

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

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

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.

THE New Year's Sunday School program was a treat to us all, as we heard the children give their views on the subject of Resurrection, each giving a different phase of the subject based upon a brother's lecture notes.

As we grow older and see the vanity of present things, we are made to realize the value of such a hope. We see manifest (to some extent) in nature, the illustration of resurrection after winter, when the rising to life takes place of the natural things of creation.

It is pleasant to see these fundamental principles understood by the younger ones, and set forth in words of truth and soberness.

Sis. Arthur Bennett of Lethbridge has met with us at the Breaking of Bread.

Our sis. Bull's condition is not improved. Those who have cheered her by cards and letters, please accept her thanks in this way.

We send our love to all in the Faith.

—bro. Fred Jones

COMPLETE BIBLE ON RECORDS FOR \$31.00

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Fraternal Gatherings

(If the Lord Will)

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

RICHARD, Sask., Canada: July 7 to 10

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

HYE, Texas: July 30 to August 6

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

PORTLAND, Oregon: August 19

Bro. A. Tilling, 2212 NE Prescott, Portland, 97211. (503) 287-3064

BOSTON, Mass.: October 7 and 8

Bro. K. MacKellar, 86 Walnut, Reading, Mass. 01867. (S17) 944-9094

BACK ISSUES OF THE BEREAN

BACK ISSUES of the Berean are available to 1951: full years \$2.00; single copies 20c. (FREE to anyone who wants them free). Before 1950, many issues available, but stocks are incomplete.

We have received requests to reprint material from the Berean. Anyone is at any time free and welcome to use anything published in the Berean. To the best of our knowledge and endeavour it is God's Truth, and the more it is proclaimed and publicized the happier we shall be. We would tremble to presume to claim the right to license, restrict or assert ownership of the life-giving Word of God in any form that it could conceivably be expressed. This would be popery.

EDITORIAL

From Truth to Fables

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the Truth, and shall be turned unto fables"—2 Timothy 4:3-4.

The various churches of Christendom, while willing to agree that Paul's prophecy has been fulfilled, would not, however, admit that any fables could be found among their doctrines.

"Of course," they will say, "Jesus and the apostles were all right in their day, but the reason the current teachings of Christendom are at variance with what we find in the New Testament is because of further unfolding of light and truth which lead away from that which is primitive."

By those who have faith in the Bible as the infallible Word of God, a glorious Light shining in an otherwise dark and ignorant world, a totally different viewpoint is taken.

These solemn words of Paul produce a conviction that, instead of further light being revealed, there has been—AS PROPHESED—a gradual departure from the Truth and, as a result, the churches of Christendom are now "teaching for doctrines the commandments of men." An examination of church history will confirm this.

Consider the doctrine of the Trinity—a foundation doctrine of practically all the conflicting sects of Christendom. **This doctrine does not appear in any part of the Bible.** The word "trinity" does not appear in Christian literature until near the end of the 2nd century. Gibbon, in 'Decline & Fall of the Roman Empire,' ch. 21, wrote—

"If Theophilus, bishop of Antioch, was the first who employed the word Triad, then Trinity, that abstract term, WHICH WAS ALREADY FAMILIAR TO THE SCHOOLS OF PHILOSOPHY, must have been introduced into the theology of the Christians after 150 AD."

If the Trinity is a Bible doctrine, why is it not taught in the New Testament? And why did its introduction cause **the greatest controversy the Church has ever experienced**, and by which Christendom was divided into numerous sects? Mosheim, writing regarding the 4th century, says—

"The subject of this fatal controversy, which kindled such deplorable divisions throughout the Christian world, was the DOCTRINE OF THREE PERSONS IN THE GODHEAD, a doctrine which in the 3 preceding centuries had happily escaped the vain curiosity of human researches."

The very fact that the early believers refused to accept the doctrine is surely a sufficient refutation of it.

Church historians have written volumes regarding the corruption of Christianity during the first 3 centuries after Christ. Here is an example by Milman, and we see how far things soon drifted from the simplicity of the Gospel—

"The Trinitarian controversy was the natural growth of the Gnostic opinions. It could scarcely be avoided when the exquisite distinctness and subtlety of the Greek language were applied to religious opinions of an Oriental origin . . ."

"The first Christians were content to worship, with undefined fervour, the Deity as revealed in the Gospel. They assented to, and repeated with devout adoration, the words of the Sacred Writings of those which had been made use of from the apostolic age. But they did not decompose them or, with nice and scrupulous accuracy, appropriate peculiar terms to each manifestation of the Godhead."

— History of Christianity, Vol. 2, p. 352.

Like the immortal soul theory, the few passages of Scripture quoted to support the Trinity theory have to be twisted and wrested to do so. Here is one—

"For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost; and these three are one" (1 John 5:7).

The annotated edition of the Episcopal "Westminster Confession" quotes this verse in support of the Trinity theory, in spite of the fact that FOR OVER 100 YEARS IT HAS BEEN UNIVERSALLY ADMITTED THIS VERSE IS SPURIOUS. Both the Revised, and the Revised Standard versions exclude it without note or comment.

Here is another (John 10:30) —

"I and my Father are one."

But in **what sense** are they "one"? Jesus answers in the same context (John 17:11, 22)—

"Holy Father, keep through Thine Own Name those whom Thou hast given me, **that they may be one as we are.**

"And the glory which Thou gavest me, I have given them, that they may be one, even as we are one."

And so the Trinitarian phantom falls before the Word of God. The UNITY—not "Trinity"—of God, and the clear distinction of Jesus Christ from that One God, and his clear dependence on and subjection to that One God, is the consistent teaching of Moses, the Prophets, Jesus, and the Apostles, and throughout the whole Bible—

"Hear, O Israel, the Lord our God is ONE LORD"—Deut. 6:4.

"I am the Lord, and there is NONE ELSE; there is no god beside ME"—Isa. 45:5.

"And Jesus answered him, The first of all the commandments is: Hear, O Israel, the Lord our God is one Lord"—Mark 12:29.

"For there is one God, AND one mediator between God and men, the MAN Christ Jesus"

—1 Tim. 2:5.

"There is one God, the Father . . . AND one Lord Jesus Christ"—1 Cor. 8:6.

We have seen how the early church was corrupted from the sacred and venerable simplicity of apostolic teaching by the introduction of doctrines admittedly based upon the teaching of the heathen Plato, which was brought into the Body by those attempting to be wise above what is written, and to disseminate "knowledge" beyond ordinary comprehension.

Let us, therefore, hold fast to simplicity. Let us not be led away, or troubled by the speculations of the learned of this world, for Paul assures us their wisdom is foolishness with God.

Let us stand by the Scriptures as God's infallible Word, the only sure Guide to life, easy to be understood by the true and humble seeker, and able to make us "wise unto salvation through faith in Christ Jesus."
—Editor

"He had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him: He hath put him to grief"—Isa. 53:9-10.

The Messiahship

"Saying none other things than those which the Prophets and Moses did say should come"

—Acts 26:22

By **BROTHER JOHN THOMAS**

(In reply to the contention that the "inner and spiritual" Messiahship was revealed at Pentecost, and superseded the "outer and political" conception that had been the Jews' expectation).

THE Messiahship is the office, employment and condition of the personage whose advent into the world was predicted by the prophets of the Hebrew people. These prophets inform us, that he was to be:—

1. The Seed of the Woman, and by implication therefore, not of Man—Gen. 3:15.
2. Enmity was to subsist between him and the Serpent's seed.
3. His heel was to be bruised by the Serpent.
4. He was to descend from Abraham, Isaac, Jacob, Judah, David, Solomon, and Zerubbabel—Gen. 17:19-21; 21:12; 25:23; Mal. 1:2; Gen. 49:8-10; 1 Chron. 17:11-14; 28:2-9; Hag. 2:21-23; Zech. 4:10.
5. He was to be born of a virgin of their line—Isa. 7:14.
6. He was to be called out of Egypt—Hos. 11:1.
7. He was to shine forth in Galilee—Isa. 9:1-2.
8. He was to be a prophet like unto Moses, who delivered the Twelve Tribes out of Egypt, divided the Red Sea, gave them the Law, built the Tabernacle, fed them with bread from heaven, mediated between them and God, and into whom they were baptized in the cloud and in the sea—Deut. 18:15-19.
9. He was to be the Eternal Spirit manifested in flesh—Exod. 3:13-15; 6:3; Deut. 6:4; 28:58; Isa. 9:6; 40:3; Jer. 23:5-6.
10. This Spirit-Manifestation was to be "anointed," or "made Christ;" and to be a preacher of the Glad Tidings of the Kingdom promised in the prophetic writings—Isa. 61:1.
11. He was afterwards to proclaim the Day of Vengeance—v. 2.
12. He was to be a sufferer even unto death, that sin might be condemned in his flesh, and a covering for the sins of his brethren be provided—Isa. 53:5-12; Dan. 9:26.
13. He was to be primarily rejected by Israel—Isa. 8:13-14; to rise from the dead, and to ascend to the right hand of power—Psa. 16; 110:1.
14. He was to be afterwards received by the whole nation with joy—Psa. 110:3; Isa. 65:17-25; 25:9.
15. Though of the tribe of Judah, Messiah the Prince was to be High Priest of the Hebrew nation instead of the descendants of Aaron; and this was to be in the *olahm*, or "latter end" of Israel—Psa. 110:4; Eze. 46:2-10; 44:9-14.
16. Messiah the Prince, though Son of David, was to sit and rule upon his throne as a Priest upon his throne, and to bear the Glory, or antitypical shekinah—Zech. 6:13; which change of the priesthood necessitated a change of the Mosaic Law (Heb. 7:12).
17. Messiah the Prince was to sit upon the throne of his father David, after he had restored it from a state of ruin—Isa. 9:6-7, Amos 9:11-15; Eze. 21:27; 37:21-25; Jer. 3:17-18; 33:15-26; Isa. 24:23.
18. Messiah the Prince was to add his hand a Second Time to redeem the remnant of the Hebrew nation, after the manner of their redemption out of Egypt by Moses—Isa. 11:10-16; Mic. 7:15-20.
19. Having stood up for Israel (Dan. 12:1) and executed the service of causing the tribes of Jacob to possess their desolated country anon transformed into Paradise (Isa. 51:3; Eze. 36:35), Messiah the Prince was to enlighten the nations at large, and be the Eternal Spirit's **Jesua**, or "salvation," to the end of the earth—Isa. 49:5-8.
20. He was to raise the prisoners of death in connection with a special use of the blood of the Covenant—Isa. 49:8-10; 42:6-7; Zech. 9:9-11; 12:10; Dan. 12:2.

21. Having raised the dead, and inaugurated the work of setting up the Kingdom in the restoring of the Twelve Tribes, Messiah the Prince was to conquer the world of nations as a Man of War; and as the result to establish peace and good-will on every side—Isa. 2:4; Mic. 4:3; 5:2-6; Exo. 15:3; Zech. 2:11; 14:3.

22. As the result of his conquest, Messiah the Prince was to be King in Jerusalem, having imperial dominion over the whole earth—Zech. 14:9-17; Psa. 2:6-9

These 22 items—all taken exclusively from the Old Testament—constitute the MESSIAHSHIP.

The 22 are a **Christology**, discoursed by Moses and the Prophets. It is that doctrine concerning a coming Messiah, in hope of whom they endured reproach by the mouths of the several scoffing generations in which they lived.

It was a Christianity ridiculed at the court of Egypt; and for which one of its learned and mighty men cast in his lot with the slaves of the Egyptian brick-yards; for, by full assurance of these hoped-for things not seen as yet, styled by Paul "faith"—

"Moses, when he was come to years, refused to be called the son of Pharaoh's daughter.

"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

"Esteeming the reproach of the Christ greater wealth than treasures in Egypt; for he looked off earnestly to the reward.

"By faith, he forsook Egypt, not fearing the wrath of the king, for he endured as seeing the invisible one"—the Christ.

In the Mosaic, the political did not precede the spiritual; but the reverse. Spiritual redemption from Egyptian idolatry preceded the baptism of the 12 Tribes into Moses, and their organization as a Priestly Kingdom in the promised land.

Moses was sent by the Angel in the Bush to preach the glad tidings of the approaching deliverance from Egyptian bondage; and the inceptive possession of the land flowing with milk and honey, as promised to their fathers Abraham, Isaac, and Jacob.

He was made a god to Pharaoh; and Aaron his brother was to be his prophet, or spokesman, to Israel and the king.

They were to begin their mission by proclaiming the Name of Him Whom Abraham worshipped. They were to announce that "EHYEH"—(Who appeared to Abraham, Isaac and Jacob as "Ail-Shaddai")—was His Name, expressive of a future manifestation; and that He had established His covenant with those fathers—

"To give them the land of Canaan, the land of their pilgrimage, wherein they were strangers." —that He had heard their groaning; and that the time to remember the Abrahamic Covenant had arrived.

