

# The Berean Christadelphian

*A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.*

**Edited and Published by:**  
**G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada**

*“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**

*PLEASE NOTIFY US OF ADDITIONS, CORRECTIONS OR CHANGES*

### **AUSTRALIA**

**ESPERANCE**, W. Australia—2 Emily St.—Mem. 11 a.m.; Class Thur. 7:30 p.m. Bro. Ray Hodges (same address).

### **CANADA**

**EDMONTON**, Alta.—Bro. & sis. David Blacker, 12308 39A Avenue.

**HAMILTON**, Ont.—Sherwood Rm., Wentworth Arms Hotel, Main & Hughson Sts.—Mem. 11 am. Bro. John Fotheringham, Apt. S-32, 895 Upper Gage; Phone (416) S69-8595.

**JAFFRAY**, B. C.—Bro. Fred Glazier.

**LETHBRIDGE**, Alta.—633 Seventh St. S.—Mem. 11 a.m.; S.S. 12:30 p.m.; Lec. 7:30 p.m.; Class Wed. 8 p.m. Bro. W. Blacker, 1225 6th Av. S.; (403) 327-5663.

**LONDON**, Ont.—Wells Academy, 306 King (just E. of Wellington); Ph. (519) 432-2481—S.S. 10:15 a.m.; Mem. 11:30 am; Lec. 7 pm; Class Thurs. 8 pm Bro. Dan E. Gwalchmai, 29 Devonshire; Ph. (519) 438-7730.

**MONTREAL**, P.Q.—Massey Rm., Central YMCA, 1441 Drummond—Mem. 11 am. Bro. E. Kercher, P.O., New Glasgow, P.Q.; Ph. (514) 438-2635. Phones near hall: bro. A. H. Johnson (514) 845-0359; sis. Irene Baines (514) 768-5306.

**TORONTO** 17, Ont.—Leaside Gdns., 1073 Millwood Rd.; Ph. (416) 421-4944—S.S. 10 am; Mem. 11 am; Lect. bi-weekly 7 pm; Class other Sun. eves, in homes. Bro. G. A. Gibson, 294 Glebeholme Blvd., Toronto 6; Phone (416) 466-9980.

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**RICHARD**, Sask.—Mem. 10 am; S.S. 12 noon; Lec. last Sun. 8 pm; Class Fri. 8 p.m. Bro. Fred G. Jones, Rte. 1; Ph. Richard 6, ring 15.

OUR sister Bull has recovered sufficiently from her fall to leave the hospital in Saskatoon and return to North Battleford.

However, after being on her back for three months, she is finding it very slow and difficult to regain her strength and ability to walk unaided. She is now able to get around a bit in a wheelchair.

Her present address is: Mrs. Rebecca Bull, Battleford River Heights Lodge, 99th St. & 20th Ave., North Battleford, Sask., Canada.

She would appreciate letters and cards.

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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 am. Bro. Ralph Hobkirk, 949 Belvedere, North Vancouver, B. C. Phone (604) 988-5941.

### **GREAT BRITAIN**

**BIRMINGHAM** 34—46 Falmouth Rd.—Mem. 11 am—Bro. Leslie Allcock.

**NEWPORT**, Mon.—3 Constance St.—Mem. 11 am.—Bro. Ken Williams.

**PENGAM**, Mon.—"Ashleigh House," Commercial St.—Bro. T. Lambert.

**KIDDERMINSTER**—"Eureka," Bridgnorth Rd., Franche—Memorial 3 pm. Bro. H. W. Pigott.

**SANDERSTEAD**, Surrey—Sis. (Mrs.) A. Jeacock, "S Bee's," Kingswood Way.

### **NEW ZEALAND**

**PAPAKURA**—Bro. A. Starr, Ardmore R.D., via Auckland.

**WHANGAREI**—YWCA Hall, Rust Ave.—Mem. 10:30 am; Lec. 7 pm. Bro. M. T. Griffin, PO Box 55, Whangarei.

### **UNITED STATES**

**BALTIMORE**. Md. 21207—3617 Forest Hill Rd.; Ph. (301) 944-3870—Mem. 10:30 am (home to home). Bro. Russell C. Frisbie (same address).

**BOSTON**, Mass. 02115—Hastings Hall, 320 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.

**BUFFALO**, N. Y.—IOOF Hall, Kenmore at Myron, Kenmore N.Y. 14217; Ph. (716) 877-9363—Mem. 10:15 am; S.S. 11:45 am; Class Wed. 8 pm. Bro. Geo. Kling, 386 N. Ellicott Crk. Rd., Tonawanda, N.Y. 14151; Ph. (716) 693-6796.

**CANTON**, Ohio 44704—1322 Fourth St. NE; Ph. (216) 456-2393—S.S. 10 am; Mem. 11 am. Bro. Kenneth Passwaters, 1922 Genoa SE, Massillon, Ohio 44646; Ph. (216) 477-1524.

**DEERFIELD BEACH**, Fla. 33441—Bro. & sis. Fred Gulbe, 363 34th Terrace W.

**DENVER**, Colo. 80209—432 S. Emerson; Ph. (303) 777-0575—S.S. 10 am; Mem. 11 am; Class Tue. 7:30 p.m. Bro. John Osborne (use above address); Ph. (303) 424-4894.

**DETROIT**, Mich. 48227—12954 St. Marys—Mem. 10 am; S.S. 11:30 am; Class 7:30 pm. Bro. G. Growcott (same address).

**EVANSVILLE**, Indiana 47711—Sister Carolyn (Mrs. K.B.) Thompson, 3015 Blossom Lane.

**HAWLEY**, Pa.—IOOF Hall, Main St., Route 6—S.S. 10:45 am; Mem. 11:45. Bro. David Sommerville, 224 Conklingtown Rd., Wanaque, N.J. 07465, Phone (201) 8354751. Phones near hall: bro. K. Frisbie (717) 226-9828; sis. Grace Frisbie (717) 253-2534.

**HOUSTON**, Tex. 77012—8008 Junius St.—S.S. 10 am; Mem. 11 am; Public Lecture 3rd Sun. 7:30 pm; Eureka Cl. other Suns. 6 pm; First Princ. Class Wed. 7 pm. Bro. Chas. Banta, 815 Boston, Deer Park, Tex. 77536; Ph. (713) 479-2568.

**LAMPASAS**, Tex. 76550—Christadelphian Hall, Ave. I East—S.S. 10 am; Mem. 11 am. Bro. Wayne Wolfe, Star Route, Lampasas, Tex. 76550.

**LENEXA**, Kansas 66015 Bro. James Ross, 9122 Noland Road.

**MASON**, Tex. 76856—Christadelphian Hall, Hwy. 386—Mem. 11 am.; Class 2 pm. Bro. W. Edwards, Ranch Rte., Harper, Tex. 78631; Ph. (512) 864-3064.

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**MIAMI**, Fla. 33115—3428 SW 65th Ave.; Ph. (305) 667-7828—Mem. 10:30 am; S.S. 11:30 am; Class Wed. 7:30 pm. Bro. Thomas S. Lumley (same address).

LOVING Greetings in Christ Jesus!

Since last writing, we have been pleased to welcome around the table of the Lord: bro. & sis. Pat Cassidy (Adamsville, Tex.), and bro. & sis. Bob Philip (Toronto).

The words of exhortation given by bre. Cassidy and Philip were refreshing and upbuilding. We do appreciate these visits; they are a great help to us on the road to the Kingdom.

We were thankful that our visitors were able to spend some time with us. It gave us all the opportunity to discuss those things most assuredly believed among us, and visit bro. & sis. Fred Gulbe at Deerfield Beach.

We would like to take this opportunity of thanking all who sent words of comfort during the prolonged sicknesses of bro. & sis. Gulbe and sis. E. Lumley.

We shall be pleased to welcome around the table of the Lord any brother or sister of like precious Faith who may be visiting the Miami area. —bro. T. S. Lumley

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**NEW PORT RICHEY**, Fla.—Bro. & sis. Chris Bird, 710 Pennsylvania Ave.

**PORTLAND**, Ore. 97212—3344 NE 24th Ave.—Mem. 11 am; Lec. 7 pm; Bible Class Wed. 8 pm. Bro. Arthur R. Tilling, 2212 NE Prescott, Portland 97211; Phone (503) 287-3064.

**SAN ANGELO**, Tex.—English Room, Cactus Hotel—(2nd & 4th Sundays): S.S. 10 am; Mem. 11 (other Sundays home of bro. M. Edwards. Phones near hall: bro. Bill Muter (915) 653-7434; sis. LaRue (Mrs. Donald) Smith (915) 655-7665. Bro. Melvin Edwards, Rte. 1, Paint Rock, Texas 76866.

**S. CALIF.**—S.S. 10:30 am; Mem. 11:30 in homes. Bro. W. Sharp, 140 Princeton, Claremont, Calif. 91711. Phone (714) 626-0490.

**WARREN**, Ohio 44483—Bro. Thomas Tulloch, 1043 N. Park Ave.

**WORCESTER**, Mass. 01607—IOGT Hall, 1 Ekman St.; Ph. (617) 753-4492—S.S. 10 am; Mem. 11 am; Lec. 2nd & 4th Suns. 2:30 pm; Bib. Cl. Tues. twice month 8 pm; Bro. W. Davey, Strawberry Hill, Dover, Mass. 02030; Ph. (617) 785-0881.

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## **EDITORIAL**

### **Grow in Knowledge**

*"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon"—Psalm 92:12*

IT is particularly interesting how that certain statements are sometimes made by a brother, and we never forget them. They usually relate to some particular subject concerning our faith, or our walking in the Truth. We often think of one made over 20 years ago, that ran something like this—

*"Some day we will be face to face with the Lord Jesus, and our reception will be in proportion to how we have assimilated him during our days of opportunity."*

How many of us vividly realize that profoundly important truth? And how many of us fully comprehend the necessity of merging his ways with our ways, until our ways recede into the background, and we find ourselves endeavouring to walk as he walked? Paul gives lofty expression to this thought—

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:

"And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

To attain unto a manner of living, so that one could say as Paul did, "Christ liveth in me," is the result of **growth** in divine things. It is not a rapid growth. The method is stated by Isaiah when he said—

"Line upon line, precept upon precept; here a little and there a little."

Education in divine things is developed in the same manner as secular education. We start out as beginners, and gradually progress in our knowledge and understanding of God's Word. Peter (1 Pet. 2:2) compares it to a small child desiring milk—

"As newborn babes, desire the sincere milk of the Word that ye may grow thereby."

Paul carries the same thought in 1 Cor. 3:2—

"I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, nor yet now are ye able."

And in Heb. 5:13-14 he says—

"Everyone that useth milk is unskilful in the Word of righteousness: for he is a babe.

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

Therefore, as Jesus advanced "in wisdom and stature, and in favor with God and man," so ought we to advance in wisdom, and we will, if we follow Paul's advice (Eph. 4:15):

"That speaking the Truth in love, we may grow up into him in all things, which is the head, even Christ."

It is impossible for us to grow in divine things unless we make the acquaintance of that which will supply the nourishment to enable us to grow.

**The importance of the continually increasing knowledge and understanding of God's Word is far greater than many seem to think.**

Through His prophet Isaiah, God has declared—

"My people are gone into captivity because they have no knowledge" (5:13).

And through Hosea (4:6)—

"My people are destroyed for lack of knowledge."

On the other hand, we have that familiar and profound declaration given in Hab. 2:14—

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

To get the full force of this similitude, we have to stop and realize how completely the waters cover the sea. It is a striking picture of what it will be like when the Kingdom of God is established throughout the entire world.

With reference to it, Jesus said to his disciples, "Strive to enter at the strait gate." The Greek word rendered 'strive' means to struggle as one who competes for a prize. In Prov. 2:1-6, we have a graphic illustration of that rule of action—

"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding;

"Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures;

"Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding."

Let us not forget that advice, for it is possible to have our minds full of the wisdom and knowledge of God without understanding it. To attain unto a good understanding of the Word of God, we have the finest helps of any people on earth.

**The works of bro. John Thomas have no equal in Christadelphian literature.**

Elpis Israel and Eureka are indispensable. Read them carefully, and you will be amazed at the knowledge and understanding of divine things that will gradually grow in your mind.

Then we have the works of bro. Roberts whose power of exhortation is unequalled. By no means should we be disturbed because of their critics. Even Jesus, the Son of God, had critics, and so did the apostle Paul, and these critics were highly educated men too.

In the case of Jesus, the governor Pontius Pilate could see that it was because of envy that the chief priests and elders of the people wanted to get rid of Jesus. Let us not worry about what the critics have to say.

