

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

Ecclesial News

We plan, God willing, to list ecclesial in Jan., Apr., July & Oct. issues

BOSTON, Mass. 02115—Hastings Hall, 220 Huntington; Phone (617) 536-7800— S.S. 10:30 am; Mem. 11:45 am; Lect. 2 pm 1st & 3rd Suns.; Class Wed. 7:30 pm at YWCA, Stuart St., Boston. Bro. Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867; Phone (617) 944-9094.

THE Boston ecclesia wishes to announce to the Brotherhood their intention of being hosts to a Fraternal Gathering in Boston, Saturday and Sunday, Oct. 7-8, 1967, God willing.

The other details will follow, but meanwhile we hope that all who can will start to make plans to attend.

Since last writing we have had the following visitors: bro. & sis. David Clubb for a Sunday, sis. Mary Gwalchmai for a few weeks, all from London. Bro. William Davey of Worcester lectured for us Nov. 6 on the subject: "World Events and Bible Prophecy." Bro. Edgar Davey, also of Worcester, lectured for us Jan. 15 on the subject: "Ye Must Be Born Again."

It is refreshing to have this inter-ecclesial fellowship around the Lord's table.

—bro. Kenneth MacKellar

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VANCOUVER, B. C.—At home of sis. Mary Newton, 4125 Smith St., Burnaby, B. C. Phone (604) 433-9998— Memorial 11 a.m. Bro. Ralph Hobkirk, 949 Belvedere, North Vancouver, B. C. Phone (604) 988-5941.

SINCE our last report, we have had the pleasure of the association and fellowship of bro. John Randell, bro. & sis. Arthur Tilling, and sis. Judy Tilling, of Portland; bro. & sis. Edward Truelove, of Richard; and bro. M. J. Bennett, of Lethbridge.

We enjoy very much having those of like Faith with us, and greatly appreciate the assistance of the brethren who gave us the word of exhortation at our memorial meetings, for it is a refreshing comfort, and cheerful encouragement, for us as we walk toward the Kingdom.

To our brethren and sisters everywhere we send greetings of love, and pray that you will not become discouraged, but will hold fast the confidence and the rejoicing of the Hope firm unto the end.

—bro. R. N. Hobkirk

"Give, and it shall be given unto you—good measure, pressed down, and shaken together, and running over, shall be given into your bosom. For with the same measure that ye mete, it shall be measured to you again"—Luke 6:38.

"Sell that ye have, and give alms. Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also"—Luke 12:33-34.

BRITAIN: TRYING TO GET IN

Britain is again seeking Common Market membership. DeGaulle's conditions: withdraw from military commitments east of Suez, become a purely European power, devalue the pound, end sterling's role as a world currency, loosen Commonwealth ties, end "special relationship" with US. (Tm 1:27)

Britain does not belong in Europe, God is clearly using DeGaulle to turn her back to her proper course. Europe must turn East to Russia; Britain must turn West to US.

POPE REFORMS INDULGENCES

Reforming the "indulgence" system, last week the Pope dropped "ecclesiastical bookkeeping" whereby the Church used to measure the value of pious practices (prayers, church visits) in terms of days and years. The time thus won by good behaviour was subtracted from an individual's sentence in Purgatory. (Nwk 1:25)

It is good to be reminded, amid the Catholic Church's face-lifting, of its true character and superstitious background.

EDITORIAL

Your Redemption Draweth Nigh

“The way of man is not in himself! It is not in man that walketh to direct his steps”—Jer. 10:23

LOOKING at the world from a natural point of view, 1967 starts out in a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, as evil goes forth from nation to nation.

The gospel of love is set aside in favor of a gospel of hate which is being spread abroad throughout the whole world.

We see 2 great powers—each infinitely more powerful than any the world has previously known, each possessing the new and deadly capability of devastating the earth and destroying its population—we see them locked in a ceaseless mortal struggle for supremacy, armed to the teeth and feverishly building new and greater and more terrible armaments, though already capable of mutual self-destruction in a matter of hours.

The struggle for Europe is part of this confrontation, so is the struggle in the Mideast, in Vietnam, and Africa, and all the honeyed words of diplomacy cannot obscure this evil picture.

And we see, as foretold in the last days, increasing godlessness, lawlessness, crime, immorality, violence, poverty, famine, and the "learned" of mankind bowing at the altar of a new loveless, beauty-less moral-less, mindless, purposeless god—Evolution—which they have themselves created in order to escape from the authority and recognition of the One True God of heaven and earth.

The new god that it is now fashionable to worship is the blind, soul-less man-made monster, Evolution, whose man-made gospel is: "The Survival of the Fittest—the Law of the Jungle."

As we pause and look at the pages of history, we observe that in many things man has made great progress. He has increased infinitely in worldly wisdom. In matters of science and machinery, he has excelled himself.

Today we see him surrounded by his great inventions — electric power, telephone, radio, television, supersonic airships, nuclear power, space exploration, electronic computers, and many other marvellous things. He has produced and is producing every material convenience that the heart could wish for.

Man has also founded dominions, principalities and powers, and has built great cities, and many vast changes in the face of nature, and his powers and capabilities in these respects are ever expanding. And he is very proud. He now feels that "nothing will be restrained from him, which he has imagined to do." In fact, we often hear this very boast, that now whatever man sets himself to do, he can do.

But there is one thing in which he has failed—miserably, tragically failed. Yes, man has failed to govern himself—individually and collectively.

All the evils of the flesh are rampant and increasing in unrestrained indulgence. Law enforcement agencies keep crying—but no one listens—that if things go on as they are, the world will soon be a jungle with every man for himself, according to Evolution's basic law.

The problems that face the governments of the world today are proving insurmountable, and their troubles are on the increase. The ablest men grapple desperately with world problems, running to and fro in the earth, but they are unable to solve them, and discord and confusion continue to grow.

On every hand we hear of wars, and rumours of wars: conflicts between nations; conflicts between races; conflicts between classes; strikes, revolutions, distress, famine, and suffering of every kind. Most of the world has no prospect but oppression, grinding poverty and hunger.

Men's hearts are failing them for fear, and for looking after those things which are coming upon the earth (Luke 21:26).

* * *

BUT why is it so? If man could accomplish so much in the realm of science, why cannot he control himself? Why cannot he be successful in relations between man and man, nation and nation—in the direction of the actions of men in communities and states?

The Bible, God's inspired, infallible Word—and it alone—gives the answer. It is two-fold:

1. *"The heart is deceitful above all things, and desperately wicked"* (Jer. 17:9).
2. *"O Lord, I know the way of man is not in himself! It is not in man that walketh to direct his steps"* (Jer. 10:23).

But is there no remedy? Must the human race continue to live under increasing trouble and distress and conflict? No! There IS a time limit; there IS a remedy—a divine remedy revealed in the Scriptures of Truth.

We turn, then, to the Bible with the full assurance of faith and hope, and we soon discover that the very conditions existing in the earth today were foretold over 2000 years ago.

Various terms are employed: the last days, the latter days, the last times, the time of the end, etc. These are synonymous terms and all apply to the same period: the age in which we are living. One of the many passages relating to this time comes from the pen of Peter, where he says (2 Peter 3:3-4)—

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying:

"Where is the promise of his coming?—for since the fathers fell asleep, all things continue as they were from the beginning of creation."

If we think on this statement in detail, we shall perceive great significance in it.

Lust and desire—the wilfulness of the flesh—is today's selfish creed, and the foundation of today's new, godless religion is that there is no change; no divine control or direction. Above all, if we wish to be respectable and respected, we must never recognize anything 'supernatural'—never acknowledge any higher force or power than the natural or fleshly. Man himself is the proud pinnacle, and brooks no superiors.

As far as we are able to determine, there has been no time since these words were written when men scoffed at the idea of Christ returning to the earth to rule the nations, as much as they do today.

Proud, wicked, self-willed man may scoff as much as he will in his blindness, but the Word of God gives us positive assurance that Jesus WILL come, and will sit upon the throne of his father David in the city of Jerusalem, and will rule the world in righteousness—

"In that day there shall be one Lord, and His Name One" (Zech. 14:9).

The 2nd chapter of Daniel deals with a succession of world-wide empires—Babylon, then Medo-Persia, Greece and Rome. Each of the first 3 was superseded by the one following, but Rome was never replaced.

According to prophecy, and unlike all before it, it was divided into smaller kingdoms which were to continue for an unstated period, until the time of the end, with their Roman origin, and characteristics, and especially religion, clinging to them throughout.

Then at last comes the announcement of God's remedy—

"In the days of these kings ..."
—the divided state of the Roman Empire (see the context)—

". . . shall the God of heaven set up a Kingdom which shall never be destroyed.

"And the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44).

This same glorious purpose with the earth is stated in the book of Revelation (11:15)—

"The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

Then shall the prophetic song of the angels at Christ's birth be at long last fulfilled, and there shall be—

"Glory to God in the highest, and on earth peace and goodwill toward men."

What a contrast to the terrible, evil times in which we live!

There will be no more distress among the people, no more fear to walk the streets of our cities, no more national quarrels, no more great crushing burden of armaments on which the world is spending so much of its wealth today.

Even sin, disease and death will be abolished. Then shall the second portion of the Lord's prayer be fulfilled, and God's will SHALL be done on earth as it is now done in heaven (Matt. 6:10).

* * *

BUT when shall these things be? When the disciples asked Jesus this question, he did not give them a direct answer. But he did give them signs to watch for, and clues as to the progress of the divine purpose in the earth; he said, for one thing:

"Jerusalem shall be trodden down of the Gentiles UNTIL THE TIMES OF THE GENTILES BE FULFILLED." (Luke 21:24)

The city of Jerusalem is still "trodden down of the Gentiles," but in this our own day there have been tremendous changes in the fortunes of God's ancient people the Jews. The dry bones are awakening, as so long foretold (Eze. 37); the nation has been reborn.

In connection with this great sign of the end of Gentile times, Jesus gives a picture of the conditions of the last days (Luke 21: 25-26) that perfectly describes our times as no times ever before, and then he adds—

"And when these things begin to come to pass, then look up, and LIFT UP YOUR HEADS, for your redemption draweth nigh!" (v. 28).

In every age since these words were spoken, there have been signs indicating that the divine pattern was developing and his return was gradually drawing nearer. Today these signs focus together with a brilliance as never before.

While it is impossible for any man to reveal the exact day when Christ will appear, yet by observing the events and conditions of the world we may, with the enlightenment of the prophetic Scriptures, discern the marvellousness of the Last Days in which we live, and be anxiously waiting and prepared for that great and glorious event.

Therefore, brethren beloved, if we are to share in the wonderful things of the Age to Come that is so soon to dawn upon the dark, benighted, violence-filled earth, we must watch, and be sober, as men that wait for their Lord!

—Editor

The Way of the Tree of Life

"If thou doest well, shalt not thou be accepted? And if thou doest not well, sin lieth at the door"

—Genesis 4:7

By **BROTHER JOHN THOMAS**

THE first hint of eternal life in relation to man is contained in this passage—

“And now lest he put forth his hand, and take also of the Tree of the Lives; and eat, and live for ever—

"Therefore the Lord God sent him forth from the Garden of Eden to till the ground."

—according to His sentence.

From this we learn that the fruit of this tree had the quality of endlessly perpetuating the living existence of the eater. To have eaten of this would have changed Adam from a living into an ever-living soul; it would have cured him physically, and constituted him an incorruptible sinner, the ever-abiding subject of the present state of good and evil.

This would have been a fearful consummation; an immortal sinner in a corruptible estate, so that the earth would have become the abode of immortal giants in crime, without hope of restoration. But this was not according to the Divine Plan.

Immortal saints in a state of unmixed good is the finality of creation, providence, and redemption. The sinner was first to be sanctified, then tried, and afterwards to be immortalized, if approved.

Therefore, lest Adam should invert this order, and become immortal of body before he should be purified from sin and accounted worthy of acceptance the Lord God expelled him from the dangerous vicinity of the Tree of Lives. He drove him forth that he should not then become incorruptible and deathless.

The expulsion from Eden forcibly separated Adam and Eve from the means of present immortality; and whether they should attain to incorruptibility and life depended solely on the will and philanthropy of God

But the Lord did not content Himself with their simple expulsion. Wayward as they had proved themselves, they would doubtless have conspired to regain Paradise, that they might pluck from the Tree of Lives its immortalizing fruit, and so deliver themselves from the sentence of death to which they were consigned. They were expelled indeed; but to what will not the inconsiderate recklessness of man impel him!