These things being so, they had come to bring to them good news, namely, that Yahweh had commanded them to say —

"I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage,

"And I will redeem you with a stretched out arm, and with great judgment;

"And I will take you to Me for a people, and I will be to you for Elohim,

"And ye shall know that I am Yahweh your Elohim, Who bringeth you out from under the burdens of the Egyptians.

"And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, Isaac, and Jacob;

"And I will give it to you for an heritage: I WHO SHALL BE—Exo. 6.

Now, what pertains more to the "inner and spiritual" than the "exceeding great and precious promises of God"? Things promised by God are things predicted; and constitute what is termed "prophecy."

In this Aaronic annunciation to Israel their redemption was prophesied, or preached. At first "they harkened not unto Moses for anguish of spirit, and for cruel bondage"; but when he did the signs he was empowered to do (Exo. 4:30-31)—

"The people believed; and when they heard that Yahweh had visited them, and that He had looked upon their affliction, then they bowed their heads and worshipped."

Here, then, was a great "inner and spiritual" change—a people who were defiled with the gods of Egypt, and made desperate by oppression, turned to faith in the promises covenanted to the fathers; and ready to yield obedience to the Covenanter's behests. This moral change is evidenced in the history of the transactions during the residue of their sojourn in the house of bondage—

"Through faith they kept the Passover, and the sprinkling of blood, lest he that destroyed the First-born should touch them,

"And by faith they passed through the Red Sea as on dry land; which the Egyptians essaying to do were drowned" (Heb. 11:28-29).

Thus Faith, and Baptism into Moses, PRECEDED their outer and political organization as the Kingdom of God.

But they only had faith to enter the wilderness of national probation and discipline; they had not faith enough to obtain possession of the promised land—promised to them as well as to their fathers. But what the first generation had not faith to attain to, was granted to the second, which had.

In the second year of their sojourn their faith was tested. A second time the Gospel of the Kingdom in Palestine was preached to them. It was preached to them first in Egypt; but this second time while in the wilderness.

They were invited to go up, and possess it; but the proclamation was not mixed with faith in them that heard it (Heb. 4:2), therefore "the Word preached" did not profit them.

Because of this unbelief they could not enter into the Holy Land, and consequently their carcasses were doomed to fall and rot in the wilderness, in which they wandered 40 years, until all the first generation, except Joshua and Caleb, were wasted from the host.

Not so their children, then from 40 to 60 years old. Energized by faith in the promises, they crossed the Jordan and laid siege to Jericho for 7 days. "By FAITH" (Heb. 11:30) in what was promised—the capture of a strongly fortified city by strategy the most improbable to the thinking of the flesh—

"The walls of Jericho fell down after they were compassed 7 days."

Thus the "inner and spiritual" preceded the outer—the military and political result.

What was revealed on Pentecost was not a CONTRADICTION of the outer and political, but a CONFIRMATION of it, and a revelation of the "inner and spiritual," styled "the hidden wisdom of God," upon which—as the foundation—the outer and political is to be established.

Spirit became flesh, and that flesh died, was buried, revived, and was glorified. This mystery accomplished, it became the basis of a doctrine to be believed—a doctrine which taught that all who believed the exceeding great and precious promises covenanted concerning the Messiahship, or "outer and political," must be the subject of repentance and remission of sins in the Name of this manifestation.

The death and resurrection of the spirit-incarnation named Jesus, was the dedication of the Abrahamic Covenant. It was brought into force by the cutting off of Messiah the prince, who was in this way "covenanted for many."

Thus covenanted, he was exhibited as a perfect tabernacle not made with hands—a body perfected—an altar of sanctification. Having been offered through the Eternal Spirit, he was in the offering—

"Given for a covenant of people and a light of nations."

—that he might establish the outer and political, when a people should have been collected for his Name—Isa. 42- 6-7; 49:8-12.

Thus provided, the Deity set him forth as a Mercy-seat through the faith with his blood. "The faith" and "the blood" are indispensable for access to this coverlid, or Mercy-seat. A man denying "the faith," or professing the faith, but unaccompanied with the recognition of the blood as doctrinally exhibited in "the revelation of the mystery," cannot approach this Mercy-seat. In other words, he must believe—

"The things concerning the Kingdom of God, and the Name of Jesus Anointed."

—and by washing in the bath, or Laver of water, enter into the Tabernacle not made with hands, that being in he may be covered, and have no more conscience of sins that are past.

The Kingdom of God is all that the prophets and apostles expected it to be—a Hebrew monarchy in the Holy Land, with Messiah and the Saints for its administration, and exalted with supreme power over all the nations of the world.

But the unrighteous and the corruptible cannot possess it—

"Know ye not," says Paul, "that the unrighteous shall not inherit the Kingdom of God?"

—1 Cor. 6:9.

And again (1 Cor. 15:50)—

"Flesh and blood cannot inherit the Kingdom of God."

But why is it so? Because "corruption," which "flesh and blood" are, "doth not inherit incorruption," which is the nature of the Kingdom; for as Daniel testified to Nebuchadnezzar in harmony with Paul—

"The Kingdom shall never be destroyed, nor left to other people" or successors (2:44).

This being the constitution or nature of the Kingdom of the Deity—of "the outer and political" on the one hand, and of the sons of Adam on the other; there is, manifestly (seeing that the Kingdom is promised to certain of them who, even in "this present evil world," become "heirs of the Kingdom") a problem to be solved—a "mystery" to be explained.

This puzzle was what the prophets, and angels who communicated with them, could not unriddle, and what the apostles could not penetrate, until the **Paraclete**—or Divine Assistant, whom Jesus sent to them from the Father, even the Spirit of the Truth which proceedeth from the Father, which spoke the things heard—showed them to them on Pentecost. This wonderful mystery, styled by Paul—

"The hidden wisdom of the Deity in a mystery which none of the princes of this Aion (with which he was contemporary) knew" (1 Cor. 2:7).

—this mystery, which he also styles, "the mystery of the Christ," and "the mystery of the Gospel," is that which was "hid from the Aions and the Generations," even until the 42nd generation from Abraham; that is, until the incarnation and glorification of the Logos, or Word—Col. 1:26; Matt. 1:17.

This enigma Peter terms the "salvation of souls," and "the end," or thing now realized by those who believed—1 Pet. 1:0. "Of which salvation," says he in the next verse—

"The prophets inquired and searched diligently, who prophesied concerning the gracious benefit for you."

But while they thus prophesied of this among other things, they could not expound to their contemporaries the enigmatical salvation of which the saints were to be the subjects before they could possess the government "under"—not **above** nor beyond—but "UNDER the whole heaven" (Dan. 7:27).

As Paul says, it was hid from them. And Peter testifies that they were TOLD that it was so hid (1 Pet. 1:12)—

"It was revealed to them that not for themselves, but for us, they did minister the things which are now reported unto you by them (the apostles) who have preached the Gospel to you with the Holy Spirit sent down from heaven; which things the angels desire to look into."

The solution of this enigmatical salvation was that which characterized the teaching of the apostles. They believed and taught "ALL that the prophets had written" (Luke 24:25), but they added to it an exposition of certain obscure and unexplained portions of it. Jesus—

"Magnified the Law and made it honourable"

And declared that (Matt. 5:18)—

"Not one jot or tittle of the Law & Prophets should fail."

Paul declared that he said—

"None other things than those which the prophets and Moses did say should come"

(Acts 26:22).

And Peter exhorted (2 Pet. 1:19-21) to be mindful of the words which were spoken before by the holy prophets, and to take heed to their word, as to a light shining in a dark place until the dawning of the day, and the rising of the daystar.

They did not teach their contemporaries to blaspheme, by telling them that the words spoken by them under the movings of the Spirit impressed upon them low, earthly, dreamy, grovelling, and mere external and political ideas. But like their Divine Master they magnified the Law and the Prophets, and urged all true believers to be mindful of their words.

We admit that no man can be saved who may believe all—

"The things concerning the Kingdom of the Deity, and the Name of the Messiah, Christ, or Anointed."

—but at the same time does not confess Jesus is that Christ.

But, on the other hand, to affirm that a man can be saved by a faith, the boundaries of which are defined by the proposition that "Jesus the Christ is Son of God," is stark staring nonsense.

He that believes in the fact that the Spirit rested on Jesus and constituted his anointing, does not believe in Christianity.

Thousands witnessed this fact, and heard the annunciation of his divine Sonship, and yet did not even believe that he was THE Christ; as little also did they believe his teaching—John 5:37-38. Likewise, the demonized knew he was the Christ, but were nonetheless not Christians.

*"The thing to be believed in order to salvation" is not an isolated fact, but a great whole—**"THE TRUTH."** And not the truth abstractly; but The Truth concretely, "as it is in Jesus."*

In general terms, this is styled "the Gospel of the Kingdom of the Deity"; which signifies the Good News concerning the Kingdom to be set up by the Deity of the heavens (Dan. 2:44).

Jesus came to preach this, and to claim the allegiance of Judah as the king who is to occupy the throne; and also to exhibit in parable the **righteousness of God** to which they MUST attain who would inherit the Kingdom when he should be enthroned.

He received commandment of the Father what he should say; and he made the reception of his teaching or doctrine a condition of salvation.

He required men to acknowledge him as the Messiah whose advent and mission Moses and the prophets had predicted; and to receive the word he spoke—

"He that rejecteth me, and receiveth not my words, hath that which judgeth him.
"The word I have spoken, the same shall judge him in the last day"—John 12:48.

That word was "the word of the Kingdom," which he sowed as good seed in his field. He was engaged in preaching it during the last "half part" of the 70th week, or week of the confirmation of the Abrahamic covenant—Dan. 9:27. And when the half part was about to close, he said—

"This Gospel of the Kingdom shall be preached in the whole habitable for a testimony to all the nations."
And then the end shall come "of the Jewish commonwealth" —Matt. 24:14.

But before it was preached to the Gentiles, it was necessary that the mystery concerning the salvation of souls without obedience to the Mosaic Law, should be solved.

If that mystery had not been revealed and the apostles had been sent to preach the Gospel of the Kingdom to the Gentiles, they must have preached circumcision and observance of the Law for justification unto life.

Some system of righteousness must have accompanied the proclamation of the Kingdom; for "the unrighteous cannot inherit it." But this was not approved by the wisdom of God, Who "found fault" with the Law because of its weakness through the flesh; and therefore resolved to institute a New Covenant, or system of righteousness—witnessed, however, by the Law and the Prophets.

When all things were ready the work commenced—the work of taking out from among the Jews and Gentiles a people for the Spirit-Name. This work began with the Jews, because—

"Salvation is of the Jews."

And the order of procedure was (Rom. 2:9-10)—

"To the Jew first, and afterward to the Greek" (Gentile).

With the Jews, then, it began on the day of Pentecost, 50 days after the crucifixion, 47 after the resurrection, and 7 days after the ascension from Mt. Olivet to the right places of eternal power.

Between the resurrection and the ascension was 40 days, during which Jesus conversed with the apostles concerning the things pertaining to the Kingdom of the Deity. During this period (Luke 24:27)—

"He began at Moses and all the prophets, and expounded unto them in all the Scriptures the things concerning himself."

And while he thus opened these Scriptures of the prophets to their understanding, their "hearts burned within them." Thus they became learned in the things of the Kingdom, and in the things concerning Jesus. And as the result of this intelligence thus divinely-imparted, they asked their Divine Teacher at the end of the 40 days (Acts 1:6), if he would then restore the Kingdom to Israel.

In reply, he did not deny the Restoration, for he had taught them to EXPECT it. But he told them that the precise time of that Restoration was withheld by the Eternal Spirit, and that consequently it was not for them to know it.

What they had to do before that time arrived—be that when it might—was to disciple to him from among ALL NATIONS, "beginning at Jerusalem."

At Jerusalem they began, as related in Acts 2. On that occasion they addressed an audience of Israelites, who were looking, in common with themselves, for the realization of that good thing which was promised to Judah (Jer. 33:14, 26), which has never been fulfilled since it was spoken, but which is as certain of fulfilment as that God exists.

On Pentecost Peter appealed to the testimony of the prophets. He declared that they testified that the Christ was to be resurrected from among the dead for the purpose of sitting (at some time concealed from them, and from himself and companions) upon the throne of his father David (Acts 2:30); and that Jesus of Nazareth, whom they had crucified, was he.

They had, indeed, put him to death, and laid up the sacrifice in a clean place, and shut it up that it might not be stolen by his friends; but he told them that God had made that body alive again, and had poured the oil of His presence upon it; and in so anointing it "had made it both Lord and Christ."

Being therefore thus taken from the tomb as the "body prepared," it was now to be set forth as a Mercy-seat, an altar, and for a water of purification through faith, to all who believed the promises covenanted to the fathers of Israel.

