

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

Correspondence

A REPORT ON THE RICHARD AND HYE GATHERINGS

Dear brethren and sisters, Loving Greetings in the Master's Name.

This summer has again been an eventful one, which I'd like to share with you. On July 3 we had planned our Richard Sunday School picnic. As it was, we were joined by quite a group, which made things even nicer. Our visitors were listed in the July Ecclesial News.

On the Saturday (July 3), bro. Norman Blacker spoke on the need to remain separate from the world. The ways of the world may look appealing, especially to the young, but the end thereof is death. We have been called out of this world to follow the straight and narrow way, the end whereof is life.

Sunday morning bro. Ed Sargent spoke on Christ's address on the Mount (Matt. 5-7). There are so many attributes of character that we need to develop before we can ever hope to attain a place in God's Kingdom. We cannot just give part; we must strive to give all our energy to serving God. This may be just doing our regular daily duties as unto the Lord, but we must always *have Him in mind*. Humility and meekness are so often stressed in the Scriptures: these characteristics are opposite to the inclinations of the flesh, but are obtained by continual striving for them.

"Blessed are they which do HUNGER AND THIRST after righteousness:"

We must by study and meditation and prayer develop an appetite for the eternal things of God: we recall David's devotion to God in the Psalms—

"For He satisfieth the longing soul, and filleth the hungry soul with goodness . . . My soul longeth, yea, fainteth for the courts of the Lord: my heart and my flesh crieth for the living God."

Purity is another required characteristic. As brethren and sisters of Christ we must strive to mould our characters to be like Christ. Even as he did not allow wrong doctrines or evil actions to alienate him from God, even so we must strive for the same degree of perfection. If we fail, we pray for forgiveness, and then strive again. Our whole duty is to STRIVE, as Paul says—

"Let us go on unto perfection . . . Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Sunday evening bro. Joe Jackson gave the lecture on "The Russian Power in the Time of the End." He had several maps and charts which increased the interest to the audience as he illustrated on them during his lecture. Truly by keeping in mind the fulfilment of the prophecies of our time, we are greatly encouraged to lift up our heads, for our redemption draweth nigh! We have seen Israel return to their land, a nation set up, their territory enlarged by great odds; also on the other hand, the increasing strength of Russia as she quietly obtains more nations under her hand. We know the time is at hand when she could send her army against the land of Israel to take a spoil. Then will be our calling to judgment: let us be prepared.

* * *

The week, with various brethren and sisters and Sunday School students visiting, was a most pleasant one. Shirley and I enjoyed the company of Joe and Marilyn Jackson and Ed and Louise Sargent on July 6. It is most refreshing to be with those of like precious Faith to exchange thoughts as we go thru our daily Bible studies. That night, "*Judge not, that ye be not judged,*" and then the lesson of trying to take the mote out of our brother's eye with a beam hindering our own sight. How true this is that we must be careful not to expect too much of our brethren and sisters: we nearly always have a long way to improve ourselves. Rather let us try to be an *example* in everything possible. Our example will speak for itself. We cannot follow someone else, but we might have someone following in our steps: let us not lead them astray.

On July 8 we had all the young people in for supper: Wayne, Steve, Kendra & Lynn Osborne; Tim & Dan Jackson; Brenda, Dan, Paul Sargent; Gordon, Phyllis, Sid, Gwen Jones, & Wanda Frazer. It was a pleasant evening: the readings of course were done and discussed. One thought that was discussed was Isaiah's message concerning Israel (64:6)—

"We are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf."

* * *

On July 17 I started out for Denver. I spent a most enjoyable time with the Osborne family. One day we went down to the Great Sand Dunes, about 200 miles south of Denver. Truly it was an amazing sight to see mountains of sand in the middle of rock mountains: a finger of God's creation. The next day we went to the mountains. For a prairie-dweller, the mountains present a lovely contrast to my daily surroundings. The air was so clear, the mountain streams so cold and fresh, the flowers so beautiful, and for a while the mist very chilling. It was a refreshing day.

On Thursday, July 22, I flew to San Angelo, Texas, to visit bro. & sis. Mammone. On Friday night sis. Carolyn Thompson and family came on their trip through from California to Texas. Sunday we drove to Hye for the Gathering.

* * *

As always, the exhortations, introductory remarks, Bible readings and discussions, and lectures gave us much to think about and examine ourselves by. Those who were there I'm sure will agree, the Gatherings are always the highlight of the year. I will give a brief summary for those who were not able to be with us. I hope that the speakers will forgive me if some of the thoughts come out more in my own words, because that is how I remember them. The summaries will be of the exhortations only. (*There were also meetings for daily readings discussion at 9:30 am; Book of Daniel 2:30 pm; lectures 8 pm*).

MONDAY: The Apostle John and His Letters — bro. Gibson

(This appeared in full in the July Berean)

TUESDAY: Ezekiel, Son of Man— bro. Growcott

This is a chronological book of events centred around Ezekiel the prophet, one of the pillars in Israel during the last days of Israel's Kingdom and in Babylon with Jehoiachin's captivity. Daniel went into captivity about 606 BC; Ezekiel about 597, eleven years before the destruction of Jerusalem.

Ezekiel being of the priesthood was the way of approach to God in the time of captivity; therefore it was fitting he would tell of the great Temple to come.

Ezekiel was a prophet of sign. Some of these signs brought him much discomfort, and some great sorrow. One of his signs to the captivity was to lie on his side for 390 days, and the other side 40 days. The cutting off of his hair and scattering it to the wind was a sign of the destruction and scattering to come upon the nation of Israel for disobedience to God.

Ezekiel witnessed the departing of the Glory of God from the Cherubim. It has not yet returned. What a sad thing to happen to a people given so much! But there was also hope offered in Ezekiel: the glory would at last return.

Comparison was made between a woman-child being raised up and cared for and betrothed to God, and then being unfaithful; and the history of Israel as she has played the whore with the nations around her. Again hope is shown that she will be forgiven and cleansed in the future.

Ezekiel's most painful sign was losing his wife and not being allowed to mourn over her. He must carry right on with his work. He "did as he was commanded," and showed to Israel what would happen to them. God would take away all things that were precious to Israel, and they would be unable to mourn.

The next section in Ezekiel showed the punishments God would bring on Israel's enemies. Even though certain nations were used to punish Israel, they were touching the apple of God's eye, and punishment of them would ensue.

Israel made an outward appearance of loving God, but in their heart they did not obey Him or love Him. *Can this be the case with us?* Do we do as God says, and not as we desire? They were to remain strictly separate, but they intermarried with the world, and thus brought destruction on themselves. Our time of judgment is coming.

The last part of Ezekiel speaks of the restoration of the people of Israel. The chapter of the Valley of Dry Bones is full of hope, and today we see many of these prophecies revealed as history or present events. The last chapters show the Temple established in the Kingdom: the name of the city, 'The Lord Is There.'

WEDNESDAY: We Can Make Our Calling & Election Sure—Bro. Braden Edwards

It is our privilege to live in a land where we are free to quietly worship God together as we please. This is a year of election in U.S., but we have no part in these elections. But we have an election! 2 Pet. 1:10-11 —

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."

In this election there will be no defeat of one candidate by another. All may win—unless we lose the grand opportunity ourselves. We need each other to work together. We can help each other to obtain the qualifications needed to be a candidate for the Kingdom of God.

First we must have a new birth. We then have chosen a new master, Christ; and the old man of the flesh must die. It is our hope to be like Christ when he returns: pure, and a new creature. We must work on this now. We should have a new hope and new desires when we chose the Truth; and to make this hope strong and to increase our faith, we must continually feed ourselves with spiritual food. Just as the candidates of the present try to show themselves qualified completely, so we must strive to add many qualifications, such as godliness, brotherly-kindness, charity, and others.

Adam was created in the image of the Elohim, but that image was marred, and became a mortal man of sin. It is our chosen lot to strive to be Christlike. These are the qualities for which we must strive to be worthy candidates—

Faith: "Without faith it is impossible to please God." Living faith leads to obedience. We see through the eye of faith into the future. Repentance is necessary for forgiveness and mercy. We must add 7 things to Faith—

Virtue: Men's standards have changed, *but God's have not!* Pureness is a vital necessity. Low morals may be all around us, but we must strive for perfect purity. We must be in the world but not of it. "*Blessed are the pure in heart.*" We must have the courage to say No to temptation, and Yes to God's commands.

Knowledge: It is necessary to know God's way of salvation for spiritual guidance. We must be ready to defend our beliefs in meekness and fear.

Temperance: Self-control is always needed.

Patience, or Fortitude: In this world there is always the tension of waiting, and of hurrying hither and thither. This is not to be for us. We need patient obedience in faith. It is not just passive acceptance of trouble, but active work toward God's way which is continually needed. Peter tells us that fiery trials will come, and we can think of how ones like Job endured.

Godliness: We are to strive to be like God, as we are His sons and daughters. Sin ruined likeness to God in Adam, but we have a way to get back into reverence of God. Respect and reverence for God should make us gentle & teachable.

Brotherly-kindness: The world is dying for lack of brotherly-kindness. We need it desperately in the Truth. We should give greatly to our brethren.

Charity, or Love: So necessary. Christ is a wonderful example. Should we not give him our whole life, as he gave his? God has made every provision for us, so it is now our job to do our part.

THURSDAY: A Potter's Earthen Vessel - bro. F. Higham Sr.

Jeremiah was an example to Israel from God, as were Ezekiel, Isaiah and other prophets. They were to speak, whether the people listened or not.

Jeremiah was another prophet of sign, and all this episode of Jer. 18-19 was to teach the elders of Israel a lesson God wanted them to learn. Jeremiah and the elders of Israel went down to watch the potter at work on the clay. They saw him take some clay, make a vessel, discover it was marred, remake it to another vessel which was good. This was to tell Israel that God was the Potter, and they should be the pliable clay with which He would work. We are a part of this clay, and we must remain soft and impressible to be worth working on. Paul says we are of the clay—sin nature—no good thing dwelleth in us, but must be implanted there. Paul was reshaped and became a chosen vessel to God.

The hardened, mis-shaped vessel showed Israel was no longer teachable: therefore no use to God. Are we thus hardened, or are we being shaped by the Word?

Jeremiah walks through the centre of the city with the vessel, and the elders following, and through the Dung Gate to the Valley of the Son of Hinnom. He went to the rubbish heap and broke the vessel. This valley had once been beautiful, but idols had been worshiped there, and a good king (Josiah) that followed God had made a rubbish heap of it. The breaking of the vessel was a sign of trouble to come upon Israel. Great trouble did come: they ate their own children in the siege. There was so much death there was no burying place.

Jeremiah then returns to the Temple and repeats the prophecies of the destruction of Jerusalem. Pashur the governor of the Temple beat Jeremiah and put him in stocks before the people. We also may have to be in reproach when we stand up for what we know is right, but we must endure. Jeremiah was in stocks on the northern side of the city near the Temple. What a fitting symbol! Christ also was lifted up in reproach at the same place.

Our *actions* will tell if we are of Christ or not. We must govern our actions, words and thoughts accordingly. Think of Judas and how his actions led to the crucifixion of his Lord. He betrayed the innocent blood, and even though he was sorry, the end thereof was death for him. What is our place? Do we betray the Son of God afresh? Christ was crucified for us. Let us do our part.

The Kingdom will be made up of good vessels only: the evil vessels will be thrown out to the Valley of Hinnom. The nations will be broken as the vessel.

Ezekiel's Temple will be established. The entrance to the East will be blocked: only the Son may enter here. As Israel of old was baptized in the waters of the Red Sea, so the people go through the water of life to go into the Temple to offer burnt offerings. If in the Kingdom one of the mortal people does not have the proper heart, his sacrifice will not be accepted, and he will be destroyed. All people will go past the Valley of Hinnom, whether they enter at the south and go to the north, or enter at the north and go to the south: all will be visibly reminded of what punishment is meted out on disobedience.

Zechariah's last verse tells us of the state of blessedness of the earthen pots in the Kingdom: "*Yea, every pot in Jerusalem and Judah shall be holiness unto the Lord of hosts.*" ALL things then will be to God's glory.

FRIDAY: The Time of the End—bro. David Clubb.

Daniel in ch.12 reveals God's plan in the time of the end. God has controlled the nations for a long time, but in this chapter destruction will be brought on the nations by Michael. "*Who may abide the day of his coming?*" As we near this time we must consider most seriously if we have been faithful. Is our name in the Book of Life?

We must now be a separate people, especially chosen by God unto good works. The alternative of acceptance is dreadful: *rejection!* "Depart from me." We must be continually reminded of our position in life. "*Whoso has ears to hear, let him hear.*" We have been greatly privileged to have the Bible as the guide to eternal life: let us use it to the full. We must long for Christ's return in a real sense, earnestly desiring and praying for strength to overcome.

SATURDAY: Israel, a Sad Lesson to Us—bro. F. Higham Jr.

The history of Israel is a sad lesson of great divine favour and lost opportunity because of the deceptiveness of the flesh. It shows that our only hope is to set ourselves resolutely after the pattern of Christ, the master pattern. Many warnings were given to Israel (and thus to us) down through the ages. They ignored them, and still thought God would bless them. Let us heed them before it is too late. We must preserve the Truth, and learn from Israel's failure that God requires certain things of us, and will surely call us to account.

SUNDAY: Jeremiah, Man of Strife—bro. Growcott

This exhortation brought out the sad duty of Jeremiah in all his long ministry: he had to continually bring warning and condemning messages from God to Israel. They didn't want to hear them, and continually abused him.

