

# 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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## CONTENTS

ECCLESIAL NEWS: Esperance, Boston, Buffalo, Houston, San Angelo.....	Inside Front Cover
EDITORIAL: Our High Calling in Christ Jesus .....	193
JEWS: NATURAL AND SPIRITUAL (Bro. Thomas) .....	195
VOYAGE TO AUSTRALIA (Bro. Roberts) Part 3 .....	198
Fraternal Gatherings: Hye, Portland, Boston .....	204
O LORD, HOW MANIFOLD ARE THY WORKS! .....	205
PRIESTS OF THE MOST HIGH GOD .....	213
CURRENT WORLD EVENTS Related to God's Purpose .....	217
Texas Fraternal Gathering Program .....	Back Cover

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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**

### **AUSTRALIA**

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

IT is our privilege to announce that by the graciousness of our Heavenly Father we have helped another put on that Saving Name.

After a good confession of the things of the Father's Name and the Gospel of the Kingdom, **KATHLEEN FAYE PARKINSON** was baptized on June 9.

Our new sister was brought in contact with the Truth about 12 months ago. We earnestly pray that she will ever "Seek first the Kingdom of God" and so enjoy the blessings of our Heavenly Father.

The recent events in the Mideast must have brought all the Household to its feet in tense expectancy. How great the impetus towards the Lord's return! Surely it will make each look to the oil in their lamps; it could be our final opportunity.

How keenly we will be watching Russia's reactions! What stimulus we have received to our faith! May it serve to help us make our calling and election sure ere the Bridegroom returns.

With love in the Truth to all the Household from the Esperance ecclesia. —bro. Ray Hodges

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### **CANADA**

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

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

**JAFFRAY**, B. C.—Bro. Fred Glazier.

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

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

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

**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.

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

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

### **GREAT BRITAIN**

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

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

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

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

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

### **NEW ZEALAND**

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

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

## UNITED STATES

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

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**BOSTON**, Mass. 02115—Hastings Hall, 320 Huntington; Phone (617) 536-7800— S.S. 10:30 am; Mem. 11:45 am; Lect. 2 pm 1st & 3rd Suns.; Class Wed. 7:30 pm at YWCA, Stuart St., Boston. Bro. Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867; Phone (617) 944-9094.

WE wish to record for the Brotherhood enjoyable fraternal visits from bro. & sis. Wesley Prentice of Worcester on Mar. 5, and bro. & sis. Fred Higham and daughter sis. Beth, May 7.

Both brethren gave excellent public lectures for us. Our lectures have been regularly drawing 2 and 3 or more visitors. With events as they are in the world, we are experimenting with cards in the Boston subway trains during July.

On May 14 we had a surprise visit from bro. & sis. Thomas Lumley of Miami, formerly of Boston, who stayed a few days.

Are you planning to visit Boston on Oct. 9 & 10? The 2-day Fraternal Gathering will have these speakers, God willing—

Bro. N. Mammone (New Jersey), J. MacIvor (Toronto), J. Garvey Sr. (Boston), Dan Gwalchmai (London), W. Davey (Worcester), and F. Higham Sr. (Detroit).

We would appreciate knowing how many adults and young people expect to come.

—bro. Kenneth MacKellar

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

GREETINGS to all of like precious Faith, in the bonds of love and truth.

We record the falling asleep in the Lord, on Jan. 5, of our beloved sister Florence Kling, wife of bro. Willard Kling.

The Truth was a great comfort to our sister during her illness. She maintained the hope of Eternal Life unto the end. We sorrow not as others who have no hope. By her steadfastness in the Truth we do well to remember that when we come to the end of our mortal span of life, the precious things of the Truth and our hope of Eternal Life are all that really count.

Bro. Gilbert spoke comforting words at the funeral home and the graveside, concerning our glorious Hope of the Gospel. Our deepest sympathy goes to bro. Willard and their two sons, who are scholars in our Sunday School.

The God Whom our sister loved and served, a God Who marks even the sparrow's fall has Himself told us:

"Precious in His sight is the death of His saints."

We turn to our Heavenly Father for comfort.

We have been greatly encouraged and refreshed in our walk and association and fellowship around the table of the Lord on Sun., Apr. 23, by the visit of bro. & sis. Braden Edwards of Canton. Bro. Edwards gave us upbuilding words of exhortation, administering spiritual food from the Word of God for our spiritual needs.

On Sun., June 11, we welcomed around the table bro. & sis. Philip of Toronto. Bro. Philip gave us timely words of exhortation concerning the near return of Christ, showing from the Scriptures that it is beyond a doubt we are living in the "time of the end," when "perilous times" HAVE come upon the world—even witnessing God's chosen people of Israel, once more a nation after 2000 years of exile, engaged on the battlefield against their enemies.

We greatly appreciate our brethren's labor of love in the Truth for our spiritual needs.

—bro. George Kling

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**CANTON**, Ohio 44704—1322 Fourth St. NE; Ph. (216) 456-2393—S.S. 10 am; Mem. 11 am. Bro. Kenneth Passwaters, 1922 Genoa SE, Massilion, Ohio 44646; Ph. (216) 477-1324.

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

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

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

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

**HAWLEY**, Pa.—IOOF Hall, Main St., Route 6—S.S. 10:45 am; Mem. 11:45. Bro. David Sommerville, 224 Conklintown Rd., Wanaque, N.J. 07465, Phone (201) 835-4751. Phones near hall: bro. K. Frisbie (717) 226-9828; sis. Grace Frisbie (717) 253-2534.

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

IT is with grateful rejoicing in the goodness and mercy of our Heavenly Father that we announce the immersion of two of our Sunday School scholars. After a good confession of his faith, CLIFFORD NEAL TERRELL was baptized on May 16. On June 26 JACKIE ROSS CARROLL was immersed into the Saving Name. Jackie is the son of bro. & sis. Lonnie Carroll.

May the Father's blessing rest upon these young brothers as they enter into the work and service of the Truth in these last days before our Lord returns.

We have welcomed as visitors around the table of the Lord: bro. George Booker, sis. Ruth Booker, and sis. Jessie Hatcher, of San Saba. We received comforting words of exhortation from bro. George; also a lecture on June 18 on: "Evolution vs. Bible Teaching of Creation."

On May 21, bro. Roy Johnson lectured on: "A Knowledge of God's Plan with Israel Essential to Salvation."

On May 27 bro. Clifford Neal Terrell and sis. Miriam Gail Scott were united in marriage. We pray that this brother and sister strengthen each other as they labor together for an abiding place in that "City which hath foundations, whose Builder and Maker is God." —bro. C. Banta

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

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

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

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

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

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

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**SAN ANGELO**, Tex.—English Room, Cactus Hotel—(2nd & 4th Sunday): S. S. 10am; Mem. 11. Other Sundays at homes. Phone near hall: sis. LaRue (Mrs. Donald) Smith (915) 655-7665. Rec. Bro: bro. Bill Muter, 1717 West Ave. I, San Angelo, Texas 76901, phone (915) 653-7434.

IT is with deep regret we record that our brother Melvin Edwards fell asleep on Fri., June 9, at 4 p.m. He was laid to rest on Sun., June 11.

Bro. John Packer spoke at the funeral service, and his words were very comforting to all who knew and loved brother Melvin.

We hope and pray for the soon coming of our Lord and Saviour Jesus Christ, and that our brother's wait for the Lord's return shall not be long.

We appreciate the effort and care of all the brothers and sisters who came to be with us in our time of sorrow. We of the San Angelo ecclesia have suffered a great loss, for bro. Melvin was the backbone of our small ecclesia and we, as his brothers and sisters, feel sure that bro. Melvin both taught and lived the Truth.

He looked forward to that day when our Lord and Saviour will return and set up his glorious Kingdom here on earth. May we also, with joy and steadfastness, continue to look forward and work toward that day, as bro. Melvin did.

We thank all our brothers and sisters for their many expressions of prayer and sympathy on our behalf.  
—bro. Bill Muter

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

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

**WORCESTER**. Mass. 01607—IOGT Hall, 1 Ekman St.; Ph. (617) 753-4492—S.S. 10 am; Mem. 11 am; Lec. 2nd & 4th Suns. 2:30 pm; Bib. Cl. Tues. twice month 8 pm; Bro. W. Davey, Strawberry Hill, Dover, Mass. 02080; Ph. (617) 785-0881.

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## **EDITORIAL**

### **Our High Calling in Christ Jesus**

*"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance"—2 Pet. 1:13*

AMONG Paul's writings, the letter to the Ephesians holds a foremost place in the affections of those who love the Truth and make strenuous efforts to walk in it.

It was written for the instruction and edification of the ecclesia at Ephesus, and it is evident that Paul expected them to understand it. While among them, his teaching must have been thorough and lofty or he would not have written a letter so affectionate and luminous.

What about ourselves **DO WE UNDERSTAND IT?** We will—if we have been ardent and attentive readers of the works of our pioneer brethren who have faithfully directed our attention to the Bible and made it easy for us to understand.

Do we realize what they have done for us? If we do, do we adequately appreciate the fact? When Philip explained important features of the prophets to the man of Ethiopia, and baptized him, we read that "He went on his way rejoicing."

*And that is what WE should constantly be doing.*

Addressing such a class of believers in Ephesus, in Eph. 1:17-18, Paul expresses an earnest desire—

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him:

"The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints."

It was because of Paul's preaching to the Gentiles that he was apprehended and taken to Rome, where this letter was written while he was in prison. But he said little of that, for his whole thought was that he might finish his course as the apostle to the Gentiles. He fully realized the responsibility of his work, as he said in his letter to the Romans in 11:13—

"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles; I magnify mine office."

When we read the record of Paul's work in the Acts, and in his own letters, it is easy to understand and appreciate how he served God, and how he honoured and glorified his ministry.

This letter is a supreme example of the fulfilment of his appointment to open the eyes of the Gentiles, and to turn them from darkness to light. In the second chapter he reminds them of the beneficent transformation that had taken place in their lives due to their belief and obedience of the Gospel, and the contrast he presents must have vividly impressed them.

He does so by first saying, "In time past you were Gentiles in the flesh," and then in vs. 12-13, we read—

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having NO HOPE, and without God in the world:

"But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ."

*Our position being the same, what sublime thoughts these words should stir up within us!*

They should lift us up out of the mundane things by which we are surrounded, and carry us away to the limitless heights and grandeur of the divine purpose.

BUT DO THEY? When we consider the past hopeless condition in which we lived, surely this brilliant contrast should cause us to feel the weighty import of the apostle's message. The thought comes up again in Eph. 3:6—

"That the Gentiles should be fellow-heirs, and of the same Body, and partakers of His promise in Christ by the Gospel."

Do we fully comprehend the depth of these words? Fellow-heirs with Christ, and partakers of God's promise in Christ by the Gospel. What could be more beautiful and inspiring? It will help us if we consider the greatness of Christ as stated in Heb. 1:2-4—

"Whom He hath appointed heir of all things, by whom also He made the worlds."

—or, more clearly, as we read in the Diaglott's literal rendering—

"On account of whom also He constituted the ages (aions)."