It was not a Mercy-seat or a covering Tabernacle for them who characterized the recorded ideas of the prophets as low, earthly, political, and grovelling imaginations," but for the believers of—

"The all things which the Deity hath spoken by the mouth of all His holy prophets, from the beginning of the Aion"—Acts 3:21.

Thus all Jews were addressed (Acts 3:25) as—

"The children of the prophets and of the covenant made with Abraham."
—nevertheless, also, as "under sin;" and therefore under sentence of death—Rom. 3:9, 19. Their righteousness, which was of the Law, was pronounced insufficient to cover their iniquity, so as to give them a right and title to the promised Kingdom.

Hence, it was necessary to bring in what is styled in Dan. 9:24, "a righteousness of **Olahms**"—Aions or Cycles, courses of things—such as, the Millennium and beyond. It was necessary that they should be the subject of such a covering of sin as would not wear out, though it might be worn for the duration of the life of God, which is endless.

The foundation for this investment was held in their UNDERSTANDING THE WORD OF THE KINGDOM—and with honest and good heart (Matt. 13:9, 23), believing it in conjunction with the things they heard concerning Jesus.

This, I say, was the foundation; and upon this foundation they had to be built.

The absence of this foundation, and the impossibility of laying it to any very notable extent by any agency at present in operation, makes it utterly impossible for this generation to be saved. It has too much piety and too little faith and reason to attain to the preparation necessary as a qualification for the covering of its sin.

But this was not the case with the thousands on Pentecost. The foundation was laid in them deep and broad. "Believing the things concerning the Kingdom of the Deity and the Name of Jesus Anointed," they had only to be told, by divine authority, what they should do; and doing it, they would

be subjected to an investiture of their nakedness, and acquire the answer of a good conscience before God.

Peter told them "What they **must** do," although ever so devout according to the Law. It was necessary that their faith in the Kingdom and Name, and their new disposition towards Jesus, be counted to them for "repentance and remission of sins." In answer to their inquiry, then, "What shall we do?" the apostles said (Acts 2:38)—

"Be changed and BAPTIZED upon the Name of Jesus Christ every one of you into the remission of sins."

This they gladly assented to, and IN BEING IMMERSED their disposition was granted to them for repentance, and their faith for justification from all past sins and the acquisition of a right and title to the Kingdom with eternal glory.

This investment was the "righteousness which exceeded the righteousness of the Scribes and Pharisees" (Matt. 5:20), and which qualified for entrance into the Kingdom of God.

By this investiture their moral nakedness was covered; they were constituted "IN the Christ," and righteous, and—

"Heirs of the Kingdom the Deity had promised to them that love Him" (James 2:5).

"Heirs"—NOT possessors— but HEIRS who **shall** possess power over the nations to rule them with a rod of iron, and to break them to shivers (Rev. 2:26-27)—to rule over them with the Christ, with whom they shall ride on "conquering and to conquer" (Rev. 6:2) in the judgment hour.

—*Herald, May, 1860*

Voyage to Australia

By BROTHER ROBERT ROBERTS

"Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God"

—Matt. 4:4

PART TWO

From the Bay of Biscay to Gibraltar

MONDAY, AUGUST 26, 1895

WE are now through the Bay of Biscay, and as we look out of the port-hole that answers as a window to our state-room, we see the coast of Spain.

People say "Oh, is that Spain?" Why yes, but it looks just like the English coast. It is a bit of the same earth that England is made of, the same sky overhead, the same water surging under our vessel; but people say "Spain!" and it seems to make a tremendous difference to them. There is very much of imagination in these sensations.

It is the same common earth all over (or the same **wonderful** earth, which is the truer description, but which the impoverished minds of the people do not recognize.)

And the shining moon that glances over the waters so beautifully this voyage, and the blazing sun that fills the earth with beauty and warmth, are part of the same universe with the earth.

And all the distant host of heaven are of the same divine stuff, which seems so common when the mind has no understanding—like the horse and the mule—which God tells human beings not to be like, but which said human beings greatly resemble in all higher things.

I sit at the same table with nine men and women, with whom I cannot exchange a reasonable remark on anything higher than the weather or the bill of fare. If I venture out of commonest trivialities, they are as "stolid as Dutchmen."

They look frightened at me. Perhaps it is my spectacles, which, being short-sighted, I am obliged to use at table. It cannot be that, though, because two others have spectacles, with whom they are on most comfortable terms.

Leave the mystery unsolved, and pass on. I have my reading on deck before breakfast, because there are few people about then. After breakfast, they promenaded the deck, or play games.

I get my deck-chair away into a corner, and bury myself in Gibbon's "Decline and Fall of the Roman Empire." I read through this work 35 years ago, but find it profitable to go through it again. I would recommend every brother desirous of enlarging and strengthening his mind to go through it at least once—with his Bible reading. *Never make the Bible reading give way to ANY other reading: spiritual starvation will result.*

By the way, the copy I am going through belonged to Dr. Thomas, and I am made pleasantly aware of his company by the marginal annotations in his handwriting.

After a certain amount of Gibbon, I descended to the saloon and had a spell at diary writing, after which a brief walk on deck was ended by a dinner gong and a renewal of my table penance.

* * *

AS the day wore on, we sensibly began to enter into a warmer climate. The air became balmy: the sun shone with a brightness, the sea became blue with a blueness, rarely known in England. The Atlantic swell of the Bay of Biscay subsided, and we sailed steadily and smoothly along as on a lake.

It is remarkable how little is to be seen at sea besides sea and sky. When one enters upon his first voyage, he expects to see all kinds of occurrences and natural phenomena; he expects that almost every hour of the day will be full of interest.

As a matter of fact, the first thing that strikes a traveller by sea is the extreme paucity of incident of any kind whatever. There is nothing day after day but the monotonous rush of the water past the speeding vessel, unvaried by even the splash of a fish or gleam of a gull's wing.

Well, well—what does it matter? Mortal life is full of illusions that the most carefully adjusted experience scarcely corrects.

In the happy state for which this mortal is a preparation, we may expect that there will be no illusions of any kind, but the mind always in harmony with the essential fact of things great or small, with the result of an always present and imperturbable happy calm.

* * *

IN the afternoon, I had another long conversation with my room mate—the young Australian. I really begin to think he will accept the Truth. He is becoming deeply interested. He wants to borrow a Bible to give it a thorough reading. He is impatient to get the books I have promised him.

He is above the ordinary run of young men in point of intelligence and character. He is educated, though mainly devoted to the management of 1200 acres in Queensland, with two brothers of his.

He is at the same time of a simple, manly, and devout type of mind, and speaks affectionately of his father, under whom the brothers work. Not only affectionately, but very highly. He has shown me 3 of his father's compositions—two printed and one in MS—all of which showed him to be gifted.

He expresses a great desire that his father should hear of the things I have spoken to him of. If we get safe to land, we must see to it he does so.

After tea, I gave myself to letter and diary writing at a corner table in the saloon. While so employed, about a dozen gentlemen came and took their seats at an adjoining table, and electing a chairman—a "Colonel" somebody or other—formed themselves into a meeting to organize "sports" on board during the voyage.

They appointed a secretary and treasurer, and proceeded to gravely propose various games—leap frog, sack races, ship's quoits, lady's walking races, and a dozen other things I did not know the nature of.

It is quite striking to contrast the earnest garrulity of their discussion of the frivolous business in hand with the stolid indifference with which these same men at other times received any rational topic.

I finished the evening with a walk on deck, where I witnessed the impressive spectacle of a glorious sunset at sea. It differs from a land sunset in this, that the descent of the sun below the clear-cut horizon of the ocean enables the beholder to note as a matter of fact the rapidity of the motion of the earth, on the one hand; and to realize, on the other, the enormous magnitude of the body of the sun.

From the moment the bottom of the sun touched the horizon to its total disappearance from sight seemed only like two minutes. You could see the sun visibly move downwards. You cannot see this motion when the sun is passing across the sky in the daytime, although it is going on all the time.

As for its magnitude, this was a visible fact when it was half way down. A child thinks of the sun as of the size of a plate, and many grown people listen with incredulity to statements of its actual size. But looking at the sun when it is half concealed by the distant horizon of waters, you realize its size when you observe that a large ship on the horizon, or even an island measuring miles across, would be a mere speck on the face of the descending orb of day.

Oh, the stupendous magnitude and unutterable wisdom of the works of God. And oh, the melancholy spectacle of human beings who, under these most favourable circumstances of observation and reflection, go grinning and frothing like the inmates of a mental institution!

It was not without reason that Mr. Carlyle spoke of the earth as a "ship of fools" sailing through the universe. It is most sad. Wisdom is so noble; knowledge is so sweet; godliness is so sublime!

Men are filled with EACH OTHER, instead of with the universe and with God, Who holds all in His hand. They must have company and diddling music or they are miserable. When they get a peep of the greatness of things, they collapse with a craven fear.

At the least sign of danger to their most insignificant vitalities, they are on their knees in a panic of superstition, yet ready to kick their neighbor down in the frantic rush for the lifeboat. What can we do but wait for the day when "wisdom and knowledge shall be the stability of the times?"

It may be said that these great things are too great to be of practical consequence to man, and that the proper objects for human attention are those limited things that have to do with his limited life on this limited planet.

There is a considerable amount of truth in this, **when properly applied**; but it is not properly applied when made to exclude Christ and the Bible, which gradually open out all the great things of God.

These have to do with our limited life as much as eating and sleeping. There is a fund of truth little suspected by most men in the words of Christ—

"Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."

Men attend to bread and clothing and sleep and marriage and family. So far, so good, when these are properly attended to; but Christ spoke of—

"The good part which shall not be taken away."

He commended Mary for having chosen this. He rebuked Martha for being "cumbered" with the things that are evanescent and shall be taken away. What is wanted is the two in beautiful blend, but it cannot well be got at under present conditions: my roommate said:

"We are all so busy in the struggle to merely live that we have no time to attend to these higher things."

Most sadly true. The human race is in an evil plight. They want taking care of in a way they are not aware.

None but the great and good Shepherd is equal to the work. He is away, but he is coming; and he will presently order matters rightly for God and man.

If he has not done it sooner, it is because "for everything there is a (right) time." It was not this time when Adam had just been driven out of Eden; it had to come a certain long time after—how long God in His wisdom knows. It's now near at hand.

TUESDAY, AUGUST 27, 1895

CREEPING along the Portuguese coast out of sight of land: smooth oily-looking sea; bright sunshine and light balmy air. The passengers promenaded the deck, with loud, arrogant, cackling talk; a band plays occasionally and couples dance; the children romp and shout, and here and there parties play games.

I get into the obscurest corner I can. I begin to suffer from dietetic change and the constraints of the meal table. There is no way of escape, so I must bear it.

At 12, land is visible to the left: at 1, we are close to Cape St. Vincent, where a considerable naval engagement was fought between the British and the French and their allies in 1797 in the French Revolution.

We draw quite close to land and get a view of a very desolate-looking shore, with rocks of light grey, with a strong mixture of reddish brown, which have a peculiar crumbling look.

There is no sign of life except a light-house, and a huge building behind which the Guide book says is a "deserted convent," and it looks deserted enough. (The world will not be happy till all convents are deserted.)

Our reason for coming so close to the land is to communicate with the signal station that surmounts the promontory, which will flash to England the news of our safe voyage so far.

Also here the land makes a bend eastward. Cape St. Vincent is the corner of the land. Round the corner we go, and see the land for a good while. The same desolation continued for miles.

Several steamers are in sight: also we get the first view of a Mediterranean felucca with lateen sails, looking like two left-hand wings of a large bird, stuck on with the broad end down.

In the course of the day we pass Cape Trafalgar, the scene of another famous naval victory whose consequences were nearly as important as the overthrow of the Armada, or Waterloo.

It frustrated a clever design which Napoleon had been forming for the invasion of England when all Europe was at his feet.

Trafalgar saved England, and Napoleon, baffled, broke up his camp and turned upon Austria, whom England had meanwhile succeeded in disaffecting.

From Gibraltar to Naples
WEDNESDAY, AUGUST 28, 1895

AT 6 a.m., the engine suddenly ceased, and when we got out of our berths and looked out of the porthole, we found ourselves coming to anchor under the great rock of Gibraltar.

Getting on deck, we look round, and might be in a lake—land all round. It is not unlike Plymouth Sound at a rough view, only the water sheet is more extensive and the hills are much higher, attaining the height of mountains in several instances. And then of course, there is the Giant Rock, for which Plymouth Sound has no counterpart.

It is spoken of as a "Rock," but it is really a mountain detached from the mainland and separated by a narrow flat spit of land. It is as if Mt. Sinai were planted at the entrance of the Mediterranean. This idea is especially favoured by the eastern or inward view, on which there are stern and barren slopes extending from the frowning crags on the summit to water's edge.