His was a mission to notify Israel that they had repeatedly disobeyed God, and now at last He was going to take them away as punishment, destroying everything they set their hearts on.

We see in this man Jeremiah a great example of fortitude and endurance for the way of God. Like Moses, he prays fervently for his people, though they reject him. But he is told not to pray for them: that generation are past praying for. The city must be destroyed: the people scattered and killed.

In the end Jeremiah sees the fulfilment of his prophecies, and is finally taken to Egypt against his will with the remnant of Israel. His whole life is filled with sadness for a people that ask to hear the Word of God and then reject it.

All the exhortations contain so much more that I was able to relate, but I hope this will give you some idea of the lessons brought out.

* * *

After Hye Gathering, I travelled back to bro. Pat and sis. Marie Cassidy's farm and spent an enjoyable time that afternoon seeing their farming methods. We went to the Lampasas Bible Class that evening (Sunday), and from there I had many enjoyable visits with the brethren and sisters at Lampasas and the visitors there. I was much encouraged to see the young people attending classes and Bible readings when we were gathered together. The time to learn is when we are young. The stay at bro. Wayne and sis. Ruby Wolfe's was enjoyable.

I spent most of my time from August 2 to 10 with bro. and sis. Gwalchmai and family from London on their first trip to Texas. I'm sure we all enjoyed the trip to the Interspace Cave with the Neely's and the Clubb's, the visit to the Richard Wolfe's farm, the times we got together with the different ones to visit or do the readings. Those in Texas certainly show us all brotherly love and hospitality.

From Lampasas I travelled with the Gwalchmai's to Houston ecclesia. We stayed with the Higham's and so much enjoyed the trips to NASA and Galveston, the swim in the salt water, the picnic and readings with our brethren and sisters. I hope we all benefit from being together; that we upbuild one another as well as have an enjoyable time. The *things of the Kingdom* are the things that are to be uppermost in our minds, and we all need strengthening to remain on that road to the Kingdom.

The visits with other ones such as the Stanalands, sis. Kay Wolfe, sis. Lucas, the Newcomers, etc., all help us to realize that we all long for the return of Christ. The stop for a few hours with the Jacksons in Winnipeg was an oasis in a desert of long travel on my way home. In the waiting for the return of our Lord,

Your sister in Christ, Annetta Jones, Apt. 26, 10912 Winder Cres., North Battleford, Sask. S9 A 2C3.

EDITORIAL

Sanctify Them Through Thy Truth

"The Word of His grace which is able to build you up and give you an inheritance among all them who are sanctified"—Acts 20.32

THE Foundation of our Statement of Faith is introduced in the following manner—

"That the book currently known as the Bible, consisting of the Scriptures of Moses, the Prophets, and the Apostles, is the only source of knowledge concerning God and His purposes at present extant or available in the earth, and that the same were wholly given by inspiration of God in the writers, and are consequently without error in all parts of them, except such as may be due to errors of transcription or translation."

This statement (to which some very silly objections have been made by some who should know better) is not based upon a blind faith, but upon an enlightened faith generated by an assiduous study of the Bible in harmony with the instruction through Solomon—

"If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. 2:3-5).

Our activities as a religious body, therefore, *centre in the Word* of God, for we are fully persuaded that there is nothing in the world's literature to equal it. It towers immeasurably far above all the works of the wisdom of man, and possesses a dignity not found in any other written work. The reason for this is that (Isa. 55:8-9) —

"My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts that your thoughts."

The Bible is truly a Divine Book, for in it is revealed God's great creative power and His inviolable character. Herein are recorded His wonderful works of the past, and His prophetic messages relating to even greater works to be manifested in the earth when—

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea"

(Hab. 2:14).

The opening chapter of Genesis gives a record of the 6 days of creative work. This truth is being questioned by some who would limit God's power. We are firmly convinced, as bro. Thomas was, that:

"Six days of ordinary length were ample time for Omnipotence, with all the power of the universe at command, to re-form the earth, and to place the few animals upon it necessary for the beginning of a new order of things upon the globe . . . Would any Israelite or Gentile, unspoiled by vain philosophy, come to the conclusion of the geologists by reading the sabbath law? We believe not."

In fact, if we believe otherwise, we contradict what is written for our instruction, for in the sabbath law we read—

"In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Exo. 20:11).

Why should there be any difficulty in accepting this declaration? Is it because it is beyond our puny powers of perception? If so, there are many things in the Scriptures that are "hard to be understood," and many things, even in this life, that we accept although we are unable to comprehend them. If, because of the limitations of our finite minds, we become sceptical about certain things that are written in the Word, there is danger that we might essay to trim the Bible in an attempt to reconcile the passing theories of the geologist, or of the evolutionist, or of some other

speculation of the moment, where today's solemn 'knowledge' is tomorrow's exploded folly. If so, let us remember the words (Psa. 138:2)—

"Thou hast magnified Thy Word above all Thy Name."

The Gospel actively and productively believed, says Paul, is—

"The POWER OF GOD unto salvation" (Rom. 1:16).

This basic fact that the *power is in the Word* we find frequently emphasized. The power is IN THE WORD, and it is to be laid hold on by a prayerful, diligent, lifelong study of that Word with a view to putting its spirit and instruction into active, practical operation—

"Faith cometh by hearing, and hearing by the WORD OF GOD" (Rom. 10:17)

—and not by some vague inner "feeling" of the natural mind. And it must be not just an original, static faith of simply accepting the primary Gospel truths, but a living and ever-growing faith by constant application to the Word. The operation of the Word on the mind must be a lifelong process.

Again, Paul told Timothy that the Scriptures were both "able to make wise unto salvation" and to make the man of God "thoroughly furnished unto all good works" (2 Tim. 3:15-17). This is clearly all anyone needs or can hope for, and the *Scriptures* have the POWER to accomplish it.

And speaking of Jesus preparing the Ecclesia as his spotless and pure Bride, Paul again says it is "*by the Word*"—

"That he might sanctify and cleanse it with the washing of water BY THE WORD, that he might present it to himself a glorious Ecclesia, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. 5:26-27).

And Jesus' prayer from which our heading is taken—

"Sanctify them [make them holy, prepare them for Thy use] by *Thy Truth*: THY WORD IS TRUTH" (John 17:17).

Thus the Scriptures always portray the Word as the sanctifying, purifying, enlightening, transforming, strengthening agent—

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

So Jesus viewed the Word of God, and its mighty effectual power unto salvation, and so he taught his apostles. For all therefore who claim close relationship with Christ, it is well that we refresh our minds on his estimation of that which is written in the Law, the Prophets, and the Psalms. The first illustration comes before us in his wilderness trial, and it is notable that, in drawing the strength to repel the temptations, he quoted 3 times from Deuteronomy—

8: 3 "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

We note again that man LIVES *by the Word of God*.

6:16 "Thou shalt not tempt the Lord thy God."

6:13 "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Many times during his ministry Jesus quoted from the Old Testament; but there is no occasion more striking and comprehensive than that which appears in the last chapter of Luke. Here, with the apostles, after his resurrection, he said to them (Luke 24:44)—

"These are the words which I spake unto you, while I was yet with you, that *all things MUST be fulfilled* which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me."

Here, then, is a demonstration of the great estimation in which Jesus regarded the Scriptures, of which he said on another occasion they "cannot be broken" (John 10:35). We are truly wise, then, to base our faith upon so great a Book, and we would be wiser still to accept what is written *for our instruction*, and remember what Moses said to Israel just before their entry into the Land of Promise—

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. 4:2).

Our system of daily reading, taking us through the Old Testament once and the New Testament twice each year, is incomparable, for it brings us in contact with the various Divine principles and affections with which the Bible abounds. It sets before us ideals of the loftiest character, and shows us that we should do *all things* to the glory of God. It is especially adapted to the times in which we live: on every hand we see—

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Sin, in all its ugly forms, is increasingly manifested throughout the earth, while proud man increasingly glories in his corrupt shame. But the Bible reader, who is firmly convinced that—

"EVERY WORD of God is pure: He is a shield unto them that put their trust in Him" (Proverbs 30:5). —sees the hand of God in it all, and is calmly confident and at peace. He turns to the Bible, and here in this wonderful Book of 66 parts—precept upon precept, line upon line—God's glorious purpose is unfolded in all its majestic splendour. It begins with the covenant in Eden, where a Seed is promised that ultimately would overcome the power of sin, and conquer death.

This golden thread of hope appears in the promises to Abraham, who is informed that his Seed should conquer the world, and bring blessing to all families of the earth. This theme is picked up again when God informs Moses that He will raise up a Prophet and Deliverer through whom the glory of God would fill the earth. Finally David is instructed regarding a Son to sit upon his throne, which would be established in Jerusalem forever.

Every book of the Old Testament refers to, or prophesies of, the glory to be revealed. In the New Testament, Christ is disclosed as the promised Seed of Abraham and David. Through his teaching the people were instructed in the Gospel, or Good News, of the Kingdom of God. Here also, in the letter to the Hebrews, the apostle demonstrates that all the types of the Law converge in Christ. As we look back upon the Mosaic constitution in the light of this letter, we are able to join with Paul when he said (Rom.11:33)—

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

What a treasure we have in the Scripture of Truth! Let us therefore magnify it by giving it first place in our lives. If we honour the Word, we honour God: but if we tamper with it or its teachings, we place ourselves in a dangerous position. Therefore let us give prudent heed to the warning of wisdom (Prov. 30:6)—

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

And let us remember that the power is promised through the Word loved and studied and absorbed and practised. Let us avoid any new theories that in the slightest way becloud or obscure this. —Editor

He Will Be the All Things in All

"The glory which Thou gavest me I have given them, that they may be one even as we are one: I in them, and Thou in me, that they may be made PERFECT IN ONE"—John 17:22-23.

BY BROTHER JOHN THOMAS

WHEN the time had come to bring Israel out of Egypt, the Elohim of the Deity were sent to Moses to inform him, among other things, of a new Name by which He was pleased to be known to His people. In answer to the question, What is this Name? the Deity said to Moses by His Elohim—

"I WILL BE WHO I WILL BE" (Exo. 3:14).

And He said—

"Thus shalt thou say to the children of Israel, EHYEH hath sent me unto you."

The Elohim said moreover to Moses (v. 15)—

"Thus shalt thou say to the children of Israel, YAHWEH, Elohim of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob, hath sent me unto you. This is My Name *leolahm* (for the hidden time), and this is My Memorial *ledor dor* (for a generation of the race)."

In the Name and Memorial thus revealed at the bush, the Deity declared that He would be a person, or persons, not then manifested. He announced to Moses that HE was *the Mighty Ones* who had appeared as "3 men" to Abraham, and as a "host" to Jacob; but that at a future period He would *manifest Himself* in others, even in persons of the Adamic race.

Hence, in view of this new manifestation, and to keep it constantly in remembrance, He imposed upon Himself the Name of EHYEH, "*I will be.*" And this Name of the Deity was to retain its import in a certain time hidden

in the future. The time when it shall no longer be memorial is not yet arrived. It is to continue for the *Olahm*: for that period when—

"*He who is, and who was, and who is coming . . . shall come with the clouds, and every eye shall see him; and all the tribes of the earth shall wail before him*" (Rev. 1:7-8).

When this terrible crisis is past, the ascription of Rev. 16:5—

"Thou art righteous, O Lord, Who art, and wast, and SHALT BE."

—will be anachronous, for it will no longer "*shall be*" on earth, seeing that He will then be here, and (Isa. 24:23)—

"Reigning on Mount Zion and in Jerusalem, and before His ancients gloriously."

The word *asher* in the Memorial is the relative pronoun "who," and is both singular and plural, masculine and feminine. It stands therefore for a multitude as much as for one person. Yea, it is clear that a multitude *was* intended, by reference to the parallel text in Exo. 6:7, where the Deity commanded Moses to say to Israel—

"I will take you to Me for a people, and *I will be to you for Elohim*; and ye shall know that I am YAHWEH your *Elohim*."

The Elohim here indicated in the aggregate are "the generation of the race" in which the Deity will manifest Himself by the—

"Seven Spirits before the throne" (Rev. 1:4; 4:5).

Ehyeh is the first person singular of the *future* tense of the verb *hahyah*, "to be or become." It does not mean, and never did, what it is made to signify in the English Version, that is, "I am."

The English versionists have suppressed the Name of the Deity wherever in *their* opinion it was not specially emphatic, and substituted for it Lord, which does not at all express the sense of the original. *

The form of the Name which subsequently prevailed over *Ehyeh* is *Yahweh*. This is pronounced *Jehovah* according to the Masoretic pointing invented 500 years after the time of Jesus, but all philologists and theologians are now agreed that *Jehovah* is a spurious pronunciation. It was devised by Jewish superstition, which did not permit an Israelite to pronounce this sacred Name correctly. They have another word *Adonai*, 'lord, ruler, sovereign.' From this they took the vowel points and attached them to *Yahweh*, thereby giving it the incorrect orthography *Jehovah*. All are now agreed the true pronunciation is YAHWEH, which they predicate on the fact of the word used in Ex. 6:2-3, being the old form of the 3rd person, future tense. *Yah* is the same in a contracted form, and is used of the Deity upwards of 50 times; one of which exhorts us to "Extol Him by His Name *Yah*" (Psa. 68:4).

YAHWEH or YAH, as a noun, and signifying He Who will be, is then the Memorial Name the Deity chooses to be known by among His people. It reminds them that *He will be manifested in a multitude*; even that great multitude which no man can number, of all nations, and kindreds, and people, and tongues, which shall stand before the throne, and before the Lamb, clothed with white robes and palms in their hands (Rv. 7:9). In each and every one of them—

"HE WILL BE THE ALL THINGS IN ALL" (1 Cor. 15:28).