"Who being the brightness of his glory, and the express image of His Person, and upholding all things by the Word of His power,

"When he had by himself purged our sins, sat down on the right hand of the Majesty on high.

"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

Here is a person with whom we have become associated by our belief and obedience of the Gospel.

*Do we even FAINTLY realize how GREAT he is? And what it really means to be a "fellow-heir," and to be a "partaker of God's promise in him"?*

Look again at the words above, "Who being the brightness of His (God's) glory." Paul has another beautiful reference to this matter of glory in 2 Cor. 4:6—

"For God, Who commanded the light to shine out of darkness, hath shined in our hearts,

"To give the light of the knowledge of the glory of God in the face of Jesus Christ."

A careful consideration of these things pertaining to Christ should encourage us in our determination to "serve God with reverence and godly fear." We must be influenced in such a way that we will reflect in our manner of living, a form of conduct that will reveal us as being **obviously different** from the people of the world.

It will also develop within us an exalted frame of mind generated by a manner of thinking that is far superior to that of the natural mind. In Eph. 3:14, the apostle adopts the form of prayer when he says—

"For this cause I bow my knees unto the Father of our Lord Jesus Christ,

"That He would grant you, according to the riches of His glory, to be strengthened with might BY HIS SPIRIT in the inner man."

Or as he expressed it in Col. 1:10-11—

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

"Strengthened with all might, according to His glorious power,

"Unto all patience and LONGSUFFERING WITH JOYFULNESS."

*Is that what we as individuals are truly striving for? Can we honestly say, Yes? Or are we attaching too much importance to petty things?*

As we look back over some of these words of Paul, does it not seem clear that God's eternal purpose in Christ is to cause to grow a closely-knit community of spiritual beauty based upon holiness—a community dedicated to the service of Christ whose word dwells in them richly so that they will be kind one to another, and **whatever they do is done in the Name of the Lord Jesus**, and by this their love is made perfect.

Paul then goes on to show that if Christ dwells in our hearts by faith, we—

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height,

"And to know the love of Christ, which passeth knowledge,

"That ye might be filled with all the fulness of God."

If we could but keep this glorious concept of the Truth constantly before our eyes, how brilliant its light would be in all its transcendent glory! It CAN be done if we will permit the transforming influence of the light of the knowledge of the glory of God in the face of Jesus Anointed to become the controlling factor in our walk in the Truth.

*It not only CAN be done, but it MUST be done, or we shall never be "filled with all the fulness of God."*

—Editor

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## **Jews: Natural and Spiritual**

*"And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob"—Rom. 12:26*

**By BROTHER JOHN THOMAS**

1. *What is a Jew?*

One descended from Abraham in the line of Isaac and Jacob; and one who is their son by ADOPTION.

2. *Of what is the Jew by nature an heir?*

Of Palestina during his natural life, and all things related to it as constituted by the Mosaic Code.

As long as the Natural Jews preserved the Constitution and Laws of Moses inviolate, so long they possessed and enjoyed their country in peace.

But when they trampled these under foot, then famine, pestilence, and wars beset them, and if unreclaimed by these judgments, their country was taken from them, and they became outcasts and vagabonds among the nations.

*3. Is an Israelite a Jew in any other sense than a natural one?*

Yes. All natural Jews are also **spiritual** Jews, if they walk in "the footsteps of the faith of their father Abraham"; so that from the giving of the Law by Moses until the proclamation of the Law of the Spirit of Life and Liberty by the Apostles, the Jewish nation was composed of two classes of Jews:—

First, the natural or native Jews, who kept not the Law in faith and hope; and

Secondly, the spiritual or "inward" Jews, the true seed of Abraham, who could not only trace their descent up to him as their natural ancestor, but who also imitated him in faith, hope, and obedience to the precepts of the Most High.

*4. Are natural borns of the Jewish nation alone Jews or Israelites?*

No. A man of any other nation may become a Jew, in the same way as a man of any other nation may become an American, in every particular save that of birth.

*5. How may a Gentile become a Jew?*

By adoption.

*6. What does that adoption consist in?*

In believing the Gospel which Peter and Paul preached, and in obeying it; which is the same thing as being "**born of water**," without which a man cannot enter the Kingdom of God (John 3:5), let whosoever will affirm the contrary.

*7. Upon what principle, or how, is a man constituted a Jew by obeying the Gospel?*

Jesus of Nazareth was a natural born Jew, and by eminence styled THE SEED of Abraham (Gal. 3:16). If a Gentile believes the Gospel or promises covenanted to the fathers concerning the Christ, and obeys it by being immersed into the Name of Jesus Christ for remission of sins, he gets into Christ, or "puts him on" (Gal. 3:27).

In this way he becomes Christ's; he is "IN HIM," and therefore as Jesus is a Jew, the seed of Abraham, a priest, a king, a judge, the son of God, the heir of God, circumcised, etc., so the Gentiles who put him on are also styled Jews, children of promise, or seed of Abraham, priests, kings, judges, sons of God, heirs of God, circumcised, etc. Paul says (Gal. 3:29)—

"If ye be Christ's, then are ye Abraham's seed and heirs according to the promise."  
—of eternal life and the inheritance made to Abraham and the Christ 430 years before the Law was given by Moses (Gal. 3:17).

*8. Is it to be understood then that there are two Jewish nations?*

Such is indeed the fact. Israel is a "nation within a nation," which bear a similar relation to one another that a nut doth to the shell by which it is enclosed.

That which is spiritual, however, is not first; but that which is natural, and then that which is spiritual, as Paul saith concerning the animal and spiritual bodies (I Cor. 15:46).

The **animal Jewish nation** is composed solely of native born Jews, while the spiritual Jewish **nation** is made up of all, both Jews and Gentiles, from the Fall to the Resurrection, who, under the several dispensations under which they live, BELIEVE what God says to them, and DO what He commands them; for it is upon a principle of **Faith and Obedience** that the sons of Adam become the sons and heirs of God.

9. *If the animal Jewish nation be the heirs of Palestina under a Mosaic constitution, of what is the spiritual Jewish nation the heir?*

Of Palestina under a heavenly constitution, by which it is made "a heavenly and a better country" (Heb. 11:16).

10. *What is Palestina, thus constituted, termed in the Scriptures of Truth?*

"A new heavens and a new earth" (Isa. 65:17).

This constitution, which has reference to Palestina as to the nucleus or royal domain of the new empire, remodels the social fabric of the globe.

It constitutes "new heavens," or forms of government upon the earth, and a "new earth," or system of things among the population of the world.

11. *Who is to be the Head of this government, and who are to share with him in the glory and honor of his reign?*

A king who is to come from heaven, even Jesus the Anointed of Jehovah, who is to be the Supreme Ruler upon earth, and the fountain of all glory and honor.

He is to sit upon his father David's throne, and to hold his court in Jerusalem, where he is to reign amid his Ancients gloriously; hence it is termed the "City of the Great King" (Matt. 6:35).

The head of this government is the King of kings and the Lord of lords (Rev. 19:16), and is so styled because all who will share with him in the administration of the kingdom are themselves kings and lords or rulers, associate with him.

He is the King Immortal, whose dominion will not be transferred to a successor. Such is the head of the government of the world, whose palace will be on Mount Zion, the Ancient site of his father David's throne.

The spiritual Jewish nation— a nation which will be born in a day (Isa. 66:8)—is a nation of kings and priests elect, who, as yet, have not received their royalty, but are enrolled in heaven's scroll as the future sovereigns of the world.

In Daniel, they are styled "the saints" who shall possess the Kingdom (Dan. 7:22), and who are now sleeping in the dust, or who, now living, are preparing to meet today, tomorrow, or in years to come, the Founder of the Everlasting Age, the King Almighty, the Prince of Peace. These are they and they alone, who are to share with King Immanuel in the new heavens which Jehovah will soon create.

12. *Is it to be understood, then, that the spiritual Jewish nation will all settle and dwell in Palestina?*

By no means. By their right to the soil of the Holy Land being established, their right to share in the dominion of the King of Israel over the globe is also demonstrated. This is a first principle which should never be lost sight of.

**The rights, privileges, glories, and honours of the saints are all indissolubly attached to Palestina, which is the camp of the saints, or the royal province of the Universal Empire of the Great King.**

God gave this country to the Christ when he promised it to Abraham AND HIS SEED (Gen. 13:15; Gal. 3:16). Whoever, therefore, in after ages, could prove his right to the country, also established his right to universal sovereignty.

Jesus established his right, hence the necessity of his second coming that he may take possession of his inheritance and commence his reign. Hence all who are in him have a title with him to the country and all things related to it.

But it does not, therefore, follow, that they will all dwell in the country although it will be their country.

Would it be reasonable to suppose this? Do the Governors, Governors-General, etc., of the British provinces all dwell in London or even in Britain?

Certainly not. They are distributed to their posts of honor, power, and glory by the supreme ruler of the empire; so also will it be with the kings and priests of Jehovah.

He will establish His Own Anointed in Jerusalem, who will form his court of ancients.

Each of the Twelve Apostles is to rule a tribe of the natural Jewish nation near the person of the king (Matt. 19:28).

Paul may perhaps head an extensive jurisdiction over the Gentiles, but I cannot say assuredly. These are stars of the first magnitude in the new heavens; the rest shine brilliantly in the kingdom of their Father, though the stars, or nobility, among them differ from each other in glory (1 Cor. 15:41).

They are all glorious and honourable, but not all equally so, as saith Paul. They will all have power over the nations, ruling them with a sceptre as iron (Rev. 2:26-27).

But while one may be chief ruler over a nation, another may rule over two, five, or ten of that nation's cities (Luke 19:17).

13. *Will nations exist under this "new heavens and new earth"?*

Assuredly. The nations are not to be blotted out at the return of Jesus; prophecy nowhere teaches this. It is the power of self-government which is to be taken from them, but their existence as nations will be prolonged for "a season and a time" (Dan. 7:12), or 1,000 years.

This is what is meant by the "kingdom of this world becoming the kingdoms of Jehovah and his Anointed King" (Rev. 11:15). The government of the world is changed, but not its national constitution.

—Herald, August, 1860

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## **Voyage to Australia**

**By BROTHER ROBERT ROBERTS**

*"What hath man of all his labor, and of the vexation of his heart, wherein he hath laboured under the sun?"—Ecclesiastes 2:22*

**PART THREE**

**Naples and Pompei**

**THURSDAY, AUGUST 29, 1895**

BEAUTIFUL morning; sun shining with brilliance, sea calm and blue; a gentle breeze.

Not feeling very well. Had a bath this morning; sea water followed by a wash down in fresh. It would be a great benefit to have this every morning; but there are only two baths for 150 people; and although the 150 don't want to use the baths, there is a sufficient number of candidates to interfere with the use of them. One feels he must go without rather than take your turn in a passage with a number of strangers.

Reading and breakfast, followed with a spell of Gibbon on deck, and then diary writing in the saloon.

The last was somewhat interfered with by the audible communications passing between a group of 3 at an adjoining table. One seemed to be a clerical giving theological lessons to two others. One seemed to be reading a chapter from the Acts, verse by verse, between which the other interpolated exegetical remarks.