Apprehending some new act of presumption, the Lord God placed a destroying flame to "keep," or defend, the tree against their intrusion. Here, as in the Most Holy under the Law of Moses, He placed the emblems of His majesty, styled Cherubim, whose consuming fires infolded "the faces—**peni**—of the Lord." The Tree was hid by these symbols of the divine presence, and the incorruptibility it was originally provided to impart and shadow forth, became to them a thing of hope and of present desire.

Seeing that they could not eat of the Tree of Lives in the midst of Eden, how could they attain to that incorruptible life which it foreshadowed? In what "way" should they walk; or in what "path" should they tread, that would lead them to it?

The answer is, in the words of Moses, in "The way of the Tree of Life" (Gen. 3:24). In Gen. 6:12, this way is styled "God's Way," from which all the Antediluvians, save Noah and his family, had apostatized by corrupting it, as it is written:

"All flesh had corrupted His way upon the earth."

But there was no Bible, nor any priests in those days, from whom the exiles from Eden could learn "the Way leading unto life;" there were none to say unto them—

"This is the way; walk ye in it."

They knew the Tree of Life was situated in the midst of the Garden, and they knew the path which led to it; but the destroying flame which swept around it on every side, dared them to approach within its precincts. The Tree of Life was in "the East." They could look towards it wistfully; but the decree had gone forth, and they could never eat of that tree, nor even touch it and live.

With the way to the Tree in Eden, then, they were acquainted, but of the Way of God to the Tree of Life foreshadowed by that Tree in the East of the Garden, they had no knowledge. They knew not where the new Tree of Life was planted, how could they then know the way?

It remained, then, for the Lord God to enlighten them, for He alone could reveal it.

They were consequently "taught of God." He instructed them what to do in order that they might approach His Cherubim, and bow down before His "faces," without fear of the devouring flames, all the days of their lives.

These instructions revealed to them the Way of Acceptance with Him, which then, as also through all subsequent ages, consisted in (Rev. 2:7; 22:3)—

"DOING HIS COMMANDMENTS that they might have right to eat the Tree of Life, which is in the midst of the Paradise of God."

"The Way of the Lord God" is synonymous with what is termed "Religion"; which may be defined as the way of acceptance with God.

Adam and his wife supposed they could appear before God acceptably by devising a way of their own by which to conceal their nakedness from His sight. But He refused to sanction their invention, and stripped them of the foliage they had wrapped around them.

The Way of the Lord teaches that no man can cover his own sin; it must be covered for him. And none can appoint the investment but the Lord. Hence it is written —

"The Lord God appointed coats of skin and clothed them" (Gen. 3:21).

The appointment plainly indicates the sacrifice of the animals with whose skins they were clothed.

Blood was shed in their investiture; and their skin was covered by the skins of the sin-offerings in conformity with the principle that (Heb. 9:22)—

"Without the shedding of blood there is no remission."

But without faith it is impossible to please God. The mere sacrifice of animals, or offering of the fruits of the ground, will not gain man acceptance with God; for—

"It is not possible that the blood of bulls or of goats should take away sins."

Hence the association of something to be believed with the sacrifice of "the firstling of the flock and the fat thereof," or, in other words, of—

"The Lamb slain from the foundation of the world."

As the subject matter of this faith, then, the Way of God directed the minds of Adam and Eve to the Seed, or Descendant, of the woman, whose heel should be bruised on account of the sin of the world, who should "grow up as a tender plant out of a dry ground" and become the Tree of Life in the Paradise of God, and in whom should be deposited the incorruptible life of the race of man.

Eve's son was to be the true Tree of Life, of which if a man shall eat he shall live for ever! A son, who, as the saviour of his people from their sins, must die for sin; for without the shedding of his blood he could not be a purification-sacrifice, and such an one was necessary, for the blood of animals was inefficient.

But if the sacrifice without the FAITH was insufficient, so the faith that the Woman's Seed should be a propitiation, unaccompanied by the appointed SACRIFICES, would leave the worshipper unaccepted.

Or if there were **both** faith in the promise and a sacrifice, yet, if the offering were not of DIVINE APPOINTMENT, the subject was regarded as an evil doer; for—

"To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22).

This is obvious from the testimony that—

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained testimony that he was righteous, God testifying of his gifts" (Heb. 11:4).

For (Gen. 4-4)—

"The Lord had respect unto Abel and unto his offering."

From this we learn that Cain was faithless, and therefore unrighteous. He had no faith in typical sacrifice; he did not believe that without the shedding of blood there was no remission; or that a purification sacrifice typified by the "firstling of the flock" would suffer for sin, and become a Tree of Life of the Lord's planting. Hence he (v. 3)—

"Brought (only) of the fruit of the ground an offering to the Lord"
—while his brother, in addition to this, presented of the lambs of his flock. But God had no respect unto Cain's offering, for Cain evinced a wilful disposition—a waywardness which corrupted the Way of the Lord.

When he perceived that his unbloody and faithless oblation was not accepted, "enmity" was kindled within him. His aspect became lowering and dark with destructive feelings, and he ceased to behold the Faces of the Cherubim with an upright countenance (v. 5).

While in the presence of these, the Lord demanded of him why he was angry, and why he looked so downcast? Abel had done nothing to offend him; Abel had "done well," because he had kept the way appointed, and therefore his sacrifice was consumed.

If he had done likewise, his offering would have been accepted too, as it is written—

"If thou doest well, shalt thou not be accepted?"

"And if thou doest not well, sin lieth at the door" (v. 7).

By all which we are instructed that the obedience of faith was the condition upon which the family of Adam might obtain a right to that Eternal Life to be procured for them by the Woman's Seed.

The Lord's way of righteousness and life, styled "the Way of the Tree of Life," consisted in FAITH and OBEDIENCE. This faith, the Apostle tells us, was (Heb. 11:1)—

"The substance of things hoped for, the evidence of things unseen."

By the belief of these things, Abel, Enoch, and Noah pleased God, and "became heirs of the righteousness" on account of which life and incorruptibility are bestowed upon man. They hoped for the Woman's Seed, who they believed, on the testimony of God, should bruise the serpent's head.

Their faith was a living faith, and therefore they kept the Way of the Lord, in offering "the firstlings of their flocks and the fat thereof," "the fruit of the ground," and in "walking with God" by being "just and perfect in their generations."

Such was the religion of the righteous among the Antediluvians. They were faithful and obedient; and, as the earnest of what awaited them in the fullness of time (Heb. 11:5)—

"Enoch was translated, that he should not see death; and was not found, because God had translated him;

"For before his translation, he had this testimony, that he pleased God."

Thus they were taught that the corruptible body should be put on incorruption, and "this mortal shall put on immortality," and so "death shall be swallowed up in victory" (1 Cor. 15:53-54).

* * *

ALMOST coeval with the institution of religion, as we have seen, it was corrupted by Cain. He rejected from his system the principle of remission by sacrifice. Hence he repudiated the promise, and constituted himself an evil doer.

Unbelief and disobedience became the characteristics of Cain and his associates, who dwelt eastward of "the presence of the Lord."

These were termed "men," while those who "walked with God" were styled "the sons of God" (Gen. 6:2). In the sentence pronounced upon Eve and her posterity (Gen. 3:15), the former are indicated as the Seed of the Serpent; and the latter, the Seed of the Woman, of whom one was to arise that should destroy him. Between these two classes of Antediluvians there was "Enmity" such as was evinced in the fratricidal Cain.

But the corruption first introduced by this arch-apostate undermined the principles and overthrew the allegiance of "the Sons of God"; for seeing that "the daughters of men" were fair, they inter-married with them; and the earth was replenished with a progeny fit only for capture and destruction, Their wickedness was great, and every imagination of the thoughts of their hearts only evil continually.

The Antediluvian Apostasy was complete; for—

"ALL flesh had corrupted the Way of the Lord upon the earth"
—which was (Gen. 6:12-13)—

"FILLED with violence through them."

The Lord by His Spirit in Noah laboured patiently to reclaim them from their "disobedience," but they disregarded His expostulations—

"Eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, when the flood came and took them all away" (Matt. 24:38-9).

But "Noah found favor in the eyes of the Lord," and (Heb.11:7):

"Being warned by God of things not seen as yet, and moved with fear, he prepared an ark to the saving of his house;

"By the which he condemned the (faithless) world, and became heir of the righteousness which is by faith."

Eternal Life has been the Hope of those who have walked with God in all past ages and generations, since the fall. In walking with God they have trod the same path, and journeyed along the same road, which is the only "way that leadeth unto eternal life."

The entrance upon this Way is strait, and its passage narrow, and, though it leads to glory, honor, incorruptibility and life, there are few that find it.

Belief in the testimony of God, and obedience to His commandments, are the grand characteristics of "His Way" in its successive manifestations in all time.

Dispensations have varied; but these leading principles have always stayed the same:—

"These are written that ye may BELIEVE."

"Blessed are they that DO HIS COMMANDMENTS, that they may have right to the Tree of Life in the midst of the Paradise of God."

And Jesus said (John 14:6)—

"I am the Way, the Truth, and the Life."

"I am the Resurrection" (John 11:25).

"I am the Door, and NO MAN entereth but by ME" (John 10:7).

The Other Side of God's Character

"Behold the goodness and severity of God"—Rom. 11:22

BY BROTHER ROBERT ROBERTS

BOTH these sides of the Divine character have to be recognized before we get a wholesome and scriptural view of Him with Whom we have to do. Both are amply illustrated in the operations of nature, and in the historic doings of God with His people.

It is with the latter illustration we have more particularly to do on the present occasion. The chapter read from Isaiah (58) brings before us the severe side of God's character, and at the same time reminds us of some important lessons we are liable to forget, and upon the remembering and carrying out of which depends our ultimate individual acceptance with him. Isaiah is commanded:

"Cry aloud, spare not: lift up thy voice like a trumpet and show My people their transgressions and the house of Jacob their sins" (v. 1).

The prophet was not sent to the surrounding heathen to tell them of their sins, but to Israel: God's Own people. Sin is by no means confined to those who know not God. The need for condemning sin exists as much, and in a certain sense, more, within the House of God than in the outer darkness.

The outer darkness is insensible to appeal; wickedness is its normal condition, so to speak. It knows not God and cares for none of His ways, and reproof would be altogether objectless.

But the House of God is professedly founded on submission to the expressed and enjoined will of God. And the people composing it are in danger of resting on this collective profession while individually acting inconsistently with it. Thus it was with Israel (Isa. 58:2)—

"They seek Me daily, and delight to know My ways, as a nation that did righteousness and forsook not the ordinance of their God."

They crowded the Temple at the appointed times: they brought the sacrifices and kept the feasts, and took a certain delight in these things, **but privately they acted in opposition to the spirit on which the whole institution was founded.**

Jesus tells us what this spirit was. He says (Matt. 7:12)—

"All things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets."

Or, as he on another occasion expressed it (Matt. 22:37)—

"Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy strength, and thy neighbor as thyself:

"On these two commandments hang all the Law and the Prophets."

That is, the whole framework of the Divine work on earth hitherto owes its form to the need there is for these two principles obtaining the ascendancy. The whole object of the Law and the whole end of the things revealed to the prophets is establishment on earth of—

"Glory to God in the highest: peace on earth, goodwill among men."

In view of this, we can comprehend the odiousness in the Divine eyes of religious exercises devoid of the double-sided animating principle which is the very root and spirit of—

"Pure religion and undefiled" (James 1:27).

Israel gloried in the Temple: boasted of their Law, attended with a certain delight on the Divine institutions connected with them; but gave not God the glory: they took it all to themselves, which is the universal weakness of human nature.

Their boasting was carnal; their pride was a fleshly pride; their satisfaction was with themselves. Therefore God took no pleasure in their approaches to Him. In Isa. 1, He says—

"To what purpose is the multitude of your sacrifices unto Me? I am full of the burnt offerings of rams and the fat of fed beasts.

"Bring no more vain oblations. Incense is an abomination to Me.

"The new moons and sabbaths, the calling of assemblies I cannot away with. It is iniquity, even the solemn meeting.