The western or Atlantic side is the occupied side. On this side, there is a town which nestles at the foot of a mountain rising sheer behind it to the height of about 1,400 feet. Seen from the sea, it is a mere bundle of houses, with large buildings interspersed; but when the passenger lands, it is as commodious as most towns.

We ascertained that the steamer would stay 8 hours, and that there would be an opportunity for passengers to land. So I descended the stairway with Mr. Watson and stepped into one of the boats.

In my infirm condition, I nearly stumbled into the water in the act of stepping aboard. The two boatmen were Spaniards, and shouted some words that were jargon to me, but which meant angrily, "Take care! Take care!"

Landing in smooth water inside a short mole, we passed over a small drawbridge crossing a moat and leading through a Moorish gateway in a long thick wall fronting the water. Through this gateway, we were inside a military redoubt, in which were piled collections of shot for the cannon.

Going forward, we passed another gate, outside of which we were assailed by an importunate crowd of Spanish drivers, who proposed to take us round the place in their vehicles and show us the sights for next to nothing. But preferring a walk, we declined their eager offices.

Turning to the left, we walked along a quiet street, among official buildings, but presently found ourselves in the leading thoroughfare, which was quite an English-looking street, with shops on each side with English names on the sign-boards.

People were hurrying along just as in an English town, but the people were not the same at all. There were a good many English, of course; but the majority were tawny-skinned Spaniards and Moors of dark eye and sad earnest face. The European costume predominated, but occasionally there were men of flowing white robes and Turkish head-dress.

English red-coat sentries were to be met with at frequently recurring intervals. By them, we enquired the way to the Post Office, and found our first chance of sending letters home. We looked in at the market, and found all kinds of fruit selling very cheaply.

There is a Moorish castle commanding the bay, but it is high up the side of a mountain, and can only be got at by ascending long flights of steps; and as our time was short, and the day hot, and clothing heavy (put on in anticipation of cool air on the boat trip), we concluded we must be content to go only a little way up.

From the height ascended, we obtained a magnificent view of the Bay, in which were moored British warships of various sizes, also a Spanish gunboat, and merchant ships of various nationalities. We returned by some of the steep side streets and saluted several groups of children and some grown people.

I felt very sorry for them all, and told them so; but they understood not my speech, but recognized its kindly intent with winning smiles. The language of gesture and facial expression is universal, though words have never recovered the derangement that overtook them at Babel.

The Power that confounded speech is equal to its restored unification—which will be one of the blessed facts of Messiah's nigh-drawing age.

We purchased some grapes (2d. per lb.) and some photographs, and went our way back to the landing-place.

In our return boat, we had the company of 3 Catholic priests, discovering, in this disagreeable close proximity, the spoiling effects of Papal superstition on the common traits of manhood. Down with Babylon, like that millstone that John saw an angel cast into the Mediterranean with the explanation:

"Thus with violence shall Babylon be thrown down and be found no more at all."

The steamer lay an hour or more at her moorings after our return from shore, giving us an opportunity of inspecting the fortifications through the glass.

It is, of course, as a fortress that Gibraltar is valuable. Such a desolate piece of earth's varied surface would never have been occupied as a human habitation if it had not been so situated as to make it the key of a great inland sea.

That it should be in the hands of England, considering that it is a part of Spain, is a remarkable circumstance. It has been in England's hands nearly two centuries. There have been one or two formidable but vain attempts to wrest it out of her hands (on the part both of France and Spain), including a siege of 4 years. Spain would like it now, but the English grip cannot be shaken off.

It is truly an impregnable fortress in the hands of such a race. It is honeycombed with galleries from which batteries frown in every commanding position. Nature and engineering skill have combined to make it the toughest piece of defensive work upon the face of the earth.

It is remarkable and interesting from many points of view. As a picture, it is superb. As a racial microcosm, it has no equal. You can study a greater variety of nationalities here than in any town in the world.

The combination of high antiquity and the latest improvements in military engineering; of Mediterranean warmth with English neatness; of the sternness of warlike preparations with the gentleness of the wild breeze, the blue sky, the still bluer sea, and an exquisite landscape, with fold after fold of giant mountains fading away insensibly in the distance, give it a character all its own; to which has to be added its great geological interest, and the presence in its sparsely-clad heights of a colony of wild monkeys, which are carefully preserved by the inhabitants.

* * *

AT 12:30, the steamer lifted anchor, and steamed round the southern head of the fortress, and made a straight eastward course into the Mediterranean. So we are in the famous sea!

"And what does it look like?"

Well, just like the Atlantic, except that the water is perhaps a little bluer, and we are often in sight of land. But, of course the associations lend a charm to the waters that is lacking to the vast Atlantic with its grander storms.

Here occurred all the naval transactions of what is called "ancient history." Persia, Greece, and Rome successively strove for the mastery of the world in their fleets of galleys and triremes in this sea.

From these waters in vision (known as the Great Sea) rose the 4 great beasts that to Daniel foreshadowed the uprise of the great monarchies of history.

On these waters, Jonah encountered the storm that arrested his disobedient trip to Tarshish westward, and sent him back with his message to Nineveh, after the most extraordinary imprisonment ever known to man.

Here Paul went to and fro on that wonderful work which Christ sent him to do, both to "bear his name before kings," and prepare the instruments of his great coming work.

All these things come soothingly back to memory as we plow through the blue water in a vessel whose size and speed would have been an astonishment in these ages now gone.

The sight of the sea and its coast help the sense of reality of these events which we faintly, though truly, derive from their surviving records.

In a few hours, the lofty mountain ranges of Southern Spain, known as the Sierra Nevada, are in sight. On the left a range contains the loftiest peak in the Mediterranean, though it does not seem so because of its association with other peaks.

On the right is the African coast embracing the sea front of Morocco and Algiers (the latter occupied by France). This also shows a mountainous configuration, though not so lofty as the Spanish sea coast opposite. As we advance, the coast disappears on each side, and we are once more out on the apparently boundless ocean.

The day continued fine, but towards evening there was a little breeze, which brought on the slight swell on the water that gave the vessel a pleasant motion—not pleasant to all, for it made many sick.

In the afternoon, I had another long earnest talk with Mr. Watson, who bids fair to receive the Truth which Paul traversed the Mediterranean to establish.

In the evening, on deck, a gentleman who is connected with a gold mine in north-eastern Australia drew his chair up to mine with the object of conversation.

The moon was shining with a silvery brightness on the dark and gleaming waters, and the air was soft and balmy.

He enquired the object of my visit to Australia, and quickly plunged into the subject of religion, on which he put many questions. On this subject, I was, of course, not hard to draw.

To much that I said, he expressed agreement, but it was evident his mental composition was not favourable to the reception of the Truth. He was but very superficially acquainted with the Scriptures, and yet had strong, tenacious views of what could be acceptable to God.

I pointed out that we could only learn this from God Himself and, in our age, from the Bible only.

He thought that, in addition to the Bible, there was the presence of the "Holy Ghost" in godly men, which he thought proved by the wonderful successes of Revivalist preachers.

I said we could not be sure about the preachers, but we COULD be sure about the Bible; and the safe plan was to try the one by the other.

He thought this reasonable; at the same time, when it came to the application of the rule, he was evidently indisposed to listen to anything that would interfere with present freedom in this very evil world. After a long talk, he rose and left.

Mr. Watson is a man of a very different attitude towards Bible things. He said he felt the need of some scheme or theory of religion that would reconcile the clash of truth with truth that was going on all over the world. He wanted first of all to be satisfied of the Bible's truth.

I submitted arguments, to which he listened with deep attention, avowing his determination to thoroughly investigate the matter to the bottom. We went to bed very late.

CONTINUED NEXT MONTH, IF THE LORD WILL

She Openeth Her Mouth With Wisdom

"He that sinneth against Wisdom wrongeth his own soul. All they that hate her love death"

—Prov. 8:36

THE BOOK OF PROVERBS

WE are at present reading the Proverbs together—the book of the practical wisdom of the Spirit—the book of detailed instruction for our daily walk.

As we view the state of the world, in this age of so much cleverness and so little wisdom, so much mechanical accomplishment and so little true living or understanding of life, we are deeply and sadly and thankfully impressed with the crying need for divine guidance and instruction.

The Proverbs, like the rest of Scripture, teach us two basic, elemental lessons upon which all true accomplishment by man must be built—

"It is not in man himself to direct his way aright."

And—

"The fear of God is the BEGINNING of wisdom."

Until by meditation, and experience, and self-examination, we are impressed to the depths of our being with these 2 cardinal truths, we can make little progress in life.

The great revelation of the Bible is that man is naturally evil and foolish, that God is all wisdom, and that man's wisdom lies in seeking God with the whole being, and learning the teachings of His Word.

The more we see the wise of the world rejecting the eternal Word of God and building on the shifting sands of their own man-made, man-centered philosophies, and the more we observe the tragic results of this in corruption, immorality and violence, the more we are impressed with the infinite value of God's Word, and the infinite superiority of God's Way—the Way of Beauty and Holiness and Truth and Life—as compared with man's natural way of lust, pleasure, emptiness, greed and death.

The spirit of the Proverbs is awe and reverence, and the fullest recognition of man's littleness and weakness. Its lessons are many, but outstanding among them are these eternal truths—

- In the long run, good and prosperity are the destiny of the righteous. Sin and self-pleasing, however temporarily successful, are manifested to be stupidity and self-destruction.
- God's correction indicates His love. Education, discipline, self-restraint in harmony with spiritual law, constitute the way of wisdom and life.
- All mental and physical powers, and all desires and strivings for holiness and spiritual beauty, are the gracious blessings and gifts of a loving Father, and to be joyfully used to His glory.

The Proverbs emphasize—perhaps more than any other book of Scripture—the vital truth that the Gospel of salvation is a **WAY OF LIFE**. It concerns and must control **ALL** activities of the mind and body, if it is to mean **anything**.

Being "in the Truth" is infinitely more than just believing a set of doctrines. If our whole life—everything we are or think—is not consciously striving toward ever-increasing harmony with God, we are on the way of death.

One thing is certain: If we truly get the glorious message of Proverbs, if we truly comprehend and appreciate the greatness of God's gracious love toward us, if we truly realize the magnitude and urgency of the joyful work that lays before us, to serve and glorify God and prepare ourselves for His eternal companionship—then we shall never have either the time or inclination to cry or feel sorry for ourselves. We shall be too busy **doing** and **rejoicing**.

TO FEEL SORRY FOR OURSELVES IS A REPROACH AGAINST THE LOVE AND GOODNESS OF GOD. It is shallow, cowardly faithlessness. It cannot be anything but displeasing to Him.

* * *

THE Hebrew title of the Book of Proverbs is **Mashal**, meaning "a comparison." The great theme of the Proverbs is the comparison between wisdom and folly: more specifically and pictorially—between the wise man and the fool.

We will have noted that the chapter read this morning (26) says much about the fool and his folly; and the Proverbs—and all Scripture—puts the vast majority of mankind into this pitiful, perishing class.

Wisdom offers life and joy; Folly offers sorrow and death.

Proverbs draw a clear, sharp line that divides all mankind into 2 distinct classes: the wise and the fools. The dividing line is the reverent fear of God—

"The fear of God is the BEGINNING of wisdom."

All on one side of the line are fools—on the way to death and eternal oblivion, regardless of what their natural fleshly accomplishments may be.

All on the other side of the line are wise—on the way to life, regardless of the limitations of their education or their natural abilities.

The fear of the Lord is the BEGINNING of wisdom. Let us always keep that vividly before our minds.

Is it necessary to study and obey the Proverbs to gain eternal life? Will we fail and be rejected if we do not? In the light of the clear warnings and declarations of Scripture, it would be folly to answer anything but "Yes." The introductory 6 verses make that clear.

As Psalms reveals and teaches the heart and character of godliness, so Proverbs teaches the mind and conduct. Paul declares—

"ALL Scripture is given by inspiration of God . . . that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim 3:16-17).
—and this is a very important and unique part of that Scripture, containing things we cannot learn elsewhere.

* * *

MUCH of the early part of Proverbs seems to be directed to private and personal chastity.

While this is vitally important, and basic to a life of godliness, and while this matter is the world's besetting evil, and while the Divine commands concerning it require teaching and emphasizing and defending today to a degree we would never have dreamed—even just a generation ago—would ever be necessary in this so-called "Christian" country, still the real lesson and teaching is deeper and broader and higher.

The evil woman to be avoided is Folly personified, just as the wise woman to be sought is Wisdom personified.

* * *

IT is remarkably characteristic of Proverbs that there is no reference to the many specific aspects of life under the Law of Moses, as the Sabbath, Tithing, Feasts, Sacrifices, etc.

