, but it is undeniably so. Everything we do is really done to, or for, ourselves. In the ultimate, we ourselves are the recipients —

"If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it" (Prov. 9:12).

We determine our own judgment. Solomon says later (Prov. 26:27):

"He that diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him."

And Jesus confirms this divine law of retribution (Matt. 7:2)—

"With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

If we mete out mercy and love, we are meting it to ourselves. If we mete out selfishness and severity, *that too is to ourselves.*

All will come back, like bread upon the waters. All will return either to bless or curse us, though we may have long forgotten it:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Therefore, concludes Solomon (Eccl. 7:25 RV)—

"Wickedness is folly, and foolishness is madness."

Wickedness is folly because a course contrary to divine law is self-destruction. We cannot mock God. We either accept His love or we receive His anger. Self-will is suicide. Solomon in the second chapter likens the desires of the flesh to the appeals of a strange woman enticing the simple to their own destruction—

"None that go unto her return again, neither take they hold of the paths of life" (2:19).

On the other hand, wisdom is a friend, safe counsellor and companion—faithful handmaid of God and instructor of His children:

"Wisdom crieth without: she uttereth her voice in the streets."

The excellence of wisdom over folly is such that verily shouts at us from every hand —

"She crieth at us in the streets, in the chief place of concourse, in the openings of gates"

At every turn, in letter of fire, it is proclaimed that —

"Wisdom excelleth folly, as far as light excelleth darkness."

And what is wisdom? A recognition of the *facts*, and acting in harmony with them. A perception of things as they *really are*. A discernment of the true proportion and relative importance of things, all founded on the fear of the Lord.

There are things that remain and there are things that perish. Wisdom distinguishes between them. Wisdom leads us to ask ourselves why we do things and insists upon a satisfactory answer. Wisdom demands a conscious and candid examination of our activities in the light of the things that are eternal. Are we spending our substance for that which is not bread? Are we foolishly throwing our efforts and labors into a bag full of holes?

"Forsake her not, and she shall preserve thee: love her, and she will keep thee" (Prov. 4:6)

"For whoso findeth wisdom findeth life, and shall obtain favor of the Lord. But he that sinneth against wisdom wrongeth his own soul: all they that hate her love death" (8:35-36).

"Let every man examine himself," counsels the apostle (1 Cor. 11:28). And again, "Let no man deceive himself" (1 Cor. 3:18). For self-deception there is little cure.

"In many things we offend all," says James (3:2), and there is always hope, if we are prepared to meet the verdict of conscience and wisdom, but if we refuse to face a self-examination—*if we will not recognize at least to ourselves how miserably short our best efforts come and how much God's service demands—where is the possibility of improvement?*

"I am very outspoken—it is my nature to say just what I think." What a favorite excuse is this for indulging in unpleasant words, but how unscriptural! We are bidden to bridle our tongues—to set a watch before our mouths—to keep the doors of our lips. —**Christadelphian, 1908.**

"Peace I leave with you, my peace I give unto you Let not your heart be troubled, neither let it be afraid"

—John 14:27.

Current Events Fulfilling Prophecy

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

PLANNING NEXT BIG WAR. US to spend mind-numbing trillion-\$ in 10 years for its next military involvement. Remarkable series of new technical developments have brought threshold of true revolution in warfare. Buck Rogers-style weaponry being developed so rapidly that biggest problem is deciding which to buy. Russia building massive nuclear force: no one knows what they have in mind. Russian equipment captured in Yom Kippur War stunned US. US generals had believed Russia was arming its divisions with vast quantities of cheap, inferior equipment. But SAM-6 missile turned out to be far more advanced than anything US had. Captured tanks had underwater river-fording ability, & elaborate defense against chemical-biological-radiological warfare. Cost of fighting even "little war" in 80s will be staggering. Billions of \$s worth of both US & Russian equipment was chewed up in Mideast war's opening days. By 80s, US will have network capable of beaming live TV pictures to President from any corner of globe. There'll be a new generation of missile weaponry: guided weapons with one-shot, one-kill capability. US to spend initial \$400 million for nerve gas in large artillery shells. (Nwk4:22)

NOTE: Several points. 1) The unexpected Russian armament accomplishments & developments. 2) The truth of Scripture that under man's evil rule wars will continue. 3) The necessity for God's soon intervention before man destroys himself. What wonderful & constructive good could be done with these criminally squandered trillions of \$s, if man were not so evil!