The remarks were all of the common-place shallow order. Still, in the general dearth around, it was pleasant to hear the dear familiar words of the apostles, even from the mouth of a stranger.

*How pleasant the prospect of an age when all shall know the Lord—not as a matter of rote and pious objuraton—but of intelligent perception and ardent faith finding expression in the sincere language of conviction.*

#### **FRIDAY, AUGUST 30, 1895**

Being a week out from London, this was the day the passengers get at their reserve luggage, stowed away in the hold. The hold was unhatched, and the boxes, portmanteaus, valises, etc., hoisted up on deck, and arranged along the inside of the bulwarks in alphabetical order, so each passenger easily and quickly picked out his own.

All having taken out and put in what they wanted, they were lowered again into the hold. This is done once a week on these long voyages, and greatly adds to the comfort of the passengers. I got out the package of books which bro. Walker had made up before starting. Mr. Watson was delighted to see them. (I had no idea what I was bringing them for.)

In the evening, we passed the south coast of the island of Sardinia. The most striking thing was the beautiful aspect of sea and sky. The sky has been beautiful and the water comparatively smooth ever since we left the Thames; but to-night, the appearance they present is absolutely lovely.

The sea is blue with a blueness I have heretofore only seen in pictures, and as smooth and glassy as a mill pond. As the vessel plows her way along, she makes ripples which are bright blue on one side and purplish on the other. The purple comes from a bank of brownish cloud that lies all along the eastern horizon, looking quite weird and threatening, as if it might be the smoke of a great conflagration.

As the evening fades into night, the silvery moon walks forth in her brightness and casts her radiance over the peaceful waters. Music and laughter float across the balmy air as the noble ship pushes on her way.

The scene is lovely and suggestive of a possible pleasantness to existence which we are not permitted to realize in the rigors of our northern climate.

Why have mankind gone up among the fogs and clouds and rains and chills of the northern countries? They have been driven there through stress of war and necessity—never from their own choice. They would never otherwise have deserted the balmy climes where mere existence is luxurious.

I devoted the evening to getting letters ready for landing at Naples: I afterwards went on deck, where I was joined by Mr. Watson, to whom, without previous design, I delivered a chatty lecture on Daniel 2 (Nebuchadnezzar's image.) He was deeply interested and thanked me. He had never heard of it before.

## SATURDAY, AUGUST 31, 1895

SPENT a sleepless night, and feeling not at all well.

*It is the common lot, and must be borne with patience. None have such reason to do so as those who know, believe, and are in submission to the revealed purpose of God.*

The ship's crew are preparing for the arrival at Naples.

Passing into the Bay of Naples, we come to anchor inside the mole at 2:30. We get a very good view of Naples as we approach. It differs from English cities in many respects. Domes and cupolas are frequent objects among the square, crowded houses, which rise tier upon tier, one above another, on the rising ground on which the town is built.

Vesuvius was there to the south of the city, but it seemed of no great height, and there were no symptoms of the volcanic activity which is the one thing with which it is associated in the public mind.

Boats surrounded the vessel immediately on our arrival. In some of them were singers, who accompanied their vocal efforts on banjos and guitars. The effect was very pleasing, especially the earnestness and vivacity and melodiousness of the voices.

One boat seemed occupied by a whole family—old man and old woman, grown-up son, nearly-grown daughter, and one or two smaller members. Each had a stringed instrument, which they twanged with great spirit and precision as they threw their heads back and sang so earnestly to heaven, as it were—the heaven in this case consisting of the line of heads looking down upon them from the great ship's side.

They soon let us know by gesture, and a reversed umbrella, what the object of the performance was. It was amusing to watch how they continued their performance while earnestly begging for coin.

Some of the passengers callously resented their importunities.

**I suggested it was their way of making a living. It is, in fact, what most human performances amount to, in trade and otherwise, when closely looked into.**

Poor human beings, they are forced into it by a system that leaves them to look after themselves. The day, both of kindness and wise arrangement, is coming. Till then, life must continue to be the scramble it now is all over the earth. All we can do at present is to wait, but not IDLY wait—

*LET US SCATTER WHAT MOLLIFYING KINDNESS WE CAN while the world is waiting for the promised blessedness in Abraham and his Seed, to whom we belong.*

I had intended going ashore, but I was feeling too unwell to relish the prospect. However, after a couple of hours' rest and a cup of tea, I felt sufficient improved to venture ashore.

The evening was bright and fine, but it went quickly dark. The  $\frac{3}{4}$ -mile or so of smooth water between the ship and the land was soon traversed,

Emerging from the precincts of the Custom House, I found myself in a wide street open on one side to the sea, and traversed by street cars on a tramway. It was Saturday night, and people were busily walking about, as at home.

The electric light was blazing frequently here and there. There were crowds of idlers before all the shops, and the shops were mostly of a character not known in England—a kind of open shaving saloon in which the customers were not only visible but prominent, with their legs outstretched, their heads back, and chins lathered.

There seems also to be drinking and other facilities. There was a strong odor everywhere, which could only be compared to the smell of a tan yard.

I held forward in a straight line, passing other streets right and left, until the open street in which I was walking ended in a narrow continuation, which could scarcely be called a street, but was more of the nature of a lane or passage between very high houses with flats. Yet there were shops in the lane—but such shops; dark, low-roofed and gloomy—in which old boots, old clothes, and inferior food were sold.

I went forward until this forbidding lane ended in a busy bright thoroughfare, where all kinds of shops were ablaze with Saturday night glory, and crowds promenading in the style common apparently to all towns.

I came to a halt in front of a kind of church standing back in a square, close to a large white statue. Here I stood and watched the crowd. The figure of a priest in his long robe was very frequent—not a pleasing object.

The prevalent cast of countenance among the people was sad, spiritless. The number of old, mummified, withered-looking men and women was striking. There were some beautiful women, but the beauty was more in dress than feature. Full lips and large eyes impart a sensuous beauty not conformable to a true standard of comeliness.

Poor creatures! They are the fruit of the centuries of Papal rule; iron repression of all intellectual activity, with liberty only to be vain, profligate, or superstitious.

*Sadly realizing how much they, and all mankind, stand in need of being taken care of, and praying earnestly for the promised blessedness, I slowly retraced my step the way I came.*

I found arrangements were being made on board ship for the landing of parties next day, under the guidance of Cook's agents, on a visit to special places of interest in and around Naples, including Pompei. I concluded to make one of a party along with Mr. Watson.

#### **SUNDAY, SEPTEMBER 1, 1895**

THE boat with party left the ship's side at 9 a.m. On the way, we were serenaded by an attendant of the description before referred to. It was very pleasing, but would have been a hundred times more so if the performance had been inspired by love instead of poverty. The day will come.

Landed at the wharf, we walked to a waiting conveyance, in which we were driven to a church with a very lofty and gorgeous interior.

We walked straight through its central aisle. The pulpit was at one side. Before the pulpit, and scattered in various parts of the floor, was a congregation of apparently devout worshippers. But there was no preaching, nor singing. We were told that "confession" was going on.

Whatever was going on, it seemed strange that a party of curiosity-hunting tourists should be permitted to wander among worshippers and listen to the explanatory remarks of a guide, as if it were all a mere exhibition. There were other parties besides our own.

The people seemed to take it as a matter of course, and peeped at us out of the corners of their eyes. Most strange of all, the guide said audibly to us as we passed along, "Beware of pick-pockets," as if we were at a fair or theatre or market place. We have not sunk so low as this in England, though things are bad enough there.

*I sauntered behind, thinking my own thoughts, which were not respectful to buildings or people—both of which are destined to sink shortly in the fate of Sodom and Gomorrha.*

Leaving the church, we were driven to another church—much the same, only there was here a convent, with which a stained and grated window communicated at the end. Through an opening in this, we heard the shrill voices of the nuns singing the responses in a "service" that was going on in their chapel.

Poor creatures, doomed to perpetual seclusion from the outer world! The most they are permitted to see is the congregation in the adjoining church through grated windows.

Matters are not so bad in this respect as they were before 1866-68. Many convents have been suppressed, some emptied, and others (including the one we saw) thinned down, and none left but old ladies, who, after a lifetime's habit, prefer to stay.

We were next driven to the National Museum—a very different building, and full of interest. The building was originally put up for royal stables many years ago. It consists of a series of spacious halls and passages all clustered together in a square. These are packed with objects of interest in every part.

It is not an ordinary museum: it is devoted to genuine and original antiquities, such as ancient coins, articles of use and ornament, busts of emperors dug out of ruins, going back to the earliest ages.

That which gives it its chief interest is the collection of articles of every description found in the ruins of Pompei.

Pompei is a city which has been buried out of human sight and knowledge for many 100's of years. It was overwhelmed in 79 AD by the first recorded eruption of Vesuvius. The mountain vomited ashes and dust in quantities that turned the light of day into the darkness of night and covered Pompei to a depth of 20 feet.

The inhabitants fled and many escaped; but many sought refuge in underground places; others stayed in their houses, and these were suffocated, and the city wiped out of existence by the terrible descent of the volcanic ash.

This tragic end of the city was of course notorious at the time, and is recorded in the writings of Tacitus, the historian, who died in the first century, and in the epistles of Pliny the Younger, and of Seneca. Pliny the Younger had good cause to remember it, for his father, Pliny the Elder, high in imperial favor, perished in his endeavours to succour the unhappy place.

Yet, as the ages passed away, all memory of the locality of the place was lost beyond the general tradition that it was somewhere in the neighbourhood of Vesuvius.

In 1784, some peasants in a vineyard near the spot accidentally stumbled upon some articles which suggested excavation. The work was taken up by the King of Naples, and a buried city was found. It was not known what city it was until the excavations had extended about a mile, and then the workmen came upon a cemetery in which occurred the name "Pompei."

The work has been carried on steadily from that time to this, until nearly the whole city has been uncovered. In the houses have been found a vast variety of articles, which show us the actual domestic life of a Roman city of the time of Christ.

The bare enumeration of a few will illustrate: —Loaves, cakes, various grains (wheat, beans, barley, millet, etc.), nuts, figs, pears, chestnuts, wax, honey, eggs, cloth, oil in bottles, wine in jars, olives preserved in hermetically sealed tubes, boxes, ropes, balls of thread, nets for ladies' hair, purses with money (the coins showing the image of Vespasian, the reigning Emperor), buttons, tassels, amber, linen in washtubs, papyrus rolls), glass vessels, plates, tumblers, vases, jugs, bowls, bottles, urns, wall paintings, stoves, braziers, tables, safes, ewers, saucepans, weights and scales, baskets, etc.

Besides these were found gold and silver jewellery (including chains as finely worked as any made in London or Birmingham today), bracelets, surgical instruments, bangles, etc.; statuary in

bronze, and the endless variety of articles used in modern civilization (except, of course, photographic cameras, telephones, electric indicators, etc.).

*Their recovery in our era has had a powerful confirmatory bearing on many matters belonging to that same age, of an importance with which the antiquities of Pompei cannot compare.*

Coming out of the Museum, we were driven to the Palace—the building that used to be occupied by the Kings of Naples before the Kingdom of Naples was annexed to the dominions of Victor Immanuel. I stayed in the carriage while the rest had their scamper.