*Our pioneer brethren gave to us the TRUTH in all its beauty: what we have to do is to HOLD FAST and not be moved away.*

Among the various religious groups by which we are surrounded, we find many who are actively zealous, and we admire them for it, but most of them are like Israel in the days of Paul, who said of them—

"For I bear them record that they have a zeal of God, but not according to knowledge" (Rom. 10:2).

Let us, therefore develop in ourselves a "zeal of God," but so doing, let us be certain it is a "zeal according to KNOWLEDGE," for in Prov. 11:9 we read—

"Through knowledge shall the just be delivered."

And remember, too, that although there were thousands in Israel who were faithful with their burnt offerings, there was something far greater required, so we read in Hos. 6:6—

"For I desired mercy, and not sacrifice; and the KNOWLEDGE of God more than burnt offerings."

Therefore, let us awake to the responsibility that rests upon us because of our belief and obedience of the Gospel, and build up a character that will be well-pleasing to our heavenly Father—a character indicated by the spirit of humility, and supported by courage and determination, grounded on **knowledge**.

We will then be built up in love, and the fruits of the Spirit will have free course among us, and we will have joy and confidence in our walk in the Truth—

*"Till we all come, in the unity of the Faith and of the KNOWLEDGE of the Son of God, unto a Perfect Man—unto the measure of the stature of the fulness of Christ"—Eph. 4:13. —Editor*

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## **The Bride, the Lamb's Wife**

**By BROTHER JOHN THOMAS**

*"We must through much tribulation enter into the Kingdom of God"—Acts 14:22*

"THE Bride, the Woman of the Lamb" (Rev. 19:7), in her relation to the ecclesiasticism of the 19th century, is poor, weak, "heretical," small, and despised, when compared with what passes current with "the world" for genuine Christianity and "the Church of Christ."

She is all this, as her now-glorious Bridegroom was before her—a poor, weak, heretical, small and despised couple.

**We admit all this, and glory in it as the great distinguishing characteristic of the true Church.**

If the reader be sceptical upon this point, the following testimonies, which relate to "the Lamb's Woman" in the period of her existence before the "resurrection of the just"—that is, in the Aion of her Tribulation— may serve to remove his doubts.

First, then, she is described in Daniel as the Saints "made war upon" and "prevailed against" until the appearing of the Ancient of Days (Dan. 7:21).

When Jesus came by John's baptism he was a very young man; but when he comes in power and glory he will appear as the "Ancient of Days," being then nearly 2000 years old.

*Till this appearing, then, the Body composed of the Saints is to be in tribulation, and worn out by the oppression and injustice of her enemies.*

All the testimonies of the prophets, and their own individual experiences, are in harmony with this of Daniel.

The Saints are styled by Jeremiah, "the precious sons of Zion comparable to fine gold" who partook in the calamities which came upon Zion through the Chaldeans—saints, the seed of Abraham, because they walked in the steps of that faith which he had, being yet uncircumcised, or a Gentile—Rom. 4:12.

These precious sons of Zion, then, are such, because they believe, as Abraham their father did, the "glorious things spoken of Zion, the city of the ELOHIM," or Glorified Saints—Psa. 87:3. Hence Paul says of the saints in general, or without regard to the accident of their natural birth (Gal. 4:26)—

"The **above** Jerusalem is free, and the Mother of us all."  
—which he proves by adducing the testimony of Isa. 54:1.

According to this passage, before she is exalted and free, she is barren and desolate, bearing the shame of her youth, a woman forsaken and grieved in spirit, forsaken for a small moment, and bearing the reproach of widowhood.

But when this "small moment" is passed, the Jerusalem now prostrate **below** the feet of the Gentiles will be exalted and free, and **above** all her foes.

She will then become the once-barren and desolate, now bearing children, even a nation of them at once (Is. 66:8; 1 Pet. 2:9)—no longer a widow, but having her Maker for a husband, Whose Name is "He Shall Be of Hosts"—the "Elohim of All the Earth" shall He be called (Isa. 54:5).

**The city will be the Mother City of those Elohim—the Metropolis of their dominion.**

Hence, they are the seed, or children, of this mother, who are to possess the nations, and make the desolate cities of Israel's land to be inhabited.

*The faith and hope of the Saints—the future "Elohim of the Whole earth"—and the present and future status of Jerusalem, are inseparable. During "the times of the Gentiles," the Saints mourn for Jerusalem (Isa. 66:10) and partake in the tribulation consequent upon the Gentiles' ascendancy in Church and State.*

As the remembrancers of YAHWEH, they keep not silence, and "give Him no rest till He establish and make Jerusalem a praise in the earth"—Isa. 62:6-7; because they know that until He "arise and have mercy upon Zion," there will be no redemption for them from this evil constitution of things.

The saints are now "a city" —a municipality preparing for the occupation of Jerusalem when exalted and free. Hence many of the prophecies addressed to Zion have an important bearing upon them as its present HEIRS and future POSSESSORS. As heirs, Paul says to them—

"Ye have come (perfect tense) to Mt. Zion, and to the city of the living Theos (Deity), to Jerusalem the heavenly, and to ten thousand of messengers"—Heb. 12:22.

If asked, "How did the Hebrews to whom Paul wrote come to these things?—the answer is, BY FAITH in the things testified concerning Zion and Jerusalem, as those things were apostolically set forth in the Name of Jesus Christ.

These Heirs, then, as such, are Zion, the City of Deity, and Heavenly Jerusalem, patiently waiting for the time to come to take possession of the down-trodden city and of "dominion under the whole heaven" (Dan. 7:27).

The reader will therefore perceive, how that, of necessity, the Heirs **must be in tribulation** while their inheritance—the Hebrew nation, Holy Land, and Jerusalem—are in captivity and desolation under "the worst of the nations"—the Heirs themselves the sport of the vile jests and injustice of those in power, and their inheritance in ruins—Acts 15:16-17.

In Isa. 54:11, "Zion whom no man seeketh after" (Jer. 30:17)—true both of the Heirs and their Inheritance—is thus addressed—

"O thou afflicted, tossed with tempest, and not comforted!

"Behold I will set in precious colour thy stones, and will lay thy foundations in sapphires.

"And I will make thy windows a sparkling gem, and thy gates for stones of burning, and all thy territory for stones of preciousness;

"And all thy sons shall be taught of YAHWEH; and the peace of thy sons great."

Thus, the Spirit in Isaiah and Jeremiah likens the saints to fine gold and sparkling and precious stones; and declares that though afflicted and tossed in a previous state, they will be for the foundations, windows, and gates of the Royal House of the Kingdom, whose territory is for them with abundance of glory and peace.

*Men and women become "gold and silver and precious stones," by being taught of Jehovah and obeying His commands. All others are but wood, hay, and stubble, unfit for the glory of the Kingdom.*

Contemplating the time when Zion and her now-suffering sons shall rejoice together (Isa. 62:5), the Spirit saith—

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.

"This is the Heritage of the servants of Yahweh: and their righteousness is of Me, saith YAHWEH" (Isa. 54:17).

But we need not quote the prophets further to prove that tribulation is the present lot of the saints, or "servants of Yahweh, whose righteousness is of Him." A brief reference to the apostles will finish for the present what we have to offer under this head. According to Matthew, Jesus says—

"He that taketh not his cross, and followeth after me, is not worthy of me" (10:38).

And John testifies that he said concerning his disciples—

"In the world ye shall have tribulation" (16:33).

This was his own experience, and theirs is like his. All the apostles, Stephen, and all the faithful were afflicted, some in this way and some in that, by all of which they were weaned from the world, and kept in lively remembrance of its essentially evil nature and character.

Paul's testimony is not to be omitted. When he exhorted the disciples to "continue in the Faith" he told them plainly what the consequence would be, saying in the very same breath:

"We must through much tribulation enter into the Kingdom of God" (Acts 14:22).

And in another place, he makes our reigning with Christ depend upon our suffering with him—2 Tim. 2:12.

*God teaches His sons obedience by suffering; and proves His interest in them by the chastisement He inflicts for their shortcomings. Jesus was subjected to this discipline; so also must his brethren be.*

"He learned obedience by the things which he suffered;"

And received stripes on our account—

*"By his stripes we are healed."*

"Whom the Lord loves He chasteneth, and scourgeth every son whom He receiveth.

"If ye endure chastening, God dealeth with you as with sons.

"But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons"—Heb. 12:6-11.

John the apostle partook of this chastisement of "the One Body" while an exile in Patmos; for in writing to the Saints (represented by the 7 ecclesias of Asia), he describes himself (Rev. 1:9) as their—

"Brother, and companion in the tribulation (then prevailing);

"And on account of the Kingdom and patient waiting for Jesus Anointed."

And when he had a vision of the Redeemed, he saw them with white robes and palms in their hands (that is, a **pure** and **victorious** multitude).

As yet he has only seen them in vision. When therefore he was asked who they were, he could not answer in the sense of an accomplished fact; for he had never yet seen the saints palm-bearing or victorious. He therefore said to the inquirer, "Sire, thou knowest!" Upon this, the 'elder' said (Rev. 7:14):

"These are they who came out of GREAT TRIBULATION, and have washed their robes, and made them white in the blood of the Lamb.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat."

—all of which they are exposed to in "the times of the Gentiles."

In another place, he sees the saints in these times of the Gentiles as (Rev. 11:2)—

"The Holy City trodden (by them) under foot 42 months."

This period has not yet quite elapsed; 4 to 8 years are yet lacking to its fulfilment.

In Rev. 13, these Gentiles in their civil and ecclesiastical organization are symbolized by a Beast with a speaking and blasphemous mouth, having power over all kindreds and tongues and nations. To this Power, John says—

"It was given to make war against the saints, and to overcome them" (Rev. 13:7).

*They are therefore a conquered people until the Lord comes; and like all such, subjected to ignominy, and injustice, and reproach.*

Now this Holy City of Saints is symbolized in Rev. 12:6 by a Fugitive Woman—flying from the arena of courts and kings, the Imperial Heavenlies of Daniel's Fourth Beast, "into the wilderness," to be sustained there, unsubdued but militant, for 1260 years. She is a persecuted woman (v. 13) whose enemies have sought to exterminate her from the earth (v. 15).

But the undevout and unbelieving democracy, whose liberty is licentiousness, have "helped" her from time to time, and proved a check on her oppressors; as the fear of the people was a restraint upon those who sought the life of her Lord —Mark 11:32; Rev. 12:16.

What a wonderful woman hath this been! Betrothed to the Spirit on the Day of Pentecost; after 9 months of years—(a period of gestation in which she contended successfully against paganism which, as "the Moon" of the Roman Heaven, was placed "under her feet")—in the "set time" delivered of a ruler who became sole Emperor of the Habitable.

Then, when delivered, instead of remaining at Court to enjoy the honours, riches, and power of the world with the emperor, she turns her back upon them all, and becomes a fugitive and dweller in the wilderness.

In process of time (that is, after 1260 years sojourn) her enemy finds her out, makes war upon her, and subjects her to his power. Nevertheless, her principles are not allowed to perish, for they are kept alive by "the remnant of her seed," into which the symbol of "the woman" is merged (Rev. 12:17), to appear again in Rev. 19:7.

It is not difficult to ascertain which of all the bodies ecclesiastical of "Christendom" answers to "the Remnant of the Woman's Seed."

*We have only to ascertain what body keeps the commandments of God, and has the testimony of Jesus Anointed.*

If any one of them be found in the observance and possession of these, that same one is "The Remnant;" for it is written that THEY are the remnant of her seed (Rev. 12:17; 19:10):

"Who keep the commandments of God, and have the testimony of Jesus Anointed . . . which is the spirit of the prophecy."

In this chapter this oppressed and afflicted remnant, after a struggle of 19 centuries with the Serpent's Seed (whose characteristics are the reverse of hers), reappears upon the apocalyptic arena as "the Woman of the Lamb" ready for the celebration of the nuptials (Rev. 21:9; 19:7).

**From this epoch, all her trials cease; and she reigns, the Eternal Spirit's Daughter and Messiah's Queen, Empress of all the earth (Ps. 45: 9-16).**

\* \* \*

THUS, then, it is evident, from the Old and New Testaments, that the true Church is a Body composed of people whose faith embraces the prophetic testimony for Jesus; whose practice is the keeping the commandments of God; and **whose circumstances are the hard times of adversity.**

We keep the commandments, and have the testimony, and are in tribulation. There may be individuals among us, as there were in the apostolic churches—

"Who walk as the enemies of the cross of Christ; whose god is their appetite, whose glory is in their shame, who mind earthly things!"

But these are the exceptions, and have not influence enough to give character to the Body. Without boasting, we may say, that as a community we are more intelligent in the Scriptures of the Old and New Testaments than all the rest of Christendom. We understand "the Gospel of the Kingdom," and they do not. Therefore do they err in all other things.