ENERGY-RICH RUSSIA—only major world power self-sufficient in energy: vastly richer than US in oil, gas & coal. Oil reserves over twice US's; gas 2½ times; coal 4 times. Will pass US in oil output in '74. (USN 5:6)

NOTE: Clearly, in the long run, US has no chance. Russia has all the advantage. Besides having wantonly depleted its natural resources on riotous living, US is still wasting at a prodigious rate, feeding greed & lust, while Russia concentrates its resources on the sinews of war.

RAW MATERIAL GANG-UP. Nations with vital raw materials are moving toward same tactics as Arabs with oil. Copper, bauxite (aluminum), tin, mercury, zinc, manganese, chromium, nickel—US must import all these, & all are produced in main by just 4 or 5 countries each. (USN 5:6)

NOTE: Powerful US, in the past, has had it all her own way, cheaply exploiting the poorer nations' resources. A time of reckoning has come.

THAILAND. Since student revolt that deposed military junta, operations of US planes at 7 Thai airfields must be approved in advance by civilian regime. All around country, US coming under unexpected abuse. (USN 4:29)

NOTE: Thailand is US's last continental foothold in SE Asia. US had supported the corrupt military dictators that were thrown out.

COUP IN NIGER. Last week, military coup toppled conscientiously-administered democratic govt. National Assembly dissolved: political activity banned. Was Africa's 32nd coup. Behind scenes picture: Niger has much high-grade uranium, valued at over \$1-billion, traditionally controlled by France. Last year Niger broke French monopoly & gave contract to Canadian firm. New dictator says he'll reopen negotiations with France.

NOTE: By worldly standards, France can hardly be blamed for engineering the coup. Uranium is vital to nuclear bombs.

NEW OIL SUPERPOWER: oil producers. Oil-hungry nations willing to discard old friends in exchange for precious fuel. Changes created by Arab oil embargo among the most drastic since Industrial Revolution 200 years ago. First time ever that major industrial nations had to bow to pressure applied by non-industrial countries. Revealed Western nations as sharply divided, unprepared to work together on vital issues of international security & economic stability. (USN 5:20)

NOTE: How suddenly has the whole world picture changed! And how wonderfully it fits with what we have always expected: Europe weak & divided; Mideast the magnet & cockpit of the world.

EDUCATIONAL REFORMS GO SOUR. Educators across US taking fresh & disillusioned look at 'new math' & other innovations that were supposed to revolutionize learning in past 15 years. 'New math' being scrapped in many places. Expensive teaching machines gather dust in storerooms.

'New English.' textbooks now merely decorate shelves. Leading authority admits: "Many millions of tax \$s haven't brought improvement. There are signs we may be losing ground." (USN 5:20)

NOTE: Another aspect of boasted modern "progress" that has turned to confusion; another evidence of the foolishness of godless modern wisdom.

US POLICE CORRUPTION seems more prevalent than ever. Array of cities caught up at same time in police scandals appears unprecedented. 51 NY police recently were given "lost" wallets containing money, in an integrity test: 30% failed to turn them in. (Tm 5:6)

Note: Corruption & dishonesty at highest & lowest levels of govt. & administration. A sad and hopeless picture, except that we know a cleaner, purer, holier time is coming soon.

THE FHA. SCANDALS. Nearly everyone, it seems, has been cheating FHA in connection with ghetto housing sales to the poor: throughout US, 100s of cases of conniving among FHA employees, builders, real estate dealers & bankers to defraud FHA. (Nwk 5:20)

NOTE: With the foolish, animal, moral less, "survival-of-the-fittest" evolution superstition as the modern popular religion of the land, what else can he expected? There is no hope for soundness and goodness in society without the firm and guiding hand of divine wisdom.

US's MORAL DISINTEGRATION. Growing numbers of men—and women—are using profanity liberally. Women swear in expectation that saying forbidden words will put them on an equal footing with men. Children of all classes & geographical areas freely use 4-letter words, sometimes in classrooms. As one 9-yr.-old said, "Why not? Mommy swears, Daddy swears, even the President swears." 24% of vocabulary of factory & construction workers on job consists of dirty words: it's hard to put together sentences with more swear words than that. (Tm 5:20)

NOTE: We cannot help but think of righteous Lot, who "vexed his soul from day to day with the filthy conversation of the wicked." Why does God permit His fair & beautiful earth to be so contaminated? We wait in patience for the great day of cleansing to come.