Or as expressed in Eph.4:6—

"There is one Deity and Father of all, Who is upon all, and through all, and IN YOU ALL."

* The Name **Yahweh** occurs in the original wherever LORD or GOD appears in capitals in the AV, which is nearly 7000 times. 'LORD God' in AV is 'YAHWEH Elohim' in the original; 'Lord GOD' in AV is 'Adonai YAHWEH' in the original.

The Deity, then, in a multitude is a conspicuous element of apostolic as well as Old Testament teaching. It is not "One God in 3 Gods" and "3 Gods in One"; but *One Deity in a countless multitude revealed in the Memorial Name, and expounded in the Mystery of Godliness*. The knowledge of this Mystery was lost sight of by the Babel-builders of the 3rd and 4th centuries, who, as a substitute, invented the Athanasian conceit of "3 persons in the Divine essence, coeternal and coequal." They bound up the Father, Jesus and the "Holy Ghost," 3 distinct persons, into one person, or body, and called the fiction "the Triune God!"

They did not perceive that the Deity was but one person and one substance peculiar to Himself—one Deity and not 3; that Holy Spirit is an emanation from His substance, intensely radiant and all-pervading; and that when focalized under the fiat of His will, things and persons without limit as to number or nature are produced.

This multitudinous manifestation of the One Deity—one in many and many in one, by His spirit—was proclaimed to the Hebrew nation in the formula of Deut. 6:4—

"Hear, O Israel, YAHWEH our ELOHIM is the ONE YAHWEH."

That is — "He Who shall be our Mighty Ones is the One Who shall be."

Certain "Mighty Ones" are promised to Israel—

"Pastors according to Yahweh's heart, who shall feed them with knowledge and understanding" (Jer. 3:15).

They will be spirit, because—

"That which is born of the spirit is spirit."

He, the Spirit, the Ail or Power of the universe, self-styled Yahweh, is their Divine Father. His nature will be theirs, so that they will be consubstantial with Him, as all children are consubstantial with their parents. The Deity will then be manifested in the "Sons of Deity"; He in them, and they in Him, by the one spirit. And this company of sons, led to glory by the Captain of their salvation, is:

"The ONE who shall be" or "The ONE YAHWEH."

Of these Sons or Elohim, One is the "Firstborn"—the "Child born, and the Son given" (Isa. 9:6). He is *Eloah* in chief, the "Head of the Body," in whom it "pleased the Father that all the fulness should dwell" (Col. 1:19), that among all he might have the pre-eminence.

This ELOAH is the great theme of prophecy. His manifestation was predicted in the promise of the Woman's Seed (Gen.3:15); in Isaac (Gen.21:12); of the royal Shiloh from Judah (Gn.49:10); of the sceptred Star out of Jacob (Num. 24:17); of the Divine Son assured to David (2 Sam. 7:14); born of a virgin (Isa. 7:14); and to rule upon David's throne (Isa. 9:7). In these testimonies it was revealed he should be both Son of man and Son of Deity. How this could be, otherwise than is related in the New Testament, would be impossible to devise. The Spirit saith—

"Is there an *Eloah* without Me? Yea, there is no Rock; I know none" (Isa. 44:8).

The manifestation therefore must be by the spirit of the Deity, or not at all. The time of manifestation was appointed, and placed on record in Dan.9:25. And (Gal.4:4; John. 1:13; Luke 1:35,31)—

"When the fulness of the time was come, the Deity sent forth His Son, made of a woman" . . . "begotten, not not of blood, nor of the will of the flesh, nor of the will of man, but of the Deity" . . . by "holy spirit coming upon her, and the power of the Highest enveloping her; therefore also the holy thing she bore was called a Son of Deity."

—and named Jesus. Thus, says John (1:14-17)—

"The *Logos* became flesh, and dwelt among us. And we beheld his glory, glory as of an only-begotten from the Father, full of grace and truth" for "The Law was given through Moses; the grace and the truth came through Jesus Anointed."

Now "*Theos* was the *Logos*," says John (1:1); that is, Deity was the Word, and this Word became flesh in the manner testified. Was the product, therefore, not Deity? Did the union of spirit with flesh annihilate that spirit, and leave only flesh? Was the holy thing born a mere son of Adam?—or the "*fellow*" and "*equal*" of the Deity (Zech. 13:7; John 5:18; Phil. 2:6). The latter unquestionably.

After this manner, then, the ETERNAL POWER, or *Yahweh*, became flesh, and commenced the initiation of His promise that He would be to Israel for Elohim. The chief *Eloah* was now born; and, as the STAR OF JACOB cradled in a manger, received the homage of the wise, and the acclamation of the heavenly host. This babe was the "*body made in secret*" (Heb. 10:5; Psa. 139:15) through which the ETERNAL SPIRIT, when it should attain to the "fulness of the times/" designed to manifest Himself. That time had arrived when—

"Jesus began to be about thirty years of age" (Luke 3:23).

He was now to be "*sent forth*"—

"Being made under the Law, that them under Law he might purchase from it, that we might obtain THE SONSHIP" (Gal. 4:4-5).

His sending forth was subsequent to his immersion, and was preceded by his anointing with holy spirit. Though born of "*Yahweh's Handmaid*" 6 months after John the Immerser, John said of him—

"*After me* cometh a man who hath been preferred to me; for *he was before me*."

Isaiah styles him Yahweh and Elohim in his prophecy concerning John as the Voice that was to herald his manifestation, saying—

"Prepare ye the way of YAHWEH; make straight in the desert a highway for our ELOHIM" (Isa. 40:3).

The Father was one Eloah, and Jesus was another; so that in this unity were developed two who, in the Hebrew plural, are termed *Elohim*. Here then was a practical illustration of the phrase so often occurring in the Scriptures of the prophets: YAHWEH ELOHIM, most incorrectly rendered in the English Version "Lord God." Based upon this combination of holy spirit and flesh, Jesus said to Nicodemus:

"I say unto thee, WE speak what WE do know, and testify what WE have seen, and ye receive not OUR witness" (John 3:11).

Here was *plural manifestation* IN UNITY. This is abundantly evinced in all the New Testament. Hence, on another occasion, Jesus said to the Jews—

"*I and the Father are one*" (John 10:30).

One what? "We are," in the words of Moses, 'One Yahweh.' The Jews, who "judged after the flesh," were indignant at this, and attempted to stone him for blasphemy, saying that—

"Because, being a man, he made himself Deity" (v. 33).

But Jesus rebuked the charge of blasphemy with an argument which was unanswerable (John 10:34-38; 14:9)—

"Is it not written in your law, I said ye are elohim, and sons of the Highest, all of you (Psa. 82:6)? If He (the Deity) called them Elohim to whom the word of the Deity came (that is, to their fathers), and the Scripture cannot be broken—say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of the Deity?"

"Know that *the Father is in me, and I in Him*" and that "He who hath seen me hath seen the Father."

Such discourse as this was an impenetrable enigma to the Jews. They did not recognize that "the words they heard were spirit" (John 6:63). They judged after the flesh (John 8:15), and therefore imagined that his words were flesh; that is, the mere utterances of the thinking of the flesh. But he told them that this was not so, for he said:

"My teaching is not mine, but *His Who sent me*" (John 7:16).

And John also testified that (John 3:34)—

"He whom the Deity hath sent spake *the words of the Deity*."

—as Moses had predicted in Deut. 18:18 concerning the Christ, saying—

"*I will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall be that whosoever will not hearken unto MY words which HE shall speak in My Name, I will require it of him.*"

And so when the Word became flesh, the Word-Flesh recalled attention to what Moses had written, and said (John 12:48-50)—

"He that rejecteth me and *receiveth not my words* . . . the word that I have spoken, the same shall judge him in the last day. For *I have not spoken of myself*, but the Father Who sent me, He gave me a commandment *what I should say, and what I should speak*."

—"the words of eternal life." The words, then, that came out of the mouth of Jesus are to be received as the direct teaching of the Eternal Spirit, and to be interpreted of *Him*. When therefore the utterance saluted the ears of the disciples—

"He that hath seen me hath seen the Father" (John 14:9).

—the Eternal Spirit was communing with them from upon the Mercy-Seat, from between 2 of the Cherubim upon the Ark of the Testimony (Ex. 25:22). He was speaking of Himself, and not of the flesh which He had anointed. That flesh was the *caphporeth*, coverlid, or propitiatory, to be sprinkled with blood, as the result of the condemnation of sin unto death in the flesh (Rom. 8:3). It was the Veil which, in regard to the Elohim (Jesus and his Brethren), divides their present and future states. It was the veil rent in twain by the stroke of death, in which the ETERNAL ELOAH "forsook" the Eloah Jesus; and they continued "twain 'till his post-resurrectional *ascent to the Father*" (John 20:17).

Such was the "Faithful Witness" as he was before he was "perfected" on the 3rd day (Luke 13:32). He came into the world to bear witness to the truth that he is King of Israel (John 18:37); to this he was faithful unto death by crucifixion, in which he bare in his own body the sins of all who through him become the Elohim of Israel, whether by nature Jews or Gentiles (1 Pet. 2:24). When these come to know the Deity, and to believe His promises with honest and good heartedness, as initiated in Jesus, and to do His commandments, they obtain participation in the "SONSHIP,"

and become, even in this present state, *Elohim*, or sons of the Deity. In view of this moral manifestation of Deity in flesh, termed by Peter the *Divine Nature*, one of these Elohim, writing to others of them, says (1 John 3:1)—

"Behold what great love the Father hath bestowed upon us, that we should be called children of Deity. Because the world knew him not, therefore it doth not know us.

"Beloved, *we are now children of Deity*; but it hath not yet appeared what we shall be. Nevertheless, we know that when he may appear we shall be like him, for we shall see him as he is. And every one having this hope in him purifies himself, even as he is pure."

"We are *now* children of Deity. " He is manifested in them through the Truth affectionately and righteously believed. If the "Truth as it is in Jesus" be in men thus, then Christ—who is the Truth—is in them; the spirit of Christ is in them, for "*the spirit is the truth*" (1 John 5:6): which comprehends the exceeding great and precious Promises given to us, that by these heartily believed they may be partakers of the DIVINE NATURE (2 Pet. 1:2-4).

From the premises before us, I presume that the reader will have perceived the development of "A NAME"—a Name of Deity. The Name is a divine manifestation: *the Eternal Increate manifested in Jesus by holy spirit*. This manifestation is expressed in the formula—

"The Name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19).

This is the Name which is above every name (Phil. 2:9), and embraces everything attributable to the Father and the Son. To become an *Eloah*, a believer of the right stamp must be immersed into this Name. He will then be "in the Name," and consequently—

"In Deity the Father and the Lord Jesus Anointed." (1 Thess. 1:1).

A multitude may be in this Name contemporaneously. They in Deity, and Deity in them, by faith and obedience. Thus, the Name which comprehended only 2 in the beginning becomes—

"A great multitude which no man can number" (Rev. 7:9).

In reference to these, Jesus in the days of his flesh said to his Father:

"I have manifested Thy NAME unto the men (the apostles) which Thou gavest me out of the world: Thine they were, and Thou gavest them me; and they have kept Thy Word. I have given unto them the words that Thou gavest me, and they have received them.

"I pray for them: I pray not for the world, but for them which Thou hast given me. Holy Father, keep them IN THY NAME whom Thou hast given me, that they may be ONE, *even as we*. Sanctify them in Thy Truth: THY WORD IS TRUTH.

"I pray for them also who shall believe through their word, that they ALL maybe ONE: as Thou Father in me, and I in Thee, that they also may be ONE IN US: that the world may believe that Thou hast sent me.

"And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made PERFECT IN ONE" (John 17:6-23).

* * *

The following recapitulation of the points developed in the testimony in regard to this great Mystery of Godliness may be useful as a remembrancer—

1. There is one **ETERNAL UNCREATED SUBSTANCE**, which is essentially power, incorruptibility and life, dwelling invisibly in unapproachable light; and known before the days of Moses by the name of AIL-SHADDAI, *The Strength of the Mighty Ones*; and from his interview with the Angel at the Bush by that of YAHWEH, or YAH, *He Who Will Be*.

2. This **ETERNAL POWER** is the *Logos*, or Word, which is identical with *Theos*, or Deity, glowing in light: Spirit substantial and corporeal.

3. From Deity, as the centre of the universe, is intensely radiated spirit or power; which is all-pervading, and fills immensity, and is styled "Free Spirit" —the ocean of life "in which we live, and move, and have being"; so that Deity is not far from every one of His creatures.

4. All things are "*out of Deity*." Spirit, by the fiat of His will, becomes substance, both organic and inorganic: and the former, instinctive or divinely intelligent.

5. The Deity is Wisdom as well as Power. Hence the Divine Nature is a moral nature as well as substantial; so that His moral attributes are constituents of His glory, equally with those of His substance, in its essentiality and power.

6. JESUS OF NAZARETH, in the days of his flesh, was the reflection of the Moral Attributes of the Deity; as likewise are all his brethren who walk in his steps.

7. Since his ascension, he is consubstantial with Deity; that is, the peculiar nature he now has is identical with the original substance of the Eternal Power, between which and his own this sole difference obtains: namely, that the substance of Jesus as it is, was created by the Deity out of His Own free spirit; whereas His Own substance was derived from no antecedent power or creator.