"Your new moons and appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them."

Or again (Zech. 7:5)—

"When ye fasted and mourned in the fifth and seventh months, did ye at all fast unto Me? When ye did eat, and when ye did drink, did ye not eat for yourselves?"

So that as regards what Jesus declares to be "the first and great commandment," Israel's approaches to God were lacking of one element which above all other makes God take pleasure in the worship of His people. With their lips they drew near; but their heart was far from Him.

Consequently, their attendance at the Temple and offering of their sacrifices, though actually required of them, were in vain. Their rendering of them was to an extent obedience, because they had been required, but it was obedience without the right intention. There was no intelligence of love towards God. It was salt without savour.

And as regards "the second commandment which is like unto it," their religious observances were equally devoid of the acceptable spirit. They were not controlled by a benevolent regard for their neighbor—

"Behold, ye fast for strife and debate, and to smite with the fist of wickedness.

"Is not this the fast that I have chosen—to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free, and that ye break every yoke?"

"Is it not to deal bread to the hungry and that thou bring the poor that are cast out to thy house?"

"When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? (vs. 4-7).

* * *

NOW, is there no lesson for us in all these things? Doubtless there is. Paul tells us these things were "written for our learning."

And is it not plain as the noonday that like Israel, we may deceive ourselves as regards our standing towards God, if we content ourselves with a merely technical compliance with the instructions of the House of God?

Is there no possibility that we may presume too much upon our knowledge of the Truth, and our baptism, and our breaking of bread from week to week? These ways are Divine, and in their right place indispensable: but what if at the same time it is man more than God that is before our eyes in the doing of these things?

What if we sing and pray merely as the right sort of thing to do without opening the heart to God in sincerity, fervency and fear. What if the glory of God be but a phrase on our lips, and a sentiment in reality foreign to our hearts?

What if we shut up the bowels of our compassion towards those who suffer? What if, with plenty in our hands, we think only of our own need, and our own comfort; and our schemes are shaped and burdened only and continually with our own cares and our own interest?

What if we never help the heavy burdens under which so many around us are staggering to the grave? What if we practise a habit of indifference to the yokes and the oppressions and the difficulties which are crushing our neighbours on every hand?

Is it not obvious that in that case, we are in the exact position of Israel, "delighting in Jehovah's ways" after a fashion, but to no profit, because He takes no pleasure in us?

It is a frequent thing in the New Testament for reference to be made to the experiences of Israel as affording lessons for those who have come into the bond of the covenant through Christ in baptism.

A Calvinistic and unscriptural theology has destroyed the force of all such allusions for the majority of persons; but it is our privilege to have been delivered from this as well as other corrupting forms of human tradition. Let us therefore seek to realize the full import of Israel's experiences as bearing on ourselves. Paul says (1 Cor. 10:6) the things that happened unto them were—

"Our examples to the intent we should not lust after evil things, as they also lusted.

"All these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come.

"Wherefore let him that thinketh he standeth take heed lest he fall."

This last sentence is the whole point of Paul's allusion to Israel in writing to the Corinthians. To the Romans (11:20-22), he says something substantially the same—

"Because of unbelief they (the Jews) were broken off, and thou standest by faith.

"Be not high-minded, but fear. For if God spared not the natural branches, take heed lest He spare not thee.

"Behold, therefore, the goodness and severity of God.

"On them which fell, severity; but toward thee, goodness, if thou continue in His goodness, otherwise thou also shalt be cut off."

Again, to the Hebrews he says:

"Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God.

"For some (Israelites) when they had heard did provoke.

"So we see they could not enter in because of unbelief.

"Let us, therefore, fear lest a promise being left us of entering into His rest, any of you should seem to come short of it" (Heb. 3:12; 4:1).

With these apostolic instances before us, we see how warrantable and wholesome a thing it is to judge ourselves in the light of what God has said so largely in the prophets concerning Israel's position and behaviour before Him.

From this source, we shall be able to draw large supplies of practical guidance and instruction on points that even the New Testament may have left dim; and in this treatment of the prophetic Scriptures, we shall see new force in Paul's declaration that all Scripture (by which he referred particularly to the prophets) given by inspiration of God, is—

"Profitable for doctrine, for reproof, for correction, for instruction in righteousness,

"That the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:16).

* * *

RETURNING to the point which this was introduced to illustrate, it is very possible for us to be in the position of Israel. We may be zealous of the Divine ordinances in the same way. We may have a liking for the Gospel theoretically; we may attend and enjoy the meetings: and in a manner be as strongly in with the Christadelphian position as the Jews were with their Temple, and yet be lacking in the spiritual element that makes these things acceptable to God as part and parcel of a faithful service.

They are good in their place: Divine in their place: indispensable in their place: but if unaccompanied by the sentiment toward God which sincerely offers ALL to Him, and that disposition toward man which prompts to deeds of blessing and mercy, it may be all in vain, for "On these 2 commandments hang all the Law and the Prophets," and therefore, all the Gospel and all the meetings and the whole machinery of the Divine service of our day.

Therefore, what can we say more to the point than what Paul says?—

"Let us, therefore, FEAR."

Jesus says—

"Salt is good; but if the salt have lost its saltness, it is thenceforth good for nothing but to be trodden under foot of men."

The connection in which he said this shows his meaning, and his meaning strengthens the idea before us. He was being followed by a large multitude of people (Luke 14:25)—

"And he turned to them and said, If any man come to me and hate not his father and mother, wife and children, brethren and sisters, yea, and his own life also, he cannot be my disciple.

"Salt is good, but if the salt have lost its savour, wherewith shall it be seasoned?

"It is neither fit for the land, nor for the dunghill."

—which was as much as to say:

"This coming after me is good, but not if it is disconnected from the state of mind which I require in my disciples." This latter is the savour, or saltness, of the salt.

The appropriateness of the simile must be apparent to all who have any experience of men in spiritual things. The man of spiritual understanding in whom this understanding has developed

spiritual affection or a decided, pronounced, and fervent affinity for the things of God, in all their relations and manifestations, is a man of saltness, pleasant to the taste.

But how often it is that, with a knowledge of the Truth, there has failed to come the loving espousal of Divine views of men and things. The man knows the Gospel intellectually and has a faint desire to be saved, but his affections are with the thoughts, ways, aims, movements, men and things of the present evil world.

There is no fervent submission to God; no adequate appreciation of Christ. Dull and irresponsive to spiritual things, he is quick, active, intelligent and enterprising in all directions of self-interest. The salt is there in the profession of discipleship, but it is a mere powder without taste, of no use for the King's table.

The great object of the Gospel is to bring men into the well-salted state in which their relation to God is a very thorough, hearty, pronounced and UNCOMPROMISING thing.

Christ is the illustration of what is wanted. He is the firstborn among many brethren, to whom all the rest are pre-required to be conformed as to the likeness of an image.

Now there is no mistaking his case, and WE ARE IN NO DANGER OF GOING BEYOND HIM. He declared in simple but expressive terms (John 8:23)—

"I am not of this world."

—and his whole course illustrates the meaning of the language. He stood aloof from men insofar as they stood away from the Divine foundation. He took no part in their movements, patriotic or otherwise. The duties of citizenship he discharged passively, as in the case of paying taxes. His attitude towards the world was that of protest and dissociation. He—

"Testified of it that its works were evil" (John 7:7).

—by which he earned hatred and destruction. He had no apologies or spare sympathy for the enemies of God. He pursued a perfectly independent course, as insensible to the censure of the world as he was above their favor. He never took public opinion or public criticism into account. His one simple aim was to do the will of Him who had sent him—a will utterly inconsistent with popularity and favor.

Now his testimony concerning his disciples is that their part is to try to follow in the course he has pursued before them—

"I have given you an example" (John 13:15).

"If the world hate you, ye know it hated me before it hated you" (John 15:18).

"Ye cannot serve God and mammon" (Matt. 6:24).

"No man is worthy of me who loves himself or friends more than me."

Consequently there is no room for the contention of those who are fain to think that Christ's case is no standard for us to go by. Christ's case IS the standard, and the ONLY standard; and those who speak of it as "too high" are speaking against the Word. There will be no other standard in the great day of Christ which will shortly come upon us all.

The so-called "churches" have so lowered and bedraggled the Gospel in the mire of human sentiment, that it has become almost constitutionally difficult with many to receive the Truth on this point. Well, there were disciples in Christ's own day who, when they heard him on certain topics, said—

"This is a hard saying: who can hear it?" (John 6:60).

—and from that day, turned back and walked no more with him. It is not wonderful, if in our deserted day there be a similar resistance to the claims of the Eternal Spirit speaking in the Holy Oracles.

It will be found at last a terrible (thing to fight against God. The only course of sane men is to receive and follow Christ without the least reservation, regardless of disadvantage to themselves or misconception on the part of others, knowing that it is written—

"Let them that suffer according to the will of God commit their souls unto Him in well-doing as unto a faithful Creator."

They cannot do more than lose their life for Christ: and thousands have done this before them, concerning whom Christ says that they shall be saved in the day of his power when all merely human hopes and schemes and honours will be wrecked for evermore.

Fraternal Gatherings

(If the Lord Will)

Please notify as early as possible of your intention to attend.

RICHARD, Sask., Canada: July 7 to 10

Bro. Fred Jones, R 1, Richard, Sask. Ph. Richard Line 6, Ring 15

HYE, Texas: July 30 to August 6

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

BOSTON, Mass.: October 7 and 8

Bro. K. MacKellar, 86 Walnut, Reading, Mass. 01867. (617) 944-9094

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"Our Fellowship Is With the Father and Son"

"He that biddeth him Godspeed is partaker of his evil deeds"—2 John 11

SOMETIMES it happens that individuals know that error concerning divine truth exists in the group with which they are associated, but they feel no responsibility to do anything about it except write articles to show that heresies are being taught by some of those with whom they meet in solemn assembly around the table of the Lord each first day.

It is indeed good and commendable to resist efforts for joining of fellowship with other groups while the latter retain the error of the non-responsibility to Christ's judgment seat of the enlightened rejector.

But is it scriptural or consistent—while doing this—to retain in fellowship those who teach far worse errors which make void the very foundation of our Faith—a wholly inspired and infallible Bible?

"Can a fountain at the same place send forth sweet water and bitter? My brethren, these things ought not so to be" (James 3:10-11).

Many reason that if error does not exist in their own immediate congregation, it does not matter (or, at least, they are not responsible) what other individuals in other places believe and teach, though they are nominally "in fellowship" with them. They believe they themselves are in "fellowship with the Father and Son," and that is all that God requires of them.

This is an altogether false and unscriptural understanding of what fellowship really is.

We are just as responsible for preserving the purity of the One Faith in other parts of the world as we would be if error existed in an ecclesia in the town next to us. **Fellowship has no geographical boundaries.**

"We, being many, are ONE BODY in Christ, and EVERY ONE members one of another"
(Rom. 12:5).

Truth unites wherever Truth exists, anywhere on earth. And error separates wherever error exists, in any part of the world. These things are basic, or should be.

The "Church of the Living God" is ONE Church, because it is the "Pillar and Ground of the Truth" (1 Tim. 3:15). No single congregation, church, ecclesia, is of itself the "Church of the Living God." If it believes and obeys the commands of God, it is a PART—and only a part—of the Body and Church of God.

And, conversely, if any one member, or any one ecclesia, is not believing and obeying God, if they do not "all speak the same things," and are not "perfectly joined together in the same mind and in the same judgment"—they are not a part of the Body of Christ, nor are they the "Church of the Living God." THESE THINGS ARE FUNDAMENTAL.
—W.M.B.

WE would like to have a much greater range of representation in the articles in the Berean. We therefore request all Berean speaking brethren to send in articles. They can be of any nature—exhortations, lectures or addresses on particular subjects. Those who are not speaking brethren could help by forwarding copies of addresses by others in their ecclesias which particularly strike them as desirable for publication. Double-spaced typing is preferred, but not essential.

Yahweh Elohim:

"He Who Shall Be Mighty Ones"

"Are not five sparrows sold for two farthings?—and not one of them is forgotten before God"
—Luke 12:6

WE are gathered to consider the deepest and most beautiful and most reverent subject of all: the Father Himself, the Great Creator and Sustainer of all things, All-knowing, All-powerful, from everlasting to everlasting, from eternity to eternity.