When they came out, we were driven to an Italian restaurant. It was not an English meal, exactly.

It was a stiff and unsatisfactory performance, but duly got performed and packed off into history, as all our little ways will, sooner or later.

Then we walked to a railway station near by, and got into a train which the jabbering, gesticulating porters said was for "PomPAY" — laying great stress on "pay."

A 35 minutes' ride took us through a country that was not at all English in its appearance. It lacked the greenness, the freshness, the fullness, and finish. The vegetation seemed parched and stunted, and the soil coarse and crumbling, and the buildings dilapidated.

But no doubt much of my feeling was due to the prejudice of habit. We are all such creatures of circumstances. It is well said that "Habit is second nature."

When our 17 miles were run, a new set of porters shouted "PomPAY!" and out we got.

It had two entrances in the gateway—one broad and paved, and the other (to the left) narrow, and of beaten earth. In the side of the former entrance was a door, inside which was a long apartment, which has been turned into a museum for articles that have not been transported to the Museum at Naples.

The most striking of these were the casts of human bodies found in the excavations, and now in glass cases down the center of this long room.

During the excavations, various cavities were found which excited curiosity, and some one hit upon the ingenious expedient of filling some of them with liquid plaster of Paris. This being allowed to harden, when dug out, revealed to the astonished gaze the exact forms of those who perished in the catastrophe of 1,800 years ago. Their contorted attitudes show they died in agony—twisted limbs, clenched fists, staring eyes.

One lady lay on her face in a position of manifest suffering.

Two other figures were quite tragic—two women—apparently mother and daughter, who died in each other's arms.

Others were old men: one or two were stalwart strong-bodied men: one a Roman soldier, who died at his post. It was, altogether, a sad sight, and struck me more than anything else.

Having finished inspecting the museum, we went forward in the path leading from the gate, and found ourselves immediately in one of the streets of Pompei. On one side a wall: on the other a row of empty houses, whose walls only were standing.

One or two were elegant villas, with painted walls, and having an inner open-air enclosure, with a bath in the center, and side rooms.

At the top of the street, we entered a spacious public building—the Forum I think—all roofless now, of course, and showing only by its rows of stately columns the importance it once possessed.

Then we passed on to the Court of Justice, known to the Romans as the Basilica—also spacious and roofless, with pedestals and ruined columns.

Then we passed through a succession of temples, in which the worship of the gods of Rome was conducted: and then into the theatre—an open-air building, with a great circular interior descending on all sides (from the door we entered) in rows of seats.

I stayed awhile alone in the solitude of a ruined theatre which had resounded with the shouts of Roman audiences 1,800 years ago, but now fallen all so quiet. After a sufficient rest, I sauntered through the dead city in a leisurely way—poking into many an empty house on the way—and enjoying reflections which the noisy tourist has no taste for.

*It was pleasant to feel (in this shallow, frivolous age, which almost disbelieves history) directly connected—by the resurrection of this dead city—with an age which witnessed to many precious things of which the apostolic writings are the living, though neglected, monument.*

**CONTINUED NEXT MONTH, IF THE LORD WILL**

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## **Fraternal Gatherings**

(If the Lord Will)

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

**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. (617) 944-9094

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*IN the light of their high calling, their exclusive claims and their intimate relationship to God, Christadelphians are either the most godly, Christlike, loving, unselfish, dedicated, pure-minded and unworldly people in the world, or they are the world's biggest hypocrites and most pitiable failures. May God give us the wisdom, in our so-brief day of opportunity, to strive every moment to be the former and not the latter.*

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## **O Lord, How Manifold Are Thy Works!**

*"The Scriptures cannot be broken"—John 10:35*

AT the end of each year of our Daily Readings and the beginning of the New Year, we start again at the beginning. And the beginning is the first book of the Bible, the book of Genesis.

### **GENESIS 1**

This divinely-inspired record opens thus —

"In the beginning God created the heavens and the earth."

"And the earth was without form, and void. And darkness was upon the face of the deep.

"And the Spirit of God moved upon the face of the waters, and God said, Let there be light: and there was light" (Gen. 1:1-3).

This declaration is majestic in its simplicity. It is firm and unchanging throughout the ages. Everything else is subject to change, as we see the speculations of humans appear for awhile and die, just as the speculator himself.

*But God's Word is eternally true, as God Himself.*

According to the "learned" of the world, the earth is at one time flat, and another time it is a globe; at one time its tiny atoms are fixed and eternal, another time they are subject to change in form.

But the very simple truth is, as the opening chapter of Genesis records —

"In the beginning God created the heavens and the earth."  
—and HE ALONE knows all about it. Human speculations fail to reveal any real light. And why?—because the speculators themselves are in darkness. Before God spake His Word, darkness prevailed over the earth, **and without God's Word the world is ALWAYS in darkness.**

*"In the beginning, God created the heavens and the earth."*

Why? Surely FOR HIS PLEASURE, as the immortal saints will declare (Rev. 4:11)—

"Thou hast created all things, and for Thy pleasure they are, and were created."

As we reflect upon the wisdom exhibited in the work of Creation, the revolutions of the sun, moon and stars, the vegetation, the beauty of the flowers, the production from the earth of food for man and beast, the mental powers given to man, that he may love, reason, worship and hope—we can appreciate the words of praise in the inspired Psalm 104:24—

"O Lord, how manifold are Thy works; in wisdom hast Thou made them all!"

### GENESIS 3

WHEN we give thought to this, it is sad to read that although God prepared so many good things for man, man should be more ready to heed the subtle philosophy of the serpent than to cherish the Word of his God, but the general tendency of mankind to make the same mistake compels all discerning people to recognize that they are the true descendants of the first sinner.

Surely our God is a merciful God! Otherwise Adam and Eve would have been destroyed immediately. We should always bear in mind that sin is a dreadful thing in God's eyes.

How great has been the work of God to save those creatures of His who would look to Him with earnest desire for salvation! We realize that sin must be condemned before salvation can be attained; otherwise God's righteousness would be dishonoured.

The greatness of the Divine work for redemption manifests to us the wickedness of sin in the sight of God. In Gen. 3:15 God said to the serpent—

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

We see that Adam was directed to sacrifice, and he heard the promise of a Seed who will destroy sin.

*The fact of the Fall may be denied, but the greatest of earthborns cannot alter the sentence pronounced: "Unto dust shalt thou return!"*

God's sentence on the serpent is recorded in Gen. 3:14—

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field;  
"Upon thy belly shalt thou go and dust shalt thou eat all the days of thy life."

The serpent must still crawl. And v. 16 tells us the sorrow of conception cannot be removed.

The dominion of the man over the woman continues, however unfitted he may be. And after nearly 6000 years the toil for food goes on, bearing out the truth of God's Word (Gen. 3:19):

"In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken:  
"Dust thou art and unto dust shalt thou return."

## GENESIS 7

IN Gen. 7 we read the account of the Flood. The "wise" of this age object to such an account, and say the necessary quantity of rain to drown the world could not possibly fall in 6 weeks. But it also says—

"The fountains of the deep (the oceans) were broken up."

## GENESIS 11

IN Gen. 11:31 we read that—

"Abraham went forth from Ur of the Chaldees."

*There have been many changes in the attacks on the truth of the Bible. Quite obsolete now is the claim, once so confidently made, that the early books could not have been written in those far-off times because writing was unknown.*

But the true lover of God's Word is thrilled when he reads and hears of the discoveries, some of which are in the British Museum, made by the excavators in the buried city of Ur.

The more we learn of the past through archaeology, the stronger the conviction grows that the earliest men of our race were certainly not inferior to ourselves, and must have been taught by angels of God.

The unbeliever hurls his objections at the Bible, but the humble-minded believer sees these scoffers confounded time after time by the findings of the excavators as they dig up these stones and inscriptions from the times referred to in the Bible. We see objection after objection being silenced by discovery after discovery, proving that, as the seer said to Asa—

"The eyes of the Lord run to and fro in the earth to show Himself strong on the behalf of them whose heart is perfect before Him" (2 Chron. 16:9).

These latter days are days of peril and fear, when "men's hearts are failing them for fear, and for looking after those things coming on the earth." It comes to us with added force when we give thought to Jesus' words in Luke 18:8—

"When the Son of Man cometh, shall he find faith on the earth?"

## PSALMS

IT will prove very helpful to us if we always keep in mind the words of the first Psalm—

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the ways of sinners, nor sitteth in the seat of the scornful."

Surely the counsel of the ungodly, the way of sinners, and association with the scornful will take away the desire for association with those who love God's Law, as the Psalmist says, and only if our delight is in the Law of the Lord, shall we, in the day of reward, be among the trees of righteousness in the wood of life—trees of God's planting.

*We are commanded: "Come OUT, and be ye separate," and this first Psalm shows us the necessity of being separate from those whose delight is in interests other than the Law of God.*

Psalm 2 brings to view the time when those who love God's law will inherit the Throne of Glory, when evil in its present height and power will be brought to an end. At that time it will make no difference how much the nations rage, and set themselves against the Lord and against His Anointed, God's King, who will be set over them.

**The Lord Jesus WILL be established in Zion, and the uttermost parts of the earth WILL become his possessions!**

Jesus, once "made a little lower than the angels," is now clothed with glory and honor, but his glory will not be revealed to the world until all the members of his body have passed through the necessary affliction that they may share his glory. We are told that—

"Many are the afflictions of the righteous, but the Lord delivereth them out of them all."  
David said (Ps. 119:67)—

"Before I was afflicted I went astray, but now have I kept Thy Word."

David, realizing what affliction had done for him, and the benefit he had derived, said—

"It is good for me that I have been afflicted, that I might learn Thy statutes" (v. 71).

Affliction reveals that which **is in the heart**. It exhibits a difference between those whom God desires and those who are unsuited for His purpose.

*Affliction softens the heart which is right, that it may more readily receive the impressions of the mind of the Spirit.*

## PSALM 10

DAVID asks (Ps. 10:1-4)—

"Why standeth Thou afar off, O Lord? Why hidest Thyself in times of trouble?

"The wicked in their pride doth persecute the poor. Let them be taken in the devices that they have imagined.

"For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.

"The wicked, through pride of his countenance, will not seek after God: God is not in all his thoughts."

To the Head of the Body, as to also all the members, it has seemed at times as though God stood afar off while the wicked "boasted of his heart's desire."

Let us also take notice that God abhorreth the covetous, although the wicked blesseth him (Ps. 10:3). To delight in the ways of God is to appear simple-minded in the eyes of all people who consider themselves great. The proud scorn the ways of God, yet the truth is that God's judgments are far above them and too high for them to see. Such is God's unerring declaration (v. 5).

Men have not improved since the time of David, nearly 3,000 years ago. He asks in wonder:

"Wherefore doth the wicked contemn God?" (v. 13).