8. Jesus is the Chief-Begotten *Eloah* of AIL: and when sealed with holy spirit at his immersion in Jordan, the Deity *manifested Himself in him by the Truth he spoke and the wonders he performed.*

9. In this manifestation, the development of the Memorial Name was initiated. The ONE had become TWO; and YAHWEH ELOHIM in relation to the human race had become a fact. But,

10. The manifestation of the Name is only *initiated*, not completed, in the person of Jesus Christ. The manifestation of Deity in flesh, by holy spirit or truth, is *amplified* in the characters of the true believers among men, who are "partakers of the Divine Nature" in its *moral* constitution, as the earnest of their future participation in the Divine Substance, when they shall be as Jesus is now.

11. All the true believers who have been immersed into the Name of the Father, and of the Son, and of the Holy Spirit (not 3 names, but the One Name of the DIVINE MANIFESTATION) are a manifold unity—One in many, and many in One. They are the "*One Who Shall Be*"—the *Yahweh echad*, the One Jehovah, not yet perfected and glorified; but when so, to be "King over all the earth" (Zech. 14:9; Rev. 5:10).

If we desire to be healthy-minded and happy, and part of God's glorious self-manifestation, then let us constantly keep our minds on THESE things, and sensibly clear out of them all worldly rubbish, and all sick thoughts of nursed resentments and imagined slights and miserable self-pity, and all childish ego-gratifying criticism of others. "To be spiritually-minded is life and peace"—perfect peace now, and perfect life forevermore.

July Answers

11. Pestle—Proverbs	25. Lamb's—Revelation	39. Penknife—Jer.
12. Pulpit—Nehemiah	26. Lapped—Judges	40. Rainbow—Rev.
IN WHAT BOOK?	27. Voyage—Acts	41. Daysman—Job
13. Blains—Exodus	28. Tenons—Exodus	42. Entertain—Heb.
14. Weeds—Jonah	29. Theatre—Acts	43. Plumbline—Amos
1. Gay—James	30. Gallows—Esther	44. Behemoth—Job
2. Mile—Matthew	31. Inkhorn—Ezekiel	45. Unspotted—James
3. Haft—Judges	32. Heinous—Job	46. Bishoprick—Acts
4. Pole—Numbers	33. Redness—Prov.	47. Immutable—Heb.
5. Hats—Daniel	34. Ox-goad—Judges	48. Slowbellies—Titus
6. Mice—1 Samuel	35. Quarries—Judges	49. Quicksands—Acts
7. Ants—Proverbs	36. Allegory—Gal.	50. Parchments—2 Tim.
8. Ague—Levit.	37. Stripling—1 Sam.	51. Freewoman—Gal.
9. Flute—Daniel	38. Garlands—Acts	52. Peacemakers—Matt.
10. Snout—Prov.		
15. Beetle—Levit.		
16. Wench—2 Sam.		
17. Amber—Ezekiel		
18. Shrubs—Genesis		
19. Tanner—Acts		
20. Sundry—Heb.		
21. Itching—2 Tim.		
22. Firkins—John		
23. Empire—Esther		
24. Merrily—Esther		

OLD BOOKS AND PRINTED MATTER ON THE TRUTH

PLEASE: do not ever throw away. Many are irreplaceable and there are always brethren anxious to get them. Please send any such to bro. Growcott, 13308 Denver Circle West, Sterling Hgts., MI 48077. Shipping costs gladly paid. All items over 23 pages, be sure to mark and send "Book Rate" it's much cheaper.

The Man That Is My Fellow

BY BROTHER ROBERT ROBERTS

"The Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth"—John 1:14

This is very interesting and instructive, not only for the subject itself—one of the numberless crotchets bro. Roberts was constantly battling—but also for his sound and robust expressions concerning fellowship and the complete Truth as brought to light by the providential labours of bro. Thomas.

A 44-page pamphlet has been issued, in the form of a letter to the Editor of the *Christadelphian*, on Meremism, God-Manifestation, the Sacrifice of Christ, etc.

First, we demur to the imputation contained in the prefatory remarks on the subject of 'anathematizing, cutting-off, and withdrawal.' We neither anathematize nor cut off. It is not in our power to do either. That we *withdraw* from every one departing from scriptural ways, we admit. But this is a subjective, not an objective, operation, affecting ourselves only, not those with whom we cannot walk. It is the only weapon of self-defence the believer is allowed. While not allowed to execute judgment in any form, he is allowed to step aside from evil-doing, lest he be a partaker. This is withdrawal: a washing of the hands of other men's sins, while leaving the whole matter open to the judgment of the Lord. Of this liberty we avail ourselves when compelled.

But we deny that in any way we are guilty of withdrawing from those who "hold the Gospel of the Kingdom and the Name of Jesus Christ" in their purity and entirety. We have, doubtless, withdrawn from some who *profess* to hold these things. But profession is one thing; reality is another. All the churches claim to hold the Gospel, and would even acknowledge to the phrase—

"The Gospel of the Kingdom and the Name of Jesus Christ."

But they are found wanting in the *reality* when it comes to "expository detail." So those withdrawn from, while they profess to "hold the Gospel of the Kingdom and the Name of Jesus Christ," are found in detail to be inconsistent with their general profession. A man cannot "hold the Name of Jesus Christ" who denies the doctrine which the Name imports—that he was no mere man, but Jehovah in manifestation.

The "bearing" or "disposition" to contend earnestly for the Faith in its integrity, and to stand aside from all who corrupt it, is not a thing that will be "protested against" by any truly enlightened friend of the Truth. It is a thing apostolically enjoined; a thing commended by the highest reason; a thing the absence of which in the first century led to wholesale corruption, and would in our day have already destroyed the distinctive features of the Truth.

In the arduous battle for the Truth, it is a thing beset with many difficulties. A true friend of the spiritual order would not increase those difficulties by protesting against it, but would rather abet and encourage every tendency in the direction of faithfulness in this gloomy and unfriendly age. It is easy to criticize and try to pull down.

Then there is the charge of—

"Having no desire to encourage enquiry after truth" and "stemming the current of progress."

—as to which, we totally repudiate the assumption involved therein. That assumption is that we have not reached the Truth; that the Truth is a thing to be "enquired after"; or to put it as it has otherwise been expressed, "Christadelphianism is not a finality."

If this were our opinion, we should be found altogether elsewhere. We should not sacrifice present respectability and present ease for the sake of a thing admitting of uncertainty and requiring further "enquiry." In this point, we totally differ from all our critics. We are certain we have attained to the Truth; we are positive; we have no doubt. The Truth is not with us an object of search, or a subject of investigation. It is a possession and a finality, and this confidence is not a matter of assumption or an idiosyncrasy. It is founded on 21 years' incessant daily reading of the Scriptures.

The critics may call this "infallibility," but it is nothing more than reasonable confidence. A man does not require to be infallible in order to be certain that he sees the sun. Philosophers—alias learned fools—may tell him he is not sure that it is the glorious orb of day he beholds, or, in fact, that he himself exists at all. What can he do but disregard them, and pass on in confidence?

When the critics condemn confidence as to the teaching of the Word, they either mean that we *never* can reach to the "full assurance of faith," or that their view of the case and not their neighbour's is the infallible one. If the former be their meaning, they convict themselves of belonging to the class condemned in Scripture who are—

"Ever learning, and never able to come to a knowledge of the Truth" (2 Tim.3:7).

If the latter, it is a choice of infallibilities, and we do not hesitate to reject theirs.

"Progress" is a pretty word, and "stemming the current of progress" a dreadful crime of course. But there is progress 2 ways, and we cannot accept the guidance of the critics as to when the progress is backwards, and when forwards. The backward progress of things in the 1st Century was pushed forward with (Rom. 16:18)—

"Good words and fair speeches which deceived the hearts of the simple."

It is a good word and a very fair speech which, in this pamphlet, reprobates all attempts to stem the current of progress in the Truth, and praises up the virtue of "encouraging enquiry after the Truth"; but in its particular connection it belongs to the class of utterances that misled the simple to their destruction of yore. It is the opposite of being "good" and "fair" in reality. Translated literally, it is a condemnation of steadfastness, and an advocacy of that

spiritual rawness in which, when for the time the subjects ought to be teachers, they have need that someone teach them which be the First Principles of the Oracles of God.

We totally repudiate the policy; we have no fellowship with the principle. We are one with those who hold the Truth as a finality; who do not require to "lay again the foundations," but who—strong in faith and filled with all wisdom—are engaged in the work, not of discussing the Truth but of advocating it for the development of a people who shall be found in "all assurance of faith" looking and preparing for the 2nd appearing of the Son of Man in power and glory.

Where would the Truth have been today if the unwise counsels of this pamphlet had been followed every time that false doctrine found advocates among professors of the Truth? It reads very beautifully to talk about "guiding a rill" and allowing a stream to "percolate." But what does it *mean*? Is it the duty of a man who is in earnest about the Truth of God to take error under his patronage? To provide channels for a poisoned flood of bewildering and carnalized speculation?

It is all very well for certain critics who need "enquiry" and require "progress" to act upon such a policy. No sane man who is enlightened in the Truth would be guilty of it. He will "resist men of corrupt minds" and "contend earnestly for the Faith," even if quite carried away before all the "mighty torrents, foaming and surging" that might spring from the depths of darkness. He would rather persist in "stemming" the destructive floods, than save himself by a cowardly accommodation to their wanton liberty.

Paul commands the brethren to—

"All speak the same thing" and to be "perfectly joined together in the same mind and in the same judgment"
(1 Corin. 1:10).

How strangely, by the side of this, does the statement of this pamphlet read, that—

"*Certain differences of opinion are necessary to progress,*" and that these differences are to be "*appreciated rather than otherwise.*"

What can we do but hold by Paul and reject the pamphlet? We can understand the sentiment of the pamphlet as applied to matters of science where knowledge comes from investigation, and investigation is stimulated by conflicting theory; but it is incomprehensible in reference to the Faith of Christ, except on the hypothesis already rebutted—that this is a matter of uncertainty. The advocacy of "differences of opinion" as a matter of advantage among brethren will please well a certain class; but it will not find any favour among true saints who have come, and are helping others to—

"Come unto the unity of the Faith, and of the knowledge of the Son of God . . . being henceforth no more children tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive (Eph. 4:13-14).

In fact, this principle of unity—as opposed to "differences of opinion"—distinguishes the true brethren of Christ from mere opinionists who have a smattering of the Truth but who, though "ever learning," are never able to come to a knowledge of it.

To the charge of—

"Holding that the knowledge of Scripture, in the writings of Dr. Thomas, has reached a finality."—we plead guilty. If we were ignorant or unfamiliar with the Scriptures, or were like those who, when they attempt to write or speak, have to look at them through the telescope of dictionaries, concordances, and such like, we should not have ground sufficient to entertain this conviction. But our acquaintance with them in daily intercourse for 21 years enables us to be confident on the point.

Our reading has not been confined to the Scriptures, or to the writings of Dr. Thomas. We have read what others have to say. We have, therefore, all the materials to form a judgment. And our judgment is distinctly to the effect imputed—that, *in the writings of Dr. Thomas, the Truth is developed as a finality, and that they are a depot of the Christian doctrine.* In this sense we are "committed to Dr. Thomas." He has been laid aside in the grave for a season; and so long as God permits life and health, we shall defend the mighty results of his labours against all ridicule and opposition from friend or foe. Were he in the land of the living, some who are in hostility would be in a different attitude towards him. When he re-appears, they will be ashamed.

Meanwhile, God, Who used him in the doing of His work, lives to note the gap made by his death, and the results were not unforeseen to Him. In His sight, and with His help, we shall hold fast to the Truth brought to light by his means. And, please God, will rejoice with him at the near-impending realization of all the hopes of the saints, in the day when the bitterness of present warfare will only add sweetness to the hour of triumph.

We shall try to endure the odium which calls this a dictatorial spirit. The clear perception, strong choice, and resolute defence of that which is true and good is not the offspring of dictation. Nevertheless, if enemies or friends choose to consider it so, we must heed them not. It is this spirit that enables a man to say at last—

"I have fought a good fight: I have kept the Faith."

It is not a question of pulling up the tares, which no man can do. It is a question of not being partakers of other men's sins, and of washing our hands of all complicity in the practical treachery to the Truth which would preach it as an uncertain thing, and defile it by admixture with the leaven of the Scribes and Pharisees.

The pamphlet declares that mere-manists—

"Believe as firmly as their accusers that Jesus was God manifest in the flesh."

If this statement were true, the persons referred to would never apply the term "mere man" to Jesus; for no mere man ever was God manifest in the flesh. That Jesus was a man is true; but his relation to the power that begat him, both in the effect resulting to himself from such begetting, and in the connection existing between him and the Father afterwards, is such as to preclude the use of the term "mere man," which means *only* man.

The name of *this* man intimates who he was—Emmanuel—"God with us": a name bestowed while yet in his infancy; a name worshiped in the infantile stage by wise men from the East, signalized by a star-like token in the heavens, and celebrated by the rejoicing of the angelic host on the plains of Bethlehem (Luke 2:11)—

"Unto you is born this day in the city of David a Saviour which IS Christ the Lord."

Simeon, to whom it had been revealed that he should not see death till he had seen the Lord's *Christ*, having taken up the child conceived of the Holy Spirit, said (Luke 2:29-31)—

"Now lettest Thou Thy servant depart in peace; for mine eyes have seen *Thy salvation*, which Thou hast prepared before the face of all people!"

The child grew in wisdom, and at 12 confronted the doctors in the Temple, saying afterwards to his mother —

"Wist ye not that I must be about my Father's business?" (Luke 2:47).

At 30, he was publicly acknowledged and further qualified by the unmeasured effusion of the Spirit that begat him, and enriched him, and made him what he was. He went forth, speaking—

"As one HAVING AUTHORITY, and not as the scribes" (Matt. 7:29).