All we can ever hope for of true happiness and satisfaction and life depends upon our dedicating our lives to knowing God more fully, to drawing continuously closer to Him, to bringing ourselves more completely and joyfully into harmony with His desires and perfections and eternal purpose.

The basic theme of all Scripture is God's manifestation of Himself to mankind. God-manifestation in its highest and final form is His manifestation in the glorious immortal multitude of the Redeemed.

The foundation is God Himself as He is eternally, His general manifestation of Himself to man previous to His crowning manifestation in Christ.

God is the great central reality of everything. He is the source and focus of all life and activity that has any meaning.

There is no satisfaction, no peace, no happiness outside of Him.

God is light: all else is darkness. God is joy; all else is emptiness. God is reality and maturity; all the activities of mankind are passing, playtime make-believe—foolish, purposeless, childish toys. From the corner saloon to man's greatest work of art and achievements of science—ALL is **vanity**.

Why is man driven by a mad passion to go to the moon? Why must there be ever broader frontiers, instead of building mutual happiness and peace in the present beautiful, glorious, God-given terrestrial framework? Why is there constant friction between individuals, hatred and strife between groups, wars between nations?

Because man is driven relentlessly by forces he cannot cope with, and desires he cannot fulfil. His life is not centered and stabilized and fulfilled in God.

Natural man's life has no real purpose or meaning or relationship to eternity. Man without God is a misfit and an abnormality. All mankind is seeking rest and finding none, because rest is to be found only in God. All else is cruelly self-deceiving vanity and vexation.

The manifestation of God to mankind is the great difference between life and death, between glorious, joyful purposefulness and mere empty, purposeless, animal existence, like the beasts that perish.

Most of mankind choose the latter and struggle through a meaningless, unsatisfied existence to a common end in the grave.

God calls for the whole life to be centered in Him, to be built on Him, and to be built on eternity. He invites men, in this their brief passing day, to devote ALL their interests and energies to attaching themselves to eternal things and, by His freely-offered power, to transform their minds and characters from the natural and evil and animal to the beautiful and spiritual and divine.

He manifests Himself as perfect goodness and holiness and wisdom and beauty—as offering to raise man to the joyful glory of the divine nature.

The requirement is the dedication of all that a man has and is to the love and service of God. Surely, a paltry price for such an inestimable treasure of eternal life and joy!

The more clearly we can visualize and impress upon our consciousness the power and beauty of the manifestation of Himself that God has made, the stronger will be the incentive to devote every effort to laying hold on this marvellous and glorious opportunity.

If we could FULLY know God, as the great Scriptural examples of faith have known Him, the attraction would be irresistible, and the best the world has to offer would lose all its appeal; rather, it would become repulsive, as a barrier to the fullest and deepest joys of divine communion.

Our wisdom lies in endeavouring to see these things more vividly, to meditate upon them, to let our minds dwell thankfully and eagerly on the revelation that God has made of Himself; to live constantly with it and in it.

Paul reveals the secret of unassailable joy when he tells us to meditate constantly on divine things.

It is hard for our dull, sluggish, flesh-centered, mortal minds to realize the marvel and magnitude of the glorious, eternal divine things to which we are invited to become related.

* * *

THE most comforting aspect of God's manifestation of Himself is the conception of His Fatherhood, and ourselves as His children. We are struck in the beginning with two things in relation to this:

First, there is very little about it in the whole of the Old Testament. The word "father" occurs 1200 times in the Old Testament and only a bare half-dozen are applied to God. In the New Testament, the word occurs 400 times and **two out of every three occurrences** refer to God.

Second, we find that it was there at the root of everything from the beginning for those who had eyes to see. In the first place God said (Gen. 1:26)—

"Let us make man in our image, after our likeness."

This carries very great significance as a foundation. We cannot go beyond what is written. We cannot speculate. But the basic fact is clear, for the words used leave no other alternative—man's form is patterned after God's.

This is a great and deep and wonderful revelation concerning the personality of God and our close relationship to Him. It emphasizes our great responsibility before Him—

"Glorify God in your spirit and in your body, which are God's" (1 Cor. 6:20).

God made man "in His image, after His likeness." Here is the basic family relationship and pattern upon which all subsequent revelation is built.

The New Testament picks up this thought in tracing back Christ's genealogy to "Adam which is the son of God" (a title never applied to him in the Old Testament.)

The picture is greatly strengthened by the use of **exactly the same terms** in relation to the birth of Seth (Gen. 5:3)—

"Adam begat a son in his own likeness, after his image."

Thereafter this lies at the root of all references to God and His people, although we must search for the application. God said to Pharaoh—

"Israel is My son, even my firstborn" (Exo. 4:22).

The Psalms indirectly refer to this conception in a few places, as in Ps. 68—

"A father to the fatherless is God."

And again in Ps. 103—

"As a father pitieth his children, so the Lord pitieth those who fear Him."

And especially Psa. 82, quoted by Christ when they charged him with blasphemy for saying that he was the son of God. God said to Israel—

"I have said ye are gods (elohim), and all of you children of the Most High."

Once Jeremiah records God saying to Israel, concerning their final redemption and glorification (Jer. 3:19)—

"Ye shall call Me, My Father."

And Isaiah once also—

"O Lord, Thou art our Father!" (64:8).

And finally Mal. 2:10—

"Have we not all one Father? Hath not one God created us?"

And this is about all we find concerning the fatherhood of God in the Old Testament.

* * *

IT seems strange that so glorious and comforting an aspect of God's manifestation should be so much in the background in the Old Testament, awaiting its full prominence and power in the New, when God at last spoke to men through a SON, who taught us to pray—as apparently men had never prayed before: "Our Father."

But we must conclude that, like many other aspects of the divine purpose, it was hidden from the perishing many while clear to the faithful few, for we find such men as Jesse naming their sons, as a token of their perception of this glorious truth. Eliab, or Abiel—"God is my Father."

Hebrew names all had a meaning, and with the faithful, the meaning was associated with the purpose of God, either in prophecy, or thanksgiving, or commemoration of some special circumstance connected with the child. We find that the names of God, **Yah** or **El**, occur in many Hebrew names. This may seem strange to us to so name children, but perhaps it is we who are out of focus with reality.

The whole concept of NAME is much more meaningful in the Scriptures than at present. God manifests Himself in the Scriptures through 7 names:—

El; Adonai; Eloah (and its plural, **Elohim**); **Elyon; Kadesh;** and **Yahweh.**

These names correspond respectively with the 7 basic characteristics and attributes that He reveals concerning Himself: Life, Power, Glory, Knowledge, Holiness, Goodness and Love.

First, EL appears about 300 times, the great self-existent First Cause, the Creator, the Foundation of everything. And the related characteristic: LIFE.

Second, ADONAI, also occurring about 300 times, meaning "Lord, Master, Possessor." The related characteristic: POWER.

Third, ELOAH and the plural ELOHIM, meaning "god and gods, mighty ones, that which is divine, spiritual, an object of worship." The related characteristic: GLORY.

Eloah occurs about 50 times and is always applied to God Himself.

Elohim occurs about 3000 times mostly applied to God Himself, but also to the gods of the heathen, idols, the angels, and to men. To idols it is applied as false counterparts of the true; to angels as representatives bearing God's Name and authority; and to men as viewed as the children of God. As we noted, God said to Israel—

"I have said ye are gods (elohim) and all of you children of the Most High."

Fourth, ELYON, "the Most High," occurring about 50 times. The related characteristic: KNOWLEDGE, WISDOM, UNDERSTANDING. God said—

"As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts" (Isa. 55:9).

Fifth, KADESH, "the Holy One," (the meaning is self-explanatory) occurring about 50 times. The related characteristic: HOLINESS.

Sixth, SHADDAI, the Bountiful, the Provider, the Giver. The related characteristic: GOODNESS. This also occurs about 50 times.

And finally, seventh, YAHWEH, "He Shall Be," by far the most frequent of all, occurring about 6000 times. It is the Memorial Name that was announced to Moses at the bush—

"This is My Name forever and this is My Memorial to all generations" (Exo. 3:15).

This is the only proper, personal name of God. All the rest were general terms and attributes. Frequently we find it in the form, **Yahweh Elohim**—"He shall be Mighty, or Divine, Ones," pointing to the exceeding great and precious promises of which Peter speaks that we may, having escaped the corruption that is in the world through lust, become "partakers of the divine nature."

This is God's glorious Name of promise for His children—the Name of God-Manifestation, and the related characteristic is LOVE.

This Name is different from all the others. God can fulfil all the other names and attributes alone, but this Name requires relationship, an object of affection and communion. YAHWEH ELOHIM — "He Shall Be Divine Ones."

* * *

GOD had manifested Himself in many ways before the supreme manifestation through the Son of His love. He manifested Himself in Creation. Paul says (Rom. 1:20) that God's power and divinity is so clearly demonstrated in Creation that any man is without excuse in not recognizing the divine hand in the things he sees about him. David says the same (Ps. 19)—

"The heavens declare the glory of God and the firmament showeth His handiwork."

We should look upon the first chapter of Genesis more as a manifestation of God than as a mere record of Creation. The essential lesson is the power and wisdom and purpose displayed—the revelation it contains of the infinite glory and majesty of God.

The Creation itself, we might say, is almost incidental. The great eternal reality is GOD. He is manifesting Himself, manifesting His beauty and purpose to man.

Consider the many beautiful chapters in the Psalms and in Job concerning God's tender care over all His creation, as Ps. 145:9—

"The Lord is good to all, and His tender mercies are over all His works."

And God asks Job (38:41)—

"Who provideth for the raven his food, when his young ones cry unto God?"

Consider further the infinite marvel and variety and beauty in nature—the tremendous range and diversity of living things—some of great beauty and gorgeous colouring whose lifetime is measured in hours—some in the most inaccessible places of the earth, rarely if ever seen by man.

Here is a deep, impressive revelation of the mind of God. Why such infinite, overwhelming profusion of life and beauty?

It is God manifesting Himself to man, seeking to stir awe and imagination and wonder and joy—seeking to get man's mind on the track of godliness and the beauty of holiness.

Jesus applies the lesson that God is thus teaching (Matt. 6:28):

"Consider the lilies of the field. They toil not neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

And again (Luke 12:6-7)—

"Are not 5 sparrows sold for 2 farthings? Yet not one—NOT ONE—is forgotten before God." —*Not one poor, pitiful little dead sparrow is overlooked by God!* —

"Ye are of more value than many sparrows."

* * *

GOD manifests Himself through the angels: glorious, immortal beings working His will. We know so little about them, and yet they fill such an important part in His purpose, and we are all daily dependent upon their care (Ps. 91:11)—

"He shall give His angels charge concerning thee."

"The angel of the Lord encampeth about them that fear Him and delivereth them" (Ps. 34:7).

And the promise is that we shall be like them.

Where are they from? How did they attain their position? What relationship have they to Christ? We know that they are all subject to him and are commanded to worship him. He is supreme over them as over all else.

Some day, if we are accepted, we shall know all these things—we shall have an understanding of glories and marvels we cannot now conceive of.

* * *

GOD manifested Himself freely to Adam before Adam's disobedience created a condition that made such direct communion no longer possible. But while that wonderful direct companionship of Eden was lost for the whole duration of the ages of mankind's probation and subjection to vanity, a

gracious provision was made for approach through sacrifice and prayer. And the way is still the same today: sacrifice and prayer (Matt. 10:28)—

"Leave all, and follow me."

Prayer is nothing like direct personal communion. It is like the difference between the loving presence of, and a brief distant message from, a loved one.

But it is nonetheless a glorious provision for this day of darkness, and can transform life from meaningless, sorrowful, struggling animal existence to deep and abiding and satisfying spiritual joy.

* * *

GOD manifested Himself to Enoch. The record is brief, but the basic facts are clear. Here was a man who, in his pilgrimage, especially sought God, and God responded in a unique and special way (Gen. 5:24)—

"And Enoch walked with God, and he was not, for God took him."

The only limits to our communion with God—the only limits to our spiritual joy and transformation—are those we set ourselves, or foolishly allow our circumstances to set for us:

"Draw nigh unto God and He WILL draw nigh unto you."

Paul adds the clearer explanation that Enoch did not see death for he had this testimony that he pleased God. God could do it again if He chose. These things are just as real—nay, infinitely more real—than the natural, animal events of our everyday lives.