**Today men despise the honor of being created by God in the image of God, and glory in claiming the ancestor of the gorilla as their own.**

*As we view this reasoning, what does it suggest to us? Two things: folly is enthroned in the earth, and Divine wisdom is despised. These scornful men spread themselves for a little while, then die as the beasts.*

But how different is the destiny of those who have cherished God's Word! Although for a time they rest in the dust, they will yet delight themselves in peace, when the "Lord shall be King for ever and ever" and the wicked shall not be—a time when, as Zech. 14:9 says—

"The Lord shall be King over all the earth, and His Name one."

### **PSALM 18**

IF we turn to Ps. 18, we have the mind of Jesus revealed—

"I will love Thee, O Lord my Strength!

"The Lord is my Rock, and my fortress and my Deliverer in whom I will trust.

"So shall I be saved from mine enemies" (vs. 1-3).

What do we get out of this?

*Is it not that the mind here revealed is that which really loves God and which recognizes that there is no other source of strength, and implicitly believes that God WILL deliver in His Own good time? This is the mind that you and I are called upon to copy.*

When Jesus was crucified the veil of the Temple was, by the power of the Spirit, rent in twain from top to bottom, signifying that the way to the Most Holy was now opened to man.

God delivered His Son, "because He delighted in him." As written in v. 19—

"He brought me forth also into a large place.

"He delivered me, because He delighted in me."

What will be the attitude of his enemies when Jesus returns, attended by his brethren from down through the ages?—when he claims dominion of the earth?

Will not his enemies again gather against him? Yes, verily! —even as we read in Psa. 2. Then will be fulfilled v. 37 of this Ps. 18—

"I have pursued mine enemies, and overtaken them:

**"Neither did I turn again** till they were consumed."

How terrible will be the recompense! We are reminded of the glorious cherubim symbol of the triumphant army of the Redeemed (Eze. 1:9)—

"They turned not when they went: they went every one straight forward."

V. 43 of Ps. 18 tells us that Christ, the One we are remembering in the emblems on the table this morning, will become the Head of all the nations.

If we go back, we read of what great deliverance many times was given to David, but the deliverance and glory of David's Seed will continue through eternity, for we read in v. 50 of this Psalm—

"Great deliverance giveth He to His King; and showeth mercy to His Anointed, to David and his Seed forever more."

### PSALM 22

LET us turn to Ps. 22, where we learn still more of the sufferings of Christ. It begins with that cry of agony and anguish—

"My God, my God Why hast Thou forsaken me?"

Can we picture in our minds wicked men as they looked upon the scene, unmoved by the agony of the Son of God, coolly proceeding to divide his garments (v. 18) for it is recorded (Mark 15:24)—

"They parted his garments, casting lots upon them, what every man should take."

The strong faith of the Lord Jesus was able through his suffering to hold up before his mind the joy of that delightful day when, surrounded by his brethren, he would declare to them the wonders of the Name of God, as we read in v. 23—

"I will declare Thy Name unto my brethren."

That will be a day when all the ends of the earth will turn and worship him, as recorded in vs. 27-28—

"All the ends of the world shall remember and turn unto the Lord.

"And all the kindreds of the nations shall worship before Him.

"For the Kingdom is the Lord's and He is Governor among the nations."

If we can picture in our minds the day of Christ's glory, when all the saints will attend him, and when they will hear the voice of the Lord Jesus singing praise to his Father, and when they will unite with him in praise—if we can only keep this vividly before our minds, it will always come as a strengthening and comforting help to the children of God in their trials.

### PSALM 45

IN Ps. 45 we have brought to our attention the scene of the marriage of the King—that King who is "fairer than the children of men," the King whom God hath blessed for ever and ever.

*And the Queen at his right hand is clothed in vesture of wrought gold (vs. 9, 13). She has left her own people (v. 10)—called out from the Gentiles—to be joined to the King, her Lord whom she worships.*

Unitedly they enter into the palace with gladness and rejoicing, and people will praise them forever (vs. 15-17).

### PSALM 73

DAVID speaks of these things in Ps. 73. In v. 1 he tells of God's goodness to His people—

"Truly God is good to Israel, even to such that are of a clean heart."

Vs. 2-17 concern the trials of faith. Then v. 21—

"Thus my heart was grieved, and I was pricked in my reins."

V. 27 tells of the final destiny of the unfaithful—

"Lo, they that are far from Thee shall perish. Thou hast destroyed all that go astray from Thee."

In v. 3 he had said—

"For I was envious (grieved or indignant) at the foolish, when I saw the prosperity of the wicked."

But in vs. 18-19 he perceives and foretells their destruction—

"Surely Thou didst set them in slippery places: Thou casteth them down to destruction.

"How are they brought into desolation as in a moment! They are utterly consumed with terror."

Vs. 23-28 express the confidence, comfort and desire of the believer—

"Nevertheless, I am continually with Thee. Thou hast holden me by my right hand.

"Thou shalt guide me with Thy counsel, and afterwards receive me to glory.

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

"But it is good for me to draw near to God; I have put my trust in the Lord God, that I may declare all Thy works."

## MATTHEW

WHEN the people came from all parts of Judea and beyond Jordan to Galilee to listen to the Lord Jesus, they were given instructions which—if they had been careful to follow them—would have led them to life and glory. He has given us instructions which, if we follow, will lead us to life and glory.

**We find that very few of the listeners took heed to the words of Christ.**

For the most part they murmured and turned away, interested only in the "loaves and fishes." What a sorrow it must have been to Jesus when all these people, coming from all parts of Judea to listen to him, for the most part murmured and turned away!

At the close of his wonderful and heart-searching address given on the mount, what did he say to them?—

"Beware of false prophets . . . ye shall know them by their fruits" (Matt. 7:15).

"Not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father.

"He that heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (vs. 21-24).

Jesus' words are of great importance to those who love him and are his true friends.

*They will never dare to argue away the importance of Christ's commands, nor suggest—in order to avoid their force—that they cannot be "literally" carried out today.*

Truly the world cannot carry them out in THEIR way of life, and those who in heart turn after the world even while professing the name of Christ, will find his commands irksome.

**But who would dare to argue that the immediate disciples of Jesus would have said, "He does not mean these commands literally"?**

Those words which Jesus uttered as he stood upon the mount were for ALL. They were to give comfort to the poor in spirit, the meek, the merciful, and the pure in heart, even though now they are persecuted for righteousness' sake.

What was Jesus' warning?—

"Whosoever shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven" (Matt. 5:19).

However keen our desire may be to walk in all the commandments of the Lord blameless, at times the flesh asserts itself and we are disobedient. How well we realize, like Paul, that "when we would do good evil is present with us"!

It is a continual fight to keep the "old Man"—sin in the flesh—under, and the New Man in Christ on top. We realize at times that the Old Man gets on top; this is a time that calls for quick repentance and pleadings for forgiveness. But to TEACH the breaking of the LEAST of God's commandments is a most grave offence.

Although the Temple with its altar has been destroyed, "we have an Altar"—the One we are remembering with the emblems on the table—our Lord Jesus Christ (Heb. 13:10).

We must bear in mind Jesus' words that those who are not reconciled together must FIRST take all possible steps to remove the cause of offence before they approach the altar Jesus said (Matt. 5:23-24)—

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way.

"First be reconciled to thy brother, and then come and offer thy gift."

The vision recorded in Matt. 17 is very inspiring to those patient watchers. "After SIX days" the disciples saw the Lord Jesus in his glory, and they heard the approving voice of God out of the bright cloud.

Luke 9:34 records that "While he thus spoke, there came a cloud, and overshadowed them" and we are told that the disciples "feared as they entered into the cloud."

In Exo. 24 we have an interestingly similar account (15-18):

"And Moses went up into the mount, and a cloud covered the mount.

"And the glory of the Lord abode upon mount Sinai and the cloud covered it SIX days; and the seventh day He called unto Moses out of the midst of the cloud.

"And the sight of the glory of the Lord was like a devouring fire on the top of the mountain in the eyes of the children of Israel.

"And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount 40 days and 40 nights."

We are told that after SIX days the glory of Yahweh was seen, and His voice was heard by the children of Israel.

*As we view the account, we perceive that for 6000 years a cloud of faithful witnesses has been in process of development.*

To verify this, all we have to do is to turn to Heb. 11 and read of the faithful through the ages. And then the summation in Heb. 12:1—

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses . . ."

God is continuing that process at the present and will continue until the end of the 6th thousand-year period, one here, and one there, taking out "a people for His Name." Their faithfulness will be determined when we stand before our Righteous Judge at the judgment.

*Then, when the 7th 1000-yr. period dawns, this cloud of faithful witnesses will be made "bright" and glorious, for this "vile body" will be changed and "made like unto his glorious body" (Phil. 3:21).*

And the remnant of the nations which will survive the coming judgments will see reflected in that cloud of faithful witnesses the glorious, many-hued bow revealing the beauties of God's Own Son, the Sun of Righteousness.

Let us go back to Gen. 9:18, concerning the covenant that God made with Noah and his sons. We have all witnessed a bow in the sky after a shower, with beautiful colours in its rays—a reminder of God's love and promise toward the children of men—that there will not again be a flood to destroy all flesh.

So God's Word has not failed. The bow in the cloud remains with us today—a witness to God's never-failing Word.

And when the storm of God's wrath has passed, and the Sun of Righteousness is revealed to the world "with healing in his wings" (Mal. 4:2), the bow will show to the world that God has remembered His Everlasting Covenant.

Bro. Roberts says, in "Nazareth Revisited"—

"How sweet is the calm of the bright tranquil morning that comes after a night of tempest and suffering! Glorious to Christ must have been the morning of his resurrection.

"For years he had contemplated the prospect of his suffering with burden of mind, 'How am I straightened till it be accomplished!'

"This was the exclamation that admits us to a knowledge of the trouble it caused him (Luke 12:50). How terrible his sufferings were. Now they were all past.

"On the morning of the third day, he awoke all healed and strengthened and stepped forth from the temporary imprisonment of Joseph's tomb, to be 'anointed with the oil of gladness above his fellows.'

"We profitably regard the joyful event when we think of it as a type and forecast of the deliverance that awaits all the troubled children of God at the epoch of their resurrection."

Much will be forgiven; but also much will be required at the hands of those who would enter life eternal. His commandments require us to—

"Look not every man on his own things only"  
—but to—

"Bear one another's burdens."

If we harden our hearts to the afflictions of the afflicted, and wrap ourselves comfortably in the mantle of God's bestowed mercies, heedless of the needs of those to whom God has given less, the day so powerfully depicted by Christ in Matt. 25 will show us in terrible severity, if we never realized it before, that though we speak with the tongues of men and angels, and though we have the gift of prophecy, and understand all mysteries and all knowledge, IF WE HAVE NOT THE LOVE THAT TAKES AN ACTIVE, SERVING SHAPE, WE ARE OF NO USE TO THE KING WHOSE REIGN IS TO BE A REIGN OF LOVE AND BLESSING. —R.A.W.