To apply the term "mere man" to such a personage, because he was a man, is a stultification of propriety and an obscuration of Truth. As well might you call the languages spoken by the apostles on the day of Pentecost "mere sound," the multiplied loaves "mere bread," the making whole of the lame a "mere" physiological performance.

The tongues were sound; the loaves were bread; the cures were physiological achievements. But to apply the term "mere" to them is to shut out from view the part taken by God in them. The sound was produced by the Spirit; the bread was made by the Spirit; the healing was performed by the Spirit—and the Spirit's doing of all these things was the *essential element* of each case, which would be shut out by the use of the word "mere."

So Jesus, though a man, was a Spirit-produced man, a Spirit-moulded man, a Spirit-guided man for a work and purpose of the Spirit apart from which he, the man, would have had no existence. To apply the term "mere" to such a man is a desecration of the divine work, which no reverential mind, enlightened by the Truth, can bear to be guilty of, either by their own words, or by complicity with those who use them. With whatever reservation the words may be accompanied, the words themselves have a tendency in the direction of blasphemy when applied to him who was God-manifest in the flesh.

While the man Christ Jesus was one, and the Father another, the man Christ Jesus was himself the product of the Father's power in his conception—a power which was not exercised to produce a mere man, of which there were millions already in existence; but a man who, by reason of the power imparted to him, showed forth *from the beginning* the Father's character and glory for the Father's purpose; a man who had the Father's Name named upon him from his babyhood, and expressive of the fact that the whole work to be done was to be the work of God and not of mere man; a man in such intimate connection with the Creator as to be able to say—

"I and my Father are one" (John 10:30).

But this pamphlet denies that Jesus was the Word made flesh till his baptism, and asserts that he did not begin to manifest God till he was 30 years of age. It quotes the remarks of John in connection with the miracle of turning the water into wine —

"*This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory*" (John 2:11).

—and declares it to be a specification of the time when Jesus *began* to manifest God. But the words do not answer to the description by any means. A beginning of miracles is not a beginning of the thing the believer of the Truth contends for against the mere-manist. The beginning of the *exhibition* of a thing is not the beginning of the thing itself. The glory of Christ, in the sense of the term as now used, existed before the manifestation of it. It began with the overshadowing of the Holy Spirit at his conception, which gave him all the excellence he had. John was sent that he (Jesus) might be—

"*Made manifest to Israel*" (John 1:31).

—and miracles were *superadded* to draw attention to Jesus as Jehovah's Name-bearer; not to constitute him such.

We asked the question in the *Christadelphian* some time ago, how we could conceive of a mere man having the angels in subjection to him: to whom we are but equal in the resurrection. The pamphlet answers this by pointing to the fact that the saints will judge angels (1 Cor.6:3). It remarks—

"*Explain how mere men will judge angels, and you will enable me to explain how Jesus Christ has the angels in subjection to him.*"

The fallacy here is in using the word 'angels' as if it meant the same in both cases. The saints will judge *the angels who fell*. The angels in subjection to Jesus are the *elect and glorified angels*. One may understand how mere men, in a glorified state, may hold from Jesus a delegated authority to judge angels lower than themselves, without having furnished any explanation in harmony with mere manism of Christ having all power in heaven and earth.

The pamphlet, combating the doctrine of the Word being transformed into flesh in the birth of Christ," cites the words of Peter—

"The Word which God sent . . . *began* from Galilee . . . *after* the baptism which John preached"

(Acts 10:36-37).

And remarks—

"*Of course if Jesus had been the Word from his babyhood, it would have begun THEN.*"

Here we have the same misleading play on words. The Word (*Logos*) that was made flesh is a different thing from the word (*rhema*) that God sent to Israel. Jesus was the *Logos* made flesh from his babyhood, but the manifestation thereof to Israel did not begin till the *rhema* proclaimed by Christ after the baptism of John. According to the pamphlet, a message by the mouth of a mere man was the Word made flesh! Read in contrast with this the words of John—

"The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the *only begotten of the Father*, full of grace and truth" (John 1:14).

The whole question is discussed in the natural man style, described by Jesus as "judging (of divine matters) after the flesh." God is, so to speak, placed on a level with His works in nature—

"Can a butterfly be made a worm?"

—asks the writer, in substantiation of his denial that the Word was made flesh. What answer can be made, except that though man cannot change a butterfly into a worm, God could do it if necessary; and that making spirit into flesh is with Him as easy of performance as making flesh into spirit.

If God were a helpless element, subject to the laws of mechanical and chemical affinities, there would be ground for the contention. But He is subject to no law. The result He wills is the result realized at any time that He puts forth His power by the Spirit, and not a result that helplessly comes from the agency employed. If He wills the formation of a beast, though His Spirit is the power, the beast has nothing spiritual in it. If He wills His wisdom and power to become the seed of David for manifestation therein, it is none the less the seed of David, though the Spirit is the power that executes the result. Yet is such seed of David not to be called the "mere" seed of David; for the mere seed of David is not the wisdom and power of the Deity.

These things appear contradictory to those only who look upon God as a creature or subject to the law of necessity. Here, in fact, is the spring of all the difficulties that have arisen on this question. Until men have larger and juster thoughts of the Supreme, they will always argue wrongly about His works. When they treat Him as a great

passive impersonal abstraction, they cannot fail to distort and misunderstand and misrepresent His ways, whether in the birth or the sacrifice of Christ.

A want of vividness in the recognition of the LIVING GOD, Possessor of all things, is the source of much of the misconception of the Truth which has arisen in past times, and is now pressing itself importunately on the minds of the Brotherhood of the 19th century. —1874:406

Dare Any Go to Law Against Another?

"Why do ye not rather suffer yourselves to be defrauded?"—1 Cor. 6:7.

IT is profitable periodically to remind ourselves of the vital importance of this basic scriptural principle of non-resistance which is the heart of Jesus' teaching, and of the faithful and uncompromising fellowship stand that true brethren have always taken on it from the beginning. The commands are crystal-clear—

"Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

"And if any man sue thee at the law, and take away thy coat, let him have thy cloak also.

"And whosoever shall compel thee to go a mile, go with him twain."

"Dare any of you, having a matter against another, go to law before the unjust? . . . WHY DO YE NOT RATHER SUFFER YOURSELVES TO BE DEFRAUDED?" (Matt. 5:39-41; 1 Cor. 6:1-7).

This clearly precludes any suing at Gentile law by faithful believers, but rather commands the very *opposite* extreme of conduct, and so true brethren of Christ have always taught and believed.

There is another statement of Christ which may not at first seem to be to the point, but is very much so when perceived (Matt.26:52)—

"All they that take the sword shall perish with the sword."

Suing at law is in the ultimate the taking of the sword of violence. Bro. Roberts * makes this very clear in Christendom Astray (in a part that has been excised by a modern generation for whom it is too strong meat: it will not be found in some recent editions).

* (Those who advocate suing at law argue that both bro. Thomas and bro. Roberts advocated it, or that they disagreed on it, or that they **would** have advocated it today, or **perhaps** they would have advocated it today, etc., etc. There is not a shred of evidence for these assertions and speculations, but positive proof to the very opposite.)

He says (Lecture 18)—

FROM CHRISTENDOM ASTRAY Lecture 18

"Dearly beloved, avenge not yourselves . . . for it is written, Vengeance is Mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink . . . Be not overcome of evil, but overcome evil with good" (Rom. 12:19-21).

"See that no man render evil for evil" (1 Thess. 5:15).

"Why do ye not rather suffer yourselves to be defrauded" (1 Cor. 6:7).

These principles exclude a resort to law on the part of those who obey the commandments of Christ. Going to law is inconsistent with submission to precepts requiring us to accept evil, and to refrain from vindicating ourselves. *What is going to law but resorting to the utmost extremity of personal violence and coercion?* Those who look on the surface may not see this, but they *feel* it readily enough when directed against themselves. They may imagine it is doing a very gentle deed to pay a visit to a quiet lawyer's office, and ask him to set the law in motion in a "legitimate" way, protesting you want only justice.

But follow the matter to its upshot. See what it means, and *then* judge whether as a friend of Christ you are at liberty to do such a bloody and forbidden thing. You get the judgment of the law in your favour. Let us suppose the debtor is unable to pay. What happens? Your servants (for the agents of the law are your servants for the time being, and would not act for a moment after your authority was withdrawn) enter his house and sell his bed, and cast him homeless on the street.

But suppose he is able to pay, and won't, and takes it into his head to resist, enlisting, let us suppose, a band of bold spirits to his aid. The myrmidons of the law arrive at the house; the door is locked; admission demanded in vain. Your agents knock the door down, but they find the passage barricaded. They demolish the barricades, but find the occupants of the house in an attitude of defiance. Your servants of the law push them; the debtor's friends smite your servants of the law. Your servants smite in return, but seeing they are overmatched, they withdraw.

The debtor exults, and fearing a return of the myrmidons, he sends for and obtains a reinforcement of roughs. The bailiffs return with assistance. A melee ensues: heads are broken and property destroyed, and the bailiffs are repulsed. What next? A riot. Part of the people take sides with the debtor and part with the bailiffs. What next? The soldiers are sent for. The soldiers are now your servants. If the men in the house don't give in, brains will be blown out and lives taken. *And all this will be done because you have set the law in motion.*

What is commonly called "the law" is but the smooth end of the bludgeon. It is the fear of the other end that makes people cower at the sight of the handle. A bailiff goes and shows the handle, and this is generally sufficient. But the fact remains that what is called the "law" is a terrible instrument of destruction which will break skulls if there is any resistance. A battered house and blood-covered corpses, are elements in the picture to be considered. The fact that it is rarely needful to push matters to this length does not alter the nature of the transaction, or weaken the conclusion that saints are not at liberty to employ such an engine of offence—R.R.

* * *

This may seem highly coloured and far-fetched, but it is the sober fact. It shows bro. Roberts' clear perception—far greater than that of his modern critics and re-editors. This is the way of the world. It is a living by force and violence, and the law is the force of the state. Once it is set in motion it has no limits. It crushes all in its path. The world knows no other way.

And in these days of increasing violence, this is all the more true. Anyone living today in any of U.S.'s big cities well knows that this is far from far-fetched, but very true to life, except that today guns would be blazing freely long before bro. Roberts introduces them into his relatively mild and old-fashioned picture. And calling out the National Guard is not uncommon today.

The law requires subpoenas, warrants, summonses. Today, a servant of the law may be shot dead trying to serve one. We live in an increasingly violent society, where the law must rely more and more on the ready gun. A "quiet visit to a lawyer's office" and a signature on a piece of paper are all that are needed to set this deadly and evil force of the world in motion. We are thereby initiating a course that could lead anywhere in the world's animal jungles.#

(Illustrating bro. Roberts' position on suing at law (and incidentally illustrating the conditions underlying the Partial Inspiration division, see July Berean, back cover), in 1889 one of the editors of the Fraternal Visitor (the official Partial Inspirationist magazine) sued an alien for payment for something (sold in good faith) that had proved absolutely worthless (a share of stock) between the sale agreement and the payment date. Bro. Roberts was called as a witness by the Partial Inspirationist. He refused to have anything to do with the case. So he was subpoenaed and had to testify. If he had refused, force would have been used. If he had resisted the force, there would have been conflict and doubtless bodily injury. This was initiated by a "Christadelphian." See Ch. Mag. 1889:263.)

That bro. Roberts recognized and believed that the law of Christ forbidding suing at law has no "exceptions" is proven by his statement in 1898, p. 377—

"We returned to Melbourne on Friday, May 6. The Melbourne meetings are well maintained. Some pain has been caused by the shocking misbehaviour of one brother and the *highly unscriptural action of another in connection with it, in seeking redress in the Divorce Court*

"The incident has discouraged the brethren somewhat. They have not, however, the *cause for shame that they would have if they tolerated or countenanced such infractions of the divine law.*

"When brethren confess their sins and forsake them, they are entitled to forgiveness; but when they defend and vindicate them, they stand in the way of their own mercy."

The incident is thus described in the Melbourne ecclesial news (1898:363)—

"We regret that we have had occasion to withdraw from bro. Middleton *on account of his maintaining the principle that he was justified in petitioning before a Gentile court of law for divorce from his wife.*"

The case is very clear. A brother committed "shocking misbehaviour" with another brother's wife. The latter brother sued for divorce, and persisted in justifying the action. Divorce was only for adultery at that time. Bro. Roberts and the Melbourne ecclesia (of which he was a member) not only believed that it was "highly unscriptural" to sue for divorce in case of adultery, but they considered it a matter of fellowship which if not faithfully acted upon would be a "cause of shame" (before God) to the ecclesia.

That this was the original position among faithful Christadelphians is further illustrated by bro. C. C. Walker's remarks in 1900, p. 242—

"From Matt. 19:9 and 5:32, we cannot help concluding that the law of Christ *permits* a man to put away his wife for adultery; but it does not *require* it. From John 8:1-11 we also cannot help concluding that it would

be like Christ on the brother's part to forgive her.

"From 1 Cor. 6 it appears that it would be wrong for a brother to go to law with his erring sister-wife "before the unbelievers" to procure legal separation from her. Rather suffer wrong, as Paul says.

"If a brother gets rid of his erring wife by legal process, and then expresses his sorrow for having done so, and then marries another; he is in all probability deceiving himself as well as distressing his brethren. The ecclesia afflicted with such a case must determine for itself its action before the Lord in view of all the circumstances. Dr. Thomas used to say, 'In case of doubt, give the Truth the benefit of the doubt'."