This is clearly a divine book of instruction for all times, and for all circumstances. Those who do not accept the divine origin of the book cannot see how Israel—so bound by the limited horizons of the Mosaic Law—could produce such a book of instruction in daily walk that takes no special recognition of that Law.

* * *

THE Proverbs are "dark sayings." They require study— searching out—prayerful meditation, for their understanding; and wisdom and discernment in their application. In today's reading we are told (Prov. 26:7):

"The legs of the lame are not equal: so is a parable in the mouth of fools."

The Proverbs are not for the shallow-minded, nor for superficial study. Again, they themselves tell us in yesterday's readings (25:2)—

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

In this connection—in what version should we study them? How can we best get at the original message?—in the Authorized Version, or modern ones?

It would be nice to think that there are simple, clear, accurate versions in the normal language of today where we could easily learn the thoughts of the mind of God without having to search and compare.

And truly there are many modern versions that are very easy to read and understand. But are we—in them—understanding the true revelation of the mind of God, or what some man or men think God meant? Sadly we find it is the latter.

The Authorized, or "King James," version truly is far from perfect. Many more and older manuscripts have been found since it was translated. Furthermore, even this version to some extent unavoidably reflects the personal beliefs of the translators.

But it has two basic, vital virtues that no modern version seems to possess, and without which any version is worse than useless—

1. *It was translated by men who reverently believed the Bible to be the wholly and divinely-inspired Word of God, and*

2. *It is truly a respectful TRANSLATION of God's Own Word, and not—like all modern versions—a PARAPHRASE and INTERPRETATION screened through the fallible judgments and opinions of erring men in their own words as to what they think the author (they are not sure who he was) meant to say.*

The Rev. Ver. of 1871, and the Amer. Ver. of 1911, were prepared in the same spirit as the AV, using material that had become available in the intervening 300 yrs., bringing the language somewhat up to date and correcting minor inaccuracies and inconsistencies.

When we work with these versions, we have the feeling of making direct contact—as close as is possible for those who understand only English—with the actual words of the Spirit. And with the aid of concordances and other helps we are able to check and compare the use of various words as they are used throughout Scripture, for these versions are as far as is possible, true word-for-word translations, with a minimum of man's own presumptuous rewording and interpretation.

But when we read any modern version, we immediately have the feeling of seeing God's Word very vaguely and obscurely and distortedly through a thick blanket of human, usually irreverent interpretation.

Truly, such versions are very smooth and easy and pleasant to read, and simple to understand. They facilely solve all the intricate problems of meaning presented by the heavy and more cumbersome language of the AV which, being more literal, follows more closely the Hebrew form of thought.

But are we, in the modern versions, getting the TRUE solutions, or just being sidetracked from them by someone's meaningless and arbitrary simplification of problems we ourselves should be studying and facing and pondering and searching out?

The Word of God demands personal, devoted study—consistent, persevering, time-consuming study. If we do not value it enough to do this, then we do not really love God, or want eternal life.

* * *

THE book of Proverbs is divided into more or less distinct parts, which vary in number according to the degree we subdivide it. The simplest and most obvious subdivision, clearly defined in the book, gives 4—

1-24: *The Proverbs of Solomon.*

25-29; *The Proverbs of Solomon which the men of Hezekiah copied out*

30: *The words of Agur.*

31: *The words of Lemuel.*

Who these latter 2—Agur and Lemuel—were, we have no way of knowing. They are either symbolic names for Solomon, which seems unlikely and strained, or they are men of whom we know nothing as to time, place and circumstances. Agur means "collector," and Lemuel, "devoted to God."

Lemuel was a king, so if he was a real person other than Solomon, he must have been a Gentile, for there were no Hebrew kings so named. This would be a fitting conclusion to such a book for all times.

When we think of how Melchizedek, king of Salem in the time of Abraham, so briefly appears and so quickly disappears from the record, and yet is of so great significance in the divine plan, and leaves the indelible mark of the eternal Melchizedek priesthood—when we think of such, we realize how infinitely little we really know of the historical details of the development of God's purpose through the ages.

There is room for Agur and King Lemuel and thousands of others equally distinguished in their day, all of whom some day we hope to meet and know.

* * *

THE first parts—chs. 1-24—again divides into 3 parts—

Chs. 1-9: *Introduction—continuous narrative, personally addressed to "My son" in exhortation and in praise of wisdom.*

Chs. 10-22: *A collection of several hundred separate, unrelated, two-line, proverbs.*

Chs. 23-24: *Conclusion—return to the personal and continuous narrative form.*

CHAPTER 1

The first 6 verses state the purpose of the book. This book is given to us by God to teach us how to conduct ourselves in all our daily activities. It is worthy of all the time and effort we can give it.

Our salvation could well depend on how faithfully we seek to learn and absorb and PRACTISE its divine wisdom—

"The Proverbs of Solomon the son of David, king of Israel;

"To know wisdom and instruction; to perceive the words of understanding;

"To receive the instruction of wisdom, justice, and judgment, and equity;

"To give subtlety to the simple, to the young man knowledge and discretion;

"A wise man will hear, and will increase learning; and a man of understanding will attain unto wise counsels:

"To understand a proverb, and the interpretation; the words of the wise, and their dark sayings" (Prov. 1:1-6).

None will attain to the Kingdom of God who have not done ALL they can to prepare and qualify themselves for it. This, and this alone, is the only reason we are given the great gift and privilege of life in the first place. We DARE not get sidetracked into anything passing and temporal.

"How can we escape (from sin and death) if we NEGLECT so great salvation?"

V. 7, which is repeated again at the end of this introductory section (9:10), gives the heart of all the teaching—the great dividing line, the glorious threshold of wisdom—

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

Vs. 10-19 contain a strong exhortation and warning to keep completely separate from sinners—**not to be drawn into any company that is not godly.**

"He that walketh with wise men shall be wise: but a companion of fools shall be destroyed" (Prov. 13:20).

Vs. 20 to the end is the appeal of Wisdom to the sons of men to follow the ways of godliness and joy, and a solemn warning against the fatal folly of rejecting God's gracious call.

CHAPTER 2

Ch. 2 begins with an admonition to apply intense and consistent effort to acquire the divine wisdom that leads to life, just as keenly and persistently as men seek for hid treasure.

It promises that those who so seek shall be given the great joy and comfort of wisdom from God, that will keep them from the ways of death. The chapter ends with the promise of the Kingdom:—

"For the upright shall dwell in the land, and the perfect shall remain in it.

"But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

CHAPTER 3

CH. 3 is a further powerful exhortation, and proclamation of the beauty and joy of wisdom's way—

"Let not Mercy and Truth forsake thee" (3:3).

This is the heart of the Gospel of Life. We must have, and manifest, both—

Mercy AND Truth;

Love AND Knowledge;

Graciousness AND sound doctrine;

Kindness AND undeviating firmness;

Vs. 5-6 re-emphasize the key message of life—

"Trust in the Lord with ALL thine heart, and lean not unto thine own understanding.

"In ALL thy ways acknowledge Him, and He SHALL direct thy paths."

Let us repeat this over and over to ourselves. And let us really **believe** it.

But it must be ALL—or it will not work.

V. 11 is quoted by Paul as Scripture, in Heb. 12—

"My son, despise not the chastening of the Lord; nor be weary of His correction."

CHAPTER 4

CH. 4:1-7 is another urgent plea to seek wisdom, summed up in v. 7—

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding."

Do we fully realize this is addressed to us?—that WE are the ones in urgent need of making the pursuit of life-giving divine wisdom the single concern of our lives?

It is so easy to read all this over and over without ever perceiving its present, direct, and pressing bearing upon OURSELVES. Unless we awake, and make the personal application, all these beautiful, divine words will do nothing for us except to condemn us.

In our natural state we have NO wisdom. In our natural state we are silly, shallow, fleshly and foolish, like all the rest of mankind, and we STAY that way unless God's Word changes us. God has no use for such. "God hath no pleasure in fools."

Therefore the Proverbs make repeated, intense efforts to get us to realize the urgency of these things—to realize that we have no time to waste, that we must put aside all else and devote ourselves to God's Word and work, that there is no hope or promise for any who neglect this or get sidetracked into the meaningless things of this life.

Vs. 14-19: Another warning on association with the ungodly—

"Avoid it; pass not by it; turn from it, and pass away!" (15).

It sounds like someone—seeing a very terrible danger—striving frantically to warn one who is stumbling blindly into it.

V. 18 is the beautiful and refreshing contrast, that of which surely we all see the joyfulness and desirability—

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

Why shouldn't that be us? It very easily can be—IF we want it more than anything else, and are prepared to give up everything else for it. It is up to us to decide what we really want.

Is our way of life constantly IMPROVING—constantly getting more godly, deeper in divine wisdom, more and more thankfully joyful, a fuller and fuller sense of purpose and meaning and hope for the future—"SHINING MORE AND MORE unto the perfect day"?

If it is not, we are not really living at all, and—sadder still—we are not in the way of future life. The Proverbs agonize to awake us to the wisdom of Wisdom—to the wisdom of dropping everything else and making these things ours, in the so brief time that our little span encompasses.

Vs. 20-27: Once again the exhortation to an unswerving devotion to wisdom and uprightness—a straightforward path—a single, all-consuming goal, summed up in v. 25—

"Let thine eyes look right on, and let thine eyelids look straight before thee."

The only way to reach our goal of eternal life is to keep the eye ever fixed upon it unswervingly, and continually press forward, as Paul says—

"Forgetting the things behind"
—the things we cast aside when we accept Christ, the advantages and pleasures and honours of the world that Paul rejected and cast aside as dung, that he might win Christ—

". . . and reaching forth unto those things which are before, I press toward the mark of the high calling of God in Christ Jesus" (Phil. 3:13-14).

If we allow ourselves to be weighted down and sidetracked by present things, we shall lose the race of life.

CHAPTER 5

THE strange woman: while this truly has a literal basis, and is a necessary exhortation because of the natural tendencies and foolishness and lust of the flesh, the principal lesson is broader and deeper.

The strange woman is Folly personified, just as Wisdom is so beautifully personified in chapter 8.

The heart of the warning, on which we should think very deeply, is in vs. 11-12—

"And thou mourn at the last, when thy flesh and thy body are consumed,
"And say, How have I hated instruction, and my heart despised reproof."

This time of closing the accounts of life comes inevitably to all, and how unbelievably soon it seems to come!

In youth, life seems to stretch out endlessly before us, with all its glitter and attraction; but how soon it is all over, and wise indeed are they who early face this universal fact!

CHAPTER 6

—becomes more specific as to detail. Verses 1-5 give warning against committing and obligating ourselves. No one can foresee the future. The useful soldier of God is the one unencumbered (2 Tim. 2:4)—

"No man that warreth entangleth himself with the affairs of this life: that he may please him who hath chosen him to be a soldier."

It is so easy to thoughtlessly put burdens on our backs and ropes around our necks that will hinder us in the way of life. Here is a first principle of wisdom. Here again is the dividing line between fools and wise.

Vs. 6-11: An exhortation to diligence and labor—against indolence and slumber. Slumber is more than just lying in bed. It is mental drifting and inactivity—spiritual laziness—natural self-indulgence and self-pleasing (Rom. 13:11-12)—

"It is high time to awake out of sleep . . . cast off the works of darkness . . . put on the armour of light."

"Many are weak and sickly among you, and many sleep" (1 Cor. 11:30).

And v. 6 of this ch. 6—

"Go to the ant, thou sluggard! Consider her ways, and be wise!"

We are placed here for worthwhile activity and WORK. The purpose of our life is to serve God in joy and enthusiasm to the fullest limit of our mortal powers, as a training for future eternal service in the tireless powers of the divine nature.

This alone is true living. Indolent self-pleasing is death—

"She (or he) that liveth in pleasure is dead while she liveth" (1 Tim. 5:6).

But (1 Cor. 15:58)—

"ALWAYS ABOUNDING in the work of the Lord."

—is the joyful, purposeful, satisfying ideal of true living.

Vs. 16-19 give 7 basic, fleshly things to avoid if we desire life—things that are an abomination to God. They are—

1. *Pride.*
2. *Falsehood: lying, deception, misrepresentation of any kind.*

God demands utter TRUTH in the "inward parts"—rigid integrity in the deepest wellsprings of motive and intention—regardless of consequence, which is the very opposite of natural, shifty human nature.

3. *Doing anything injurious to others.*
4. *Planning to do wrong.*

Planning sin is in some ways more vicious than the sin itself.

5. *Eagerness to seek trouble and think evil.*
6. *Misrepresenting the motives and actions of others.*

And above all—worst of all—

7. *Seeking to create discord and conflict among brethren.*

What terrible judgment is in store for such! And yet what a common, thoughtless fault it is!

All these things are the natural motions of the flesh, and will manifest themselves naturally in us all, unless honestly faced and rooted out—especially the last.