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### ***God Loveth a Cheerful Giver***

*IT was one of the grounds of God's rejection of Israel after the flesh, that they were lacking in the spirit of ready benevolence, finding expression in abundant deeds of kindness.*

*It will be a ground found not lacking in the case of those sent away from the judgment seat, with weeping and wailing and gnashing of teeth. The apostles speak pointedly on the subject. John asks—*

*"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, HOW DWELLETH THE LOVE OF GOD IN HIM?" (1 John 3:17)*

—Bro. Roberts.

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WE would like to have a much greater range of representation in the articles in the Berean. We therefore request all Berean speaking brethren to send in articles. They can be of any nature—exhortations, lectures or addresses on particular subjects. Those who are not speaking brethren could help by forwarding

copies of addresses by others in their ecclesias which particularly strike them as desirable for publication. Double-spaced typing is preferred, but not essential.

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*THE rule by which we work is: Reduce personal expenses to the minimum, and little money will be needed to supply them; economize that little, and there will be more to spend in the service of Truth.*

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—Bro. Thomas, 1851.

## Priests of the Most High God

*"The works of the Lord are great, sought out of all them that have pleasure therein"—Psalm 111:2*

MAN'S works, if we continually pour over them, weary us. With attention and time, we can master them.

God's works never can be mastered. The more we study and examine, the more we are attracted to them. Take any of God's works—in the earth, sky, water, air, under the earth—the deeper we examine them, the more wonderful they are.

Put the telescope on things in the sky, the microscope on things in the earth, sea, air, and they become more wonderful still. We find we know next to nothing: all our knowledge and wisdom resolves itself into mere nothingness. Only—

"God is great; His ways are past understanding, His works are past finding out.  
"His works are great."

We are wise if we form the habit of looking **into** them—not merely looking **at** them. There is a great difference between looking **at** and **into**, and infinitely greater rewards. Look at the hills, the mountains, the sea—beautiful beyond description, and perfect beyond measure.

But every part, even to the minutest detail, will bear inspection; every minute particle is perfect. Every blade of grass, shrub, tree, rock, drop of water, will bear the closest scrutiny—it is the finished work of a Master Hand. All declare to the eye of wisdom, with unmistakable voice—

"THE HAND THAT MADE US IS DIVINE."

Take even the smallest, most insignificant insect (whose life is only for an hour), crawling up the stem of a plant. It finds all its wants for that hour supplied—everything adapted and arranged to keep it in being for its appointed end, even if only for an hour.

"God's works are great!"

God's Word is like His Works—it has infinite depth, breadth and height—it is inexhaustible in its ability to furnish us with wonder, amazement and awe.

Even the most insignificant (seemingly) passage, when looked "into"—not "at"—is capable of yielding the most enlightening glimpses of God's mighty and loving Hand. We do well if the meaning of God's Word, as well as His works, are "sought out," as they are "of all them that have pleasure therein."

The service of the Lord, now, as in all periods of the truth, needs "searchers out"—students—men and women who will study, look into and examine, and put under the microscope (so to speak) the Word of God.

The power and influence of the ecclesia, and the value of its service, depend on the "searchers out." The good it may accomplish now, as in all periods of the world, depends on such. Nothing will take the place of study.

Much SEEMING good can be done in the way of friendship and good fellowship by the energy of the flesh. This is true of all organizations—worldly, secular, political—their success depends mostly on expenditure of energy of the flesh, friendship and good fellowship.

*The Ecclesia of God is not an organization of this kind—neither in its formation, its personnel, its objective, nor the MEANS IT USES TO accomplish its objective.*

It is so much higher in its formation, its aims, as to be beyond comparison with any worldly organization, no matter how successful such a worldly organization may be; nor how numerous, how charitable, how wealthy, how friendly, how much in good repute in the world.

**There is absolutely no comparison between any such organization and the Ecclesia of God.**

Its Founder is the God of Heaven, its members are selected by God, its laws of organization and membership are given and selected by God, and the conduct of its members is regulated by God.

The Ecclesia's aim and object is the preparation of a people for God. The final destiny of its members is the Kingdom of God, with deathless, incorruptible bodies.

There is as much difference between the hail-fellow-well-met, back-slapping, wise-cracking, life-of-the-party man of the world, and the saint, as there is between day and night.

*The methods that build a successful, powerful, worldly organization, will also build a closely-knit social organization within the ecclesia, but they will not bring the ecclesia to the fulness of the stature of the Perfect Man in Christ Jesus.*

Saints are made of sterner stuff than that. The foundation of the ecclesia, the backbone, the mainstay, must be the students—the "searchers out"—**who put into practice in their daily lives the things they find.**

These are men and women who feel the sense of consecration, the call to separateness, the honor of God's selection, the privilege of service.

How do we know this? From examples of the life and conduct of men who, in ages past, occupied similar positions in relation to God as we now—the priests of Israel. Malachi says:

"For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts."

And 1 Pet. 2:5—

"Ye are an holy priesthood, to offer up spiritual sacrifices."

The relation of present-day believers to God is best described and understood in the language of Mosaic-Aaronic priesthood and sacrifice—

"Purified from his old sins" (Peter).

"Without spot, blameless," "present bodies a living sacrifice, holy acceptable of God"

"Our bodies . . . the temple of God . . . anointed . . . a sweet savour . . . an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Paul).

From the book of Revelation the analogy is further elaborated by "the altar," "incense," "blood," "temple," "lamb," and the "priests."

So the life and labours of believers are best understood by analogies of the Mosaic Law. Every believer in Christ, baptized into him, has received the priestly privilege of being made nigh to God; has the inestimable honor of being a messenger of God's grace to sinful men.

*The believer is a priest, his body is God's temple, his life is a sacrifice.*

The believer is the antitype of the Jewish priest in four principal points—

1. Priests were divinely appointed—saints are "called of God."
2. The priest was separated for service—the believer is "called to be a saint."
3. The right of access was through a priest only—the saint has the privilege of "drawing nigh to God."
4. The priest alone could present offerings—the saint presents his "body a living sacrifice."

The significance of all this is that none of these four things are native to any of us. There is no apparent superiority in any of us over hosts of other good-living men and women.

**Nevertheless we are "called of God," we are called to the divine honor of a life of service—as were Israel's priests.**

Now look closely at one of Israel's priests. All arrangements regarding him were intended, among other things, to impress the Jew with the high regard in which the entire order of priesthood, the solemnity and seriousness of their work, was held by God.

The simplest mind could comprehend the purity of character and the godliness of life demanded of the priest—

*He was physically faultless.*

*He had separate habits of living.*

*He wore pure white clothing, except those garments for glory and beauty on the high priest on the day of atonement.*

*He must not touch a dead body.*

*He must not marry a dissolute or divorced woman.*

*He must not touch wine when approaching the sanctuary.*

*He must wash at the laver.*

*He was anointed with sacred oil.*

*He offered for himself "first."*

*He made a sin offering, a burnt offering, a peace offering—telling of forgiveness, consecration and peace with God.*

Are the lessons conveyed by the selection and the work of this priest, a reflection of your life? Looking at yourself in the mirror of God's Word, is the image you see there comparable to this?

\* \* \*

COME and spend a day, in imagination, among the priests and the worshippers before the Tabernacle in the wilderness.

As the priest stands within the court in the early morning hours, ready to perform the duties to which God had appointed him, he sees around the sacred tent the white curtains separating the Tabernacle from all outside things.

Before him is the "tent of meeting," where God meets with sinful men, through duly selected representatives.

He moves about his various duties after he and the other divinely-appointed priests have put off the garments they wore about home, and each have washed the entire body at the laver, and have put on white linen clothes.

One of the priests then slays and put on the altar a lamb **EVERY morning, without fail**—a continual burnt offering, with flour and oil—which have been prepared and brought by a duly appointed priest.

*Since order is one of God's first laws, He would never be pleased with tardiness or carelessness on the part of any one taking part in the service.*

Wood for the fire must be found and brought, so in come some priests with wood, for—

"The fire shall ever be burning upon the altar: it shall never go out" (Lev. 6:13).

This tells us that our God is always ready to pardon, and whosoever will may come in the appointed way.

The candlestick is dressed every morning and must never go out. Oil is prepared and brought

Another priest must go in with incense and fire in his censor. This is prepared and brought every morning during the whole year.

Once a week the showbread, which a priest has prepared and brought, is changed on the table of showbread.

When the routine duties are performed, the active duties of the day begin. Sinners come to the Tabernacle with their offerings, and the animals are taken to the priest, who slays them. They watch the priest sprinkle the blood on the horns of the altar and burn their offering, and then depart from the enclosure fully satisfied that their sins are covered.

Another priest is listening to a confession of one who has defrauded his brother, computing the amount he must pay in making the restoration.

In comes a woman, recently a mother, perhaps with two pigeons to offer for her cleansing. The priest slays and offers them.

Someone comes into the court with the request for the priest to make an examination for leprosy; out he goes to the tent of the sick man. Or perhaps it is a request to make the proper cleansing for one cured of the leprosy; and we see a priest going out with scarlet wool, hyssop and live birds, out of the camp to where the man is.

Another person enters the Tabernacle with the request that the priest officiate in the case of a death. The tent must be purified for, Mosaicly, uncleanness and defilement came not only through transgression, but in the course of nature, and by these natural uncleannesses, the Jew was rendered ineligible for divine service, and could not, in that condition, come into the presence of his God.

Among the vast throngs coming in and waiting for ministrations of the priests, are some in joyful recognition of divine blessings, with thank offerings; while other priests are busy with one who has vowed the vow of a Nazarite, who now comes to be released from his vow, and the priest performs this service.

Here in another place, are young men who are Levites, who have just come of age. The service of consecration to the priesthood is impressively performed, and they are washed, clothed and anointed, and take their place in the service.

When the day is done, a lamb is brought for the evening sacrifice, the blood sprinkled and the body burned, according to the custom of the Tabernacle service.

Throughout the entire day, from the rising of the sun to the going down thereof, the impression is one of profound sacredness and sanctity. It is not only impressive, but bears that reverence, augustness and holiness that is befitting the divine institution of Jehovah's appointment.

"Anoint them, sanctify and consecrate them, that they may minister before Me."

The divine intent in this selection was a priest, studious, faithful, zealous and busy in God's service.

"Teach the children of Israel all my statutes. Put a difference between holy and unholy, and between unclean and clean" (Lev. 10:10-11).

God's priest was God's representative, consecrated, separate, honoured and privileged.

According to their zeal, and according to the measure of their study of God's law, their ability, willingness to put into practice these teachings, so Israel prospered and was blessed; as they failed, Israel failed.

*Can you see your image in this word-picture of the service of the Tabernacle? We are also called to the priesthood, and to the duties and privileges which that exalted position imposes upon us—*

*"The service of our Lord  
Constant labour will afford."*

**The life of the true saint, now, as in ages past, is a devoted life—devoted to the study of God's law, and to His service.**

Do you desire to labor more earnestly for your Lord? There are ALWAYS sick to be visited, "feeble knees" to be strengthened, believers in isolation whom you can cheer and help with letters.

There are invalids unable to attend meeting with whom you can break bread; you can contact strangers at our lectures and arrange to talk to them in their homes; deserving poor need your help; the spiritually "weak and sickly" need a strong arm. There are almost countless ways in which you can serve God.