This was very soon after bro. Roberts' death. He still wrote similarly in 1906: 72—

"Although Christ expressly allows putting away 'for the cause of fornication' (Matt. 5:32; 19:9), there is no warrant for going into the court over the matter 'before the unbelievers,' but much the reverse."

It is very clear that neither bro. Roberts nor bro. Walker considered Matt. 5:32 as a licence to ignore and override 1 Cor. 6:1. It is quite clear and logical to understand how under some circumstances a command may stand in the way of taking advantage of a permission. The *command* not to offend our brethren or cause them to stumble very often stands in the way of the *permission* to do many things. But it is extremely dangerous and unscriptural to reverse the process and interpret any permission as licence to override any command.

That this was still the position of faithful brethren 40 years later is shown by the fact that the attempt at a Berean-Central reunion in 1947 was terminated for the following reason (Final Statement of Berean Reunion Committee):

"In view of the unsatisfactory reply of the Central Committee in their letter of March 15, 1947, in which 'Going to Law against another before the unjust' to obtain 'legal divorce' is strongly DEFENDED, our negotiations for reunion cannot be proceeded with, until such time as unity of belief can be established on this subject." +

+ (Central had, since bro. Walker's day, abandoned the scriptural position formerly held, and had introduced various nullifying "exceptions" covering wills, etc., wherein they assert suing is permissible. See Ch. Mag. 1947, pg. 166. Consider all the "exceptions" listed, remembering that the point at issue was SUING at law AGAINST another. There never was any disagreement on simply 'going to law' as in getting marriages licenses, etc.)

Unhappily, 6 years later, many who had remained faithful to this time on this scriptural principle reversed themselves and joined a group denying it. But that this was still the position of faithful brethren in 1960 is illustrated by the Berean Restatement, Clause 5 (Berean magazine, July, 1960, pg. 216)—

"We believe, and have always believed, that the Scriptures forbid going to law against another for any cause whatsoever.

"The command is plain. The addition of the phrase 'for any cause whatsoever' does not add anything to the command. It means the same without it. But it is added to indicate that we accept the command in its fulness, and to guard against a merely nominal acceptance which nullifies it by 'exceptions.'

"This command regarding going to law against another is part of the *basic framework of the principles of the law of Christ*, which forbids violence, coercion, resistance and retaliation for evil. We are not to use the law, or the powers of the law, against anyone in any way. To do so in any way is to violate the whole spirit.

"This command is not simply a technicality which can scripturally be circumvented by subterfuge, threats, and the creating of false impressions of intention to use the law. A threat to use the law—whether stated or merely implied—with a view to intimidating or coercing, not only violates the command, but adds to it the evil of deception.

"This command is an *integral and essential part of the beautiful way of life in Christ*, and a clear perception of this way, and a clear distinguishing of it from the evil, deceptive, self-assertive way of the flesh, will enlarge our hearts and free us from the misconception that compliance with the *letter* of the law is sufficient, and a *technical* obedience is all that God requires. The basic issue is our own character under trial and development in the inner battle with the evil of the flesh.

"The undermining of this principle of non-retaliation and non-resistance was one of the principal causes of the Berean stand of separation in 1923. This principle was blurred and assailed during the first World War and in the 'Constabulary' issue that followed.

"We wish to keep this principle clearly distinct from what is termed the 'Divorce' question. The issue of suing at law is far deeper and broader than just that. A clear stand on this issue is one of the necessary bulwarks of the true spirit of the Truth in these days."

This Restatement was circulated in preliminary form for over a year among all Bereans for comment and assent, before publication. No hint of disagreement or objection or suggestion for change was received from any Berean ecclesia or individual concerning this clause. The Restatement has since been reprinted in the Berean twice (May, 1965 and Jan., 1974) without a word of demur from any one. The whole historic picture is clear and consistent. This is the position which the Brotherhood, throughout all its existence, has considered an essential element of its fellowship together.

Current Events Fulfilling Prophecy

RUSSIAN WAR POWER. Russia's first full-fledged carrier, the 40,000-ton Kiev, slipped into the Mediterranean in July. Its vertical take-off jets now give air cover to the Soviet Med fleet that outnumbers US 56 to 43. Two more big carriers are under construction. (USN 8:2)

* * *

In '72, Nixon signed an agreement conceding Russia a 40% numerical advantage in missile launchers. Where US was behind (in number of launchers) the agreement froze US into inferiority; where Russia was behind (in multiple warheads) the agreement was silent, leaving Russia free to surpass US.

In '74, Russia granted, and Ford gratefully accepted, a cosmetic equality. They agreed to limit both sides to 2400 missiles and 'heavy' bombers. But Soviet missiles have much more 'throw-weight' than US's, so the 'equality' is a chimera. And subsequent US concessions have brought it to the brink of reckless concessions. It seems inclined to accept Russia's claim that its Backfires are not 'heavy' bombers. Another concession may concern cruise missiles. US's are superior, so Russia insists sea-launched cruise missiles must have only a 370-mile range. That means few Soviet targets would be in range of US missiles but 125 million Americans would be in range of Russian missiles.

As Russia approaches nuclear superiority, US govt. says 'superiority' is meaningless because mutual deterrents make nuclear war 'unthinkable.' Russia disagrees. Since '62 they have invested vast sums in civil-defence. They think the social structure would survive a nuclear war. Much new industry is away from large cities. There are plans for evacuations, shelters, and post-attack recovery. Russian leaders take seriously the possibility of winning nuclear war. (Nwk8:23)

* * *

Soviet bid for nuclear supremacy. Neither detente nor arms agreements are blunting Russia's drive to shift strategic balance against US. Will soon confront US missile force with knockout threat. Civil defence, discontinued in US in early '60s, expanding in Russia at over \$-billion a year rate. Russian strategy aimed at fighting and winning nuclear war, not deterring it.

Nuclear balance ceases to exist at moment one side believes it can attack & survive the retaliation. Russia resolved to acquire that ability in near future. Under present program, Russian casualties could be limited to 7 to 12 million. What's really important is what this reveals about their thinking on nuclear war.

By early '80s, Russia expected to be able to destroy high percentage on US land-based missiles in first strike. With nuclear superiority, Russian leaders can be expected to be bolder, US leaders more timid & shaky. In '66, US had nearly 4 times as many missiles as Russia, & twice as much throw-weight. Today US has less missiles than Russia, & ½ as much throw-weight. (USN 9:6)

* * *

Russia now deploying nuclear missiles in E. Europe: too short ranged to be covered by SALT limitations but able to reach W. Europe. (USN 9:13)

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Russia ahead now in 3 of 5 key categories of nuclear power. Number of long-range missiles 2507 to 2097. Destructive power 3735 megatons to 1930. Total launchable weight 8.2 million pounds to US's 3.3. Russia fast moving ahead of US in subs: 135 nuclear & 255 diesels to US's 105 & 15. (USN 9:13)

FOR the Western world, this is an ominous picture. For the eager watcher of prophecy, it is exactly what to expect. Stupid, blind US is dissipating its resources, and spending itself into a red-ink quagmire of luxury and indulgence. Lean, hard, militant, fanatical Russia is steadily and inexorably girding itself for the inevitable global showdown. On a vastly larger and more terrible scale, it is the days before WWII all over again, as Hitler built Germany into a deadly efficient war machine, soothing a bumbling Europe with assurances that he was all for peace and justice. But this time there will be no 2-yr. grace period for a secure and far-away US to awake and gear its war effort while Britain held the line and Russia took the brunt. When Russia suddenly strikes like lightning there will be no time to put away the baubles and arouse to harsh reality. Russia is clearly preparing at great cost and labour for the eventuality of nuclear war. US in its deluxe dream world of fantasy clearly is NOT. Would US dare risk nuclear war if it meant only the destruction of 1/20 of Russia, as against ½ or more of US?

DEGENERATING MANKIND. Rarely before in history has torture been so widespread. In last decade torture officially practised in 60 countries. From Chile, Brazil, Argentina, Uruguay & Paraguay to Guinea, Uganda, Spain, Iran & Russia, torture a common instrument of state policy against almost anyone seen as threat to rulers' power. Throughout much of world, army barracks, police stations, offices & hospitals have been turned into interrogation centres whose express purpose is inflicting hideous & often unbearable pain. There is a new technology, involving sophisticated devices that can destroy a prisoner's will in a matter of hours, but leave no visible signs or marks of brutality.

Hitler & Stalin institutionalized torture & brutality on a scale hitherto unknown. France used it systematically in the Algerian War. Britain used it on IRA terrorists to get information. S. Viets brutally mistreated suspected Communists throughout the Viet War. In India claims of torture have steadily increased since Mrs. Gandhi declared state of emergency. It is charged that torture is used in Philippines "freely & with extreme cruelty over long periods."

List of countries involved stretches across globe. Well-documented case of torture & death during interrogation in S. Korea. Numerous charges of brutal disfiguring tortures in Iraq. In many Black African countries, few victims live to tell their stories. In Guinea, Equatorial Guinea, Uganda unimaginably cruel tortures are everyday occurrences.

Among Communists states, Russia is worst offender. Common method is to declare dissidents insane & lock them away for years in mental hospitals. There drug treatments & starvation produce acute pain & suffering.

How do nations justify torture? Most common argument is that it's unfortunate but indispensable means of combating lawless elements that threaten the state. The argument justifying torture is dangerous. Purpose of torture, more often than not, is simply repression of all opposition. (Tm 8:16)

THE Scriptures picture natural man as a degenerating species, with his worst crimes and corruptions in the last days when God's terrible universal judgments will be poured out, desolating and depopulating the earth in a necessary cleansing and purging before His Kingdom of righteousness can be established over the chastised remnant. Man, in spite of all evidence to the contrary, likes to picture himself as gradually advancing and improving, in an imaginary "evolutionary" spiral upwards. But crime, violence, immorality, godlessness, greed, pride, oppression, etc., have never been worse than they are today, which is an encouraging (though dreadful) sign that the end is near. Not knowing the divine solution, man does not dare face or admit the facts of his evil condition.

LEBANON TRAGEDY—AND PUZZLE. Despite 2300 Arab troops there as peacemakers, Arab League has been unable to mediate a ceasefire. War is no longer simply a confrontation between Christian & Moslem Lebanese. At present it's between Christians & Palestinians who are struggling desperately to save their military base in Lebanon. By last week, Palestinian situation desperate. In one of stranger turns of war, Moslem Syria was on side of Christians fighting Moslem Palestinians. Syria controls large section of country, has cut off Palestinian sources of supply. Last week Arafat appealed to Moscow.

Christians are well armed; supplies are pouring in, including arms from Israel which has intercepted sea cargoes going to Moslems. Christians now control whole NW ¼ of country, except for few Palestinian refugee camps. (Tm 7:26)

* * *

No end in sight to Lebanon's 15-month-old war, but in recent weeks, course has steadily turned against Moslem majority. Israel is supplying Christians with NATO rifles & captured Communist weapons. Syria's Assad has denounced PLO's role in the conflict. (Nwk 8:2)

* * *

After over year of inconclusive fighting, some extraordinary reversals in roles. Moslem Syria entered as peacemaker: now deeply committed on side of Christians. The latter, losing few months ago, now winning. Israel [which condemned Syrian intervention] now arming Christians & thus allies of Syria.

Most surprising is what's happened to Palestinians. After swaggering into fighting on Moslem side for what seemed like certain triumph, these erstwhile heroes of Arab world suddenly being battered by Christians & abused in most Arab nations. How had it all happened?

Christians bitterly resented Palestinians ever since they first came as refugees in '48. Hatred increased over years as Palestinians demanded more & more. Now (& in large part because of Israel arms) Christians find selves in position to eradicate Palestinian power in Lebanon. Syria's 15,000 troops control entire E. ½ of Lebanon, giving Christians room to manoeuvre in drive to mop up.

Arafat's decision to join war on Moslem side was grave error: worst mistake since he defied Hussein in Jordan & was tossed out. PLO's Arab support, tho it seemed broad, was always thin, because Arabs fear the disruptive presence of Palestinians in their own countries. Defeat & humiliation in Lebanon will be a staggering blow to Palestinians, & will weaken PLO claims for place in Arab-Israel peace conference. (Tm 8:2)

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If Syria has its way & achieves real control over Palestinians, prospects for overall settlement between Israel & Arabs could improve dramatically. Long stalled Geneva talks could be resumed without stumbling block of PLO presence, which Israel adamantly opposes. Hussein could again be free to represent occupied West Bank in place of PLO—a solution acceptable to Israel. (Tm 8:9).

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Palestinians have backs to wall. Christians, with Israel arms & Syrian support, besieging them & Lebanese Moslem allies. As result, Arafat was forced to sign peace accord with Syria, giving Syria dominance over Lebanon, and preserving for Christians much of political clout they held before war.

Time could be running out for Palestinians & Moslem Left. Despite battlefield losses, they're getting little more than verbal support from Arab world. Under new agreement, Palestinians forbidden to carry arms in public, or to keep heavy weapons in their camps: a bitter reversal for Arafat.