The world will not hear us; but them it hears; and for the old and sufficient reason that—

"They are of the world; therefore speak they of the world, and the world heareth them"  
(1 John 4:5).

We present before the world the real ancient Gospel preached to Abraham by the Spirit; and afterwards to Israel in Egypt; and in later times, to Judah and the Gentiles by this same Spirit in John the Baptizer, Jesus and the Apostles.

This we have done; and the Gospel so preached has been embraced by many Campbellites, Baptists, Adventists, Protestants, Papists, and Jews. It has levelled all their distinctions. The immersed and sprinkled are all the same to this Gospel. Being all ignorant of it, it repudiates their use of water as a useless ceremony.

All who understand it agree to this; and as soon as they heartily believe it, they ignore their former dipping or sprinkling and are immersed into and for the Name.

*Thus, the Truth has formed a new spiritual development in this generation—the Lamb's Woman waiting for her Lord.*

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*"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

*"And be not conformed to this world, but be ye transformed by the renewing of your mind"*  
—Rom. 12:1-2.

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## **Remembrance, and Readiness**

**By BROTHER ROBERT ROBERTS**

*"Be ye doers of the Word, and not hearers only, deceiving your own selves"—James 1:22*

WE are called upon this morning to consider Jesus in the particular aspect in which he is presented to us in the emblems spread upon the table.

We are invited to look a very long way back, through the dim distance of 1800 years, to the time when Jesus was in the flesh—when he was a "man of sorrows and acquainted with grief," learning obedience by the things which he suffered, submitted to humiliation and death, in order that he might lay the foundation of the glorious state of things which we are now permitted in him to hope for.

We have been singing about the "Man of Sorrows" in the garden of Gethsemane. There the work began. In that dark and bitter hour, he laid the foundation of the mighty triumph which he is shortly to effect in the earth.

"He bowed beneath the sins of men"—even to the grave. But he rose again, and went to heaven and has been away all this time—so long that men have forgotten him, except as a worthless tradition.

But we, thanks to God's unmerited favor, have had our attention called back to the Truth concerning him, and are waiting in silence, in quietness and patience, for his return from heaven.

*Are we worthy of this position? Are we quite ready to go and meet him, with the account which everyone of us will have to render?*

James indicated the principle of readiness, in the chapter read. He says—

"Be ye DOERS of the Word, and not hearers only, deceiving your own selves;

"For if any be a hearer of the Word and not a doer, he is like a man beholding his natural face in a glass;

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was;

"But whoso looketh into the perfect law of liberty, and CONTINUETH therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed" (James 1:22-25).

Now that is very plain and simple. There is no mistaking the meaning of it. The "perfect law of liberty" is to be found in the Bible. Jesus says—

"Ye shall know the Truth, and the Truth shall make you free" (John 8:32).

That is to say, the unfolding of God's mind to us in the various matters made known to us in the Bible, constitutes the law of liberty.

**What we have to do is to look into it, and not to forget what we have read.**

A great deal depends upon memory in reference to salvation: in fact, it is true what Dr. Thomas once said, that—

*"Salvation is very much a matter of a good memory."*

To orthodox ears this would seem a most irreverent remark; but it is exactly true. Proof of it you will find in 1 Cor. 15:1-2 and Hebrews 3:6. Both agree with James' statement—

"That man is blessed who is not a forgetful hearer of the Word."

But some may say that some persons have a good memory and some have a bad one by natural constitution. The answer to this is, that **everybody has a good memory for what they give their attention to, and what they like.**

Nobody forgets the house he lives in; no one forgets his friends; no one ever forgets the money that is owing to him. Why? Because these things are continually under cognizance—seen by the eyes or heard by the ears.

Now the reason the majority of people are "forgetful hearers of the Word" is because they are not **constant** readers of it. They do not "Continue in this Law"; they allow themselves to be diverted by the ephemeral things of life from the important business of making themselves familiar with God's Word by reading.

*THEY ARE WITHOUT EXCUSE. They plead bad memories, but they forget they have the power of making a good one. They have a good memory for what they continually busy themselves about. This is a universal rule.*

Do you think anybody would have a good memory for Greek or Algebra if they did not apply themselves with diligence? People dive into musty and intricate studies to qualify themselves for a good position in society. In this way they **MAKE** a memory for learning, and gain their object.

So it must be with us. We must qualify ourselves for the great future, by studying **DAY AND NIGHT** those disclosures of the divine mind which have been preserved on record for our benefit. We must be diligent readers of the Bible, and thus we shall gain a good and serviceable memory of all that God would have us remember, namely, **the truth concerning Christ and His will concerning us.**

In this way, we shall stand ready for the summons which may at any time come forth. When Christ sends for us, very likely the message will come by the hands of an angelic visitor. The angels have always been used in times past, in the furtherance of divine arrangements.

They had much to do with the first advent of Christ, with his birth, his sufferings, and his resurrection. And we know that at his Second Appearing, he will be accompanied by a multitude of them.

Now this may happen any day. Supposing you are sitting quietly by the fireside at night, the labours of the day completed, and you think of going to bed.

*How shall you feel if all of a sudden, a beautiful and dignified visitor presents himself with the intimation, "He has come, and calleth for thee"?*

**It will all depend upon the disposal you have been making of your TIME, and your MONEY, and your STRENGTH.**

What sort of a day have you been spending? You have been exceedingly troubled, and taken up with the business or the house. You have been in a ferment of discontent. You have been very angry with somebody. You have neglected your reading. You thought something else more important than the meeting. You have not been thinking about Christ at all; have not been doing anything for him. **HOW SHALL YOU FEEL?**

Very much abashed, very much frightened—paralysed with consternation.

But let us suppose the case stands the other way. You are depressed with sorrow. You have had a hard fight. You have been harassed in a variety of ways; but you have done your duty. You have snatched your reading amidst the pressure of life's duties; you have given your countenance to the work done for Christ.

You have preferred his assemblies to private or worldly pleasure. You have done what you could to promote his service in the proclamation of the Truth, the visitation and comfort of the lambs of his flock, and the relief of his poor.

*You are sad with a sadness the world does not understand.*

You are grieved at the triumph of Christ's enemies, the faithlessness and unconcern of those who profess his Name, and it may be at your own shortcomings hindering you in the race.

The pressure of individual circumstances bow you down. Your pocket may be empty because of what you considered it your duty to do. In tears you pour out your complaint before God—and that messenger comes to you. How shall you feel?

You shall feel as no language can express. You will not be filled with ecstasy because the judgment has to pass before you know your lot; but you will feel a calm relief from the knowledge that there is nothing in the present state worth living for; and that your inmost desires and highest aspirations are toward the things of God.

Joy (mixed with fear) will fill your heart, to know that God has taken the work in hand Himself.

You go to the Judgment seat, and whom do you meet there? Why the man who, above all others, has been for a lifetime the cherished ideal of your heart—an ideal implanted there by the Truth, and which has been growing sharper in outline, dearer to the affections, more real to the assurance and consciousness as years roll by.

*You see him after whom your soul longs, in whom you have confided all your hope, for whom you have risked all your interests.*

Shall you be afraid now? You will tremble, because a righteous man has a deep sense of the greatness and the holiness of God. You will feel in that Presence like Daniel in the angel's presence. But listen—

"O man, greatly beloved, be strong, be of good courage!"

Who would not labor for such a result? It is not too late for us to mend, to become devoted, to throw our soul into the things that belong to Christ.

We may rest assured of this: that any man or woman who simply tinkers at Christ's work, who simply compliments the Truth with a nominal adhesion, who is a mere patron of the Truth, who does not feel it a privilege of the highest kind to lay themselves on the altar of its service—aye, beneath the wheels of its chariot, if needs be, to be crushed in its onward progress—will be REJECTED:

*"If any man love father or mother, sister or brother, house or land, more than me, he is not worthy of me."*

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## **Fraternal Gatherings**

(If the Lord Will)

**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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## **In the Beginning**

**GENESIS 1, PSALMS 1-2, MATTHEW 1-2**

*"Forgetting those things that are behind, I reach forward unto those things that are before"*

—Phil 3:13

TODAY we stand at a new beginning—the beginning of a new year. In our readings we begin Genesis: "In the beginning God created." We begin Psalms. "Blessed is the man . . ." We begin the Gospel record: "The book of the generations of Jesus Christ"—Saviour of the world.

There is great power in a new beginning. It is a time for self-examination and renewed determination and dedication.

In the wisdom and love of God, our lives are divided up into little periods of activity and consciousness, separated by periods of rest and sleep. Each new day is a new beginning. If we are sincerely trying to serve God, we can each day, with complete confidence, forget the failures of the past, as long as we rise up and try again.

God assures us through the prophet Ezekiel (18:22) that all past failures will be forgotten if at last we overcome. We must daily begin again. We must greet each day with renewed faith and hope, thanking God for each new day's beginning as it comes, doing our best for that one day while we have it, and closing the account as each day ends, to arise once more and begin again.

**And now another full year of days has ended and been laid away, and we start a fresh new chapter in our lives.**

\* \* \*

GEN, 1 is a foundation, and a fortress. It is simple and satisfying, dignified and devout. It tells us of the creation of the present dispensation of things on earth in 6 days, about 6000 years ago. It is in direct contradiction to the speculation of "Evolution," and attempts to harmonize these 2 opposites have brought shipwreck to the churches of the world.

*This is the frontier on which the Truth is being most seriously attacked today, both within and without. The ultimate purpose and end of the modern superstition of "Evolution" is to eliminate God and escape the authority of His Word.*

And we see before us today the unbelievable sight of the churches of Christendom, corrupted by Evolution, seriously debating whether there is a God at all. What will the next generation see?

Let US hold fast to simple Bible Truth! Let us get the true BIBLE picture of man—the pitiful limits of his intellectual capacity and judgment. The mind of the flesh is folly, ignorance, change and confusion.

To be fearfully stampeded into going partway to accommodate the speculation of the fleshly mind is fatal. This chapter is our rock foundation. Hold its simple record, and we are safe. Evolution cannot get a foothold. This is the revelation of God.

But begin to twist it to fit man's speculations—and we are lost. There is nowhere to stop, as we see by the current speculations of some calling themselves Christadelphians, that Adam could not have been a special creation from the dust, as the Bible says, but must have evolved from a millions-of-years-old race of creatures.

**And truly, this is the only reasonable and logical and inevitable conclusion once we let Evolution get its foot in the door.**

There is nowhere to stop. We must at last go all the way down the slippery slope from the light of divine revelation to the darkness of fleshly speculation, as many are finding to their sorrow and dismay.

Some are toying with Evolution, trying to go to the brink, then stop and switch back to divine creation for Adam. But it cannot be done. Once the fatal course of accepting a little bit of Evolution is started, there is no logical end except complete abandonment of the Word of God and at last of God Himself. The churches of the world are very close to this now.

Let us thank God fervently and continuously for this first chapter of Genesis which is under great attack today by its reputed "friends." Let us accept it in childlike faith as our true brethren have in the past.

*Let us not be swayed for a moment by the dark speculations of men, who know—and can know—NOTHING of the past; who cannot even run their own lives with wisdom; who in blind and proud folly choose the paths of death.*

"The fear of God is the BEGINNING of wisdom." Anything short of this, however seeming wise, is darkness and folly, ending in death.

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THE Hebrew name for the Psalms is **Tehillim**—"Praise" or "Songs of Praise." The word "psalm" is from the Greek, meaning "A song sung to a harp," from the verb "To play on a stringed instrument."

The Psalms are divided into 5 books, like the books of Moses. This division is of great antiquity. The last psalms of each book are 41, 72, 89, 106 & 150, and each book ends with the words (or something similar):

"Blessed be the Lord God of Israel from everlasting to everlasting! Amen and Amen."

The final psalm is a fuller expression of this same praise.

Of the 150 psalms, 73—about ½—are attributed in the heading directly to David, and about 25 more to men associated with him—Asaph and the sons of Korah. These latter could well be psalms of David for these singers to use, making about 100 as attributed to David. (That is, the word translated "of," as, "A psalm OF Asaph," does not necessarily mean "by," but can mean "for.")

A very few are attributed to others—1 to Moses, 2 to Solomon, etc, and about 50 are anonymous. These headings of the psalms are very ancient and are considered generally authentic, though not part of the inspired Scriptures.

The total number of direct quotations from the Old Testament in the New is 238. Of these, one half—116—are from the Psalms. We see, therefore, the great doctrinal importance of the Psalms.

Christ and the apostles, when speaking of the Psalms, refer them to David, and quote them as wholly inspired Scripture. They unhesitatingly base fundamental arguments on **single** words or even **parts** of words.