*And the believer who is conscious of the honour, the favour, the privilege of his calling, who is studious, sober, God-fearing, dedicated and devoted—on him, under the Hand of God—does the welfare and well-being of the ecclesia depend.*

—W.M.B.

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## Current World Events

### "LYING WONDERS" EXPOSED

Weeding out the Saints: Did Saint Martina bleed milk when stabbed by a sword? Was Saint Margaret swallowed and then spewed up alive by a dragon? To most Catholic scholars, such tales are full of more holes than holiness. Indeed of some 4500 martyrs and Christian heroes listed in the Universal Calendar of Saints, a surprising number are reckoned to be figments of pious imagination. (Nwk 6:5)

*"Lying wonders deceiving if possible the very elect." And yet so infatuated are the nations that "wonder after the Beast" that the more these lying wonders are exposed, and even admitted, the more they blindly flock to worship the Beast!*

### JEWS STILL IN COVENANT?

Some important Catholic scholars now feel God's original Covenant with Jews did not end with Christ.

There is a growing belief among Catholics that Jews must no longer be considered candidates for conversion, but as parties to a Divine Covenant originally made with Abraham and Moses and never withdrawn by God. (Nwk 4:3)

*This is a strange and interesting little note. In the current swirl of religious confusion and change, some seem to be actually reading the Bible and trying to fit what they find into the Wonderland of traditional orthodox creeds.*

### REDS BUILD EUROPE FORCES

Any chance Russia may withdraw troops from E. Germany to match US withdrawals from W. Germany? Russia says, No! They are building up their forces.

What chance Russia wants to ease tensions with US? Very little. There's growing fear Russia is deliberately testing US with dangerous brinkmanship. (USN 5:22)

*Russia builds its military strength in Europe, while US withdraws. Present trends (which are accelerating) mean inevitable Russian domination of Europe.*

## EAST NIGERIA SECEDES

East Nigeria has finally seceded and become independent.

Once thought a model for young African democracies, Nigeria has buckled under the weight of persistent enmities among 4 major tribes — Moslem Hausas and Fulanis in the North, Yorubas in the West, Ibos in the East. (Tm 6:9)

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Last week Britain hinted she might stay in Aden, saying she would leave "only on condition that it leaves behind a stable and secure government." (Tm 5:19)

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Communists run Calcutta. Violence is rising. Communist-controlled police refuse to stop Communist-led rioters. Worse is to come. (USN 5:22)

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## TOWER OF BABEL: SAD RECORD

Created after WW II as world policeman, UN has pulled out of another danger zone—the turbulent Mideast—at the threat of war.

**Is UN going the way of the League of Nations, which proved helpless as the world stumbled to war in the 30s?**

In '31, the League failed to act when Japan invaded Manchuria. Again, in '35, when Italy invaded Ethiopia, the League tried—unsuccessfully—to impose sanctions against Italy.

Italy left the League in '37. Germany and Japan had quit earlier. Russia was expelled in '39 for aggression against Finland.

Since '45, UN has grown from 50 to 122 members—46 from colonial areas. 69 nations—nearly ½ the membership—have less people than New York City; 55 together pay only 2% of UN costs. Another 51 pay under 1% each. Yet each has one vote—same as US and Russia.

Between Israel and Egypt, a near if not an absolute majority in UN would vote on the Arab side.

So-called "neutral nations," emerging from colonial status, feel common ties to the Arab states.

Israel is regarded as a dependency of US and Britain. (USN 6:12)

*For over 4000 years men have been trying to frustrate the Divine will and build a Tower of Babel. Anyone who listened to the recent UN debates on the Mideast, with all their pettiness and viciousness and hatred and childishness and utter disregard for truth or justice or decency—could see, summed up in microcosm, the whole pitiful, hopeless failure of mankind.*

## MIDEAST: ANTI-US FEELING UP

Mideast—vital to world's stability—teetered on the brink of war.

Johnson quickly declared US would fulfil its commitments to Israel if its "territorial integrity" were attacked. Russia lined up immediately with the Arabs.

The sudden UN withdrawal let Nasser's army come to an Israeli border area where Egypt has never had such power—not even before the '56 Suez crisis.

**There is rising anti-US feeling everywhere in this part of the world. (USN 6:5)**

## MAN REVERTING TO JUNGLE

Songs on the radio glorify dope addiction, homosexuality, immorality in general. Some absolutely make permissible, if not encourage, fornication and all varieties of things that would have been called immoral 20 years ago. (Tm 5:26)

*The "Christian" world is rapidly abandoning Christian morality and sinking back to jungle law of lust and violence. So the Scriptures tell us it must be in the Last Days.*

## BRITAIN'S POWER FADING

Britain, pulling back, is leaving its big problems to US. East of Suez is a vast part of the world US soon will protect, if anyone does.

Australia and New Zealand must look to US. Singapore, SE Asia, Indian Ocean area, huge and with immense problems, will be US's worry. (USN 5:15)

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A far-reaching switch in British foreign policy points to steadily-loosening ties with US. Common Market membership has top priority. Britain's world role as a US partner is to be liquidated. Withdrawal of forces and bases east of Suez is to be speeded, with virtually everything out by '75.

But the big question: WILL DE-GAULLE AGAIN BAR BRITAIN FROM THE COMMON MARKET? (USN 5:15)

*It is more and more obvious we must regard U.S. and Britain as a unit in the prophetic picture, which is then seen to be remarkably true, as the "young lions" become more prominent and more united. Canada & US are rapidly and deliberately approaching industrial unity.*

## NASSER RESCUE BACKFIRED

In '56 Nasser faced total defeat. Israel had crushed his military forces and was about to seize the Canal. US came to Nasser's rescue—sponsored and enforced a UN resolution forcing Israel's withdrawal.

Now the Mideast is open to a flood of Russian military aid. Troubles have mounted for US. (USN 6:5)

*US, to appease the Arabs, foolishly pressured Britain out of Suez and other bases, hoping to bring in the Millennium by appeasement and gifts to aggressors. Thus God, to accomplish His will, makes the "wisest" of men into fools.*

## SINCERITY-or PROSPERITY?

Any time a suburban minister takes the Gospel seriously and intends it shall result in decisions in individual and community life, he's in trouble. He's going to be the target of people who want to get rid of him. That's an occupational hazard among preachers.

Clergy who don't care to risk the wrath of dollar-potent, conservative parishioners can always choose the all-too-common role of the well-heeled, well-cared-for, spiritual Organization Man who can often wheedle fringe benefits from his fat flock, as a new car or a weekend in the Holy Land.

**But if a minister is sincere, he lives with personal frustration. (Lk 5:16)**

*This merely says what is obvious in the nature of the system. Paid clergy must preach to suit their employers, especially the rich. Truth could not possibly prosper in such an atmosphere.*

## MISSILES: REDS PASSING US?

Soviet missile power is growing very rapidly, with 100's of ICBMs going into hardened sites. Russia is deploying missile defences around Moscow and probably elsewhere, to lessen US chances of destroying Russia's industry and people, thus reducing US confidence in a nuclear showdown.

This could let Russia pursue a more venturesome course in world affairs with less fear of interference.

US, after yrs. of unchallenged superiority, is suddenly at a critical stage in the arms race. Russia, not US, is pushing hardest with atomic weapons and has doubled its ICBM force in the past 2 years, taking US by surprise. (USN 5:15)

*Russia has the capacity for an ever-increasing nuclear bomb construction, and it inevitably follows, apart from reports of this, that she is building bombs as fast as she can. She MUST reach a position when she feels she can dare to confront US in the Mideast with assurance.*

### **REDS SEEK WORLD CONTROL**

There can be no real armistice, no real detente, between US and Russia as long as Russia seeks world mastery—and that remains her goal.

Russia's objectives in Europe have not changed. They are: Crush NATO, isolate W. Germany and keep it divided, reduce US influence and establish a predominant position for Russia. (USN 6:12)

*No: for all the West's blind and wishful thinking, "RUSSIA'S OBJECTIVES HAVE NOT CHANGED."*

### **RHODESIA IS CARRYING ON**

Britain declared a boycott of Rhodesia in '65 without much effect. UN imposed another four months ago, ditto.

The embargoes have actually given Rhodesia new life. Unable to spend abroad, investors have plowed money into new enterprises at home. Old factories have been enlarged and diversified, and a government incentive program is building 240 new plants, one-half already operating. Rhodesia is well on its way to producing almost all the goods it once had to import. (Tm 4:14)

### **US REDUCES EUROPE TROOPS**

US is making a major withdrawal of ground and air forces from Europe. Military men oppose it. Gen. Wheeler, Chairman, Joint Chiefs of Staff, said: "Withdrawal would be serious. As NATO leader, it would have serious effect on future actions of the other NATO members. (USN 5:15)

*This is clearly another side-effect of the Viet war, which is thus in one more way helping forward the divine purpose. US must get out; Russia must take over.*

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Last week, Sierra Leone acquired the dubious distinction of being the 10th Africa country in 2 yrs. seized by a military coup. (Nwk 4:10)

### **VIETNAM WAR: "STALEMATE"?**

War is at crisis point. Westmoreland urgently requests 250,000 more men, for a total of 700,000. Without this he says stalemate is best he can promise. US's entire war strategy is threatened with failure.

With 450,000 troops, the war has turned into a holding operation. Westmoreland bases his new requirements on the Communists' apparently unlimited capability to keep increasing their strength.

US troop levels are barely keeping pace with the Communist build-up. Experts say Reds can build a force almost any size Hanoi wants. US military forces are stretched thin around the world. (USN 6:12)

*The Viet war drags on inconclusively, increasingly grinding up 1000's of lives and billions of \$; but neither side can retreat: it is the present front line of WW III, but the conclusive battle of that war will be on the other side of the world from Vietnam.*

\* \* \*

N. Vietnam's Gen. Vinh says China wants the war to go on 7 yrs., to bog US down till China can launch an all-out offensive with other Socialist countries, using all types of weapons and heeding no borders. (USN 5:15)

*All indications are that China's purpose is succeeding, and in the meantime they are rapidly building nuclear power.*

## EUROPE TURNS EASTWARD

UN has had its day; no longer exerts influence or power.

Definite erosion under way in Western Alliance. Europe's anti-Americanism is more virulent than anti-Communism. (USN 5:15)

Russia, growling at US, makes eyes at W. Europe. W. Europe looks east with interest, turning from US.

*As the English-speaking nations draw more closely together, Catholic Europe turns more and more to the Communist East. How beautifully it is all working out!*

## ECUMENISM INVITES MOSLEMS

The Christian-Jew ecumenical dialogue is now inviting Moslems. The trend got much impetus from the Vatican Council declaration "On Non-Christian Religions," which cited the common bonds of Islam and Christianity. The Pope created a special group to encourage dialogue with Islam.