With southern Lebanon cut off by war from supply centres in north, it increasingly turned to Israel for medical assistance, food, & trade. As fighting in north increased, Israel supplied more & more to stricken southern Lebanese. It's a relationship that shows every sign of expanding in future. (USN 8:9)

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In heart of an Arab country, once-swaggering PLO in desperate straits. Under 2 years ago, Arafat anointed by Arab League as sole representative of Palestinians. Gun on hip, he addressed UN; was given honours of Head of State. Now PLO counts for little in world forums; ignored by most Arab states. (Nwk 8:16)

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Last week, on 52nd day of siege, Palestinian refugee camp of Tal Zaatar, just W. of Beirut, fell. As inhabitants streamed out, Christians slaughtered many in cold blood. Collapse of Tal Zaatar about completed a de facto partition of Lebanon: Christians in NW; Moslems in SW; Syria in firm control of eastern ½. (Nwk 8:23)

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Earlier in the siege the Palestinians twice raised—and twice betrayed—white flag of surrender. As Christians drew near to accept surrender, they were gunned down. Victory was 1 of most decisive in 16-month war. A major Moslem enclave in Christian territory obliterated. (Tm 8:23)

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Bloody Lebanese civil war, still dragging on after 16 months, rapidly changing political face of Mideast. Lebanon virtually partitioned. Syria controls the eastern 3/5, & appears close to goal of breaking Palestinian grip. (USN 9:6)

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Since civil war began in Lebanon, Israel's north border has been quiet—and Jerusalem intends to keep it that way. Palestinians have left "Fatahland" to fight in north. Southern part has been left without any government, & Israel is moving determinedly into vacuum. (Tm 9:6)

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Secret but potentially decisive Israel intervention. With agreement of Christians & moderate Moslems, Israel moving to wipe out forever the Palestinian guerrilla bases in southern Lebanon.

Israel-Lebanon agreement has opened way to important readjustment in Mideast line-up: could be genuine turning point in Israel-Arab relations. Israel maintaining naval blockade of S. Lebanon ports: have so far intercepted 15 supply ships & torpedoed 3 others that tried to escape. Israel is training Lebanese in tank warfare in Sinai, & supplying them tanks.

Israel has gained de facto control over southern Lebanon up to the Litani River. Only few months ago this area was so dominated by Palestinian guerrillas that it was called Fatahland. Israel is arming & training Lebanese in border villages to guard against return of Palestinians. Last week, Lebanese killed 4 terrorists who tried to enter their village.

Turning point in Israel policy came last winter when battered Christians seemed on verge of defeat. A regular supply line, including heavy weapons & tanks, was put into operation. May be most significant change in Mideast situation since '73 War. Change combines with the almost cordial relationship that Israel now has with Egypt, and the slow disintegration of the unity the Arabs enjoyed in the wake of the '73 conflict. With Libya at odds with both Syria & Egypt, & oil-rich states as Kuwait & Arabia supporting the moderates, Israel no longer facing solid wall of Arab belligerency. (Tm 9:13)

THE news reports appear to attribute the spectacular turnabout to Israel help. This is rather hard to believe, but it could be so, if such were God's purpose. But why do the rest of the Arabs stand idly by, and permit it? That may be God's hand too. Where is the seemingly enthusiastic and solid support of the Arabs for the PLO of a couple of years ago? Syrian control of Lebanon would not be good for Israel in the long run. Syria is, and will increasingly be, a vicious anti-Israel tool of Russia. But these events could lead for the present to the (deceptive) appearance of safety for Israel that must precede the final blow. There is much below the surface in this strange and seemingly inexplicable picture. Israel and Syria are currently allied against the PLO, but each

for its own devious ends, not from any mutual affection. We are again reminded that we cannot build theories or predictions on the ever-changing local zigzags of events, but must watch the slow, broad pattern with the guidance of the prophetic Word.

AFRICA GIRDS FOR BLOODY BLACK-WHITE SHOWDOWN. Africa in turmoil of wars & near wars. So. Africa, up against internal Black riots, has 'secret war' along Namibia (SW Africa) borders. Guerrillas striking from Angola & Zambia: So. Africa counterattacking into both countries.

Rhodesia maintains link to outside world only with military convoys to So. Africa, under frequent attack by Black guerrillas based in Mozambique.

Algeria recently backed deep raid into Mauretania: also at odds with Morocco over former Spanish Sahara.

Ethiopia is fighting Arab separatists in Eritrea: recently put down military coup in capital of Addis Ababa.

Somalia claims French Djibouti which gets independence next year: also claims parts of Ethiopia and Kenya (USN 7:26)

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Kenya imperilled by belligerent Uganda armed by Russia. Kenya has only 8000 troops, no tanks, only 14 aged aircraft. Uganda has 21,000 troops, 27 tanks, surface-to-air missiles, 46 MIG jets & 11 helicopters, all supplied by Russia. To counter the Russian build up in Uganda, Angola & Somalia, US will give Kenya 12 F-5 jets. To further neutralize Russian inroads in Africa, US to give \$200-million in arms to Ethiopia & \$50-million to Zaire. (USN 8:2)

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Rhodesia: accelerating exodus of Whites; shattered confidence & mounting hardships. Near 800-mile Mozambique border, road convoys move under armed guard. Rebels increasingly bolder: directly attacking defence units.

Zambia letting guerrillas operate along its 400-mile border with Rhodesia. Some senior Rhodesian officers concede war is unwinnable. (Tm 8:2)

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Amin of Uganda claims western 1/3 of Kenya belongs to him. Britain has broken diplomatic relations: 1st time ever London has cut ties with Commonwealth nation. Kenya has cut off oil shipments to Uganda. (Nwk 8:9)

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Racial tension boiling in So. Africa. In June 176 died, over 1000 injured in riots in Johannesburg suburb. Rhodesia is country at war. Whites mobilizing to fight Black guerrillas operating from Mozambique & Zambia. Tourists travel in convoy. Hotels, motels closing; business suffers.

Cuba & Russia using Angola to promote Black-White war in Africa. Black raiders, Russian-armed & Cuban-trained, striking from Angola into Namibia, run & defended by So. Africa. (USN 8:16)

Attempted coup against Sudan 's moderate pro-West regime by 2000 heavily armed rebels trained, armed & financed by Libya's Kaddafi: put down with savage fighting. Kaddafi's 2nd try in less than year. (Nwk 8:16)

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Soweto burned last week. 20,000 youth set fires, stoned trains, massed for marches on White Johannesburg. Blossoming of new force in So. African politics: radicalized generation of young Africans. Protests in Soweto have continued almost without stop since June when 176 died in So. Africa's worst riots ever. Black mood increasingly hostile: "What's there for us in education? Whatever degrees we achieve, there's no work except to sweep the White man's floor or empty his garbage cans." Soweto youth contemptuous of their elders for failing to fight the system long ago. (Nwk 8:16)

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Rioting has spread from Johannesburg & Pretoria in north to Cape Town in south, where riots raged 3 days & nights, killing at least 29, injuring over 100. Young Blacks smashed windshields, crying "Death to Whites!" (Nwk 8:23)

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Southern Africa has moved closer to all-out war between White & Black ruled nations: a war encouraged by Russia & Cuba. Since June, So. Africa suffering worst race riots in its history. (USN 8:23)

* * *

Prime Minister Vorster's govt. could undoubtedly handle its internal troubles by themselves, but external pressure grows ever more intense. Gone are the neighbouring Portuguese bulwarks of Angola & Mozambique, transformed now into militant Leftist states. A guerrilla rebellion is smouldering in Namibia. In Rhodesia a far more serious guerrilla war is in its 4th year: last week it threatened to explode into all-out fighting. Rhodesia sent a large force 25 mis. into Mozambique, where it inflicted heavy casualties. (Tm 8:23)

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In Black Africa, many leaders beginning to think they're wasting time and hopes on Kissinger. Zambia's Kaunda, a moderate & early supporter of US efforts, complains bitterly that diplomacy has failed: says "Now we fight." (Nwk 9:13)

* * *

Unexpected show of Black Power in So. Africa. Over 2 months of bloody & widespread race violence drives home this point: Black Power emerging as force that must be reckoned with as Whites try to maintain centuries-old monopoly of power. Success of guerrillas in wresting power from Portuguese in Angola & Mozambique created driving force behind So. Africa militants. Successes of Black terrorists in Rhodesia pile fuel on the flames. (USN 9:13)

* * *

Kissinger off on latest foray: its goal nothing less than preventing race war in southern Africa. It's none too soon: some fear it's too late. Guerrilla raids continue in Rhodesia & Namibia: across So. Africa itself, wave of rioting in its 6th straight week. Prime Minister Vorster again told party faithful that coloured people would never sit in So. Africa's all-White Parliament.

Over 325 killed throughout country since violence broke out in June. Africa's White bastion has at last become a theatre of grave danger. Vorster not yet prepared to negotiate a meaningful change.

There's a British-US plan to set up fund of 1½ to 2 billion to indemnify Rhodesian Whites if they want to leave, or if Black govt. seized their property.

While Kissinger & Vorster met, 5 African Presidents met in Tanzania, trying hard to bring unity among 3 principal Rhodesian 'liberation' movements which have long been feuding, but they failed. In fact, disunity among Rhodesian Blacks is almost as big impediment as White resistance. (Tm 9:20)

EVENTS in Africa seem to be going Russia's way very nicely: turmoil, violence and unrest. The prospects for the West-supported Whites have drastically and rapidly worsened, and time appears fast running out for luxurious White living among Black poverty and squalor. We are deeply interested observers, as far as the prophetic picture is affected, but we cannot take sides. If there were any prospects for real justice from either side, we could permit ourselves to hope for the success of that side: but we know from history & from the Word that there can be neither justice nor righteousness under the rule of sinful man, whatever colour he may be. For an assembly of dictators to speak piously of the need for 'majority rule' in someone else's country is such obvious hypocrisy and fraud, but that is the way of the world of the flesh. Doubtless if Blacks have to be oppressed, they'd find it less galling to have it done by other Blacks, rather than Whites.

WEST HELPS BUILD RUSSIA'S WORLD POWER. In 1921, Lenin said, "The capitalistic countries will supply us with the materials and technology we lack and will restore our military industry, which we need for our future victorious attacks upon our suppliers. In other words, they will work hard in order to prepare their own suicide."

Just a year ago, leaders of 35 nations gathered in Helsinki to ratify the era of detente. Through a set of economic and strategic agreements, Kissinger explained, West sought to spin a web of mutual interests and thus encourage Russia to temper its international behaviour. Over past 12 months, West exports & credits to Communist bloc have soared. But US & Europe officials increasingly concerned that trade pacts have allowed Russia to divert scarce economic resources into massive military build-up.

The offensive might of Communist forces is now being 'consciously raised' at every level. Moscow already enjoys preponderance of power in Europe and ability to interdict NATO supply lines at sea—and is attempting to achieve superiority across the board. Russia's present production of 3000 tanks and 1800 warplanes a year gives it the ability to mount a blitzkrieg that could sweep most of way to Rhine before NATO could mobilize for counterattack.

Increase in Red military potential would not have been possible without West's unwitting help. In recent years, Russia has imported vast quantities of Western technology. Automated processes from Italy's Fiat, and sophisticated grinding equipment from US's Gleason Works now being used to produce armoured vehicles. Communist appetite for Western technology is staggering. E. Europe countries have set up more than 800 joint manufacturing ventures with West firms in past decade.

Russians have purchased nearly 1000 "turnkey" plants—ready-to-go enterprises complete with trained technical staff. Russians buying several chemical plants, new steel mill, oil-drilling equipment, & complete shipyard from Britain. France is putting up a lumber complex and chemical refineries.

Last year alone, West exports to Communist bloc totalled \$31-billion. Debts to West mushroomed in past 2 years to \$35-billion. Russia has stretched its credit so thin some US banks will no longer lend to them.

US would have to double its defence budget to \$200-billion a year to match Russian military production. West economic cooperation has helped arm Russia for its next wave of geopolitical expansionism. (Nwk 7:26)

WHAT a sordid record of greedy folly, but how wonderfully things are working out just as they must! And how poetic and fitting that the money-grubbing West should be forging and financing its own chains! The argument, of course, is that "If we do not sell to them, someone else will," which is perfectly true; and which

illustrates ruthless, monolithic, dictatorial Russia's well-used advantage over divided, competitive capitalism. Russia's recent & sudden splurge of debt may indicate she is getting near the striking point, & does not worry about debts that she plans to liquidate with the sword.

DARKENING CRIME PICTURE. At a rock concert at Detroit's huge Cobo Hall last week, on a pre-arranged signal, 150 Black youths leaped from their seats & began attacking the other 8000 concertgoers, robbing dozens, raping one. This summer, gangs have forayed repeatedly into downtown area, to rob, rape, and, increasingly, to kill. Police have not been able to bring gangs under control. When police transferred officers from freeways to street beats, gangs retaliated by making freeway system a favourite target. Gangs have descended on stalled cars, robbing & raping occupants. They 'accidentally' bump moving cars, forcing drivers to pull to side to swap insurance information—and get a surprise gun in the ribs. (Nwk 8:30)

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Serious US crime in '75 up 9% over '74. Since '60, crime has risen 180%. In '75, over 11 million serious crimes reported to police, including 20,000 murders, ½-million robberies, ½-million aggravated assaults, over 3 million burglaries, etc. Only 21% resulted in arrests. (USN 9:6).

* * *

Armed with shotguns, Magnums, carbines & clubs, teams of men sweep the streets, enforcing a 10 pm to 6 am curfew for all under 18. Citizens cower behind barricaded doors of their own homes, listening to the shots and shouts that punctuate the night air. City is not Beirut or Belfast but Detroit, whose agonies are every bit as real, & whose conflicts seem equally impossible to cure.

The problems that face Detroit differ only in magnitude from those that afflict other large US cities. Detroit resorted to near martial law after roving gangs of young toughs virtually took over the streets of city's scrubby east side. In recent months gangs have blazed a trail of terror.