CRIME DEFIES ALL EFFORTS. Spending has multiplied 8 times—from \$1-billion in '64 to \$8-billion in '73, yet crime continues to rise. Great feeling of frustration among police & law-enforcement officials: "Look at all we've tried, & crime still rises." Recent study shows crime far worse than listed in official reports. In some cities, actual number of crimes is 5 times the number reported to police. Most crimes go unreported. Of reported crimes, only 20% bring arrests; of arrests, only 20% are convicted. 65% of all persons arrested are arrested again in 2 years for another crime. 80% of all crimes are committed by repeaters. Crime results from the kind of society we've become. What really controls antisocial conduct in any culture is social institutions. Most important is family, then community, neighborhood, church & school. When those institutions don't work well—as we now find them not working in our society—you can't ask courts & police to replace them. That's what we've tended to do. (USN 6:10)

NOTE: Clearly this concluding thought is the true answer. Increasing crime is the natural & inevitable result of the animalization & disintegration of modern society, which has abandoned the wisdom & authority of the pure divine Word, and relies on its own dark fleshly mind.

AFRICA'S DEADLY DROUGHT. In camps across north-central Africa, 1½ million lead brink-of-death existence: at best, barest food & health needs; at worst, hellholes. A million have died; 5 to 10 million more are starving in the bush or slums. One of 20th century's greatest catastrophes. An area size of US is involved.

Response of world community & African govts. has compounded tragedy: unedifying tale of official incompetence & inactivity. UN's vaunted "early warning" system first began reporting crop failures & food shortages years after they began. Though by then (Sep. '72) the situation was critical, it was still another 8 months before UN set up a relief office. Then data wasn't collated nor shipping planned till Feb. '74. UN hushed reports of drought & starvation in Ethiopia so as not to offend Selassie. (Nwk 8:5)

NOTE: Let us note with sadness, but let us not criticize. Rather let us examine ourselves. "The poor have ye always with you." Even in these lands awash with silly luxuries, there are always those out in the cold. How is our stewardship? Remember the rich man & Lazarus.

NEW CHURCH OF ENGLAND HEAD, spiritual leader of 46 million Anglicans on 6 continents, must be appointed by the Prime Minister, & approved by Queen (she's head of Church). Donald Coggan is 101st Archbishop of Canterbury, succeeding Michael Ramsay, whose major accomplishment was rapprochement with Catholicism. Some younger churchmen find Coggan too conservative: he's horrified by spread of pornography, and says Britain is a "sick society." He however appears receptive to ordination of women to the priesthood. (Tm 5:27)

NOTE: The Prime Minister, even if he be an atheist, must appoint the head of the Church of England. Here surely is a harlot daughter, wedded to the world. If he is against pornography & thinks Britain a sick society, he

certainly is old-fashioned: the Anglican (Episcopal) Church in US has happily embraced sodomy, and calls it "spiritual love."

US VANDALISM: BILLION \$s A YR., and getting worse. Sheer ferocity knows no bounds. Park & zoo animals clubbed to death. Schools bear greatest brunt: \$½-billion a year (USN 6:24)

NOTE: Another striking aspect of "all the earth filled with violence."

US OCEAN CONTROL JEOPARDIZED. If US loses ocean dominance, will lose raw material sources & ability to move troops & equipment abroad. Threat is Russia's 275-sub fleet: largest in history. Half are nuclear-powered. Present US Navy incapable of handling it.

US to spend \$22-billion on anti-sub warfare in next 6 years. Modern subs can hit ships out of sight over horizon; dive to 1000s of feet; travel over 35 mph; stay submerged over 3 months. If US is ousted from Iceland (as threatened), it could not maintain sea communications with Europe in time of war. Besides subs, Russia now has 215 warships to US's 174. (USN 6:24)

NOTE: This is perhaps the gravest threat US faces. Nuclear war may be averted by fear of massive retaliation, but subs are a real practical threat that would automatically go into action the moment war started (or even before—like Pearl Harbor), Subs came near tipping the balance in the past 2 World Wars. Those subs were Tinker toys compared with today's.