Jesus so used Psalm 82, "I have said, Ye are gods," and Psalm 110, "The Lord said unto my lord."

Paul, Psalm 110, "Sworn with an oath," and "A priest after the order of Melchizedec."

Peter, Psalm 16: "Neither suffer Thine holy One to see corruption."

There are 9 direct quotations from the Psalms in the first 2 chapters of Hebrews, and many more throughout the rest of the book, proving doctrinal points.

**Let us keep these passages clearly in mind when any try to blur the edges of infallible inspiration, or to downgrade the Old Testament.**

*We must fully recognize the direct divine element throughout the Psalms—the INSPIRED element, and purpose:—to foreshadow Christ and reveal the godly mind.*

Passages which on the face of them appear to apply to David's own circumstances are quoted in the NT as specific, inspired prophecies concerning Judas and Christ.

The prophetic, Messianic interpretation of the Psalms was received by the Jews long before the time of Christ. The nation looked forward to a Son of David, who would be King of Israel and who would fulfil all the glorious things foretold, all the many detailed prophecies.

**This is without parallel or precedent in any other religion or national history, and infinitely strengthens the evidence of divine inspiration.**

Christ and the apostles confirm this expectation, and explain what was always a mystery to the Jews: the combination in one Messiah of a smitten sufferer and a triumphant conqueror.

Seven Psalms are strikingly and outstandingly prophetic of Christ, and they give the key to the others. They are: 2, 18, 22, 45, 72, 89 and 110.

Concerning 110, Jesus specifically says that (1) David wrote it by inspiration and (2) David is not the person addressed in it—that it applies to the promised Messiah.

\* \* \*

THE Psalms manifest an intense zeal against all forms of sin and wickedness, and all who choose such ways. This annoys moderns who in their supposed superior understanding and "compassion" prefer to pour a murky haze of what they call "love" over all distinctions of right and wrong.

But true godliness will stand with the Psalms: eager to help, eager to show compassion, but rigid and uncompromising and clearly outspoken against any ungodliness, anywhere, any time; and looking forward in eager and unashamed anticipation to the universal vindication and triumph of righteousness and holiness, and the unsparing crushing and annihilating of all who deliberately choose the God-defying ways of wickedness.

David showed great personal restraint in dealing with his personal enemies, under extreme provocation; but he recognized that **if good is going to triumph over evil, those who choose evil MUST be destroyed.**

Any sin, from smallest to greatest, when intelligently viewed, is seen to be rebellion against God, against goodness, against reality, against the divine purpose of ultimate joy and perfection and beauty for all. And though God is very long-suffering, all such must at last be called to account, and rigidly annihilated from God's glorified earth.

*The mind of Christ hates Sin with implacable hatred, as the Enemy of God, the Destroyer of all good for man, loathsome Bringer of sorrow and death.*

David, the "man after God's Own heart," hated sin (though truly on one occasion he sinned grievously). Psalm 51 portrays an utter abasement and remorse unparalleled in all Scripture. We should never think of David's great sin without connecting it with this Psalm—

"Have mercy on me, O God . . . blot out my transgressions.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin.

"For I acknowledge my transgression, and my sin is ever before me.

"Against Thee only have I sinned, and done this evil in Thy sight.

"Purge me with hyssop . . . wash me . . .

"Hide Thy face from my sins, and blot out all mine iniquities.

"Restore unto me the joy of Thy salvation . . . Deliver me from blood-guiltiness, O God of my salvation!"

This is important in order to get the basic picture of the Psalms and David's special fitness to be the Spirit's instrument in recording the mind of Christ and of the ideal godly man. Paul said—

"Jesus Christ died to save sinners, of whom I am chief."

He had done more harm to God's people and offered more obstruction to God's purpose than any man then living.

**But, likewise, he was more intensely devoted, and suffered more, and laboured more, for the sake of Christ and the Truth, than any man then living.**

So David. His sin was terrible, both of itself—and infinitely more so because of his position of favor and prominence in God's purpose, and the harm it did to the cause of righteousness, and the glory of God among men.

Like Adam's sin, David's brought a long and bitter train of sorrow, strife and evil, and gave an occasion to blaspheme God that sinners still joyfully avail themselves of.

In the lives of David and of Paul we can find great lessons and great comfort. No failure is final if we will only continually rise and try again. Paul said—

"Forgetting those things that are behind, I reach forward unto those things that are before."

*Today, as the New Year begins, is an especially fitting time to remind ourselves of this inspiring and comforting principle of Truth.*

\* \* \*

THE supreme object of the Psalms is to declare the glory of God. This is not just an abstract or merely academic consideration, as far as man's welfare is concerned.

It is of primary **practical** importance for man's **health and happiness** to recognize and declare the glory of God as the central fact of reality and eternity. It is satisfying, purifying and ennobling. It is peace and joy-producing.

It is absolutely NECESSARY that we have this joyful frame of mind—continual praise to the glory of God. This is a vital first principle of the Truth, and without it we do not have the Truth. It is the first and greatest commandment—

"Thou shalt love—worship, praise, adore, glorify—the Lord thy God with ALL thy heart, soul, strength and mind" (Mark 12:30).

The Psalms embody worship, song, prayer, meditation. They emphasize the great importance of singing—of the **spirit** of singing. Paul expresses it best when he says—

"Making melody IN YOUR HEARTS to the Lord."

*If this is not our fixed and peaceful frame of mind, even amid sorrow and trial, then we have not yet found the power of the Truth and the mind of Christ.*

Singing in joyful thanksgiving and worship always accompanied the sacrifices in the Temple, and made them acceptable.

Christ and the apostles sang together in praise to God on the night he was betrayed. (The usual portion sung at the Passover time was Psalms 113-118).

Paul and Silas joyfully sang praises to God—in prison and in great suffering.

Paul, writing to the Ephesians and the Colossians, prescribes the singing of Psalms, and so does James (Eph. 5:19; Col. 3:16; Jam. 5:13). Many of our hymns are from the Psalms. (All those we used this morning were).

**The spirit of praise is the godly frame of mind: the joyful, confident recognition of the eventual, irresistible triumph of goodness and godliness.**

The Psalms combine true, inward, spiritual living with the fullest respect and obedience to God's specific appointed outward forms of worship, in perfect balance. Neither dare be neglected: neither dare be set against the other, or exalted to the exclusion of the other.

The Psalms manifest intense delight and interest in all holy seasons, services, observances, etc., and a fervent longing to be in God's Tabernacle. While giving full weight to the spiritual aspect, we dare not belittle the literal. There is deep wisdom in all God's requirements and appointments. It is only the mind of the flesh that considers itself too "spiritual" and mature to need to obey the specific ordinances and commands.

\* \* \*

THE fundamental requirement that the Scriptures present to us for attaining salvation is that we MUST have the mind of Christ. We must put away the natural thoughts of the flesh, and bring our thoughts and desires and interests into harmony with his. The Psalms are the major provision that God has made to enable us to do this.

David was uniquely the "man after God's Own heart" or mind. He perfectly illustrates in his life, in his weaknesses and his strengths, in his stumblings and in his overcomings, the man who is well-pleasing to God.

The Psalms of David present the mind of the ideal man. Not the perfect man, in the sense of never having experienced imperfection, but the IDEAL man in God's sight, who out of weakness is made strong, and who, from the flesh, rises to the Spirit. The characteristics of this man are—

*Unshakable trust in God;  
Entire devotion of the life to God's service;  
Full submission to God's will;  
A deep, intimate mutual relationship of love with God;  
A constant longing for God's presence;  
An unmovable conviction of God's perfect righteousness;  
An overwhelming consciousness of God's nearness;  
A confident assurance of God's omnipotence, and of the final eternal triumph of goodness and the suppression and destruction of all evil, and the joyful salvation of all faithful servants of God who "hold fast to the end."*

The Psalms show us man as he is, and what he may become in the love and promise and providence of God.

We find portrayed therein a deep sense of sin and weakness, together with integrity of purpose and recognition of the divine standard of perfect holiness that is the pattern and the ideal. The mind of Christ—the godly mind—recognizes mortal weakness and uncleanness, and seeks for divine strength and holiness—recognizes the sorrow and vanity and death related to present things, and seeks for joy and peace and life in God.

The Psalms express, above everything else, intense devotion and absolute trust. Their chief characteristic, and the chief characteristic of David himself, is an intense awareness of God's immediate and all-pervading presence and care—over all nature, but especially over those who seek Him, most strikingly expressed in Jesus' words (Matt. 10:29)—

"Not a sparrow falls without your Father."

\* \* \*

PSALM 1 is an introduction to the whole book. It sums up its entire message and purpose—the blessedness, happiness, joyfulness, God-favouredness, of the godly man—

*"Blessed is the man . . ."*

This was Jesus' first word in his teaching, as he began his public ministry to Israel—

"Blessed are the poor—the trembling—the reverent—the godly—in spirit" (Matt. 5:3).

It is fitting that this book of praise, which so beautifully expresses the mind of Christ, should start in the same way as his oral, personal teaching.

"Blessed" includes all good— excludes all evil. It is all we need to know or have. If we are among the blessed of God we have everything, we lack nothing.

If we are not among His blessed, then nothing matters. Nothing can begin to compensate us for the loss of this all-important, all-embracing thing.

V. 1 tells us what the godly man does not do.

V. 2: What he DOES do.

V. 3: His blessing and destiny.

We cannot go any deeper, nor make the message any simpler, than this. This is life: plumbed to its depth and reduced to its simplest realities.

Attain this, and you have attained everything. And it can be learned, practised, perfected anywhere, any time, and under any circumstances.

*". . . that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."*

"Walking, standing, sitting" seem to express progressive degrees of association and involvement.

"Ungodly, sinners, scornful" seem to indicate degrees of active and confirmed wickedness.

Everything in life is moving. We cannot stand still. We are going up or down—toward life or death. If we WALK incidentally with the unconcerned ungodly, if we permit a transient and apparently harmless passing association to develop, we shall soon find ourselves STANDING with the deliberate sinners, and at last SITTING down with those who are confirmed in their scornfulness of God.

*Why? Because to enjoy the company of the ungodly we must deliberately dull and suppress our spiritual sense, as with a drug, and this is fatal.*

We must stifle our conscience—and this course is fatally progressive. And when we choose it, God judicially pushes us deeper into it, to our own helpless destruction. He sends a "strong delusion."

Truly we inevitably must have many contacts with the world, both of necessity in daily activity, and by choice in endeavouring to proclaim and radiate the light of the Truth. Jesus actively and deliberately filled his ministry to the utmost with contact and association with people—even the openly sinful.

But he was never for a moment one of them, or one with them, though his enemies made great capital out of this association—

"Behold, a friend of publicans and harlots!"

**But he was always completely separated from them by a perfect insulation of purity and holiness of mind and purpose.**

He never for a moment forgot his one great purpose in life, his perfect oneness with God.

\* \* \*

*"Blessed is THE MAN . . ."*

—and only Christ is the perfect fulfilment of this Psalm—"THE MAN." But all may share in his blessing by being in him and like him as best they possibly can.

*"His delight is in the law of the Lord, and in His law doth he meditate day and night."*

Two important thoughts are here:—

1. Delight in the law of God.
2. Constant day-and-night meditation.

To be acceptable to God, we must "delight" in His law. We must perceive its beauty and necessity and desirability. It is the freely-given, joyful allegiance of our hearts that God desires—not just the enforced obedience of our bodies, however dutiful and faithful such obedience may be.

We must see the **beauties** of God's holy law, and we must be irresistibly moved by His love and goodness to **want** to please Him and draw near to Him.

We must love His law, both because it is holy, and because it is His. Truly, spiritual love cannot be forced or invented, but it CAN be **learned** and **developed**.

God first reveals Himself to us as all-good and all-powerful. He asks our love, and He asks us to conform ourselves to eternal reality.

He teaches us that we are by nature animal and unspiritual—unable to either comprehend or conform to purity and spirituality, but He assures us that love and affinity for these divine things that lead to eternal life CAN be learned and developed.

He assures us that the more we learn, the more we shall love, and the more we love, the more we shall learn. It is a progressive spiral upwards to life and joy, just as living after the flesh is a progressive spiral downward into sorrow and death.

*"In His law doth meditate DAY and NIGHT."*

Does this seem like an impractical ideal—only for those who do not have a pressing daily round of labor and responsibility to take care of?

Perhaps we are missing the meaning of the meditation. It is not necessarily a withdrawn, abstract, inactive meditation, but rather a positive, active, practical application of the law of God to every phase and detail of life's necessary activities.