They can be real for us if we wish them to be. We do not NEED to live our empty little lives like cattle—merely eating grass.

* * *

GOD manifested Himself to Noah, to Abraham, Isaac and Jacob, to the nation of Israel, and especially to Moses, of whom He said (Num. 12:6-8)—

"If there be a prophet, I will speak to him in a dream.

"MY SERVANT MOSES IS NOT SO.

"I will speak to him mouth to mouth, and the similitude of the Lord shall he behold."

This was because of Moses' especial character before God. Paul says he forsook all the riches and advantages of his position as the son of Pharaoh's daughter, and chose affliction with the people of God—

"Enduring, as seeing Him Who is invisible" (Heb. 11:27).

Egypt—which he not only forsook but challenged and defied—was then the greatest and richest and most cultured world power.

God is no respecter of persons. He still, according to His promise, draws near and manifests Himself to those who draw near to Him.

WE EACH SET OUR OWN LIMITS OF GOD-MANIFESTATION.

Moses, under the weight of his great burden said—

"Show me Thy glory."

And God said (Ex. 33:19)—

"I will make all My goodness pass before thee."

"And the Lord passed by before him, and proclaimed,

"The Lord, the Lord God—Yahweh, Yahweh Elohim—merciful and gracious, longsuffering, and abundant in goodness and truth.

"Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Ex. 34:6-7).

"Merciful, gracious, longsuffering, abundant in goodness, forgiving iniquity and transgressions and sin"—this is how God chooses to manifest Himself. This is the aspect He emphasizes. This is His basic character and will.

He makes every effort to persuade men to put themselves into the channel of His goodness—to accept His blessings—to SEEK His help and comfort and mercy and forgiveness.

All the emphasis is on joy and reconciliation. God does not even wish to consider the other sad alternative concerning His children. It is a grief to Him, as to any loving parent. **BUT—He "will by no means clear the guilty."**

* * *

GOD made special manifestation of Himself to David as is so marvellously revealed in the inspired Psalms.

David was called the "man after God's Own heart." He was not perfect; he had weaknesses and failures and serious mistakes—

"They that are whole have no need of a physician."

But he had an intense, continuous consciousness of the reality and nearness of God.

The basic pattern of his life was a mighty faith that feared nothing, and a close mutual communion with God. And when he failed, he humbled and redeemed himself, and accepted lifelong tragedy with undiminished love for the chastening hand of God.

Let us read the Psalms, over and over. They give the inner soul of the man who in great tribulation found peace in God—the man to whom God is an overwhelming, ever-present, personal reality—the man after God's Own heart.

Wherever there has been a special closeness to God, and manifestation by God, there has always been greater testing and trial and present sorrow. Where much is given, much is required:

"God chasteneth every son whom He receiveth."

"If a branch bring forth fruit, He purgeth it that it might bring forth more fruit."

The lives of such men as Moses and David, Jeremiah, Ezekiel, Daniel, Nehemiah, had great sorrows, and difficulties, and losses, and disappointments. But also great satisfaction in closeness and service to God as useful parts of the eternal plan of ultimate divine manifestation to and through mankind.

* * *

IN the Christadelphian Instructor, under the question: "What does the Bible reveal concerning the character of God?"—the first sentence is—

"He is kind, yet inflexible in the requirements of His law."

There could be no better summing up of the whole picture—ininitely kind, yet absolutely inflexible in matters of right and wrong.

God is infinitely merciful, longsuffering and forgiving, but He rigidly insists on total, absolute, unreserved submission, and continuous, careful, enlightened obedience.

He demands EVERYTHING we have, but never requires more than we are able to give or do.

He knows each one's strengths and weaknesses, each one's possibilities and limitations, and He makes merciful allowance for stumblings and shortcomings in those who are sincerely endeavouring to serve Him with all their heart.

God does not ask very much of us. If He did our case would be hopeless. All He asks is our best and our utmost—our everything, which surely is pitifully, embarrassingly, desolatingly inadequate and "unprofitable service." But He accepts it in love and understanding, if it truly is our best.

His desire is to help and build and teach and strengthen, not to condemn and destroy, but He will not for a moment tolerate the slightest degree of carelessness, or voluntary foolishness, or wilful neglect, or presumptuous disobedience.

His mercy is not indiscriminate. It operates on definite eternal and impartial principles. It is to bridge the gap between perfection and what man can do by trying his very best and hardest.

Those who do not give their best and utmost do not even put themselves in the channel of the POSSIBILITY of receiving God's mercy.

His mercy is not for the purpose of blurring over our carelessness or neglect and lack of utter devotion. It is just to cover our impossibilities AFTER we have done our best—

"The mercy of the Lord is from everlasting to everlasting on them that fear Him.
"To such as keep His covenant and **remember His commandments to do them.**"

It is never promised to anyone else. Paul says (Phil. 2:12)—

"Work out your salvation with fear and trembling."

God insists above all, upon absolute, unquestioning obedience.

The mind of the flesh will raise a thousand excuses and objections. Here is the clear and revealing test between the mind of the flesh and the mind of the Spirit.

The mind of the flesh seeks all the loopholes—all the secondary meanings that can weaken the command and confuse the issue.

The mind of the flesh can be spotted before a person has uttered a half-dozen words. Its approach to the Word of God is so common and universal. Most people very quickly reveal the basic pattern of their hearts and interests, regardless of their statements or professions.

There is no middle class at the judgment seat—just a clear sharp line—the sheep and the goats, the right hand and the left.

The right hand are those who have gone all the way—those who have not held anything back—those who have filled their hearts and minds with God and have eliminated everything else—those few who have perceived the tremendous value of the prize and sold all they had to buy it.

The left hand are all the rest, from the nearlies to the nothings.

* * *

IT is the personal aspect of God's manifestation of Himself we need to meditate upon most frequently and continuously and deeply—not the wind, nor the earthquake, nor the fire, but the still small voice.

We need to draw near, to learn the beauty and comfort and desirability and all-sufficiency of God—ESPECIALLY THE ALL-SUFFICIENCY.

If there is something that can perfectly satisfy all our needs, from the lowest to the highest, why need we look further? What need we seek elsewhere?

God is all-sufficient for all needs. Other help, and comfort, and companionship, is desirable, but not necessary — not really important. It is to be accepted with thanksgiving if it comes—but to be relinquished, if God wills it, without regret. Anyone who truly has God has everything. David expresses the ideal to which we must strive—

"Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee.

"My flesh and my heart faileth, but God is the strength of my heart and my portion forever.

"They that are far from Thee shall perish, but it is good for me to draw near to God"

(Psa. 73:25-28).

Any experience, harsh though it may seem, that helps lead us to this frame of mind is of the love and mercy and blessing of God. We must strive to perceive the deep truth of Paul's statement (2 Cor. 3:5)—

"Our sufficiency is of God."

Every moment of our life, every thought, must be consciously related to God and His purpose. God is the whole essence and meaning of life. The closer we get to Him, the fuller and deeper our life is.

This is the key to everything, the solution to all problems, the end of all striving and searching. Our minds must be constantly filled with God.

This is the power that transforms our minds. This is our transition from natural to spiritual, from death to life, from passing emptiness to eternal fullness of joy (Phil. 4:8)—

"Whatsoever things are lovely . . . true . . . pure . . ."

—and only the things of God so qualify—

". . . think on these things: meditate on them: give thyself wholly to them."

"Set your affections on things that are above, not on things that are on earth."

The natural mind is petty, small, self-centered, narrow, ignorant and childish.

We must enlarge our minds and get them on the track of real and eternal things. We must clear out all the passing rubbish of present things.

"Our sufficiency is of God."

This must be the foundation of our mind and consciousness. All must be viewed through this perspective. All must be brought into harmony and adjusted to this basis.

The degree of our closeness to God is the measure of our value and maturity. The degree to which God fills our minds and thoughts is the measure of our wisdom and intelligence.

Everything outside of God is stupidity and folly, regardless of how impressive and imposing it may appear in the eyes of the benighted world.

The ideal to which we must pray and strive is a constant moment-to-moment consciousness of God, a continuous, unbroken communion and contact, ALL thoughts with God in the foreground, ALL actions as done for God and in partnership with God—trusting and expecting God's active guidance and assistance in EVERY deed and decision large or small.

We should never wonder, never ask ourselves, if anything is "serious" enough or "important" enough to make a matter of prayer. That is a completely wrong conception and approach.

The process must be continuous and unbroken. Life must be a CONTINUOUS prayer, a continuous relationship with God in everything, large and small. Everything worth doing is worth praying about—MUST be prayed about—if we hope to be in God, and God in us.

It cannot be on and off, seeking God's help part of the time, deciding what is "important" enough to approach Him about. We need His help and partnership and presence and comfort in EVERYTHING we do.

We must live in a continuous atmosphere of working with God. This is the only possible way to control the flesh and live in the Spirit. This is the picture in the Psalms—loving God's law, meditating upon it day and night. This is no exaggeration, it is essential truth.

Anything we cannot pray about and ask God's help and guidance and partnership in should not be done at all.

THERE ARE NO EXCEPTIONS TO THIS. Any exception would destroy the whole pattern of oneness. It must embrace the whole life; there can be nothing held back. Nothing is too unimportant to bring into the full harmony of the spiritual unity of the individual with God.

It is infinitely more intimate than any human relationship, for God can both read and direct the innermost thoughts of the heart.

Unity between humans at its highest and most beautiful development is but a groping and clasping of hands in the dark—comforting, but still agonizingly partial and incomplete. But unity with God has no barriers, or obscurities, or disappointments, or limitations, or misunderstandings.

There must be a constant flow of co-ordination with God in every act. We must believe and expect His help in everything, great and small. True, we never achieve this ideal. There are constant lapses and failures, but they must be recognized as such and repudiated, ceaselessly striven against. We cannot accept as satisfactory anything short of perfect unity with God.

PAUL exhorts (Eph. 4:30)—

"Grieve not the Holy Spirit of God."

Surely this statement is the deepest, most revealing, of all God's manifestations of Himself to man—

"GRIEVE NOT THE HOLY SPIRIT OF GOD."

Why should God, the All-powerful, the All-sufficient, the Possessor of heaven and earth, expose Himself to be grieved by puny mortal man?

The essence of love's power is personal involvement. Love, in its working necessarily exposes itself to hurt. This is the beautiful sacrifice love willingly makes to accomplish its glorious ends, and "God is Love."

"Grieve not the Holy Spirit of God."

What stronger appeal to godliness could there be, if there is any potential for godliness and spirituality in us at all?—

"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!" (Rom. 11:33).

And finally, Paul's glorious, triumphant exhortation, writing in chains from his prison cell—

"Rejoice in the Lord always; and again I say, REJOICE!" (Phil. 4:4).

—G.V.G.

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Be Found of Him in Peace

SECOND PETER, CHAPTER THREE

"This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance"—2 Peter 3:1

THE apostle thus refers to his letters and the object of them. He says he wrote to "stir up" the pure, or sincere, minds of the brethren and sisters "by way of remembrance." Their minds had been made pure or sincere by the—

"Word of God shed abroad in their hearts."

And then Peter goes on to call attention to the predictions made by the holy prophets, together with the commandments of the apostles of the Lord and Saviour. A true deduction we can make from the words the apostles is this:—

That in the application of the prophetic Word and, the commandments of Christ by the apostles, we shall not be lulled to sleep with the view that all is well, and so rest assured things will "work out all right" for us in the end.

No, that is not the apostle's view at all, as he shows us time and time again in this chapter; but rather that the delay (or as some may count "slackness," or "slowness") is for the purpose of working out our salvation, for—

"God is not willing that any should perish, but that all should come to repentance" (v. 9).

Then Peter goes on to tell us that scoffers shall come in the last days, "walking after their own lusts," or passions.

Natural man can only see the tangible, material things of the immediate present. He sees only within his own narrow little sphere, or world. Beyond that nothing, to him, moves of any great importance.

But God's Word looks and speaks far beyond anything we may ask or think. God, too, has spoken of the present, and assures us of man's stunted mind—what it would say, and has said, concerning the times and Christ's promised return (v. 4):

'All things continue the same.'

And unless we are aware of the Truth, and live closely to it, we shall also be lulled into the same view as the man of the world has, and with the same perspective as he.