DANGER FROM RADIO, TV, radar, power lines, X-ray, etc., now worries scientists. All emit radiation, & are rapidly proliferating. Tests on animals show that just 1/10 of considered "safe" levels can affect mentality, chemistry, genes. Man may be entering energy pollution era. (Nwk 6:3)

NOTE: One more way in which man is contaminating the earth.

ULSTER'S COALITION GOVT. HAS COLLAPSED under pressure of a devastating 2-wk. Protestant general strike. Fear was major reason for success: men were murdered who refused to comply. Hope for Catholic-Protestant harmony is ended. Prospect is still more violence that has dominated Ulster for 5 years. Faulkner (govt. head) said, "It is saddest day of my life, and for the country I love." (Tm 6:10)

NOTE: For well-meaning men of the world, a terribly sad & hopeless tragedy. And these are Englishmen whom, in our younger & more ingenuous days, we (being of them) considered to be a civilized, disciplined and generally superior race. And all this vileness done in the name of Christ!

MULTI-BILLION US-ARABIA DEAL. Broad economic & defense cooperation. US to develop all fields: industry, education, health, defense, marketing, etc. Agreement unique in US experience. (USN 6:24)

NOTE: So much has happened, generally & specifically, in the past year, to bring the developing prophetic picture so much closer into line with what we look for. Here is a "unique" US deal to develop Saudi Arabia—Sheba & Dedan. Our faith should be greatly strengthened & uplifted.

US HAS ONLY 6% OF WORLD POPULATION, & it will be just 3% in another 50 years. Yet US consumes 35% of world's basic resources, many irreplaceable & getting low. How long will billions in other nations, trying to raise own standards, let handful in US consume lion's share? (USN 6:24)

NOTE: Till a few years ago, US gloried in its hoggish consumption of natural resources, as a symbol of superiority & progress—and the world envied & marveled. Suddenly the whole prospect & perspective has changed, as US scrapes the bottom of a perilously depleted domestic supply barrel, & foreign suppliers awake to their long exploitation—and their new power.

INFLATION MEANS HUNGER for US poor. Spending 60% of income on food, they consume most basic of diets & can't substitute cheaper items. Worse, basic foods that poor eat (rice, flour, beans, etc.) have risen much faster in price than more expensive foods (beans up 250% over 1970). Poor even worse off than 4 years ago, despite billions in federal food programs.

Abroad, it's even worse. Population growth, compounded by serious droughts in Asia & Africa, has outrun all increased food production in poor nations in past 10 years. (Tm 7:1)

NOTE: Here is the wicked evil in man's profiteering in shortages. The burden, as always, lies on those least able to bear it.

RUSSIA'S SS-N-8 SUB MISSILE, already in use, has 4000-mile range of US's planned Trident missile which won't be operational till '78. (USN 7:8)

Another military area in which Russia apparently has edge over US.

FADS IN CHILD CARE. Since 17th century—when schoolteachers, doctors, & Jesuit priests first began presuming a special expertise in "What's Best for Children"—kiddie engineers have stepped forward with one formula after another promising to raise children to a happy, purposeful adulthood.

After all this time, it might seem that there would have been either some improvement, or some acknowledgement that social science hasn't anything very useful to say about raising children. Instead, each new wave of Ph.D. s denounces the folly of its predecessors. And here we go again. The latest "perception" is that adults don't even like children.

Simple, physical brutality to children is significantly on rise again. Adults swing metronomically from one extreme to the other. In most recent cycle, adults moved from cold, remote authoritarianism of Victorian era, with its insistence on obedience & moral absolutes, to the closely attentive permissiveness of 20th century, with its emphasis on moral relativity & emotional expression. Neither system worked very well. (Nwk 3:4)

NOTE: There is only one sound guide for man: the infallible and unchanging Word of God. Outside of that, all is folly. Man has no wisdom: he cannot possibly direct his own steps sensibly and profitably. And learned folly is constantly changing its fads and fancies.

BROTHERHOOD. Despite supposed 'thaw," E. Germans keep beefing up barriers along border with West. To prevent defections, they've now laid 1½ million land-mines along 440 miles of border. (USN 3:11)

NOTE: A million and a half land mines along the border between the 2 Germanys! What a sad and bitter commentary on all man's meaningless mouthings about "peace" and goodwill! The world is living in a nightmare, and all are numbed to it from its dreadful familiarity. What change it will be when righteousness reigns, and justice is enforced with an iron rod, and there is no fear everywhere, but true universal peace! Only Christ can bring that.