**We should do nothing, say nothing, think nothing, without the guidance of the law of God.**

It must be our constantly consulted compass—our "meditation day and night." We must ask at each step of the way, "What is the will of God?"—which is but another way of saying (and it is the whole key to life that we perceive and realize this)—it is another way of saying, "What is the way of wisdom, and joy, and harmony, and facing reality?"

\* \* \*

*"He shall be like a tree planted by the rivers of water."*

The law of the Lord is the river of water, without which the tree does not have a chance to live at all, let alone to bring forth fruit.

It is not enough just to have a vague urge to do what is right. There are people on both sides of every war with a driving urge to do what is right, and they cheerfully murder each other fulfilling that urge.

**Clearly something more is necessary—and that is: TRUTH, Reality, Divine Light and Guidance.**

The big issue is: are we going to trust our own natural thoughts and emotions and opinions as to what is right and good, or are we going to recognize that our own natural thoughts—however well intentioned, however well pleasing to us—are deceptive and fatally misleading; and consciously seek God's law for guidance.

*The latter course offers the only POSSIBLE chance of success and acceptance, and yet so pitifully few—even of those who claim to be Christ's brethren—follow this course.*

The common view is: "I think this is all right, so it must be all right. I think this worldly fashion is all right. I like this worldly custom. It is so pretty. It is so appealing to the flesh. It pleases me and gratifies my lusts. I see no harm in it. I do not want to look into it honestly, and find out the real **truth** about it, and what GOD thinks of it. I do not really care what God thinks—I am only interested in what I think and like."

This is human nature—the thinking of the flesh; and if we are honest with ourselves, we can all see ourselves here, with our head in the sand of our own self-will.

But what about God's law, which we profess to love. If God has spoken on a subject, even (as we may think) obscurely—the only possible course of honesty, wisdom and love is to study it intently, search it out, and if there is any doubt as to the meaning, to keep on the safe side, because we love God.

**Sometimes God is obscure on purpose, so that the true state of our heart and love will be exposed.**

If our roots are not reaching ever more deeply and thirstily into this pure river of water that is God's law, we do not have a chance of life at all, for we are voluntarily (though perhaps blindly and unknowingly) choosing the flesh-pleasing way of death.

\* \* \*

*"That bringeth forth his fruit in his season."*

This is what John said—

"Bring forth FRUITS. Every tree that bringeth not forth fruit is cut down and cast into the fire."

This is the test. "Faith without works is dead." Where is our fruit? What do we have to show? What have we done, what are we doing, for God?

Truly at best we are unprofitable servants, and we cannot be discouraged if our best seems very little, as long as we can honestly say it IS our most and our best.

\* \* \*

*"His leaf shall not wither."*

Here is the real test of the wisdom of anything. What is the END? Will it last? Are we building for eternity? Or are we building on sand? Is the **ultimate result** of our course life or death?

Planning and providing for the future is recognized in the world as the difference between thoughtful intelligence and improvident stupidity, yet the REAL planning and preparing for the future almost everyone neglects.

But how soon health fails, and life comes face to face with death, and it is all over, and one more sinks into an endless grave—

"This their way is their folly."

But, "HIS' leaf shall not wither." He, and he alone, has really planned for the future, and the future is his—in glorious, endless immensity!

\* \* \*

*"And whatsoever he doeth shall prosper."*

Can we take this literally and unqualifiedly?—

*"WHATSOEVER he doeth shall prosper."*

Are we guaranteed success in everything we do? Yes, we ARE, if our "everything" is the everything of the godly man—

"ALL things work together for good to them that love God" (Rom. 8:28).

There are no failures, no mistakes, no disappointments, in the great and triumphant plan of God.

There IS a way of life in which we are guaranteed success and satisfaction in everything we do. That way is to "bring every thought into captivity to Christ"—to have but one pure, clear, single aim and intent in life: the fulfilling of the will of God.

In this way of life—(which only Christ perfectly achieved, but to which all can steadily get closer with ever-increasing satisfaction and success)—everything we do and everything that happens to us is, and is joyfully SEEN to be, one more meaningful, purposeful, necessary step carrying us forward to our eventual eternal goal at the end of the way—

"The path of the just is as the shining light, that shineth more and more unto the perfect day."

"AND WHATSOEVER HE DOETH SHALL PROSPER."

—G.V.G.

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## "Lord, Lord, Open to Us!"

*"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"—Luke 16:11*

### **MATTHEW CHAPTER TWENTY-FIVE**

WE are indeed privileged to have had so many things provided for us that we tend to take many of them for granted, as our daily food and our shelter for which many of us have never had to want. These are earthly and temporal necessities without which we cannot live. God truly has provided us with many things for which we should be continually thankful.

We are indeed fortunate above all to have His Word of Truth with us to this day, and to have been mercifully led to an understanding of its glorious message of life. This great privilege we should never abuse or neglect or take for granted, but thankfully and joyfully devote our lives to God's work and the study of His Word, having been called out of hopeless darkness into eternal light.

Truly we fall far short of perfection and far short of the goals that we would like to attain to, but it is only by ceaselessly bringing ourselves back to the Truth, and constantly reminding ourselves of what we are to do, and the love of God, and our true wisdom and welfare, that we will even have a chance.

The daily reading of God's Word is the only way in which we will keep up our faith. Once we let this duty slip by and become lax in our reading, our minds turn to the pleasures around us and we soon find ourselves getting farther and farther from God. Just meeting once or twice a week is not enough. It must be a daily effort on our part.

*We must be continually UPBUILDING OURSELVES in the One and only Faith.*

As we do our daily readings, we will notice how often this message is brought out. Paul tells us (1 Thess. 5:21) to—

"Prove all things, HOLD FAST that which is good."

And he again states in his letter to Titus how we ought to comfort and direct ourselves in our daily walk. Among the qualifications of any who would serve God and the ecclesia, he includes (1:9)—

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

\* \* \*

WE meet around the table of our absent Lord and Saviour in obedience to the command, to do this "Till he come" (1 Cor. 11:24-26). We are also refreshed each week by words of exhortation which are meant to build us up and direct us in the path of righteousness.

Exhortations are not just limited to Sunday morning. They are any words which will build up or strengthen, and can, and should, be used often in our daily conversations to anyone. In Heb. 3:13 we find—

"But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin."

—*let us note well that sin is both HARDENING and DECEIVING. It is in God's wisdom and justice that sin weaves a continuously stronger bond of self-deception as it is repeated.*

"For we are made partakers of Christ, IF we hold the beginning of our confidence steadfast unto the end."

*If only we could always just REMEMBER to do what is right!*

When we look at what is required of us, we know that we can never live up to all that is expected. Man, at his best, is a frail creature and is always sinning. We will never be perfect in this life. God knows our frame and He remembers that we are but dust and ashes. We also have these comforting words of Paul (1 Cor. 10:13)—

"There hath no temptation taken you, but such as is common to man;

"But God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

But we cannot do as we please and expect to be forgiven. We must in love and thanksgiving put forth a diligent effort to do what is expected of us, for we are commanded to present ourselves a "living sacrifice," which is our "reasonable service" (Rom. 12:1). This is surely no light and easy thing, but complete dedication.

We know not the hour in which the Son of Man cometh. We must **always** be ready, and trying at all times to do what is right. This lesson is very graphically portrayed for us in Matt. 25, where we have Christ's parable of the Ten Virgins.

When one understands the Truth, these parables of Christ make much more sense than if we had the doctrine of the churches of the world. And to get the full import it is helpful to know a little of the customs of that, time in Israel. Jesus starts the parable—

"Then shall the Kingdom of heaven be likened unto Ten Virgins."

Just **when** does this comparison apply? He says, "Then," but we have to look back to the last verses of the previous chapter (24) to find the antecedent of the word "then"—

"The Lord of that servant shall come in a day when he looketh not for him and in an hour that he is not aware."

*"And shall cut him asunder, and appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth:"*

And he goes right on (25:1)—

"THEN shall the Kingdom be likened unto ten virgins which took their lamps and went forth to meet the bridegroom."

Here we should review some of the customs of the land at that time, concerning marriage. Ten bridesmaids were usually chosen for that task at that time. Marriage ceremonies were very different from the world's customs today. The duty of the bridesmaids was to meet the bridegroom on his way to fetch the bride from her father's house. They had to go so far on the road and wait.

The arrival of the bridegroom was usually at night, requiring the use of lamps, and the time at which he would come was uncertain and it usually called for them waiting. If the waiting was long, the lamps were liable to go out unless they had brought a supply of oil beside what the lamps contained; and anyone with a lamp that was not lit was considered as much unfit to take part in the ceremony as someone who came inappropriately dressed to a wedding today.

"And five of them were wise and five were foolish.  
"They that were foolish took their lamps and took no oil with them;  
"But the wise took oil in their vessels with their lamps."

*Here is the lesson that we are to get from the parable. We should be prepared and waiting, and making sure that we are not found slack when Christ comes.*

Those that were foolish or unprepared by not taking oil for their lamps probably did not do it wilfully, but just did not use enough foresight. They only prepared themselves for a short time, and when that time grew longer they drifted off and became lax.

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made. Behold the bridegroom cometh; go ye out to meet him.  
"Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.  
"But the wise answered saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.  
"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.  
"Afterwards came also the other virgins, saying, Lord, Lord, open to us! But he answered and said, Verily I say unto you, I know you not."

Jesus made his point very clear in the parable. He does this so that no one can say that the meaning was not clear enough. There is no blurring of the edges to make it less painful and upsetting to the fleshly mind.

**The warning is plain and frequent, and the issues are life and death.**

We may think, "How unmerciful to shut the door on these sincerely pleading and repentant virgins!" But the mercy lies in the present gracious call and solemn warning. Peter says—

"But beloved, be not ignorant of this one thing, that one day is with the Lord as 1000 years and 1000 years as 1 day.  
"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.  
"But the day of the Lord shall come as a thief in the night; in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat.  
"The earth also and the works that are therein shall be burned up" (2 Peter 3:8-10).

*Christ is very merciful and longsuffering, and pleads with us to repent and be wise and obey him NOW.*

But if we keep putting off his commands there will come a day when it is too late and we, if we are not ready, will be standing without, knocking at the door. Solomon sums up the lesson in these words—

"Forsake the foolish and live.

"If thou shalt be wise, thou shalt be wise for thyself, but if thou scornest, thou alone shalt bear it" (Prov. 9:6-12).

\* \* \*

THE next parable Jesus spoke to them in Matt. 25 is the parable of the Talents—

"The Kingdom of heaven is as a man travelling to a far country, who called his servants and delivered to them his goods."

**The whole point of the parable is in the last 2 words of that sentence—"HIS GOODS."**

We are God's servants and everything that we possess are "His goods."

He has given us much to be thankful for, but not to use selfishly. It is how we use these goods that we will have to answer for. He has given us commands on how to conduct our lives and if we use His gifts wrongly we will have to answer for it.

Lest we forget the Source of all we have, and begin in pride to attribute anything to our own efforts or wisdom, Paul asks—

"What hast thou that thou didst not receive?"

"Why dost thou glory as if thou hadst not received it?"

*If we are not righteous over these little things which He has given us, how will we behave with the much larger things that He has promised to entrust us with?*

Jesus brings this lesson out pointedly in the parable of the Unjust Steward (Luke 16:10-12):

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

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

"And if ye will not be faithful in that which is another's, who shall give you that which is your own?"

Here we can see that we have a great responsibility and trust. The use of our money and time and ability is a great trust which may seem very little now, but really has a great bearing on our salvation.

We may think that we are going out and earning our money, but it is actually being provided for us. Our job is provided for us and the health and strength and ability to do it, and so, therefore, is our money, and where much is given much is expected. We must use it wisely and faithfully and not foolishly and selfishly.

Moses warned and exhorted the proud and thoughtless in Israel in words that apply with equal force to us (Deut. 8:10-18)—

"Beware that thou forget not the Lord thy God . . .

"Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein . . .

"Then thou say in thine heart, MY power and the might of mine hand hath gotten me this wealth.

"But thou shalt remember the Lord thy God, for it is HE that giveth thee power to get wealth."

\* \* \*

JESUS continues (Matt. 25:19)—

"After a long time the Lord of those servants cometh and reckoneth with them."

The time of reckoning is coming soon for all of us and will we be ready at that time or will we be found to have been slack in what has been entrusted to us?

*We often find it hard to go on, but we must set a goal before us to help us in the way. This is not a crutch, but something that we can look forward to, to keep up our zeal and strength.*

Those that fall by the way, or the unfaithful, become obsessed with the little things of life. Even Christ himself needed to strengthen himself by looking steadfastly to the future joy, as we read in Heb. 12—

"Therefore seeing we also are compassed about with so great a cloud of witnesses,  
"Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us,  
"Looking unto Jesus the Author and Finisher of our faith,  
"**Who for the joy that was set before him endured the cross**, despising the shame, and is set down at the right hand of the throne of God."