Yes, and that "willing ignorance," that deliberate ignoring of the Word of God as it suits us, will only take us away from and to the Truth as it suits us. But, says Peter—

"Seeing we know these things before."

—the things that he has called our attention to in this chapter, he gives a word of warning as he says to us—

"Beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (v. 17).

All things have NOT "continued as they were from the beginning," and only a "willing ignorance" would even suggest it, for in vs. 5-7 we are confronted with facts long established in history—the great and terrible destruction of all mankind in the days of Noah.

From this man should learn that, as so long foretold, the Lord himself will again be in evidence when the time of his return is at hand—

"As it was in the days of Noah" (Matt. 24:37-39).

These things mentioned by the apostle and by Jesus himself should be a landmark for our guidance and instruction and warning.

In v. 8 he speaks concerning time, whether long or short. All things are taken into account by God, and all is by careful planning and arrangement.

But whether it be 1000, or 6000 years, our own individual salvation is what really counts. This is what the apostle is driving at, and with which we should be most deeply concerned. No matter how we view, the "times and seasons," in any case it only lasts a lifetime at the most for anyone of us. And that is what, above all, we should be interested in.

Peter's words are written as a guide and an instruction to those of whom he speaks as "beloved" — those whom he loved, and whom God loves—the "called according to His purpose" (Rom. 8:28), for whom, we are gloriously assured—

"All things (including apparent delay and present disappointment and distress) work together for good."

Things of this life should indeed be of little account in comparison to the Truth. Let us make this observation with the apostle as he says (v. 9)—

"The Lord is not slack (or slow) concerning His promise, as some men observe to be slowness."

—by which we are reminded of the parable in which the evil servant says in his heart, "My Lord delayeth his coming," and begins to smite his fellow-servants and to eat and drink with the drunken.

To "eat and drink with the drunken" is not altogether that we have to carouse with the world in their carrying on. Just to be in their company, when we should be in the Lord's house and with the Lord's people, is as much an offence as "eating and drinking with the drunken."

"For in such an hour when we think not, the Son of man cometh."

For, says the apostle, (continuing the thought that the "delay" is not slackness but longsuffering) God's ways are based upon the facts that are conveyed to us in v. 9. There it is stated that God's longsuffering is "to usward," and it is with great emphasis that the apostle speaks.

What is the meaning? Just this: That as God's work in the days of Daniel was delayed by the Prince of Persia 21 days (Dan. 10:13), so we ourselves, because of the tardiness of our conduct in our labor in the Lord can also "delay" the fulfilment of God's purpose, Who—not willing that any should perish—holds off the day for the sending of His Son Jesus back upon the earth again.

Remembering that (v. 10)—

"The day of the Lord will come as a thief in the night."

—we realize that the brief time we still have may be our salvation, as again with great desire of heart to stir up our pure minds we read v. 11—

"Seeing then that all these things shall be dissolved . . ."

—what things? The present things which can so easily absorb our time and attention—

". . . what manner of persons ought ye to be in all holy conversation and godliness!"

Surely to this searching question there is need for an answer! And the clear, unhesitating answer should be in our righteous walk and conduct. A pure, earnest, sober, wholly-dedicated holy walk and conversation and godliness should be our only answer. Yes, as we "haste unto the coming of the day of God" (v. 12), nothing short of this will suffice.

In vs. 12-13, attention is called to the impending changes, and thus the events we see today before our eyes earnestly and zealously speak with a voice of truth to arouse us to our responsibilities. Then in v. 14 the apostle drives home the lesson for each one of us in words we should never forget—

"Wherefore, beloved, seeing ye look for such things . . ."
—the terrible things of the last Great Day of God's wrath and judgment on a selfish, corrupt and sin-laden world, of which the signs today are so clear—

". . . be diligent that ye may be found of him in peace . . ."
—the peace of holiness and godliness—

". . . WITHOUT SPOT AND BLAMELESS."

Accounting, Peter goes on to say (v. 15), that the forbearance and apparent "delay" on the part of God, has been for our benefit and "salvation," and thus we are to use the time as a furtherance of our opportunity to "work out our salvation."

With a further, final warning (v. 17) against being "led into the error of the wicked"—the common, ordinary ways of the world so pressing on us daily and unceasingly from every angle—and thus "falling from our steadfastness" (and thus losing the glorious promise of salvation), he closes with an exhortation to the only way of safety and escape—growth in grace and knowledge—

*"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.
"To him be glory both now and for ever. Amen."*

—W. J. P.

Do This in Remembrance of Me

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them"—Act 20:7

THERE is no command on record expressly enjoining a weekly observance of the breaking of bread, but there is evidence that this is the will of Christ concerning his followers; and this is sufficient for those who "desire to do his will."

The evidence is brief and strong. In the first place, we have Christ's command—

"DO THIS in remembrance of me" (1 Cor. 11:24).
—a command to which he intended so much importance to be attached, that he communicated it to Paul, on making choice of him as the apostle of the Gentiles. Paul says—

"I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, etc." (1 Cor. 11).

And he proceeds to detail the institution of the supper.

Next we have the fact that the early believers, receiving their directions immediately from the apostles, "continued steadfastly" in "the breaking of bread" (Acts 2:42).

As to the question, "How often?" we have the fact that "the disciples of Troas came together to break bread" on "the first day of the week" (Acts 20:7), and the weekly periodicity of this custom is shown in the following incidental allusion (1 Cor. 16:2)—

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Now, how came the disciples, who were instructed of Paul, to meet on the first day of the week for the breaking of bread? Did they do it of their own accord, or did Paul direct them to it?

There is only one reasonable answer. Paul informs us above that he "delivered unto them" the ordinance of the breaking of bread. Did he tell them to break bread, and omit to say how often? No reasonable person can believe such a thing.

The conclusion is, they broke bread every first day of the week, **because Paul told them to do so**; and what Paul told them is law to us. "He that heareth you," says Jesus, "heareth me." The words of Paul are equal to the commandments of Christ, for he himself says—

"If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. 14:37).

It follows that the weekly breaking of bread is an institution of the Household of Christ, the negligence of which is disobedience. We are commanded (Heb. 10:25) to—

"Forsake not the assembling of ourselves together as the manner of some is."

—R.R., 1870, p. 313

Current World Events

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will"—Dan. 4

EUROPE: EAST WITH DeGAULLE

DeGaulle could barely conceal his distaste for Erhard and his pro-US policies. Last week, when Kiesinger visited Paris, DeGaulle met a man whose mind and manners he could admire. Prospects for renewed French-German cooperation suddenly seemed bright again.

Much of the talk centered on DeGaulle's favourite topic: bridges to E. Europe. After years of German foot-dragging, Kiesinger wants to follow France's example. DeGaulle and Kiesinger agreed to coordinate economic policies on E. Europe.

Kiesinger is upset that US seems willing to negotiate a nuclear non-proliferation treaty with Russia, ignoring German participation. DeGaulle used this annoyance to loosen Kiesinger's commitment to NATO. He got him to agree on joint Franco-German military committees to plan common strategy and weaponry. (Tm 1:20)

* * *

The Europe long advocated by DeGaulle is arriving in a rush. Trend to loosening ties with US is a victory for him. He has brought Europe back to the pre-war diplomacy of shifting alliances. Nations, in his view, are cold monsters without ideals, just selfish national interests.

Europe is doing less and less toward making NATO a significant military force. In Europe's eyes, US has confirmed DeGaulle's analysis by threatening to pull troops out of Germany for financial reasons—demonstrating that it too no longer considers the Soviet threat serious.

US involvement in Vietnam is a trump card for DeGaulle, giving him a chance to lead the bandwagon to better relations with Moscow. But for Vietnam, says a French diplomat, it would be Johnson, not DeGaulle, who would be winning praise for better relations with Reds.

The Big Gaullist theme—danger of US domination—has become a standard reference in speeches of European statesmen. (USN 1:2)

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Europe goes its way. DeGaulle's views have prevailed to an astonishing degree. European reunification has now succeeded Atlantic and W. European integration.

DeGaulle is gaining from his reputation as a man of great foresight. The Gaullist phenomenon is spreading.

There is growing fear of US power, growing distrust of our ability to use it properly. A year ago DeGaulle warned Europe of the danger of being dragged into an Asian war through NATO. Few took him seriously. Now almost all do.

For years US fought to persuade Germany that Gaullism was Atlantic treason. Now it sees Germany shift to the French position. A year ago, hints of US troop cuts in Germany caused panic in Bonn; now US could pull out 2 divisions without a ripple.

The extent and depth of the changes sweeping Europe are not immediately apparent. Since DeGaulle vetoed Britain 4 yrs. ago, Europe has taken a long stride toward a European (non-Atlantic) Europe.

Any European official will now concede that France's 5 partners share DeGaulle's fears about the new "sick man of Europe," but that they are only too happy to leave the dirty work of keeping Britain out to DeGaulle.

The barriers will remain up so long as Britain maintains special relationship with US, so long as it carries the burden of a reserve world currency, or so long as its dowry for a European marriage comes in the form of a massive debt. (Britain has borrowed \$2½ billion from world banks).

US forced Germany into \$1½ billion arms purchases to guarantee her US orientation. The MLF scheme was supposed to be the clincher. It misfired badly. The more the Germans thought about it, the more they realized a Bonn-US axis was getting them nowhere.

DeGaulle went off to Moscow to scout the trail to reconciliation with the East. The rest of Europe, satisfied there are no booby traps, is now moving with him (Nwk 1:23)

* * *

"For centuries," said Kiesinger last month, "Germany was the bridge between E. and W. Europe. It is the role we should play again today." Last week Bonn took its first steps East: plans to send an official to Hungary for talks on establishing diplomatic relations.

In the spring, Rumania's Foreign Minister is due at Bonn. Experts will go to Prague to iron out differences with the Czechs. Trade missions successes in E. Europe and the recent German govt. change have given new impetus to the drive to forge diplomatic links with E. Europe. (Nwk 1:16)

* * *

Last week Kiesinger said: Re-shaping our relations with the East is the supreme challenge of our generation." W. Germany is 2nd to Russia in trade with E. Europe, first in tourists. Brezhnev last week publicly welcomed Bonn's moves to the East. (Tm 1:27)

* * *

Europe's cold war is over. There is a powerful movement to bridge the great schism between East and West. The initiator and spokesman has been DeGaulle, who by calculated action has shattered the institutional structure of the cold war.

Historians may find Erhard's reception in US in Sept. and Johnson's Oct. 7 speech, brought on the crisis. The Erhard-Johnson encounter announced to the world, and particularly to W. Germany, that the US-Bonn axis was dissolved.

This led immediately to the coalition of Christian Democrats and Social Democrats. This new govt. reversed the basic policy of its predecessors, back to reconciliation with France and forward to accommodation with Moscow, Prague, Warsaw, Budapest, Bucharest, Belgrade, and E. Germany.

Europeans—including Russians—have, to a degree unknown to most Americans, come to regard war among themselves as unthinkable. (Nwk 1:30)

How wonderfully the Frog Power is performing its work of leading Europe by the nose as a choice prize to give the Russians! Even poor, foolish Britain is tagging along, hat in hand, begging to be part of the sacrifice to Moscow — but it appears France will drive her back to her true course. How Russia must be laughing!

BIBLE MORALITY REJECTED

"Ecumenical relations between the churches is now a fact. The World Council of Churches has shattered the isolation of the churches." So last week did Willem Visser Hooft sum up the change in ecclesiastical attitudes during his 18 yrs. as Secretary of the Council.

Under Hooft, the Council has grown from a modest club of European and American Protestants to a worldwide brotherhood of 217 Christian churches representing every Christian view but Rome's. And thanks to the continuing dialogue with the Vatican that Hooft has carefully fostered, Catholic participation is hoped for (Tm 12:9).

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The root source of a modern Christian morality, says Catholic Bishop Simons, is not so much the Bible as the consensus of what constitutes the good or welfare of man.

Simons rejects Bible-based morality. When the general convictions of mankind and the insights of its wisest men agree, Simons argues, we can be reasonably sure that they embody a substantially correct view of moral law. (Tm 12:9).