US LAWYERS: A SICK PROFESSION? Soaring fees, doubts of competence, questions of ethics. Lawyers prospering as never before. Public confidence at low point. Soaring divorce rates are money in bank for lawyers. Others specialize in personal-damage suits, & profit from insurance boom. "Going to court is US's greatest indoor sport," says former US Law School Assn. Pres. Flaw in profession: respected firms exercise no moral judgment about what they do. Watergate impact on profession's image is devastating. Many of highest placed of the accused are lawyers.

Soaring fees are putting legal help beyond reach of millions of Americans. Lawyers' fees range to \$250 an hour & up. In some places, the going rate for probating a simple will is \$1,100. (USN 3:25)

NOTE: This is a true and sad revelation. It manifest man's terrible and ruthless greed, & his vicious tendency to prey heartlessly on his fellows. Lawyers are no worse than other men; they just have greater opportunity to display man's innate wickedness, & they take full advantage of the opportunity.

SHAH OF IRAN ON OIL PRICES: "In '47 the price of oil was \$2.17 a barrel; then it was reduced to \$1.79, & lasted that way till '69. Wheat has jumped 300 pet.; vegetables the same. Sugar in past 6 years increased by 16 times. So we had experts study what price we should put on oil. (Tm 4:1)

NOTE: This of course is true. The price of oil has been artificially kept down in the past to the impoverishment of the exploited lands, and the world has wantonly squandered these resources that by force and oppression they extracted so cheaply from the native owners. And US has been foremost in this wicked and senseless waste—using over 30 percent of the world's energy to cater to its lust and pride: bigger and more powerful and more gadget loaded cars than anywhere else in the world. And this poor, empty, senseless show is vaunted as the "good life"!

MEXICO IN TROUBLE. Hope was for "peaceful revolution" to bridge gap between rich & poor. Reality: political chaos, setback to economy. In cities; vast slums; in countryside; poverty-stricken peasants eking out bare existence on small patches of land. Rampant inflation, massive unemployment, sagging agricultural production.

Forty pet. of all Mexicans of working age are jobless, underemployed, or work only seasonally: 800,000 join labor market each year, competing for the 300,000 jobs that open up. With jump in prices, life has become difficult for almost all except wealthy. Food recently has doubled in cost. Thousands leave countryside each day for cities, creating new slums & adding to unemployed. (USN 4:8).

NOTE: This sad picture is increasingly worldwide. Populations are exploding, especially the poorer & less privileged classes, & are becoming an increasingly insupportable burden on the creaking fabric of society. Even in US, where supposedly education is widespread and universally available, & the new generations are presumably trained to be useful and self supporting—even in US the welfare burden on the working population is becoming increasingly oppressive, as the welfare class proliferates its progeny.

CHANGES FOR US. Abroad, US primacy being curbed not only by Moscow but by non-industrial nations whose weapon is possession of world's largest resources of strategic materials. The upward surge of affluence in US has depended on continuous economic growth. Now that's threatened.

Polls show confidence in major institutions is down drastically in past few years: in Govt., down from 41 to 19 pct.; in Supreme Court, down from 55 to 33 pct.; in business, from 55 to 29 pct. Polls show Americans increasingly distrustful of churchmen, businessmen, scientists & bureaucrats: a "crisis of belief" in a nation whose hallmark not long ago was optimism. Erosion of beliefs—religious, political, social—along a broad front. (USN 2:25)

NOTE: US must be weakened and divided. With unity & wisdom she could easily dominate the earth and hold Russia in check. But that is not to be. How helpless is a nation when God's hand is against it! How quickly can the picture change! But she is a friend of Israel, & will fare better at the end.

EGYPT'S ANTI-NASSAR CAMPAIGN. A recent Egyptian book describes Nasser as a 'prince of tyranny' who brought Egypt a dark era of terror & torture "unprecedented except in Nazi, Fascist & Stalinist times." Criticism of Nasser is mounting in Egyptian press. (Nwk 4:1)

NOTE: This is a strange item, but it is clearly being done with a calculated purpose, and it illustrates how diametrically Egypt has changed its course (and in the right direction).