So much is said with the secret (though never admitted, even to ourself) purpose of causing one person to be estranged from, or offended by, or think less of, another.

This is such an ingrained characteristic of the flesh that we are all guilty. It is so satisfying to the pride of the flesh to criticize and think evil. And this is the crowning abomination in the sight of God, but— 'Love covers a multitude of sins.'

CHAPTER 7

CH. 7 is again the parable of the young fool and the strange woman—all the deadly worldly enticements of folly and sin.

CHAPTER 8

THEN ch. 8—the direct and glorious contrast—the personification of Wisdom as the beautiful, faithful, eternal companion and handmaid of God—

V. 22: "The Lord possessed me in the beginning of His way, before His Works of old.

Vs. 29-30: "When He gave to the sea His decree, that the waters should not pass His commandment:

"When He appointed the foundations of the earth:

"Then was I by Him, as one brought up with Him:

"I was daily His delight, rejoicing always before Him."

The final verse of ch. 8 expresses a principle that is so simple and obvious and self-evident, and yet so ignored.

If we could only fully receive it as a deep, fixed mainspring of conviction and action, then anything contrary to the will of God would not only be repulsive to us but impossible—

"He that sinneth against me —Divine Wisdom—wrongeth his own soul. **All they that hate me love death.**"

CHAPTER 9

CH. 9 concludes this introduction of strong personal exhortation and warning, and again repeats life's cardinal principle—

"The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding" (v. 10).

CHAPTERS 10-24

CH. 10 begins the actual Proverbs themselves, with the introduction in v. 1, "The Proverbs of Solomon." Each verse is a separate thought in two parts—either a contrast or an amplification. This continues through 22:16.

When we read the Proverbs, we should pause and take them one by one. It is not a reading that can be read as a narrative. It is worse than useless to just skim through them, because we are just going through a form of meaningless, self-satisfying motions, deceiving ourselves.

We should seek prayerfully to understand each one, and get its lesson, before passing on to the next. And even more importantly, we should examine ourselves in the light of each—force ourselves to answer specifically: Do we, or do we not, live according to this command of God. And if not, what do we expect at life's end?

We must approach them with an open mind, desiring to learn something new, seeking the wisdom that is from above—casting out our natural "wisdom," the clever, foolish way of the world, and replacing it with the Spirit's real, life-giving wisdom.

* * *

VERSE 17 of ch. 22 reverts to the introductory style of continuous, personal exhortation—

"Hear the words of the wise, and apply thine heart unto my knowledge."

V. 24 is especially striking—

"Make no friendship with an angry man."

Self control is the essence of wisdom. Those who do not intelligently face, and discern, and CONTROL the natural manifestations of their fleshly feelings have never grown up.

They are mentally and spiritually infantile; and are dangerous, undependable, sorrow-bringing companions.

This section, the conclusion of the primary book, continues to the end of ch. 24. V. 9 of ch. 24 again draws our attention to the basic theme of Proverbs—that SIN IS FOOLISHNESS, AND FOOLISHNESS IS SIN—

"The thought of foolishness is sin."

The Proverbs glorify Wisdom—serious, intelligent, Spirit-guided thoughtfulness and soberness; and constantly warn against, and condemn, the empty, babbling, childish foolishness of the natural mind.

CHAPTERS 25-29

A completely new portion—

"The proverbs of Solomon which the men of Hezekiah king of Judah copied out."

This section—chs. 25-29— is basically similar to the main part of the primary book.

It is very interesting to learn that this was part of the activity of Hezekiah in his desire to serve God and provide guidance for God's people. It fits very well into the picture we are given concerning him; and as a result of his efforts we are blessed with a further revelation of the will of God.

CHAPTER 30

CHAP. 30 is by Agur, and is especially outstanding—vivid and animated and expressive throughout. It contains some of the best-remembered proverbs. It is arranged in 6 sets of 4's—

First, the 4 evil characteristics of the proud and wicked generation (vs. 11-14)—

Despising parents;

Pure and right in their own eyes;

Lifted up with pride and self-esteem;

Voracious and rapacious in their greedy and debased pleasure-seeking.

—so strikingly like Paul's picture of the conditions of the generation of the final Gentile days; and strikingly similar to the conditions we increasingly see around us today.

Then the 4 things that never say, "It is enough":

—*the lesson of the unsatisfiability of desire;*

The 4 things too wonderful to understand:

—*the lesson of the unfathomableness of God's ways;*

The 4 that earth cannot bear:

—*the lesson of the repulsiveness of pride;*

The 4 things little and weak, but exceeding wise:

—*the lesson of industriousness and prudence, and building on the strength of God;*

And the 4 things that are comely in their going:

—*the lesson of the beauty and power of a steadfast and fearless going straight forward in faith.*

CHAPTER 31

CH. 31, the final chapter, is by King Lemuel—the Wisdom that his mother taught him. First, 3 instructions for kings—

- Give not thy strength unto women;
- It is not for kings to drink wine; and
- Devote yourself to the poor.

—all true and important in their literal application; but clearly, in this final summing up of the book—this divine instruction for kings—the principal meaning is the spiritual.

The warning is for all who hope to be kings of righteousness, against the False Women of the Apostasy, and against Folly and Evil in general; and the intoxicating wine of both false doctrine and self-indulgence; and against pride.

As to the devotion to the poor and needy, Paul's words in 1 Cor. 1:26-28 are clear—

"Not many wise after the flesh, not many mighty, not many noble, are called; but God hath chosen the weak and base and despised."

And Jesus' words—

"He anointed me to preach the Gospel to the POOR."

A current Canadian school book of history says—

"The earliest conversions were made among the humble and down-trodden—slaves, poor city-workers, women.

"By the 2nd century, Christianity penetrated the middle and upper classes.

"Justin Martyr set about proving Christianity and Greek philosophy were not incompatible."

We know what happened to Christianity after that. There is much food for thought in these quotations and historical facts, and a very sad lesson for today.

* * *

THE book of Proverbs closes with the portrayal of the Virtuous Woman, whose price is far above rubies—a beautiful and fitting conclusion to this most unique and remarkable book of divine wisdom.

This final portion is an acrostic of 22 verses, each of which begins with a different Hebrew letter in alphabetical order, like Lamentations, Ps. 119, and other portions of Scripture.

Again, its literal application is truly important, but its application to the glorious Bride of Christ in all her love-inspired virtue and holiness is clear and unmistakable, and as such its lessons and warnings should be carefully studied by all—

V. 25: *"Strength and honor are her clothing, and she shall rejoice in time to come."*
As in Ps. 45—

"The King's daughter is all-glorious within: her clothing is of wrought gold."

V. 26: *"She openeth her mouth with wisdom, and in her tongue is the law of kindness."*

Wisdom and kindness. Let us make sure that ALL we say passes these two divine tests, for otherwise we are not of the Bride of Christ—

"By thy words thou shalt be justified; and by thy words thou shalt be condemned."

V. 30: *"A woman that feareth the Lord, she shall be praised."*

Thus the book of Proverbs closes as it began—

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

And so closes the other Wisdom book, Ecclesiastes—

"Fear God, and keep His commandments."

V. 31: *"Give her of the fruit of her hands: and let her own works praise her."*

The final blessing and reward:

"Behold I come quickly, and my reward is with me, to give to every one according as his works shall be."

—G.V.G.

Current World Events

INDIA: UNBELIEVABLE MISERY

A famine relief official said, "I can show you villages where people gather scum from stagnant ponds, mix it with cow dung to give it body, and then eat it."

Reports like this, heard over and over, reveal the utter desperation in Bihar State, India.

The Govt. on Apr. 18 declared a state of famine in a 24,000 sq. mi. area, with 13 million people.

Agriculture is much as it was 1000 yrs. ago. Peasants have no money to buy modern plows. If they did, their oxen are too ill-fed and weak to pull a deep-biting plow.

There is an overwhelming lethargy. The best of efforts to ease the pain and hunger are undermined by mismanagement, internal conflict, and caste loyalties.

Peasants on work projects complain they don't get the stipulated wage. They should get 1½ rupees (15c) a day. But many do not, because functionaries, even at the village level, take a cut.

No matter what is done this year, starvation and disease are going to reap a ghastly harvest in human lives. (USN 5:1)

It is hard for us to realize that a large part of the world lives in such misery, and a food crisis is rapidly descending upon the world. Let us be aware of these things, and we shall be more thankful, humble and faithful.

RACISM IN US AND BRITAIN

Britain's race problem is worsening. Discrimination is widespread in employment, housing, insurance, banking and social activities.

In one London neighbourhood, of 147 firms seeking workers, 74 refused coloured. Most firms accept coloured only for unskilled or semi-skilled jobs; promotion to supervision is barred in most firms.

Over 2/3 of landlords advertising in papers bar coloured. (USN 4:3)

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More live in segregated sections of cities today in US than ever before. As a direct result of housing segregation, there's more school segregation than ever. More people live in ghettos, and the ghettos are getting worse.

From '60 to '65, the average family income in Los Angeles' Watts dropped 8%—from \$5100 per family to \$4700. In the same period, the national average rose 14%.

In the Negro ghetto in Cleveland, average family income dropped 16% between '60 & '65—from \$4700 per family to \$3900. (USN 5:1)

The white "democracies" wonder why the coloured races of the world do not flock to the banner of their benevolent and enlightened rule. A black skin, in both US and Britain, means handicap, discrimination and humiliation. Human nature, so self-satisfied, is evil, hypocritical and unconcerned for others' suffering.

ARMY BLOCKS GREEK REDS

The Army seized control of Greece Apr. 21. Behind the coup lay months of turmoil and fear that left-wingers would seize the country, depose the King, take Greece out of NATO, and turn it into a neutral, socialist state.

What happens in Greece is important. Greece and Turkey form NATO's southern flank. US saved Greece from Communist take-over in the '40's. Since WW II, US has poured in over \$3-billion—more per capita than to any other nation.

In recent months, fears have grown that Greece would turn left through the ballot box. (USN 5:1)

Greece is a vital part of the Image that must stand upon its feet. The Army had to seize control to keep it from going Communist. Greek and Russian Churches are related, and Russia is Greece's historic protector. The new Greek rulers favor Patriarch Athenagoras' attempts toward unity with Rome. All is falling into place nicely.

US-RUSSIA SEEK MONOPOLY

US and Russia want "have not" countries to agree not to develop nuclear weapons, leaving A-bombs the monopoly of those that have them. Opposition has mounted, mainly in W. Germany, which fears that signing a treaty engineered by the 2 atomic giants could stunt science and technology in smaller nations and place them under a permanent handicap in developing atomic industry.

W. Germans don't want Russian inspectors policing their "peaceful" atomic plants, claiming it would lead to "Soviet control of German industry." (USN 4:17)

By what perverted logic should US and Russia assume they are the only qualified custodians of atomic bombs? What presumption to ask the rest of the world to forego them, while they feverishly multiply their own stocks! The endless and infinite miseries of atomic radiation, from, which 1000's are still suffering in Japan 20 yrs. later, did not for a moment deter this great "Christian" country from dropping them on helpless women and children.

MORE CRIME: LESS CONTROL

More murders, fewer executions. More crime, fewer criminals in prison. In '61, 1.9 million serious crimes in US, as murder, rape, robbery, aggravated assault, burglary; in '65, 2.8 million—up 45% in 4 yrs.

Yet in that period, prison population declined almost 9000. Reason: increase in parolees—a nationwide trend to more leniency to criminals—less punishment. (USN 4:10).

Only the hand of God, blinding the nation to fulfil prophecy and bring about the foretold conditions of evil and confusion, can explain this picture.

IS UN THE "KINGDOM of GOD"?

War always means heartbreaking decisions for the church—the one area where the churches are at a loss. There was enthusiastic Protestant-Catholic backing of US in WW I. The Federal Council of Churches said the League of Nations was "the political expression of the kingdom of God on earth." (Tm 4:21)

Surely any professing to be followers of Christ, who taught non-violence, non-retaliation, blessing for cursing, good in return for evil, are "at a loss" when trying to justify and glorify human wars.

ISRAEL'S TROUBLES MULTIPLY

After over 10 yrs. of sizzling growth, Israel decided in '65 it was time for mitun (Hebrew: slowdown).

Like Britain's deflationary freeze, mitun was designed to right a lopsided economy living far beyond its means. Fuelled by inflationary wage increases and a demand for foreign TV's, autos and other frills, Israel's imports till recently soared far beyond exports. So large is its trade deficit that the pound's devaluation is threatened.

Mitun proved too muscular. Israel had had an annual growth rate of 10% since '51. Instead of easing to a planned 7½%, growth plunged to 1.2% last year. Unemployment, once virtually nonexistent, rose to 10%. Population growth virtually halted as 12,000 Israelis—biggest exodus since the country was founded—emigrated for work.