* * *

For contemporary theologians, God is a dimming concept. Assorted Anglican bishops pull Him back from out there in space and redefine God as "ground of being." Some Protestant Christian atheists stand ready to write His obituary. (Tm 12:23)

Three sad, but good, signs. With the Bible, and God Himself, set aside, what hinders union of Protestant and Catholic, or "Christian" and atheist Communist? How terribly different is the Bible's estimation of "the general convictions of mankind and the insights of its wisest men"!

THE SPIRALING ARMS RACE

The cost staggers the imagination. And, in the end, there will be the same balance of power as now. But US dare not stand still. Since '47, US has spent \$900-billion on defence.

If Russia deploys defence missiles, US must match them. Both will have to spend billions for them, then more billions for missiles that will penetrate the defences, then even more billions for defence missiles against that. (USN 1: 2)

* * *

Russia is catching up with US fast in the size of its nuclear sub fleet—they now have 40 or more in operation. Russia has 400 subs, with 120 missiles—including the 45 carried by nuclear subs. 5 to 10 new-style subs are added yearly—some nuclear. (USN 1:2)

* * *

US & Russia have 100's of nuclear missiles aimed directly at each other—the obscene counters in the East-West "balance of terror."

The balance may become seriously unbalanced against US. There is much evidence Russia is installing a vast anti-missile defence, and expanding her missile arsenal faster than expected.

Simultaneously, the spectre of China as a nuclear power—heightened by the successful testing of a nuclear missile in Oct. and its 5th nuclear explosion last week—has thrown a new imponderable onto the scales.

Net result: likelihood of a new, ominous, extremely costly upward spiral in the atom race. (Nwk 1:9)

Knowing the end, this is a fascinating picture. If we did not know the end it would be terrifying. Russia and US are locked in an ever more frantic and frenzied dance of death, and neither of them can stop or let go. How God makes fools of the world's wise men!

THAILAND: U.S. IS IN DEEPER

Thailand is now a full-fledged ally of US. For 2 yrs. Thailand's air bases have been among the most important factors in the US air war against N. Vietnam. Now the Thai are sending 1000 men to fight there.

Sattihip on the Gulf of Thailand is becoming an important naval base—may eventually be the central pivot in US fleet operations in SE Asia—as Singapore once was for Britain.

All this means a big, growing US commitment. The bill is likely to go up sharply. The Thai want assurance US can and will come to their aid in a Chinese attack. (USN 1:23)

US is being drawn more deeply into Far East involvement and preoccupation. Besides the opportunity this gives Russia to expand in Europe and the Mideast, this strikingly illustrates how the principal young lion is gradually filling the world role that the old lion is withdrawing from. This continuity links them inseparably.

VIETNAM: RUSSIA the ENEMY

Viet war cost in 6 yrs., \$20-billion. Next yr. alone: \$24-billion. Vietnam is major-war size, and growing. Ammunition use is high as WW II; bomb tonnage near the total for the whole war against Japan. Plane losses are soaring: over 600, plus 250 helicopters.

A small guerrilla war is calling for a major US effort, and without many visible signs of success. Wars of "national liberation"—latest in the plans for world revolution—are very difficult to deal with. If started in several places at once, they may be beyond US's capacity to handle. (USN 1:2)

* * *

Bigger war in the new year—and no end in sight. More men, more casualties. Real peace seems far off as ever. Many authorities believe 1967 is Vietnam's last chance—that unless it can provide the security needed to push ahead with pacification, things will go downhill, no matter how many victories US wins. (USN 1:9)

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In this small nation's steaming jungles and rice fields the world's superpower—US—today finds itself stalemated by relatively minor military forces.

There seems little for US to show of firm results after 6 yrs. of escalating war. The cost, already immense, is growing greater with no victory—or even evidence of decisive progress—in sight.

This small war cost \$15 billion in '66. In '67 it will cost at least \$24 billion, yet the enemy seems as confident as ever—and apparently as strong.

Communist guerrillas in Vietnam use a motley arsenal of cast-off small arms, moving almost entirely on foot, with no helicopters, few if any planes, primitive communications, back-pack artillery.

In '67 the US force will grow to ½-million, armed with latest rifles, night-vision devices, flamethrowers, phosphorus grenades, heavy artillery, swarms of helicopters, ground vehicles, many 100's of fighter-planes and bombers. The world's biggest bombers, the B-52's, obliterate a piece of jungle when the infantry calls.

Off shore cruise 175 war ships. Attack carriers, with 100's of planes, launch 100 to 150 flights a day. (USN 1:2)

* * *

Russia is US's major enemy in Vietnam. A steadily expanding Russian involvement is making this war the 2nd most costly in US history. Russia, for \$1-billion a yr. and no loss of life, is forcing US to spend 1000s of lives and \$25 billion a yr.

US, bogged in Vietnam, is hampered in trying to keep Russia from forging ahead in the nuclear-arms race. Russia, with US tied down, has made a major breakthrough in antimissile defence and is pushing ahead with it while US talks and delays because of money problems. Says a top US officer:

“Without question, Russia is at war with us in Vietnam. Russian rockets and guns are directly responsible for rising US plane losses. Almost 1000 missiles have been fired at US planes.”

(Cost to Russia in missiles: \$25- million. Cost to US in planes alone: over \$1-billion.)

"It is clear the Russians are out to keep us tied up in knots here. They are playing a very clever and cagey game."

Russia's basic strategy for world conquest has not changed: weaken US wherever it can (USN 1:30)

* * *

To hold the present course will mean the war will be long, hopeless, inconclusive, cruel, and increasingly an offence to the US conscience. But if US goes beyond limited war and follows those who want to "flatten Hanoi," the country will find itself isolated in an increasingly angry and hostile world, suspected and hated not only in the Communist and neutral world but in very large sections of the nations with which we are most closely allied.

We would be regarded as the most dangerous nation in the world, and the great powers would align themselves to contain us. (Nwk 1:16)

As part of the basic, worldwide East-West conflict between US & Russia (which is very significant), Vietnam has been very important in alienating world opinion from US and permitting Russia to build her power in the Mideast and her influence and attractiveness in Europe. It has also maintained the war pattern and war fear that is to mark the last days.

BRITAIN'S STRANGE DECLINE

A striking contrast between 2 great island nations—booming growth and stagnation. Ahead of the world in expansion is Japan, defeated in WW II. Lagging behind is Britain, WW II victor.

Japan's growth has been over 10% yrly—Britain's under 3%. In '58, Britain's share of world markets for manufactured exports was over 18%, Japan's 6%. By '65, Britain's had fallen to 13½%. Japan's had climbed to 9½%

Japan has beaten out Britain as world's leading shipbuilder; pulled far ahead in steel production—40 million tons a yr., against Britain's 27. Japan has passed Britain in auto production; is now world's third biggest, after US and Germany.

Japanese workers are more cooperative in modernizing industry and better educated—70% of Japanese attend school till 18, only 30% do in Britain. (USN 1:16)

Britain's gradual descent into impotence is a strange phenomenon. It seems to date from her repudiation of her friendship and protection for Israel. Perhaps she will awake to her responsibilities, but her present mood of abandonment to all childish excesses of fashion and custom is a pitiful caricature of former nobility and high purpose.

MIDEAST: MORE VIOLENCE

Britain for centuries bossed the Mideast and Indian Ocean. To protect India, primarily against Russia, Britain occupied Arabia, the Mideast and Persia.

The British pullback has created an enormous power vacuum, which Arabs, Russia, France and US are endeavouring to fill. Saudi Arabia will not let Egypt walk off with the Arab oil states without a fight.

It all boils down to a struggle for Mideast domination. (DtNws 1:25)

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Syria's chief crop is trouble, its chief exports terror and sedition. It has become the center of Mideast turmoil. From the Sea of Galilee to the Gulf of Aden, its mortars, machine guns, tanks and terrorists ply their trade not only against Israel but against the nations of the Arab center and right.

Since seizing power last year, Syria's new leaders have set the country on a path of near-paranoid violence.

Russia will finance ½ of a \$400-million Euphrates dam that will double Syria's irrigated acreage and electric output, treble its cotton crop. Russia will also string power lines from Aleppo to the dam, build oil storage tanks at the Horns refinery, and lay 500 miles of pipeline.

Moscow's E. Europe allies are giving \$200-million. It all serves a historic Russian end: an opening on the Mediterranean. (Tm 1:20)

* * *

The Mideast, which has always had more than its share of terrorism, last week was outdoing itself. There was almost daily violence on Israel's border. Much of it centered in Jordan. Egypt and Syria have apparently decided to back a confrontation with Arabia and Jordan.

There are 11 Arab terror organizations, as ready to fire on Arab rivals as on Jews. Most now place prime priority on knocking off Hussein before tackling Israel, so as to use Jordan as a springboard for invasion. (Tm 1:13)

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Israel's govt. is under heavy public pressure to retaliate against Syrian attacks. Israel can command 250,000 men within 72 hrs. (vs. Syria's 60,000). In the Sinai war. Israel had only a few squadrons of planes. Now it has 500 combat jets— 4 times Syria's.

Israel's defence forces are built to meet the worst combination that could be put against them. Israel is far mightier than 10 yrs. ago at Sinai. (Tm 1:27)

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Hardly a day has past this yr. without a clash—often with tanks and planes—on Israel's borders. Syria is involved in most of it.

Syria is a protégé of Russia. Russia has sent 100's of military technicians and hundreds of millions of \$ to build the Syrian army, and has also been pouring weapons into Egypt, Iraq and Yemen. As the crisis grew, Syrian leaders flew to Moscow for consultations. (USN 1:30)

Britain's collapse as a world power, and its replacement by the US in the required Tarshish role, should teach us wisdom, humility and faith. Prophecy works out unerringly. We can eagerly watch and rejoice but we cannot be dogmatic about details. The Mideast picture is developing beautifully.

CHINA: DISORDER SPREADS

China is making rapid strides developing its atomic arsenal. Last week they exploded their 5th nuclear device in 26 months. They may be only a year or so away from a hydrogen bomb missile warhead.

Equally impressive was the pace in conducting recent tests—3 in 7 months. (Nwk 1:9)

* * *

Battle for control of China spread through the nation's cities last week as 2 irregular armies squared off against each other. On one side swarmed the Red Guards, the teenage students turned loose by Mao to spearhead his fanatical Great Cultural Revolution.

Opposing them with increasing vehemence were the workers, resentful of the Guards' descent on their factories. The workers were encouraged in their opposition by much of the Communist Party apparatus still loyal to Pres. Liu Shaochi. (Tm 1:20)

* * *

There is increasing mystery over the reports from China. The world may be witnessing one of the big stories of the century.

Speculation is that China is heading into a massive blow-up—civil war, or a break-up into regionalism, or the conflict could end with the Army in charge, and a reuniting of China with Russia, after a Chinese bloodbath.

An anti-Mao victory would not help US, for it might produce greater Chinese-Soviet cooperation. But a Mao victory could produce a dangerously irresponsible govt. looking to foreign adventures to achieve unity at home. Authorities agree —

- The conflict has gone too far to just wither away. More chaotic violence is inevitable.
- Time is running against Mao.
- The Army is the big question
- Both sides are growing desperate. All points to an upheaval rivalling anything in Communism's grim history. (USN 1:23)

China's present regime under Mao has become increasingly and violently anti-Russian, and has been a brake upon Russia's freedom of action. Mao seems to be losing out. If so, the result can only help Russia, whether it be a new regime friendly to Russia or a split, impotent China that Russia need not fear.

Behind US policy of trying to bring down Rhodesia's white govt. is the belief that this is needed to appease the new nations of black Africa, and avoid a Russian takeover. (USN 1:30)

CATHOLIC-COMMUNIST TALKS

For 3 yrs., a surprisingly amiable dialog between Christians and Marxist atheists has been under way in Europe. Manhattan's Union Theological Seminary, Harvard Divinity School and Jesuit St. Louis U. were among the dozen institutions that hosted Roger Garaudy, chief theoretician of the French Communists, on his US lecture tour this month.

In Europe, Christian-atheist dialogs are becoming almost as commonplace as Catholic-Protestant talks. Germany's Catholic Paulus Society has sponsored 3 major seminars with Marxists; leading Red theoreticians have taken part.

The Vatican's Secretariat for Non-Believers has set up a dozen joint Christian-atheist study groups.

Communists say Marx actually was not so ill-disposed toward Christianity as might be supposed from his famous dictum that "Religion is the opium of the people."