The unfaithful servant in the parable was called to account for this very thing. He did not set a goal for himself. He thought too much on the day to day happenings to work for the prize. When he was called to account for what he had done with his master's goods he replied (Matt. 25:24-25)—

"I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed,  
"And I was afraid and went and hid thy talent in the earth: lo, there thou hast that is thine."

He had no real love or zeal for the work that his master had given him. He did not realize that his master was entrusting him with his goods to find out and test him on how he would handle future gifts.

\* \* \*

IN the final scene in Matt. 25 Jesus speaks of his coming in glory as the King, and calling all his servants before him, and in v. 34 he says—

"Then shall the King say unto them on his right hand,  
"Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

And verse 41—

"Then shall he say also unto them on the left hand,  
"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

There are two groups of people spoken of here in these words of Christ. One group fed, clothed and visited Christ's suffering brethren; the other did not.

*This may seem like such a little thing today, but really it is one of the most important lessons in the chapter. It is primarily a summation of the parable of the talents.*

This feeding and clothing is not just the act of doing it but the spirit behind the doing of it. Many in the world make a hobby of feeding and clothing the sick and destitute. Surely this is good, but to please God it must be done with the proper understanding, and enlightenment, and motive, and allegiance, for—

"To OBEY is better than sacrifice" (1 Sam. 15:22).

And (1 Cor. 13:3)—

"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love . . ."

—true spiritual-minded, scripturally-enlightened love of God (Rom. 8:28), and of His Truth (2 Thess. 2:10; Rev. 22:15, and of righteousness (Heb. 1:9)—

". . . I am nothing."

And Paul goes on 1 Cor. 13:4-7 to give the beautiful attributes and characteristics of the spiritual love that is vital to salvation.

We must make these things, these services for others, a **part of our lives** and do them **for Christ** and in the **spirit of Christ**, and **because he commands it**, and we must do all else that he commands as well. We must use HIS talents which he has given us faithfully.

By nature, we spend most of our work and lives on things for ourselves. This is where we need help to do better. We all fail in this but we can and must always be trying to do better. We must try to be amongst those who will hear that wonderful invitation to eternal life and joy with Christ:

"Come ye blessed of my Father, inherit the Kingdom."

We must examine ourselves, as Paul says—

*"For if we would judge (RV. discern) ourselves, we should not be judged."* —F.J.H.

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## Wherefore Do the Wicked Prosper?

### JEREMIAH CHAPTER TWELVE

*"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?"—Jeremiah 12:5*

SITUATIONS like the one mentioned in Jer. 12 always evoke our interest, because they reflect our frequent thoughts. Why do the wicked prosper? Why are they that deal treacherously very happy? In Job 21:7-16 we have the same question; and in Ps. 73:5-7 we find:

"They (the wicked) are not in trouble, as other men."

But the answer can be found in v. 17. David says—

"Then understood I their END."

The wicked have no place in the final glorious purpose of God. The earth is to be filled with His glory, but not by the wicked—they will perish like the fat of rams before the fire.

Yet we all have the same thought at times: why are those who have no fear or thought of God allowed to prosper; to have so much power; to control the government at high and low levels; to be so influential with those in authority and law enforcement agencies; why are they so able to escape punishment, and taxes, and to circumvent the laws of the land?

Jeremiah's troubled mind was no doubt led along this line by the events of the previous chapter, where God told of the coming punishments on His own people. It is like Hab. 1:13—

"Wherefore dost Thou (God) hold Thy tongue when the wicked (Chaldean) devourest the man (Israel) that is more righteous than he?"

*God uses the wicked to carry out His purpose. Israel deserved the coming judgments, and who carried them out did not matter.*

An example is found in Is. 10—

"O Assyrian, the rod of Mine anger, and the staff in their hand is Mine indignation.

"I will send him against a hypocritical nation, and against the people of My wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets" (vs. 5-6).

A more recent example is Britain. Is not this once proud and mighty nation being punished and in her present plight because of her failure to treat the Jews as they had promised? Politics instead of justice ruled her decisions. But God is not mocked.

Speaking of the Jews nearly 4,000 years ago, He said to Abraham—

"I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3).

Then Jeremiah utters the cry in v. 4 that comes and has come from the lips of so many of God's people down through the ages—

"HOW LONG?"

If it has to be that Israel be punished, how long will that punishment be?

Daniel said (10:1) that "the time appointed was long," therefore he "was in mourning 3 full weeks." Seventy weeks or 490 years were determined until the coming of Messiah the prince—

"To finish the transgression, and to make an end of sins.

"And to make reconciliation for iniquity, and to bring in everlasting righteousness,

"And to seal up the vision and prophecy, and to anoint the Most Holy" (Dan. 9:24).

So, because the time was long, Daniel, with a heart full of care for his people, was grieved exceedingly.

Zechariah asked (1:12)—

"How long wilt Thou not have mercy on Jerusalem?"

And was answered—

"With good words and comfortable words."

Similarly the question was asked in Rev. 6:10 by the souls under the altar, slain for the Word of God—

"How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

At this time there were terrible persecutions of the followers of Christ, as pagan Rome determined to stamp out the followers and the teachings of Christ from the earth. Secret assemblies for religious worship brought death and no one was to have copies of the Scriptures.

There were tortures, bloody executions, and thousands died only because they believed in Christ and refused on pain of torture and death to give up that belief.

*How would we stand this test?*

As for the answer to the question in v. 10, we read in v. 11 that MORE of their fellow-servants also and their brethren must be killed as they had been.

A strange consolation? But this seems to be the answer to this question in all the ages.

*God's work was not yet finished. The Bride, the Lamb's Wife, was not yet made ready. The times of the Gentiles were not yet ended. The perfecting of the saints was not yet completed. So there must be a continuation of the period of trial.*

They of other ages are not to be made perfect without us. So the answer to all the cries of "How long?" must find its answer in the will and purpose of God. When the day of release and redemption comes, we will know it with every fibre of our being. It will be a day of great searching of the heart and, in the mercy of God, may it be a day of great and everlasting joy!

Returning to Jeremiah, we find him lamenting over the afflictions that had come, and were about to come, on his people. He foresaw a long period of trouble and bondage for them in Babylon. Look further in the chapter and see the answer of God to the question of "How long?" (v. 5)—

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?"

"And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

Is it not a strange answer? God tells Jeremiah—

*"If you are disturbed and discouraged because of things as they are now, what will you do when things get worse—as they will?"*

*"If running with the footmen has wearied you, how are you going to keep up when you have to contend with horses?"*

*"If, when you plant your crops in the Jordan valley, everything looks peaceful and the crops good, what will you do, how will you feel when Jordan overflows her banks and the fruit of your labor is swept away? How are you going to be able to take that?"*

*"You are complaining because your people are having trouble now, but much worse things are coming, for Israel is to be taken captive out of her land, which is to be given by God into the hands of Babylon."*

What is the lesson for us? Surely it represents a great test of our faith if we are told that, bad as things are at times, they will, instead of improving, get worse. To be told that the road to the Kingdom of God requires fortitude, perseverance in the face of difficulties, and determination to get up and go on after we have stumbled and fallen, is hard and requires faith.

There are degrees of faith. There is the simple faith in God; we believe God is, and that He is the rewarder of them that diligently seek Him. Then there is the faith of Job—

"Though He slay me, yet will I trust Him!"

*There is a tremendous difference between the two kinds of faith.*

One may be a passive faith, and we may be content to go along with such faith.

Or we may have that kind of faith shown by the sick man and his friends who were carrying him to the house where Jesus was healing the sick and when, because of the crowds they were not able to go into the house, and full of faith that if they could get to Jesus the sick friend would be healed, they went up to the roof and let the sick man down to Jesus.

That kind of faith never went unrewarded by Jesus. That was "running with the horses," contending with them and winning out.

There is also the kind of faith represented by the seed in the parable of the sower, which though it sprouted, it had not much deepness of earth, and when the sun came up, it withered away.

That one received the Word with joy, lasted awhile, but because of lack of a true and sustaining faith, fell away and brought forth no fruit.

And there is a faith like Abraham's, who staggered not when faced with extreme tests, but was "strong in faith" and was "fully persuaded that what God had promised He was able to perform."

There will be, if there have not already been, experiences in the lives of all of us comparable to the example of contending with horses after we are already tired from running with the footmen. There will be times for all of us, when after we think our faith has already been severely tried, we will have to meet and overcome a much more severe test than any we have yet passed through.

*Are we ready for that test? Will we be able to meet it and overcome it? All depends on the DEPTH and POWER of our faith in God.*

Life or death depends upon how much we really WANT eternal life and how SURE we are that God will give it to us if we can meet the tests that come to us in God's way.

We can get the kind of faith that will carry us through from the WORD OF GOD—from a thorough familiarity with the records of God's dealings with men and nations in the past.

We can build up in ourselves an impregnable faith that will enable us to overcome all situations if we will conform our lives to the examples God gives us for that purpose.

*So let us think deeply about Jeremiah and his problems, and get ready for the swelling of Jordan—*

"We must through much tribulation enter the Kingdom of God."

— W.M.B.

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## Current World Events

### OMINOUS SHADOW FROM PAST

Recent major US court decisions have ruled that public aid to religious institutions is permissible so long as the primary purpose is a useful social service.

In half a dozen states, bills have been introduced to initiate or expand taxpayer support for church schools. An ever-growing roll call of communities have chosen church-related institutions to administer or share in local antipoverty programs; in some cities church groups dominate community efforts.

Organizations as the American Jewish Congress and the American Civil Liberties Union are deeply disturbed about the coalescing of church and state. (Tm 3:3)

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The Pope's opposition to Italian legislation legalizing divorce is developing into the most serious church-state controversy in Italy in years. It is the first papal criticism of a parliamentary decision in post-war Italy. (WcGzt 1:25)

*There was a time, not too long passed, when none could buy or sell without the mark of the Papal Beast. There are signs that such could well be part of the last days.*

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In US, 14½ million under 17 live in families too poor to feed and house them adequately. One million will drop out of school this year, most to join the unemployed. Over 3½ million poor children who need medical help don't get it. (Tm 2:17)

*This is US, which is spending billions in preparation to carry man's corrupt, evil ways to the moon.*

### BEST, BRIGHTEST SIGN OF ALL!

Last Russian Chief of State to visit Italy was Czar Nicholas II in 1909. Last week, Premier Podgorny began a week's tour of Italy, which has the West's largest Communist Party. One Italian in 4 votes Communist.

He was warmly received. Warmest welcome came from Italy's businessmen who are looking ever more intently toward Russia for new markets. Fiat is building an \$880-million auto factory in Russia to make 600,000 cars a yr. Olivetti is building factories in Russia to make 150,000 typewriters and 50,000 calculating machines a yr. (Tm 2:3)

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SOVIET-VATICAN ERA LOOMS: The Pope met Monday with Premier Podgorny, highest ranking Communist ever to meet a Pope. The 70-minute interview was not just a conventional audience, but a 7-man round table "summit conference."

**The Vatican and Soviets are believed preparing secret talks that could lead to a new era in the Church's relations with Communists. Any accord with Russia would have a tremendous impact on the Vatican's relations with E. Europe. (WeGz 2:1)**

*This surely is the brightest, most exciting sign at the moment! The sooner these 2 lamb-pretending, Dragon Horns join forces to rule Europe, the sooner the end comes.*

### **FRANCE'S ENMITY: WHO NEXT?**

DeGaulle sees '67 as a "year of decision." This year, he expects to "bring down" the \$—one pillar of US power in Europe and the world.

He has made it plain that Britain must accept his terms for Common Market admission.

US troops and planes have been ordered out of France by Apr. 1. For all practical purposes, DeGaulle has wrecked NATO.

On the other side of the globe, in Asia, he is putting his chips on China and N. Vietnam against US. He is playing up to Russia and the Communist nations of E. Europe.

Later this year, he makes his anti-US pitch to the French-Canadians in uneasy Quebec. (USN 2:20)

*DeGaulle's hostility to US is not a game, but in deadly earnest. This is the long-time "ally" France—now openly favouring Russia in the world struggle. US would do well to consider how close its other European "allies" are to taking the same position, as prophecy requires.*

### **E. GERMANY: GROWING POWER**

E. Germany is now the world's 7th largest industrial power. (Nwk 2:20)

*Germany, though split in half, is powerful in both its halves. It is the key to Europe, and still feared by all the rest, especially now it is stirring again, and openly contemplating its potential economic and military power. Russia and Europe must face up to this development.*

### **CHINA-RUSSIA: ANCIENT FOES**

In Communist China, torn by internal strife, Communist Russia is being attacked as an enemy. In Moscow, the Chinese are targets of Russian wrath.