Defending mitun, Finance Minister Sapir says, "Had we gone on for 3 more yrs. as before, we would have ended in catastrophe." The gov't seems determined on more mitun. "We must make the economy pay its way," says Finance Director Arnon, "we lived 10 yrs. without paying anything." (Tm 4:7)

* * *

After 20 yrs. explosive growth, Israel is threatened on 3 fronts:—

- A recession has made nearly 10% jobless.
- Serious problems are growing from rifts among the Jews, and between the nation's Jews and Arabs.
- And there is a constant military threat from Israel's 40 million Arab neighbours, financed in part by Russia.

Israel's living standard (per capita income \$1100 a yr.) is Mideast's highest by far, comparing favourably with many European countries. In '65 alone, national income rose 18%.

But problems are multiplying—clusters of jobless in the streets; riots, agitations, crime increasing.

Israel imports \$500 million a yr. more than it sells, largely offset by \$7 billion foreign aid, and reparations—now ending—from Germany. US has supplied over \$2 billion. Gifts and loans are expected to continue about \$250 million a year.

Immigration fell from '49's 240,000 peak to 29,000 in '65, and still falling. (USN 4:17)

Modern Israel is built on Godlessness and human pride. It is a step in the divine purpose, but it is not fitting that it should have stability and peace under its present human, self-appointed laws and rulers.

EUROPE GETS MORE ANTI-US

Why is Germany going out of its way to antagonize US? For years, under Adenauer and Erhard, Germany was a docile US ally. The anti-US wave is far greater than any time since WW II.

Kiesinger is more popular than Adenauer or Erhard ever were. He has re-established close ties with DeGaulle. He has scored a breakthrough in E. Europe by setting up diplomatic relations with Rumania. He has done little or nothing to halt the rise of anti-US, anti-British feeling. (USN 4:3)

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Humphrey's mission to W. Europe, is to try to restore an eroding partnership. US's European allies are increasingly restive over Vietnam.

W. Europe is less and less concerned about security guaranteed by US, and more and more in more normal relations with E. Europe.

W. Europe is inclined to turn its eyes more toward the suddenly expanding markets of E. Europe and Russia. Europe is a power center of the world, and a vital US interest that cannot be neglected without grave results. (USN 4:10)

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In 10 years, the Common Market's production of goods has soared 52%—compared with US's 44%. Consumer spending has doubled; trade between the 6 members has tripled, and it has become the world's largest trading power.

DeGaulle seems just as adamantly opposed to Britain's entry as in '63. He is expected to raise enough technical objections to win his partners' support, and seems to have a good chance of succeeding.

As the Market grows stronger economically, it will inevitably feel freer to pursue policies contrary to US views. A W. German official said, "Europe's role vis-a-vis US is that of a child which has grown up. If the father continues to try to dominate the child, Europe may rebel." (Nwk 4:10)

* * *

French relations with US are at their worst point; with Britain and Canada, hardly better. (USN 4:24)

* * *

French TV devotes hours to US racial violence, juvenile delinquency, beatniks, crime, drug addicts. DeGaulle & Communists work together, smearing US. (USN 5:1)

In these stirring times, every long-looked-for Sign seems to be intensifying and accelerating toward the end. Catholic Europe is rapidly gaining momentum in its swing from US toward Russia.

RUSSIA INVADING S. AMERICA

New Russian Offensive: A Soviet trade delegation is in COLOMBIA to discuss expanding last year's \$3-million trade, setting up consuls.

Russia has developed close commercial, cultural and personal ties with BRAZIL. A 4-yr. \$100-million credit makes Brazil biggest Russian aid recipient in Latin America after Cuba.

Soviet relations are almost as cordial with ARGENTINA. Trade jumped from \$18-million in '64 to \$110-million in '66.

Russia has a \$57-million credit and technical-assistance agreement with CHILE. Pres. Frei is considering a state visit to Moscow.

In VENEZUELA, Russia is pushing its desire for trade and diplomatic relations. (Tm 3:31)

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Latin America spends more per year (\$1.7 billion) on jet fighters, battleships, etc. than it gets in US aid (\$1.2 billion). (Tm 4:15)

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Russia is keeping a foot in Latin America's door. More backsliding there is certain. Crises will involve blood and money, guerrilla wars, economic disasters. There will be good fishing for Reds. (USN 4:14)

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By every major economic yardstick, Latin America appears on a dreary treadmill. Ever since WW II, prices of raw materials (their main export) have declined, while prices of imported finished goods went up.

As the area's international trade declined, its foreign debt skyrocketed to \$12-billion. (Nwk 4:24)

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The world's fifth largest nation (3 million sq. mi.) and the eighth in population (85 million), Brazil is one-half of S. America's land, wealth, people.

With potentially more arable land than in all of Europe, it is first in world production of coffee, third in sugar, corn, cocoa and tobacco. It has the world's largest hydroelectric potential, one-fourth the world's iron-ore reserves, 16% of its timber, and an incalculable wealth of gold, silver, diamonds and other minerals and semiprecious stones.

But Brazil today—like all Latin America—is faced with staggering problems that cannot be put off much longer. Brazil has S. America's highest child-mortality rate (11%), third highest illiteracy rate (50%), third lowest per capita income (\$285), and one of its most ruinous rates of inflation (41%).

About 1% of its landowners have 47% of the farm land. Side by side with a wealthy aristocracy dwell filth, disease, and poverty so dismal that they rob men even of the urge to protest. Forty percent of all Brazilians have a major disease.

Brazilian society is profoundly split. This cleavage is growing. Misery dominates large segments.

Brazil's primitive agriculture is failing to keep up with the birth rate. Farm tools and techniques are so antiquated it produces less corn and wheat per acre than 30 years ago. And ¼ of this spoils before reaching market because of poor transportation and storage facilities.

One of the few crops Brazil produces abundantly—coffee—is too abundant. The government is paying farmers to uproot thousands of acres, and cut production 18%.

In the Northeast's barren, beaten land over twice Texas' size—average per-capita income is \$100 a year, illiteracy 75%, and life-span cut by hunger & disease to 35 yrs.

Seeking a better life, thousands of peasants every month head for the big cities, where they find only deeper poverty and despair. In Recife, 40% of the city's million live in squalid, malodorous shanties with no fresh water, sanitation or electricity. Crime and disease are as oppressive as the millions of horseflies that swarm everywhere.

The Church is a bastion of traditionalism in Brazil, and allies itself with the aristocracy, which controls an incredible amount of the country's wealth. The Church is heavily entrenched in real estate, holding a large percentage of the land.

At the heart of many of Brazil's problems is its long neglect of education. A good part of the blame for this belongs to the Catholic Church, which has always opposed the public-school system, runs 80% of secondary schools, and has shown considerable apathy toward education for the really poor. (Tm 4:21)

Russia is moving ahead methodically on many fronts. US will wake up some morning and find Russia as deeply entrenched in Catholic S. America as they now are seen to be in the Arab Mideast. Conditions are in many ways ripe for it. Russian accord with the Papacy would give it tremendous impetus. In the past the Church has sided with the rich because the rich had the power, but it is adjusting itself rapidly to hold power and influence and wealth in a new world order that is Russia-oriented.

SKY: 'STABLE' VIEWS 'ROCKED'

Quasar controversies have rocked the once stable world of astronomy. Astronomer Schmidt believes that quasars are the most distant objects in the universe. Dr. Arp believes that they are relatively close.

Says Schmidt: "If you get an impression of uncertainty, you are right." (Tm 4:7)

Infallible modern "science" accepts no kinship with the ever-changing kaleidoscope of exposed errors and exploded theories that mark the history of human speculation from the beginning, but the next infallible generation will cast out today's "science" to be added to that record of confusion. God's recorded Word has not changed for 3500 years, and current events and conditions on earth more and more confirm its divinity.

"CHRISTIANS" WITHOUT GOD

God as a "supreme being" doesn't exist for most Unitarians. They think of God as a name for love, evolution or some other "natural process." 81% reject Jesus' divinity. Still 43% call themselves Christians. (Nwk 4:17).

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Under 3% of Unitarians think God is a supernatural being; 90% disbelieve in life after death; 64% seldom or never pray. Membership has doubled in 10 yrs. to 277,000; expect 500,000 by '80. (Tm 4:14)

Godless, hopeless, prayerless, faithless "Christians"! And they are but an extreme example of the general pattern of Christendom.

E. EUROPE COMMUNISM WANES

Though most of its industry was bombed out, or carted off by Russia, E. Germany now is the 2nd greatest industrial power in the East bloc (after Russia), and 9th in the world. It has the East bloc's highest living standard.

In '46, it had only 6 universities, with 8000 students. There are now 44 universities and technical institutes with 220,000 students. 40% are from the working-class (only 8% are in W. Germany). There are no tuition fees, and 95% get scholarships covering living costs. Science instruction is sometimes better than W. Germany's. (Tm 4:7)

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As they more and more adopt Western capitalist methods, Communist Europe follows Yugoslavia's lead. Yugoslavia was first to slacken control of industry, first to bow to the efficiencies of the profit system, first to seek competition in world markets.

Now it is first in the Red bloc again—inviting West capital to set up shop in conjunction with state-owned Yugoslav firms. Under a new, precedent-breaking code, West firms can provide up to 50% of a company's capital. Foreigners are guaranteed their share of profits, and the right to pull out. (Tm 4:7)

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E. Europe was a patchwork of ethnic groups, religions and languages, where antagonisms were ever at fever pitch. Then came WW II, and Stalin's Iron Curtain rang down with a clank. As Communists painted the picture, "bourgeois nationalism" gave way overnight to "proletarian internationalism."

But in recent years, as Russia's grip relaxed, the old antagonisms re-appeared. In Yugoslavia everyone is obsessed with the current Serb-Croat language row. Hungarian-Rumanian relations are not even lukewarm. It is the same everywhere.

No country has done more to fan the flames of national ardour than Rumania, which has gone back to the Roman world and its Roman ancestors to prove its superiority. Rumania hints it still has its eye on Bessarabia, a border region annexed by Russia in WW II.

Hungary's Kadar says "national tendencies" seem to be "penetrating Marxist-Leninism." (Nwk 4:17)

East Europe is returning to "normal," which means Catholicism, dictatorship and nationalism. The blind orgy of Communism seems to have run its course. In bro. Thomas' day there was much brave talk of "democracy" for this part of the world but, enlightened by the Scriptures as to both human nature and the required course of latter day events, he saw little future for it. Time has proved him right.

MATERIAL GOOD NOT ENOUGH

Sweden has gone the limit in cradle-to-grave security—but it finds nothing settled; problems growing.

Sweden has Europe's highest living standard; little poverty, no real slums; no race or minority problems. They have kept out of wars.

But people are discontented. There is a revival of Communism. Radical slogans are fashionable.

After 20 years of building the world's greatest welfare state, Sweden finds most original problems unsolved, in some cases greater.

Sweden shows clearly that material welfare and security are not enough to solve social problems.

Sweden has the most burdensome taxes in Europe; taxes total 40% of the gross national product.

Sweden's top Communist, Carl Hermansson, is more popular than any Swedish Communist ever before.

Costly welfare and educational reforms have not curbed crime, alcoholism and drug addiction. Crime has doubled since '50, with juveniles largely responsible.

Acute alcoholism is growing fastest between ages 15 and 24. Drug addiction among young is spreading like an epidemic. (USN 4:24)

Thinking it some new discovery, man is stumblingly recognizing what Solomon declared in Ecclesiastes 3000 years ago. "Material welfare is not enough." It leads only to more and more corruption and frustration, as man finds that true happiness never comes from Godless self-indulgence and self-pleasing. Only the love of God and the beauty of holiness can give life any meaning above the sensuous grovelling of the beasts of the field.

CHURCH-STATE: SLOW EROSION

For 100 years, Protestants and other non-Catholics said public funds must go to public schools only; Catholics argued for a share for parochial schools.

Since WW II exceptions began—first bus service, then milk. In '65 the government gave parochial schools federal aid (textbooks, etc.). There was no major Protestant opposition. (Tm 4:21)

Part of the necessary trend, Catholicism is inching forward on many fronts. The national outlook has changed greatly.

POPE SIDES WITH MARXISM

Last week the Pope issued "Populorum Progressio," his 5th encyclical, in some ways his most striking pronouncement.

It shifts considerably to the left of previous papal encyclicals in its criticism of private property. He made a surprisingly sharp attack on the "woeful system" of unfettered capitalism. "It is unfortunate that a system has been constructed which considers profit as the key motive, competition as the supreme law, and private ownership of the means of production as an absolute right with no limits and no social obligation."

By contrast, he said little of the dangers and evils of Socialism or Communism. The radical tone and blunt attack on capitalism were endorsed with enthusiasm by Europe's Communist press. France's L'Humanite declared the "evils called attention to" are those "Marxists have been calling attention for over a century." In fact, parts of Populorum Progressio had the tone of Marxism. (Tm 4:7)

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Believers in Christ and believers in Marx are talking—of what divides them, what they have in common.