Marx and Lenin, they say, carefully distinguished the institutionalized Church as they knew it from early Christianity which was genuinely revolutionary and democratic.

Says leading Communist Garaudy: Marxism must incorporate the heritage of human values developed by Christianity over 2000 yrs., notably its message of love and hope, just as Christianity absorbed the best elements of the pagan world.

Garaudy's plea for dialog has met warm response from Christian experts. Christianity and Communism may have far more to talk about than either would have admitted 10 yrs. ago. (Tm 12:30)

* * *

Christianity and Communism each claims allegiance of 1/3 of the world. Each has preached a way to salvation requiring destruction of the other. But lately both have been trying to establish common ground.

Joseph Hromadka, eminent Czech theologian, believes "The entire future of Europe hinges on the outcome."

Some common points have already emerged: neither can claim to have all the truth; each must "demythologize" dogmas and doctrines.

In Spain, many Catholics see an alliance with Marxists as the only way to counter the Falangists and avoid another bloody civil war. In the process they are willing to abandon capitalism for socialism.

"The Communist Party is the only real, organized, and well-funded force in Spain," says a Barcelona priest in contact with the Marxists. One top Spanish theologian concludes: "A man like Castro would be ideal for Spain. This is the only way the Catholic Church will survive in good health after Franco."

This month the Pope will pursue his own "dialog" when he meets Russia's Pres. Podgorny. (Nwk 1:16)

A "Christianity" that has abandoned its faith, and a Communism that has abandoned its idealism, really have little to fight about. It is significant that "Christianity" is becoming acceptable to Communism to the extent that it abandons its claim to be Truth and confesses that the Word of God (which it used to believe) is "myths." It must be "demythologized"—a process that is all too sadly almost completed, leaving bare dead bones.

HUNGER, CRIME STALK EARTH

US will ship 900,000 tons of grain to India, but has made it clear that aid on such a scale cannot go on forever. US wheat reserves are at the lowest level in years. (Tm 12:30)

US grain surpluses that seemed staggering 5 yrs. ago have been exhausted staving off mass starvation in poor countries, yet the world food gap is widening.

Population in most hungry nations is rising faster than food can be increased. India is a bottomless pit for US grain—1/4 of this year's wheat crop has been shipped there. India's population—now 1/2 billion—increases 14 million a yr.

The world adds a million people each week. In some poor countries, population is increasing 3% a yr.—doubling in a generation, multiplying 18-fold in a century. World grain supply has dropped steadily since 1961. (USN 1:2)

* * *

Washington—the nation's capital— where crime and despair rule: vandalism, lawlessness, extortion, destruction for its own sake—and a pervasive fear. A merchant says:

"We fear for our lives. There is no law and order in this city. A bunch of criminals out of hand is trying to terrorize this community. It's getting worse and worse and worse. If my name is in the paper about this, it would be like committing suicide."

"It's an awful thing," Housing Administrator Bailey says, "We cannot do anything in this community if parents cannot control the children. There's so much damaging and vandalizing. The community's going down, down, down."

This is a typical comment in an endless round of accusations. The police blame courts and parents; parents blame housing, schools, transportation; and everyone blames youth—who in turn blame society. (USN 1:30).

In this glorious 20th century of knowledge, achievement and pride and travel to the moon, we find Hunger and Crime stalking the earth as increasingly urgent and pressing items of world concern.

US policy toward Latin America is often heady promises of great things to come, much talk, very little action. This impression has heightened considerably since the "Alliance for Progress" was launched amid so much ballyhoo 6 yrs. ago. (Nwk 1:16)

WAR: BIBLE vs CHRISTENDOM

A literal interpretation of the Sermon on the Mount obviously necessitates a pacifist position. Writing against the Christians about 170 AD, the philosopher Celsus said:

"If all men were like you, the king would be left in utter solitude and desertion, and the empire would fall to the barbarians."

But Christians ceased to be pacifists when Constantine turned Christianity from a fringe sect into the "Establishment." It now behoved the Church to defend the Empire.

Augustine built on the codes of Aristotle, Plato and Cicero the concept of the "just war." A "just war" must be fought with "Christian love" for the enemy, he said. "No one is fit to inflict punishment save one who has first overcome hate in his heart."

Aquinas and others expanded Augustine's standards, and the list has been elaborated ever since. In 1076 a Council at Winchester decreed that any who had killed a man in the Norman Conquest should do a year's penance.

Eventually the Church developed the "Truce of God," which prohibited war on Fridays, Sundays and at Christmas and Easter.

But such forbearance was between "Christians" only. The Crusades, launched by the Church against "infidels," had licence for every kind of excess in the name of Christ, rejoicing in a cargo of Saracen noses and thumbs, or in filling the temple of Solomon with blood. The "holy war" drowns everything in the joyous irresponsible assumption of being an instrument of God.

In this respect, Protestantism was no different from Rome. Clergy blessed the guns on both sides in WW I, and quickly degenerated into frothing fanaticism. "Kill Germans!" cried the Bishop of London, "Kill good as well as bad, young as well as old. It is a war for purity!" In US, writes Yale historian Bainton, "Jesus was dressed in khaki and portrayed sighting down a gun."

In WW II the saturation bombings of Hamburg, Dresden and Berlin were designed primarily to kill and demoralize civilians.

A nuclear exchange would kill so much of the world's population that whatever good might be aimed for—freedom, for example—would itself be wiped out and rendered meaningless through nearly universal destruction. (Tm 1:20)

A wonderful testimony for the primitive Christian scripturalness of the separate position of non-violence we maintain. And a sad commentary on the hypocrisy of a professed "Christendom" that has glorified the wars of the earth's Sin Powers.

PEACE ON EARTH

Policing this world: 3.3 million US troops—650,000 in Asia, 350,000 in Europe, 23,000 in Central America, 2¼ million in US and territories or at sea. (USN 1:2)

"SHOWING HIMSELF AS GOD"

The Pope yesterday defended papal infallibility as Catholic and Anglican theologians held the first formal talks on unity in 400 yrs.

"Here is the voice of the Lord," he said, "Here is the magisterium of the Church which sits in a most authoritative chair, teaching the word of God, interpreting and guarding it in its genuine meaning, and, if necessary, in an infallible way." (TrTel 1:12)

When the Pope blasphemously proclaimed the doctrine of his infallibility in 1870, he very soon after lost his temporal power at the end of the 1260 years given him to persecute God's people. It is to be hoped that this current blasphemy will bring similar swift judgment.

EUROPE: U.S. TROOPS HOME?

Sen. Mansfield says: "It is time to start pulling back US troops from Europe. I am reintroducing my resolution, co-sponsored by 33 senators last yr., calling for a substantial reduction." (USN 1:23)

And Europe will be glad to see them go. Till recently looked on as saviours from Russian bondage, they are now an embarrassment in the rush of Europe into Russia's arms.

ALGERIA: POVERTY and ARMS

Boumediene's power base is his army. He is spending *M the national budget on arms from Russia. He has built Algeria into Africa's third largest military power, after Egypt and S. Africa. (Tm 12:30)

Algeria is another aspect of Russia's ever-growing Mediterranean influence and penetration.

CATHOLICS: a NEW CATECHISM

The new official Dutch Catholic Catechism weaves all the most progressive themes unloosed by the Vatican Council into a synthesis of contemporary Catholic belief.

The entire catechism is permeated with a frank acceptance of man's evolution from lower forms of life. The story of Adam and Eve is treated as symbolic narrative rather than historic fact. Gone, too, are angels, demons, and other appendages of conventional Catholic theology. In deference to contemporary criticism, it says the "infancy narratives" of Jesus are not to be read as straight biography.

Conservatives petitioned the Pope to halt publication, but this seems unlikely in the face of the book's unusual popularity. Many US Catholic catechists hope the US hierarchy will adopt it. (Nwk 1:30)

We have gotten used to the Protestants having abandoned all pretence of maintaining any doctrinal integrity or continuity with the past, but it comes as somewhat of a shock to see how far the Catholic "facelifting" is being carried. Every such step, however, will make accommodation with modernism and communism easier.

RUSSIA-TURKEY FRIENDSHIP

Few international enmities have waxed so long and bitter as that which set Russian against Turk in over a dozen wars in the past 300 yrs., but recently the 2 old enemies have been sniffing the winds of conciliation now blowing in Europe.

Last week Kosygin flew to Ankara, first Soviet Premier to ever pay Turkey a state visit. A major factor in the improvement of Moscow-Ankara relations has been Russia's backing of Turkey against Greece over Cyprus.

To woo Turkey from its economic dependence on the West, Russia recently underwrote 7 Turkish industrial projects with low-interest loans. Unlike harder-bargaining US, Russia lets the Turks pay with agricultural products.

Turkey, like much of the rest of Europe, no longer believes Russia is an imminent military threat. She now seems ready to play East and West against each other. (Nwk 1:2)

* * *

Every Turk has been taught from childhood to fear Russia's expansion desires southward. Since 1677 the Turks have fought 13 wars with Russia. Turkey's strategic location has made it a special target of Russian ambitions.

US aid has been a major force in protecting Turkey, but there are disturbing signs that US-Turkish friendship is not as strong as it should be.

Reports come from both Moscow and Ankara of a new rapprochement between the old enemies. Last November, 5000 Turks destroyed the US Information headquarters at Adana. There is a growing press campaign against US—significant because the govt controls the press.

It would be a major blow to US if Turkey ever lined up with Moscow. Russia would at long last occupy a basic world crossroads. US must move swiftly to prevent any rapprochement between Turkey and Russia. US cannot afford to let Ankara become a satellite of Moscow. (WctrTl 12:25)

Russia is winning its neighbours by promises and fair words, as the prophetic pattern requires. Turkey and Iran are slipping fast from the US orbit to Russia's.

U.S. IS BUYING OUT EUROPE

Giant US corporations are winning control of Europe's crucial industries. The technological gap has become a sensitive issue in world politics—with anti-US overtones. The Common Market will have a special session on it in February.

Direct US investment in Europe is \$20-billion. US sells ¾ of all computers in Europe. The oil industry is 40% US-owned in Britain and Germany (Tm 1:13)

US is financing and building up Europe as a gift to Russia. And in the process it is earning Europe's resentment and antagonism.

GOG and the FALSE PROPHET

Soviet Pres. Podgorny will be received by the Pope at the Vatican this month. (USN 1:23)

An epochal event — the Two Horns of the Beast of the Earth meeting in conference for the first time in modern history: the beginning of nuptials for the King of the North and the Queen of the 7 Hills.

TRUER THAN THEY REALIZE!

Given the Millennium, and peace between Israel and the Arabs, all sorts of opportunities would open up for the lands of the Fertile Crescent, including a kind of a TVA for the Jordan. (Tm 2:3)

Like Caiaphas, sometimes the world speaks prophecy unknowingly.

BRITISH SUPPORT U.S. COURSE

A recent poll among persons listed in Britain's "Who's Who" showed 67% favor present US policy in Vietnam, 20% said pullout, 13% undecided. Among Britain's general public, 32% favor present policy, 42% pullout, 26% undecided. (USN 2:6)

The significance is that better-informed and more influential British opinion strongly supports US's course, more clearly comprehending the Russian threat. These are the ones who set Britain's course.

FEAR of AFRICAN RACE WAR

Fear of a shooting war in southern Africa in 1967 is growing. If, as probable, UN fails to accomplish much in the Rhodesian crisis, there will be increasing pressure.

Black countries, as Zambia, may decide to use force. If help is refused by the West, they may turn to the Communists. (USN 1:9)

HYPOCRISY OVER RHODESIA

Over ½ the countries of the UN trying to destroy the Rhodesian govt. because it is a minority govt. — are themselves ruled by minority govts. (USN 1:2)

Was there ever a more blatant example of pious hypocrisy?

GROWING WAR COST BURDEN

Interest on the US national debt is over \$14 billion a yr., taking over 11c of each federal tax dollar.

With this \$14 billion a yr., the govt. could cut everyone's income tax by ¼, or hand out enough money to pull everyone up above the "poverty line" of \$3000 a yr., and STILL have \$2 billion left. (USN 1:16)

This \$14 billion yearly is just the INTEREST on money spent for WAR and destruction, and the burden on coming generations is steadily increasing.

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