NUCLEAR PLANTS. After a year of operation, average nuclear plant contains 1000 times as much radioactivity as Hiroshima bomb. Nuclear plants have had more than their share of operating mishaps. One of byproducts of nuclear plants is plutonium. Terrorists could steal the material. An amount the size of a Softball could be used to make a bomb that would be small enough to be carried in a car, & powerful enough to kill 10s of 1000s of people.

Nuclear plant wastes are not only radioactive but long-lived, remaining lethal for at least 250,000 years. Says one scientist, "The legacy to future generations very much disturbs us." (Tm 4:15)

NOTE: It would seem probable, in the development of nuclear energy, that man is creating a Frankenstein. In the hands of wisdom and intelligence, it could be a useful servant, but natural man has neither of these qualities, and it would seem very likely that man is going out of his depth and beyond his authority in tampering with these forces in order to cater to his lust and pride. Only divine intervention—and soon—can save man from making the earth a hideous nuclear graveyard.

US DEEPER THAN EVER IN MIDEAST. Hazardous gamble: serious military & political risks will have to be taken: huge amounts invested. Grave issues involved: Israel-held Arab lands & 'legitimate rights' of Palestinians—latter so far an insurmountable stumbling-block. Experts agree that any final settlement will require withdrawal from areas Israel deems vital. Israel will agree only if it has US's ironclad security guarantees. (USN 7:1)

NOTE: Remember how just a couple of years ago US—deeply stung by the Viet fiasco—vowed it would never again get so involved overseas? But involved in the Mideast it must be, regardless of its own plans or wishes. It will have to guarantee Israel's safety. (Practically, it already has done so.)

VITAL IMPORTANCE OF AZORES. Last year, during Arab-Israel war, Azores (owned by Portugal) suddenly assumed new importance. Europe allies refused landing rights. Azores saved the day. Over 22,000 tons were air-lifted via Azores to Israel. (USN 7:1)

NOTE: There's very strong possibility that Portugal (owner of Azores & US & Britain's staunchest European ally) will soon have a left-wing govt. with Communists in key positions. Azores may not be available next time.

FAMINE CASTS GRIM SHADOW. Girdling world at equator is a belt of hunger, where many of undeveloped world's 2½ billion live—nearly all ill-fed; at least 60% malnourished; 20% more starving.

Gone are bountiful days of 60s, when UN worried about how to distribute a glut of food, & US paid farmers not to plant. World food reserves are down to a mere 27 days of consumption; safety margin decreasing. One big crop failure anywhere, & it would be every country for itself. For most in the hunger belt, that would mean mass starvation.

"Green revolution," which a few years ago brought hope of self-sufficiency to Asia, has lost much of its promise. Oil price hike tripled cost of fertilizer & fuel for irrigation pumps, on which new grains rely. Farmers are reverting to old methods, with smaller harvests. (Tm 5:13)

* * *

US's Midwest drought. Seldom has so bright a promise faded so quickly. Outlook for biggest harvest ever has been burned away by searing drought. Hope for rebuilding scanty US grain reserves has vanished. (USN 8:26)

NOTE: For several years we have -heard increasing rumblings of world famine. For a large part of the world this is already a terrible reality which it is very difficult for us—in our limited & self-centered view—to truly

comprehend & realize. So far, to us, it has come home only in higher prices—much higher than the general level of inflation. Man's evil system always takes advantage, & charges more wherever there is the slightest hint of scarcity.

GLOBAL CLIMATE UPHEAVAL. Atmosphere growing gradually colder for 30 years. Telltale signs everywhere; arctic ice cover increasing. Dust & particles released by farming, fuel burning, etc., maybe blocking more & more sunlight from heating earth. Effects could be catastrophic. Even 1% drop in sunlight reaching earth could tip balance & bring on ice age. Slight drop in temperature or rain could sharply reduce world food. (Tm 6:24)

NOTE: This may be one way God will bring evil man to his knees, fittingly letting him, by his own wanton pollution, create his own punishment

"LOVE FEAST." Giscard-Schmidt team off & rolling: "We have no problems, only cooperation." Sweetness & light bathe Franco-German relations. The partnership will present a common front to Britain's bid for new Common Market terms. (USN 7:22)

NOTE: This is a good development: France & Germany in close harmony & united against Britain. The sooner Britain gets out of Europe, the sooner the necessary pattern can develop.

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