Police morale at disastrously low level. Black Mayor Young won election in '73 partly by campaigning against the alleged racist attitudes and "blackjack rule" of the police. (Tm 9:6)

FOLLY is coming home to roost. Ignoring the wisdom of the Word, proud, ignorant man with his "enlightened" modern theories, is fast bringing the chaos of violence judicially foretold for the evil last days. Even apart from the testimony of the Word, which tells us this must be, there is clearly no solution & no stopping the gathering avalanche.

WARSHIPS OBSOLETE? Pentagon says B-52 & new B-1 bombers being developed could sweep world's seas of Russian ships in hours: say today's missiles and target-seeking bombs can sink any ship with 1 shot. (USN 8:30)

WE have often wondered about this. Most generals prepare to fight the last war, not the next one. And this item works both ways. What chance have US's huge, lumbering aircraft carriers (heart of her world power) against Russia's self-targeting nuclear missiles?

Ecclesial News

LAMPASAS, Texas-Christadelphian Hall, 1606 E. Ave. I—S.S.& Bible Class 10 am; Memorial 11 am; Nazareth Revisited Class 8 pm; Public Lect. every 4th Sun; Wed. Daily Readings Class 8 pm. Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas 76550; phone (512) 556-5249.

LOVING Greetings to those of like Faith.

The Lampasas ecclesia welcomes bro. & sis. Paul Neely from the Houston ecclesia. We also welcome sis. Mary Cooper from New Mexico. She will be living at Lometa, some 17 miles away.

Also we are glad to have bro. & sis. Wayne J. Wolfe back in Lampasas after being away for some time due to his work. Bro. & sis. Bob Wolfe are in Wichita Falls, Texas, where he is employed. We miss them at our meetings.

Our June Gathering was well attended, and all seemed to benefit spiritually. The Sunday before the Hye Fraternal Gathering, we enjoyed the fellowship of those of like Faith, with 22 brethren and sisters as visitors.

Since our last report we are grateful for exhortations given by bre. Fred Higham Jr., Gary Smith, Don Newcomer, Bill Edwards, Carwyn Smith, Gilbert Growcott and John Randell. Also a public lecture by bro. Fred Higham Sr.

We enjoyed having bro. & sis. David Gwalchmai and bro. & sis. David Clubb at our Wednesday night class, at which time bro. Gwalchmai spoke to us on "The Life of David."

Let us look forward to the glory in store for the righteous (Isa. 51:11) —

"The redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads. They shall obtain gladness and joy, and sorrow and mourning shall flee away."

— bro. Ross Wolfe

SAN ANGELO, Texas—English Room, Cactus Hotel (all except first Sundays)—SS 10 am; Memorial 11. First Sundays at homes. Rec. bro. Gary Smith, Box 28, Nolan, Tx. 79537. Phone near hall: (915) 653-5187 (Bro. N. Mammone).

LOVING Greetings in Christ's Name.

Since our last correspondence we have had many brothers and sisters to visit our ecclesia. We would like to thank them for the spiritual uplifting each visit gave us.

It is with joy that we announce that another of Adam's race has come out of the world into the Saving Name of Jesus Christ. ABEL DURAN, after giving a good confession of his faith, was baptized July 4, 1976.

With equal joy we of the San Angelo ecclesia have accepted back into fellowship sis. Ouida Landers, and (through the Houston ecclesia) sis. Sharon Landers Duran. With love in the Truth, —bro. Gary Smith

One Hundred Years Ago

FROM THE CHRISTADELPHIAN MAGAZINE, AUGUST, 1876

THE big news of the month was that war had broken out. Servia and Montenegro (the southern part of present Yugoslavia) had officially declared war on Turkey. They were backed, armed and officered by Russia. All felt that the final long-expected Russian drive to liquidate the Turkish Empire and seize Constantinople and its vital narrow waterway had begun. It was exactly what the brethren had long expected, and excitement ran high. Russia at this time was actively expanding its empire in Asia eastward and southward, edging ever closer to India. The British newspapers agreed that Britain dare not let Russia take Constantinople. The following (*Leeds Mercury*) is a sample—

"The ownership of Constantinople must always be one of those vital questions as to which statesmen of every party in England can hold but one opinion. The English Minister who allowed the finest naval station in the world—a station the possession of which ensures the absolute command of the Levant and the Canal route to India—to pass into the hands of Russia would deserve impeachment as a traitor, for he would have taken the first step not only toward the dismemberment of the British Empire *but toward the conversion of Syria and Egypt into a cockpit in which all the nations of Europe would contend for supremacy.*"

And from the *Liverpool Mercury*:

"Once in the hands of Russia, [these waters] would not only give her control of the greatest rivers of southern Europe, but would also enable her to exercise a pressure on all countries on their shores which no Mediterranean power could resist. The possession of Constantinople, the Bosphorus, and the Dardanelles is therefore the great point involved in the Eastern quarrel."

Actually, as we now know, the time for this had not come. Far more terrible things had to develop in the earth. The puny pop-guns of those days were inadequate to the punishing desolations that a just God determined that evil man should bring on himself for godlessness. Corruption and immorality and violence and pride had to develop far more dreadfully, as we now see today. War was then just a local game. It had to become a worldwide horror.

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Bro. Ashcroft had as a clergyman agreed to give the 'Sunday School Anniversary Sermons' at Keighley. He told the Church authorities he could not now do so. They grossly misrepresented the matter to the people of Keighley, so the brethren there arranged a lecture by bro. Ashcroft to explain. It was well attended. He spoke for an hour and answered questions for 40 minutes. Bro. Shuttleworth reported—

"I never listened to such a discourse before. It was somewhat like Apollos of old."

There are many lessons here. Fine speaking is one thing: holding faithful to the Truth to the end is another. The whole Ashcroft affair was a tragedy for all concerned, but without doubt had a purpose in the purpose of God.

* * *

Those were much harder, but perhaps happier, sounder and more robust days in the Truth. This is among Answers by bro. Roberts, under the heading—

CAN THE FRIENDS OF CHRIST GIVE THEMSELVES TO SAVING MONEY?

Question: "Do you think a brother of Christ can consistently save money, by almost slavish labour, to buy houses or land, with the idea of some day being able to live independently of work?"

Answer: A brother of Christ is one who not only says "Lord, Lord," but who does the things Christ has commanded. Christ speaks very plainly on this point—

"He that doeth the will of my Father, the same is my brother, sister and mother."

Also that the man who listens to and approves his teachings, but does not act in accordance with them, is one who is building his hopes on a foundation of sand. The question therefore is, "Can a brother of Christ consistently follow a course which Christ has forbidden?"

Put this way, the question would receive but one answer from any quarter. But some might object to the question being put this way, and would prefer asking, "Has Christ expressly forbidden slavish labour for the possession of houses or lands, with a view to ease in his old age (which may never come)?"

No one who is acquainted and in love with the teaching of Christ will hesitate to answer the question, even in this form. Christ has forbidden such a thing in more ways than one. Take one of the strongest cases in point (Luke 12:13). A man in the crowd, on one occasion, requested Christ to interpose between himself and his brother on a question of dividing their deceased father's property. This is a common everyday question; and what Christ said on the occasion lets us into his mind on the subject as distinctly as if he were on earth in our day, and had the question propounded to him.

The common view would have sympathized with the subject as an important one, and the man's grievance as a real grievance. But Christ runs counter to the common view. Having told the man he was no judge or divider among them, he bases the following discourse on the incident—

"Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things he possesseth. The ground of a rich man brought forth plentifully, and he thought within himself saying, What shall I do, because I have no room where to bestow my fruits. And he said, This will I do: I will pull down my barns and will build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

So is he that LAYETH UP TREASURE FOR HIMSELF, and is not rich toward God."

If Christ had said nothing more, he here puts forth a distinct discouragement against saving up for one's own comfort, honour, or protection. But he applies the thing in a direct manner. He says—

"Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body what ye shall put on . . . If God clothe the grass which is today in the field and tomorrow is cast into the oven, how much more will He clothe you, O ye of little faith!

And seek not what ye shall eat or what ye shall drink, neither be ye of doubtful mind: for all these things do the NATIONS OF THE WORLD SEEK AFTER, and your Father knoweth ye have need of these things. But rather seek ye the Kingdom of God, and all these things shall be added unto you."

If Christ could have spoken more plainly on the subject, the plainer speaking is perhaps to be found where he says (Matt. 6:19-24)—

"LAY NOT UP FOR YOURSELVES TREASURES UPON EARTH, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven . . . No man can serve 2 masters . . . Ye cannot serve God and Mammon."

Paul is equally pointed (1 Tim. 6:8-10)—

"Having food and raiment, LET US BE THEREWITH CONTENT. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition.

For the love of money is the root of all evil, which some having coveted after, they have erred from the Faith and pierced themselves thru with many sorrows. But thou, O man of God, FLEE THESE THINGS."

The answer which the smallest capacity can see in these sayings to the question at the head of this article is greatly strengthened by the fact that Christ was a poor man, and that God has been pleased to find the heirs of the Kingdom among the "*poor of this world, rich in faith.*"

Any man setting his face in earnest to enter the Kingdom of God would prefer to be in the class of whom God has made choice, especially when the very Head of the house himself belonged to that class.

"Labour not to be rich" is an express inculcation of the spirit (Prov. 23:4). Riches are a great burden in the race which men are called to run in the Gospel. So great that Christ said "It is hard for a rich man to enter the Kingdom of God" (Matt. 19:23). Not impossible, but difficult, with the chances all against him.

Paul indicates the course by which the rich man may set aside the difficulties and turn them into helps for the Kingdom of God (1 Tim. 6:17-19)—

"Charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

One of the reasons given by Christ for his command to "lay not up treasure upon earth" is "where the treasure is, there will the heart be also." There is great cogency in this reason. It is the lesson of universal experience that if a man have a portion in this life, his heart is in bondage to this life; whereas where there is no portion in this life, the heart is free to be set on those things that are above, namely, all the things pertaining to Christ as he now sits the Priest over God's Own house, shortly expected forth with a blessing.

On the principle that a man should "lay aside EVERY weight and run with patience the race set before us" in the Gospel (Heb.12: 1), it is well that no man aiming to enter the Kingdom of God should devote himself to "save money by almost slavish labour." A man who does so is living for a present result, and he has all the reward he will ever get when he succeeds, by his slavish labour, in scraping together a sufficiency of filthy lucre to enable him to live without work—a sufficiency he may never live to get, and which if he get may prove a curse. Such a man sows to the flesh, and will reap corruption.

Even now, it shuts up the bowels of his compassion towards the poor whom we are commanded to help, and dries up the fountain of all enterprise in which we are commanded to be diligent. It withers the higher faculties and kills faith, and brings a man to a level with the creatures of a mere hoarding instinct.

God has promised to provide food and raiment for those who seek first the Kingdom and the righteous doing connected with it, namely, the doing of the commandments of Christ.

A man who pursues the course indicated in the question shows that whatever he may profess with the lip, he has no faith in his heart, but is a miserable slave to the animal instincts, which will assuredly drag him at last into a dishonoured grave.

To such as are tempted to consider this standard too high, we have merely to say the standard is Christ's; and it is better to stand aside with the world and have nothing to do with Christ, than profess to be subject to him while making his commandments of non-effect through our own traditions. —R.R.

* * *

This is very heart-searching and thought-provoking. Those believers in the early days of the rediscovered Truth who felt they had found the Pearl of Great Price gave their lives and all they had to it with joyful zeal. Today we copy the world and demand as necessities what then were undreamed of luxuries. And if we happen to be entrusted in stewardship with enough of God's goods to do so, we do not hesitate to divert them from their commanded purpose to our own use in the purchase of the finest homes and cars and other gratifications of the flesh. Let us get our priorities straight, and our stewardship faithful. Where is the bulk of our labour—in the Truth, or for our own wealth and desires?

Questions	WHO SAID?—		
1. Shoot!	14. Am I not free	27. Thou art the man	42. Whose damsel is this
2. Come in	15. Get her for me	28. Cursed be Canaan	43. Whose ox have I taken
3. Treason!	16. Give me a man	29. Had Zimri peace	44. Give me this mountain
4. Rabboni!	17. Man, I am not!	30. Prove thy servants	45. Ye know nothing at all
5. Ye are idle	18. Lie down again	31. Do it the 3rd time	46. Why weepeth my lord
6. Blot me out	19. Behold the man	32. I seek my brethren	47. I see the heavens
7. Brother Saul	20. Tarry at Jericho	33. I shall be a fugitive	opened /Greek
8. Bless me also	21. I will not believe	34. Go thou in merrily	48. Canst thou speak
9. I laughed not	22. Is this thy voice	35. Where is the lamb	49. What shall thy
10. Cast me forth	23. Give me children	36. Art thou in health	wages be /Lord
11. Let him go up	24. Give me my wife	37. Show us the Father	50. See my zeal for the
12. Drink ye wine	25. Make thyself sick	38. My reason returned	51. Get you to the
13. I abhor myself	26. Bring me a sword	39. Thou shalt be dumb	mountain
		40. Be content, take 2	52. Have I need of
		41. On me be thy curse	madmen

Eli	Joab	Sarah	Jonah	Ahijah	Pharaoh	Jonadab
Job	Isaac	Caleb	Moses	Zeresh	Goliath	Athaliah
Saul	Boaz	Elisha	Philip	Hazael	Samson	Rebekah
Paul	Mary	David	Laban	Joseph	Thomas	Caiaphas
Cain	Peter	Cyrus	Rahab	Achish	Ananias	Solomon
Jehu	Noah	Jacob	Daniel	Samuel	Naaman	Jeremiah
Esau	Pilate	Elijah	Lysias	Jezebel	Nathan	Nebuchadnezzar
			Rachel	Gabriel	Stephen	

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