Such a confrontation can take place because both ideologies are in evolution. It has progressed so far, says Roger Garaudy, of the French Communist Politburo, that "It can't go back; it's irreversible."

He says, further, "For the development and enrichment of Marxism, it is absolutely necessary to integrate the truth Christianity has developed. The Christian heritage is very important."

In E. Europe, religious freedom is in flux. Poland has built a statue to Pope John. E. Germany and Czechoslovakia pay all tuition and expenses of their theological students. Church membership in Poland and E. Germany has increased. Czech Marxists have claimed as a hero the Protestant martyr Jan Hus.

The climate between the Catholic Church & Communism has warmed.

Vatican diplomats have negotiated accords with Hungary and Yugoslavia. This spring Poland's president visits the Vatican. When Soviet Pres. Podgorny visited the Pope last winter, they reportedly discussed exchanging envoys.

This is not just left wing activity. Most involved are very traditional Christians. "Ten years ago," says the British Communist journal 'Marxism Today,' "many Christians would have taken Marxism as a work of the devil, and Marxists would have taken Christianity as the work of reaction. The more contact there is, the more we will break down this one-sided, distorted view."

Marxists are realizing man cannot live by 5-yr. Plans alone. With clothing and a full stomach he will become even more the seeker.

As the shibboleths are examined, Christians and Communists may find more in common than they thought. Russian Marxists say: "If Jesus were living today, he would become a Communist." (Lk 5:2)

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Poland's Gomulka says the Pope's "Progress of Peoples" encyclical "creates a suitable platform for the joint activity of Communists and Catholics." (TrTl 4:26)

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The Pope said today unity between Catholics and other Christians seems in sight. He admitted that his supremacy and infallibility are obstacles. (LnFP 4:28)

Next to the marvellous developments in the Mideast, this is the most cheering Sign of Christ's soon return. Russia and the Papacy MUST find common ground and make common cause against Israel and their defenders.

IN MANKIND'S LARGEST CITY

Tokyo is horribly overcrowded—11 million in the city limits. The average person has 71 sq. ft. of living space. In the slums four may be crowded in a tiny 50 sq. ft.; sleeping children often suffocate.

The general downtown noise level sometimes equals the roar of a speeding subway train. The sewage disposal system serves only 30% of the city's homes.

Vehicle exhausts and 75,000 factory chimneys strangle Tokyo under a blanket of smog. Forty tons of soot fall annually every square mile. Tokyo is "an Augean stables with neon lighting," a horrifying, science-fiction vision of megalopolis carried to logical absurdity. (Nwk 4:24)

This is the other side of the picture of Japan's phenomenal growth and prosperity. Surely "civilization" and "progress" are compounding their own problems!

MORMONISM IS FLOURISHING

Since '40, Mormon membership has tripled, to 2½ million; 2/3 converted by the 12,800 missionaries throughout the world. The church is thriving, financially, too—an estimated \$1 million per day income.

Like other churches, Mormonism is being prodded by a new generation of believers, convinced its doctrines need updating. Most under fire is Negro ineligibility for the priesthood—open to males of every other race.

Mormon belief can be redefined only by revelation from God to the President. President McKay says he sees no possibility of such.

But many Mormon liberals are sure the civil rights pressure will sooner or later provoke a new divine dispensation—just as changing social conditions and govt. pressure led to a "revelation" in 1890 to abandon polygamy. (Tm 4:14)

"Doctrines need updating." What a strange view of what is supposed to be eternal revealed truth! But that is the trend today in all the world's churches, and even among many using the name Christadelphian we find the same worldly picture.

MIDEAST: A WONDERFUL SIGN!

Mideast is the tinderbox that can ignite and spread to big war. It could come from any of a number of tense spots, from Morocco to Syria down to Aden. (USN 4:10)

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Follow Russia's moves today. They show where war can come next, after Vietnam. **IT LOOKS LIKE THE MIDEAST.**

Russia already has more than a foothold in the Mideast. Russia and E. Europe are building impressive bases of power there. More than \$1 billion in Communist arms have been pumped into Algeria, Egypt, Syria, Iraq and Somalia. Pace of arms shipments is rising.

Algeria alone in 18 months is said to have received from Russia 75 MIG fighter-bombers, 12 light bombers, 200 modern tanks, a wide assortment of missiles, radar equipment, fast torpedo boats and other arms, making it 2nd only to Soviet-armed Egypt as an Arab land power. Why all this Soviet effort in the Mideast?

Russia sees a golden opportunity to get into a land once barred to her, and is wasting no time. By air, sea, subversion, trade, aid, and politics, Russia is consolidating her Mideast bases.

Look at Somalia, on the strategic Horn of Africa. Its port of Berbera looks across the Gulf of Aden to Britain's base of Aden that once dominated these waters. And Britain plans to pull out next year.

So Russia is moving into Somalia, providing 150 MIG fighter-bombers, tanks, arms and 1000 technicians. Port of Berbera is being developed. When Britain leaves the Gulf of Aden, when pro-Western Ethiopia tangles with Somalia, **RUSSIA WILL BE THERE.**

Russia is wooing Iran with trade and aid. If that works, Mideast lies open to Soviet land power.

Whenever nations feel threatened by neighbours armed by Communists, there US is called on to build an arms balance. Morocco, Tunisia, Libya, Jordan, Saudi Arabia, Israel, Iran—all want US arms.

It's a dangerous game. Next war could come in the Mideast.

Aden is torn by terrorism, encouraged by Egypt's Army in Yemen. Yemen has a smouldering civil war involving Egypt, Saudi Arabia. Syria is run by hotheads who want Soviet help for war with Israel now. Algeria and Morocco are in an arms race, quarrelling on boundaries. Egypt is playing dangerous games all over the Arab world.

Assassins are encouraged. Intrigue is the order of the day. Stability, secure govts., are rare.

All over Europe, Russia encourages talk that cold war is ending. Elsewhere in the world, the Russians seem to be encouraging more cold war. (USN 4:10)

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It was a week as violent as any the Mideast has known for a decade. Behind the bloodshed was a maze of intrigues and power drives stretching from Rabat to the Red Sea. Bloody street fighting racked Britain's troubled Aden colony.

New fighting erupted along the touchy Israeli-Syrian frontier, with the biggest Mideast air dogfight since the '48 Arab-Israeli war.

Soviet-armed Somalia, which claims French Somaliland, large parts of Ethiopia and Kenya's North Frontier province, has proved an ideal trouble-making base.

Nasser appeared well on his way to getting Aden—and perhaps most of the Red Sea basin.

These developments seem to herald something more ominous. Nasser's drive to control the Red Sea basin and neighbouring oil-rich sheikdoms is accompanied by other moves to establish influence in the adjacent Horn of Africa. Both these drives to replace Anglo-US dominance have Russia's blessing.

THERE SEEMS TO BE GROWING EVIDENCE THAT EAST AND WEST ARE GIRDING FOR A NEW POWER STRUGGLE IN THE MIDEAST. (Nwk. 4:17)

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Terrorism buffeting strategic Aden has Britain holding a ticklish time bomb. US shows increasing concern over the situation developing in this part of the world where Russia is becoming more and more active. Britain is having second thoughts on leaving Aden.

Pro-Nasser partisans have stepped up their terrorism. Life in Aden—normally a bustling city of 100,000—is nearly paralysed. (USN 4:17)

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US is suddenly being drawn into an explosive power struggle along N. Africa's strategic coast.

In scarcely a year, Russia has poured over \$180 million in tanks, guns and planes into unstable, impoverished Algeria—far beyond any need of self-defence or security.

Russia has given Algeria 100 jets, bombers, tanks, 350 armoured troop carriers and a large number of armoured cars; also self-propelled heavy artillery—the first time such have been reported outside Russia or E Europe.

Russia has entrenched itself with an extensive aid program in Egypt. It is active in Syria, Somaliland and Yemen.

Sightings of Soviet warships in the Mediterranean are over four times a year ago. The Mediterranean has been virtually a US lake because of the Sixth Fleet's overpowering presence. RUSSIA IS STARTING TO CHALLENGE THAT DOMINATION. (USN 4:17)

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Mideast balance of power is shifting to Russia and its friends.

Egypt alone has 1400 Soviet tanks, 550 modern Soviet Jets. Syria has 600 Soviet tanks, 90 Soviet jets. Israel has but 800 tanks, 245 jets, many old.

Russia's Mediterranean naval power is growing, fed by a build-up in the Black Sea. Soviet rocket-carrying frigates, modern submarines, make Alexandria their main Mediterranean base. (USN 5:8)

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Mideast and parts of Africa have become the cockpit of West-Soviet rivalry in a frightening, ominous arms race. The vast triangular area from Morocco to Somalia to Iran has become an armed camp, with each country belonging to one of the 2 major power blocs.

Russia arms Somalia; US arms Ethiopia. Egypt shops in Moscow and Prague; Jordan turns to US and Britain. It's a game of chess with nations as pawns.

Some of the figures are staggering. Egypt spent over \$1-billion on arms in recent years—has 500 MIG 21s, 1,200 Soviet tanks.

Tiny, impoverished Somalia intrigues military statisticians the most. Russia has provided Somalia with 150 MIGs, and enough tanks to form an armoured brigade. The port of Berbera is being modernized by Russia on a day-&-night basis.

Iran made a complete about-turn, and signed an agreement with Russia for \$150 million armaments. Saudi Arabia has a crash \$850-million rearmament program from Britain & US.

Aden and the South Arabian Federation may be the key to control of the Arab world, from Atlantic to Indian oceans. It could lead swiftly to a far more serious confrontation between Russia and US.

The entire area is a powder keg. The history of armaments in that area is that they are bought to be used. (TrTI 4:26)

The above quotations are 2 months old as these notes are being written, but what has happened since only deepens their ominous significance. Recent events have drawn the lines much clearer—US and Britain and Israel against Russia and the Arabs, with an indifferent world looking on. Though the Arabs claim a "united front" against Israel, it is exactly the right ones—Edom, Moab, Ammon, Sheba and Dedan (modern Jordan and Saudi-Arabia) that are armed by the West and are in antagonism to the Russian-armed Arabs. With Signs like these, we cannot see how there could be a heedless or careless Christadelphian in the world today!

VIETNAM: US BOGGED DEEPER

Viet war has settled into a drawn-out, costly, bloody affair. Truce seems remoter than ever. Staggering problems remain. Almost every major social and economic problem still is unsolved. Land reform—vital to the peasants—has almost no priority in Saigon.

Inflation is getting out of control. Prices have skyrocketed. Over ¾-million tons of rice must be imported in '67 (till '63 they had surplus to export).

Russia provides the sinews of war. Big helicopters and transport planes are showing up in increasing numbers. (USN 4:3)

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To Europeans, Vietnam is the living example of the arbitrary use of unlimited power.

All the suspicion, envy, fear and resentment normally present because of US's great power are made incandescent by the arbitrary use of that power.

There is no visible solution to the war because there is virtually no prospect we can ever leave S. Vietnam, or that China and Russia will ever accept our permanent military presence in Asia. (Nwk 4:24)

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At no time recently has peace seemed so remote. The war grinds on bloodily. The Communists seem preparing for a long, intensified struggle. Russia and China have agreed to cooperate in speeding war material. Hanoi seems on the verge of a major military operation (Nwk 4:24)

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A new Russia-China "deal" assures free passage of Russian supplies to N. Vietnam.

Hanoi now has a fresh assurance of a steady supply of weapons, oil and economic aid. With obstacles removed by China, Russia will be under greater pressure in the Communist world to broaden its role in Vietnam. The Communists are fighting on a greatly expanded scale.

For US it means: prospects for ending war this year are virtually dead; Russia's interest in an early end to war is reduced; intensified Vietcong attacks; higher casualties. A new campaign of terror is building up against the US-sponsored pacification program. (USN 4:24)

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By far the most critical Vietnam development is Russia's decision to reinforce Hanoi indefinitely, to keep US bogged down on Asia mainland.

The enemy can sustain his present operations indefinitely as long as Moscow and Peking continue their supplies. There's no indication of any letup; rather, a step-up.

Evidence of hardening attitudes and inevitable escalation came from the Washington mission last week of Yuri Zhukov, member of the Soviet Communist Party Central Committee, who was making the rounds of top-administration advisers, asserting Moscow would match any US escalation and give Hanoi all it asks. (Nwk 5:1)

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Vietnam fighting has built toward a new peak of fury. (USN 5:8)

As Russia builds her power in the Mideast and develops the crisis there, her clever strategy in Vietnam becomes ominously clear. With little cost to herself, and no loss of her own freedom of movement, she has bogged down US in an inconclusive, \$20-billion a yr. involvement the other side the world.

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