The violence of the animosity between these onetime partners is more intense than anything directed by either against US.

Russia, over the centuries, has penetrated deeper and deeper into Chinese territory. That is a root cause of conflict between them.

By war, and treaties imposed on a crumbling Empire, Russia got vast areas in Asia and Siberia.

Their rivalry goes back to the 13th century, when hordes of Mongol horsemen under Genghis Khan swept out of the East to engulf Russia, and rule it for 2 centuries.

Russia's countermove came in the 16th century and continued right into the 20th. They pushed across the entire breadth of Siberia to the Pacific and deep into Central Asia.

*This is interesting because it is part of the complicated, partly-revealed puzzle of the Last Days. To the extent that China influences the course of Russia, to that extent she affects prophetic development.*

## RUSSIA KEEPS MIDEAST UPSET

For 4 yrs., Soviet military aid has been flowing into Algeria. Boumedienne's army is 3rd strongest in Africa—jet fighters, tanks, surface-to-air missiles. (Nwk 2:20)

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The Yemen war has heated up again, ending any hopes for reconciliation within the Arab world. Nasser's reasons for sticking to it range far beyond the barren land of Yemen. The Aden oil refineries would be a prestige prize well worth waiting to collect when Britain leaves. (Tm 2:17)

\* \* \*

The Yemen war continues only because Nasser gets Soviet guns and planes. Russia backs Nasser, interested in a strategic Mideast foothold. A toehold in Yemen could be built into a foothold in Aden when Britain pulls out in '68. Russia then would have naval and air bases on the Red Sea, would dominate the south approaches to Suez.

Russians are encouraging Nasser to keep on fighting in Yemen by giving him guns, planes, other supplies. Moscow has another ace in the hole: Syria. Syria keeps the Mideast on edge, demanding a war against Israel. Russia is upping its military and economic investments in Syria. Russia's long-range target is the Mediterranean. Air and naval bases there would outflank NATO. (USN 2:13)

\* \* \*

Russians are increasingly active in diplomacy and arms deals in the Mediterranean area and Africa. (USN 2:13)

*Clearly Russia is the real, underlying power that gives Mideast agitation its ominous significance and potential for trouble.*

## SCIENTIFIC "FACTS" REVISED

Anthropologist Leakey has evidence that a manlike creature roamed Africa 20 million years ago. Leakey actually fabricated his new "Kenyaipithecus Africanus" from bone fragments dug up in 1947. Till recently he had classified many of these fragments as from apelike creatures.

But in the early 60's a rare display of unity among anthropologists convinced Leakey he'd better re-evaluate certain fossils. He concluded their characteristics were more manlike than apelike, and reclassified them. (Tm 2:3)

\* \* \*

Evidence of man's evolution could hardly be more tenuous: a few 100 fossilized skulls, teeth, jaw bones and other fragments. Physical anthropologists, however, have been ingenious at reading this record—**perhaps too ingenious—for there are almost as many versions of man's early history as there are anthropologists to propose them.**

There are only a few facts on which all scientists have agreed. Now 2 of these agreed facts have been revised by Harvard's Bryan Patterson.

No sooner had anthropologists recalibrated their time scales for this, than the great anthropologist Leakey upset them again. Most anthropologists make no bones about rejecting Leakey's theory. (Nwk 2:13)

*This would be funny—if it were not so terribly sad. This is the bumbling "science" that seeks the transfer of our faith from God to man. We note that "unity" among them is "rare," and they can gravely keep changing their unchangeable "facts" without any consciousness of the ludicrousness of the whole transaction. "Science" at least serves one useful purpose—it manifests by contrast the great wisdom, and glory, and beauty, and desirableness of the ways of God.*

## UN: FAILURE & IMPOTENCE

In '45, US had high hopes UN would build an organization for keeping world peace. Experience quickly shattered that illusion, as Russia extended its sway into the nations of E. Europe and pressed into Iran (where it met a warning from US), and into Greece (where, finally. US military power had to show itself).

The Russian threat against W. Berlin was countered, again by US. Korea was fought in UN's name, but US did the fighting. After Korea, the UN faded from the world-policing picture. (USN 2:13)

\* \* \*

Alliances everywhere are crumbling. A UN in which US once placed much faith to help police the world no longer is more than a debating society of no real help in the job once expected of it. (USN 3:6)

*A knowledge and appreciation of God's Word would teach them that no man-made Towers of Babel will ever bring peace to the earth.*

### **BITTER FRUITS OF CRUELTY**

Negro problems keep growing. Despite years of effort and money to combat it, the race problem is spreading, getting more complex. Negroes are finding themselves concentrated as never before into segregated neighbourhoods.

Emerging is residential segregation on a scale far tighter than that in the South of bygone times. In metropolitan areas, there is a pattern of heavily Negro cities ringed by white suburbs.

The race problem is becoming far different, and more explosive. City after city is hit by racial strife not foreseen a dozen years ago. (USN 3:6)

*For fleshly greed, and with viciousness and inhuman cruelty, Negroes were torn from their native homes and packed in the holds of ships. Those who survived were doomed to slave like animals for the white man's profit and comfort, until they died. Today this is US's great and growing problem, and it gives no promise of solution till Christ returns, for human evil has not changed and will not change.*

### **CHINA'S TURMOIL CONTINUES**

Every province and major city of China has now been engulfed by the turmoil, confusion and growing bloodshed of Mao's "Cultural Revolution." From the Amur River north of Harbin, down through Inner Mongolia and Sinkiang, entire army units have gone to the opposition.

Sinkiang and Inner Mongolia share 4,000 miles of border with Russia or pro-Soviet Mongolia. Their people are largely Turk or Mongol and have traditionally resisted Peking's control. China's nuclear test facilities are in Sinkiang.

While battles raged for control of the Communist Party, an equally intense struggle was unfolding in the factories and mines. (Nwk 2:6)

\* \* \*

China's chaos and bloodshed widened and intensified in February, torn by worsening conflict between Mao's loyalists and growing numbers of rebels. Relations with Russia, already bitter, took sensational turns for the worse. Transportation was disrupted. So was industry. Dissension in the Army appeared growing. (USN 2:13)

\* \* \*

As the struggle between Mao and his opponents entered its 16th month, China's factories and farms were rapidly falling into chaos. (Nwk 2:20)

*China's internal convulsions continue. It may lead to an impotent China—less of a concern to US and Russia, or it may lead to the reestablishment of a far more rigid and driving and consolidated dictatorship, more threatening to the world, as in Russia's early days. Once opposition is crushed, iron dictatorships, heedless of human values, can work terrible wonders in creating military power and war potential.*

### **SPAIN & RELIGIOUS "LIBERTY"**

Spain's Cabinet last week failed to pass a bill that would at last grant a measure of religious freedom to Spain's non-Catholics.

Franco last year introduced a new constitution to give Spain a semblance of democracy, but before it can be put into practice, a dozen key bills must be approved by the Cabinet, and passed by Parliament.

The freedom-of-religion bill was the test case. For years, Spain's non-Catholics have almost been non-people, barred from the mainstream of Spanish life—not even recognized as having been born, married or buried—since Spain acknowledged those milestones only when sanctioned by the Catholic clergy.

Under the new bill, Protestants, Jews, and Moslems would enjoy full rights of citizenship, be allowed public worship services, to build churches and temples, and identify them publicly.

The opposition quickly closed ranks. Interior Minister Vega argued that religious freedom would stir up trouble. Public Works Minister Munoz contended that religious liberty for minority sects would shatter Spain's "spiritual unity."

The military said a weakening of military discipline might result if non-Catholic soldiers could refuse to join in Catholic religious ceremonies. (Tm 2:24)

\* \* \*

Spain's Cabinet last week finally approved a bill giving religious freedom to Protestant, Jewish and Moslem minorities; 3 weeks ago, it was shelved by Franco after the Cabinet split over whether it gave non-Catholics too much freedom.

**It was then revised and toned down. Many of the most liberal aspects were cut out.**

Non-Catholic faiths will not be allowed to proselyte for new members nor run cultural, charitable or social associations. (Tm 3:3)

*The cancelling of the more liberal parts, and the difficulty in getting even an emasculated form passed, is an eloquent commentary on Catholicism needing no comment.*

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Psychiatry is as sharply split in its views on the causes and treatment of schizophrenia as schizophrenics are supposed to be split in their personalities. (Tm 2:3)

*Just in case we are tempted to put our faith in wizards that "peep and mutter" who have no comprehension of the constitution of man and the motions of sin.*

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With monotonous regularity, scientists have punched holes in theories that the moon was torn from the earth, that earth and moon condensed simultaneously from the same blob of dust, or that the moon was a planetary interloper accidentally captured by the earth. Says Harold Urey: "All explanations for the origin of the moon are improbable" (Tm 2:3)

## **INDIA: CRISIS AND CHANGE**

US will see India gets 10 million tons of grain this year to feed 70 million people near starvation. Half the world's people face this same problem. (USN 2:13)

\* \* \*

Mrs. Ghandi's first year has been marked by misfortunes home and abroad. Pres. Radhakrishman called '66 "the worst yr. since independence, full of natural calamities and human failures." He noted that doubts had been "raised in many minds about the stability of a united, democratic India." (Nwk 2:6)

\* \* \*

In the year since Mrs. Gandhi became Prime Minister, India has been beset by mounting financial and economic troubles, crippling drought, widespread food shortages and a seemingly endless series of political riots. (Nwk 2:20)

\* \* \*

The Congress Party, which has ruled India for 20 years and won elections with clocklike regularity, suffered setbacks in India's 4th general election far exceeding the most pessimistic predictions.

Down to defeat went 5 Cabinet ministers, 4 state chiefs, and even the Congress Party President. The party lost control of governments in 3 states—and fell short of a majority in 5 others.

The Congress Party appeared to have lost nearly 100 seats in the new Parliament, coming in with a majority of only 24, vs. its previous 123 in the 521-seat body.

The Communists dropped from 2nd to 4th place in Parliament.

The biggest gainers were 2 young, aggressive parties. Into 2nd place (41 seats) went the Swantantra Party. By far India's most pro-West party, Swantantra stands for free enterprise, appeals to India's growing middle class, and business.

For India, the election marked the beginning of an effective political opposition. (Tm 3:3)

*India is in a time of crisis, and is going through its greatest political change since independence. The Congress Party, rulers till now, has lived in a dream world, toyed with neutralism and flirted constantly with Russia. The principal election gainers seem to be those who favor a clear-cut alignment with the West.*

## RUSSIA BLOCKS VIET PEACE

Except for the Russians, Vietnam peace talks would be possible now. (USN 2:13)

*It seems naive to think that Russia would want peace in Vietnam, as long as war there is serving so many of their purposes so cheaply and so well.*

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What Russia really wants, Adenauer said recently, is to get a hold on Germany and France, because then they will be stronger than US. (USN 2:13)

*Adenauer is right. That is Russia's unswerving goal, and she will attain it.*

## CRIME: PARENTS TO BLAME

Rep. Minshall told Congress last week that crime in the Capitol and its surrounding buildings and grounds is up 51% in a yr. "We'd do well," he said, "to warn our visitors to be prepared for anything when they wander through the Capitol's historic corridors."

A group of bankers told Pres. Johnson, "The crime rate in Washington is deplorable. Armed robberies happen with frightening frequency." (USN 2:13)

\* \* \*

Says Mayor Elliot Roosevelt: "The mob owns Miami Beach." All up and down US's most famous beach front, many of the glittering hotels and motels have been for yrs. quietly slipping under crime-syndicate control.

Today throughout Miami the mob's roots run deep—in real estate, delivery services, vending machines, jute-boxes, car rentals, as well as the usual illegal enterprises as gambling & immorality. (Nwk 2:13)

\* \* \*

Cost of US Crime: \$20-billion yrly. The National Crime Commission says the rising tide of crime has eroded the basic quality of life.

People stay behind the locked doors of their homes rather than risk walking the streets at night. Crime is highest in the 15-21 age group. Parental authority is weakening. (USN 2:27)

\* \* \*

The National Crime Commission declares that a major factor in the rapid crime rise is parents' failure to train and discipline children. But why are parents failing? May the current situation be due to a declining influence of the church?

The church has an opportunity at least one a week to accentuate the differences between right and wrong. While many ministers do this, others feel such topics for their sermons are somewhat obsolete. The new concept is that it is more up-to-date and sophisticated to preach on current political problems and even to participate in street "demonstrations." (USN 3:6)

This is US—unprecedentedly prosperous, unprecedentedly powerful in fleshly might—but rotting at the roots because of a deadly philosophy of pleasure, self-indulgence and greed that inflames and encourages the lusts of the flesh to every excess, instead of disciplining it to godliness and holiness.

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Colombia has the most conservative Catholic hierarchy in Latin America and—with the possible exceptions of Portugal and Spain—in the entire Catholic world. Although Colombia's per capita annual income is only \$250, the Church has no plans to parcel out its own vast landholdings to the poor. (Tm 3:3)

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## EUROPE REBUFFS BRITAIN

A dismal week for British diplomacy. Wilson could hardly have done more to cool Germany's backing of Britain had he planned it.

Bonn says it won't help pay costs of Britain's Rhine army. This almost inevitably will bring a major British pull-back.

Germany does not intend to jeopardize its relationship with DeGaulle by exerting pressure on Britain's behalf for Common Market entry. Britain's drive to enter the Market has lost some of its momentum.

Germany is concerned by Britain's aggressive backing of a nuclear non-proliferation treaty. Britain's effusive welcome for Kosygin, and the fact they hardly remonstrated after he publicly attacked Germany, confirmed Germans in the belief Britain is the most anti-German country in W. Europe. (Tm 2:24)

\* \* \*

If DeGaulle can persuade the other Common Mkt. countries to accept a veto of Britain, Wilson will have to abandon his Europe venture. Already Britain has a contingency plan for a "North Atlantic Free Trade Area" with US, Canada, Australia, New Zealand.

Asked what would happen if DeGaulle says No, a Wilson aide said: "We'll have no alternative but to be the 51st state, or something like it." (Nwk 2:6)

\* \* \*

Now being debated is whether Britain should join US in an Atlantic free-trade agreement if again barred from the Common Market.

Aim of the plan is a free-trade group of US, Britain, Australia, New Zealand, Japan and possibly others. Evidence mounts that DeGaulle intends again to block British entry. Britain must have an alternative.

Said The London Times. "If the Market acts as an anti-US, anti-British group, closer links with US will be very important. (USN 3:6)

*Britain's blind efforts to go the wrong way are not prospering. The alternative now being discussed—union with US—is what must come, in spite of the blindness of present politicians. This is an exciting and long-looked-for step.*

### **MALTA SEEKS A SUPPORTER**

Britain announced removal of  $\frac{2}{3}$  of their Malta garrison by '71. The Maltese, striking back with fury, prepared legislation last week to evict the British.

The Maltese had already learned a new history lesson: they must either offer their hospitality to another power or find some way of supporting themselves. (Tm 2:17)

Britain is still shrivelling, and abandoning its once-mighty world outposts. If the Maltese invited Russia to replace Britain, it would be a significant step in Russia's Mediterranean drive.

### **EUROPE FEARS US DOMINATION**

Expansion of US industrial power in Europe is leading to alarmed cries of "technological colonialism" and "economic subjugation." US firms control 95% of the world computer market, 80% of Europe's.

In Britain, US firms make 75% of accounting machines, 70% of washing machines, 20% of machine tools, 30% of tires, 35% tractors and farm machinery, 42% of telegraph and telephone equipment.

In France, US firms make 50% of refrigerators, over 40% of tractors and farm machinery, over 20% of pharmaceuticals.

W. Europe is completely dependent on US rockets for research satellites. US has a monopoly on communications satellites which are revolutionizing international communications.

US is in near-monopoly position in Europe in aircraft, moving toward a commanding position in the world market for nuclear power. A British commentator says: "In 10 yrs. Europe will have no real independence in space, satellite communications, computers, aircraft, nuclear power. It will be selling US equipment or making it under license.

Of the 1000 biggest US firms, 460 had European subsidiaries 5 yrs. ago. Today over 700 have.

**Responsible observers say fear of US "economic subjugation" is the most serious problem in US-Europe relations. (USN 2:6)**

\* \* \*

US turns out nearly twice the goods and services of all Europe Common Market countries combined plus Britain; much more than twice Russia; and 1/3 the combined capacity of all the world, though US has only 7% of the land and 6% of the people.

Today there are only 2 major powers: US and Russia.

Russia envisions its role as world troublemaker—seeking to exploit discontent in the vast areas where people are impoverished and ripe for revolution. As part of this role, Russia has sabotaged UN as a peacekeeping organization.

The US "presence" in the world will continue as the single stabilizing influence in areas where Russia and China—if the latter emerges from chaos—are to continue to stir trouble. The Mideast, the West Mediterranean, black Africa, much of Asia—are regions of troublemaking activities.

A US State Dept. official said: "France is merely destructive. Germany is a great problem that makes S.E. Asia look like child's play. The Germans have enormous capacity. The new generation is deeply discontented. Germany is insisting on a position as a great state. Only one country—Russia—can bring about reunification of the 2 Germanys."

The British—who before WW II were a leading power engaged in policing vast areas of the world—are trying to draw into isolation on their little island, looking to US for protection. (USN 3:6)

\* \* \*

Last week, Russia and Britain talked long and earnestly about trade and technological exchange. Always looming behind was the massive and continuing penetration of Europe by US business.

US companies build over 1/2 Britain's autos and 30 % of all W. Europe's. Over 1/2 Britain's National Health Service drugs come from US or US subsidiaries. ITT has 30% of Europe's telephone market.

US ownership in Europe grows by \$4-billion yrly. US scientific and technical progress, warns French Science Minister Peyrefitte, is so rapid, so prodigious, that Europe risks falling as far behind US as the backward nations are behind them.

Europe now pays \$1/2-billion a yr. more for US patents than US pays for European ones, a deficit double 5 yrs. ago.

Europe feels ominously threatened with the fate that has already befallen Canada, where 60% of production is US controlled. (Nwk 2:27)

*US's own colossal might is being used by God's wisdom, and US's folly to alienate its current "friends" and build them up into strong and resentful enemies. Short-term greed is surely leading to long-term disaster. Europe's only defence against the US octopus is to take refuge under Russia's inviting and increasingly-benevolent-looking wings.*

### ANGLICAN DEGENERATION

Rev. Harrison, a minister of Toronto's Holy Trinity Anglican Church, says: "I claim to be a Christian and an Anglican; yet I can say, in all seriousness, that there is no God. For me, the doctrine of the afterlife has no meaning."

His superiors at Anglican Church headquarters defend his "right and responsibility as an individual to speak his mind."

Belief in God—in any remotely traditional sense of that word—is no longer necessary to Christianity, says Harrison. He reaffirms the "New Morality," saying—

"The New Moralist does not accept at all the notion there are moral standards revealed by God."

He remains an Anglican priest in good standing, and retains a pastoral connection with Holy Trinity Church. (TrStr 1:21)

A pitiful Sign! What a sad state Protestantism has degenerated into! Such unspiritual, animal (though doubtless well-intentioned) men are nothing new, but the significant newness is their taking over what used to be, at least, a God-respecting and Bible-honouring Christendom. Now the churches hasten to stumble over each other in blaspheming God and belittling His holy Word wherein alone is wisdom and life for poor, blind, benighted man.

## MAN: GENIUS IN WICKEDNESS

Russia has made a breakthrough in missile defences—an anti-missile weapon producing "X-ray effect" in intense proportions, enough to paralyse US missiles 100's of miles from their targets.

In '58 Russia (but not US) recognized the full potential of the X-ray effect and devised a series of tests. On one occasion they destroyed 2 missiles with a single anti-missile warhead over the Arctic.

What makes an X-ray defence system so effective is not only its great range but the difficulty of overcoming it. On penetrating the warhead, the X-ray vaporizes wires and "blinds" the guidance system.

US scientists, unaware at the time, did not work on the X-ray effect in their own '63 tests and have never actually destroyed one missile with the explosion of another. (USN 2:6).

\* \* \*

Is Russia winning the arms race? US suddenly finds itself at a critical stage. Its once overwhelming lead in missiles and bombers is greatly diminished—in danger of disappearing.

Russia has been allowed to move decisively ahead with a defence against missiles and in building vastly more powerful terror bombs than any US has.

War in Vietnam is draining money from US nuclear forces—\$22-billion in this year's budget for that far-away war; over \$47-billion since '65. As war drags on, relatively less is being invested in the forces that could help save the country from annihilation—missiles, bombers, atomic warheads, missile defences.

Russia claims to have a 100-megaton bomb, which could level the largest city. Military men insist US faces a real threat of annihilation.

Russia is investing 70% of its war budget in strategic systems aimed at US. They have been closing the missile gap fast. In '61 they broke the atomic-test moratorium and wiped out US's know-how advantage. They tested one "terror bomb" of 58 megatons—far bigger than anything US has tested. (USN 2:6)

\* \* \*

US is rushing a new generation of nuclear warheads said to have a better chance to penetrate Russia's new defences. Hopes of getting Russia to agree to stop deploying its anti-missile defences, and thus halt a new arms race, were shattered. (USN 2:13)

\* \* \*

Russia devotes 2/3 of its defence budget to developing new offensive and defensive weapons systems; US devotes under 19% to those purposes. (USN 2:13).

\* \* \*

The danger is very grave—Russia's growing arms threat. The antimissile system being deployed by Soviets is not to be under-estimated—it's costly and comprehensive. US is already falling behind. Russia is gaining in offensive missiles with multiple warheads, threatening to wipe out US superiority.

The effect on US's capacity to deter nuclear war—in the absence of any such defensive system here—is dramatic and profound. If Russia has confidence in its defence system, that system's completion could bring a Soviet nuclear strike.

**Any Soviet leadership must be assumed to be willing to make the strike if the odds are right.**

The gravity of the decision now facing US is the result of a series of misjudgments—above all, misjudgments of Russian intentions. The '63 partial-test-ban treaty was interpreted by US that Russia had abandoned efforts to achieve nuclear superiority. Voluminous evidence indicates a quite different Russian disposition.

Russia's development of new ICBM's is being pressed on an unprecedented scale. By contrast, US effort has steadily diminished since signing the treaty. (USN 2:20)

\* \* \*

Russia, Britain and US, "Nuclear Club" charter members, do not want to admit any new applicants, but non-members do not want permanent blackball.

W. Germany, which could make a bomb, but has renounced any intention, raged loudest and longest. Minister Strauss said: "Germany does not seek a bomb, but must have enough military independence not to have to rely on Moscow's good will or Washington's help." Such hints throw E. Europe into fits. (Nwk 2:20)

\* \* \*

**Despite rising calls for disarmament regularly uttered by the world's two superpowers, the deadly spiral of weaponry continues to curl upward year by year—with US maintaining a hefty lead. (Nwk 3:6)**

If Russia should achieve a high degree of protection against missiles—while US does not—the price could be many millions of US lives.

If the 2 great nuclear powers enter a race to set up missile defences, cost to US and Russia combined will be \$65-billion. (USN 3:6)

*All the above—terrible reading— gives the lie to man's claims of "civilization" and intelligence and ability of self-government and professions of peace. Man—natural, unregenerated man—is a selfish, snarling, fighting animal.*

### **CHINA DRIVES RUSSIA WEST**

The most significant reason for Kosygin's London visit was growing Russian anxiety about the "yellow peril."

Soviet leaders have decided better relations with the West are essential to avoid a two-front crisis for Russia. (USN 2:20)

*Britain does not belong in this picture; but the spectre of a powerful, nuclear-armed China is driving Russia to seek accommodation westward.*

### **AFRICA: BOOSTS FOR RUSSIA**

White missionaries are in trouble through much of Africa. Christianity faces a new and ominous hostility on the part of black leaders, who resent the churches as colonial relics. (Tm 2:17)

\* \* \*

When Tanzania became independent of Britain in '61, Julius Nyerere was tagged a moderate and "friend of the West." Later, he invited Soviet and Chinese advisers. Last week, he revealed plans to transform Tanzania into a "truly socialist" state, and took over all 7 foreign-owned banks. (Nwk 2:20)

*Both these developments help Russia, and what helps Russia advances the prophetic picture. US seems to have passed the peak of its world influence, though perhaps not yet the peak of its power, but its power seems to be creating fear and alienation.*

### **LIBYA: NEW WEALTH IN OIL**

Five year ago, Libya was nowhere among oil-producing nations. Today it is 7th (behind US, USSR, Venezuela, Saudi Arabia, Kuwait and Iran). Oil income has more than tripled Libya's per-capital annual income in 5 yrs. (Tm 2:24)

*Libya, which must be with Russia in the end (Ez. 38:5), is suddenly shown as having great oil wealth.*

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*"Godliness with contentment is great gain, for we brought nothing into this world, and it is certain we can carry nothing out. Having food and raiment, let us be therewith content"*

—1 Tim. 6:6-8.

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Berean finances: We are at present covered through a little more than the October issue, though probably not enough for November. Monthly cost is about \$150.00.

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PRINTED IN U.S.A.

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