Protestants are also stepping up the dialogue with Mecca. The World Council of Churches supports a continuing program of grass-root-level contact with Moslems. (Tm 6:2)

*This is significant. Jerusalem is the focus, so-called "Holy City" of both the Catholic and Moslem superstitions. Israel has taken control, and both are demanding she be thrown out. The latter-day assault of all nations against Jerusalem is shaping up into a joint Papal-Moslem crusade.*

## LITERACY BECOMES OBSOLETE

Millions graduate from high school with only barest reading ability. Colleges report 25% of students gravely deficient in reading. Within 3 yrs., 1 of every 2 children in large urban areas will be bad readers. Literacy is becoming obsolete.

A spokesman for a department store chain said: "We have a pre-employment test in reading and arithmetic. The reading part is very simple. 4 out of 5 can't pass—and we don't give the test to anyone but high school graduates."

A dry-goods chain personnel director said: "We have had a bad experience with a local college. Applicants from the college showed so little reading ability and arithmetic reasoning on our tests that I suggested the college give a refresher course—just simple reading and arithmetic.

**"The college tried it and dropped it—it was preventing too many from graduating." (USN 6:12)**

*More and more is being spent on education, and yet it deteriorates! We find Eureka and Christendom Astray—written for the education levels of 100 years ago in US and Britain—almost incomprehensible today. Most seem to have to read these books with a dictionary at their elbow. Another latter day sign of man's failure.*

## DeGAULLE SEEKS TO OUST US

**DeGaulle has demolished British hopes of Common Mkt. entry, raising every hurdle he could think of.**

His main objections are political: Britain "is not Continental, remains involved with the seas beyond, and is tied to US by all sorts of special accords."

If DeGaulle succeeds, US hopes of broader bonds of co-operation across the Atlantic will be frustrated. That, clearly, is his purpose.

There are signs DeGaulle is preparing to hack away still further at W. Europe's military alliance with US, and suggest a Europe Defence Community as alternative to NATO. (Nwk 5:29)

*DeGaulle is beautifully doing the appointed work of the unclean froglike spirits. He WILL succeed: trans-Atlantic co-operation in defence must go: Europe must be weakened.*

## WEST "UNITY" IN DISARRAY

In Europe's back yard, in the East, there's Western disunity. DeGaulle courts Russia, E. Europe Communists. He visits Poland soon. W. Germans also are wooing E. Germans, other European Reds. Other W. Europeans are playing their games in the East, seeking influence, trade. (USN 5:29)

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With US bogged down in Asia and Mideast, Castro is busy in Latin America organizing, training and staffing guerrilla movements that are beginning to worry US. (USN 6:12)

## MIDEAST: FRANCE WITH REDS

Painfully aware that a Mideast war could spark the ultimate US-Russia war, the world watched events with mounting dismay.

**Curiously the French, despite their participation in the '56 Suez war, enjoy quite friendly relations with Nasser, and they are being careful not to disturb those relations.**

Soviet support is a critical element in Nasser's calculations. Early last week the Kremlin made its sympathies clear with a warning that "should anyone try to unleash aggression in the Near East, he would be met not only with the united strength of the Arab countries but also with strong opposition to aggression from the Soviet Union and all peace-loving states." (Nwk 6:5)

*After all the venom, and the Arabs' announced determination and attempt to wipe out Israel, a majority in UN DID vote with Russia and the Arabs, and these—very significantly—INCLUDED FRANCE.*

## YEMEN BREAKS TIES WITH US

Yemen has renounced all US's aid agreements. Angrily, US retaliated by doing the same. The inspiration clearly came from Nasser, who has 38,000 troops in Yemen and virtually runs the country.

Yemen, which has historic claim to much of S. Arabia, is a key element in Nasser's expansion plans.

By eliminating US influences there, Nasser had probably destroyed US's last chance of arranging any settlement of the quarrels wracking S. Arabia. That enhances Egypt's chance to become master of the area. (Nwk 5:15)

*The Yemen war is dividing the Arabs, just as they should be divided (although it would seem to fit the prophecy better if Egypt were with the King of the South at the end). Coming developments will be interesting. Russia may drop Egypt as an expensive failure, and concentrate on Syria and Iraq and Iran, which would fit the picture better.*

## PHILIPPINES: MAJOR TROUBLE

The Philippines have all the signs of becoming a major trouble spot.

Surging lawlessness has spawned a crime wave. Just about everyone carries a gun. Assaults and murders crowd most other stories off front pages. Unemployment is near 15%.

The huge bureaucracy is unresponsive to economic problems and shot through with corruption and graft.

Far leftists are making more converts. Masaka, a Communist farmers' league, has tripled to 21,000 in 8 months.

A wave of nationalism is sweeping the islands. Much of the feeling is anti-US. (Tm 6:2)

*Around the world, the picture is the same: corruption, violence and misery.*

## ARMY PURGES GREEK CHURCH

In his installation address, Ieronymos, new Army-appointed Greek Church Head, pledged sweeping reforms. Referring to moral scandals that have rocked the hierarchy, he vowed to "purge the Church of unworthy ministers." He called for an end to the hierarchy's bickering over power and prestige.

**Most striking aspect was his avowed willingness to improve relations with Patriarch Athenagoras of Constantinople.**

Greece's arch-conservative hierarchy has long been at odds with Athenagoras, largely regarding healing the centuries-old breach with Rome. Ieronymos is an active reunionist who has been delegate for the Greek Church at several interfaith councils. (Tm 5:26)

\* \* \*

Greece's military rulers ousted the head of the Church, named a new Primate, and reorganized the Holy Synod, the Church's highest legislative body. Interior minister Pattakow said, "Things were very, very wrong in the Church." (Nwk 5:22)

\* \* \*

**The Greek Church, which has the nominal allegiance of 96% of Greece's 8.5 million, has hardly set a high moral tone.**

It was racked by immorality scandals in '62 and '64 involving the Church Head, and a bishop. In '65, after a violent scramble for wealthy sees, the civilian government stepped in and ordered the Assembly of Bishops to stop shuffling the sees to the highest-bidding bishops. (Tm 5:19)

*It is sad, but enlightening, when military dictators must step in to combat ecclesiastical corruption. This is the Greek Orthodox Church that is among the drift back to Rome.*

### **CHURCHES "MENACE" TO US?**

Bishop Pike says organized religion's wealth is a menace to US's economy. He estimates real estate holdings of organized religion at \$79½ billion, with Catholic real estate at \$44½ billion.

He cites the Jesuits' heavy investment in plane and steel firms, netting a taxless \$250 million yearly, adding that the Jesuits also have controlling interest in Phillips Petroleum, Creole Petroleum, and Bank of America, one of the world's largest. (NYNws 3:12)

### **EUROPE CAN'T SEE the DANGER**

One whiff of Nasser threat and UN picked up and ran, not even stopping to ask a question. A so-called "peacekeeping force" evaporated.

W. Europe, exposed strategically, seems uninterested in the possibility of the Mediterranean area falling to Communism. (USN 6:5)

*A very significant aspect of the Mideast war: blind Europe doesn't care—cannot see the ominous Red shadow gradually encircling her.*

### **DOCTRINES '95% MYTHOLOGY'**

Most Christian theologians readily agree the doctrine of death and the afterlife owes more to superstition than supernatural wisdom. "Traditional views of heaven and hell are 95% mythology," says Notre Dame's Jesuit McKenzie.

Now man has more and more conquered nature, eternity has become more and more distant. "Satisfaction with this world has replaced aspiration for heaven," says Italy's Catholic Philosopher Albino. "A consumer society gives man happiness, even if superficial. Nobody wants to hear of hell."

The new Christian thinking begins by rejecting the Greek dualism of body and soul. The old idea of a soul that leaves the body at death "makes no sense at all," says Catholic Riga of California's Mary's College. "There is just man. Man in his totality was created and will be saved."

**All the same, man cannot escape death—and the not-yet-disproved possibility of judgment beyond. On this, many theologians retreat into agnosticism. (Tm 5:19)**

*"Traditional views of heaven and hell are 95% mythology" says this prominent Catholic teacher. We can only echo a hearty "Amen." But when it comes to facing revealed Truth, they can only "retreat into agnosticism." How sad!*

### **'STUPOR OF ILLUSION' BROKEN**

The Mideast crisis dashed ice water in the world's face, banishing in an instant the stupor of illusion that the cold war was a figment of obsolete imaginations. Rivalry between Communist and non-Communist systems is still inescapable reality. (Nwk 6:12)

The Cold War for world conquest is the greatest reality in the world today. The Mideast has briefly aroused the world, but it will sink back into the "stupor" of wishful thinking to which the above article refers.

### **RED SHADOW OVER EUROPE**

In the Mideast, US and Russia appear on a collision course. At stake is not only Israel and Arab dreams, but the future of Europe. It is late, very late, for Europe and US. If the Mideast goes, W. Europe will be held in the mouth of the Russian bear.

Soviet warships, Soviet planes are welcome not only in Egypt in the E. Mediterranean, but also in Algeria in the W. Mediterranean. Algeria is only jet minutes from Europe.

Arab-Israeli crisis can simmer down, with or without war. BUT RUSSIA'S MEDITERRANEAN PRESENCE REMAINS,

Europe, once threatened only from North and East, now is threatened from the South in Africa and the Mediterranean. (USN 6:12)

### **"WE NEED A HOLY FATHER"**

California's Episcopal Bishop Myers urges all Christians to unite under the Pope "as the visible center of unity."

**He urges Anglicans and Protestants to "acknowledge him as the chief pastor of the Christian family."**

"We need a holy father," he said. "We need a father who can speak and witness to the whole human race. Today we may no longer even think of the reunion of Christendom without the Papacy." (DtNws 6:5)

*This is joyful news: prominent Protestant leaders calling for submission and allegiance to the "Holy Father" in Rome (what blasphemy!). The sooner it comes, the better. The Pope, unconcerned when Jews were barred for 20 years from their own Holy City, is now beating the drums for a crusade to drive them out of it, in defence of the so-called "Holy Places."*

### **COMMON MARKET PROSPERS**

For 10 yrs., Britain's economy has marked time while the 6-nation Common Market raced ahead. Trade among the Six increased almost 1/2— industrial output by 2/3—gold and foreign exchange reserves 100%.

Internal tariffs disappear July 1, '68, when a common agricultural policy starts, creating genuine, irreversible economic union.

A common business-tax system and laws on monopolies, capital movements, wages, social benefits, even food and drugs, are being worked out.

This summer the Market will merge with Euratom and the Coal-and-Steel Community. It already has agreements with Greece, Turkey, Nigeria, Dutch Antilles, and 18 former French African colonies. It has trade agreements with Iran, Israel and Lebanon; is negotiating with Austria; Spain and N. African countries are next.

Most of Europe want Britain in. The exception is DeGaulle, who sees Britain a threat to France's dominant role. (Tm 5:12)

\* \* \*

Britain formally applied for Common Market membership last week, with the biggest parliamentary majority vote (488-62) in 25 yrs. (Tm 5:19)

\* \* \*

W. Germany is letting it be known Britain has little chance to enter the Common Market over Gaullist opposition. W. Germans figure they have a better chance of swinging their weight with only France to worry about. (USN 6:5)

\* \* \*

Observers give Britain little chance of Market membership against French opposition. (Nwk 6:5)

*The Common Market is serving 2 prophetic purposes: unifying Catholic Europe and separating it from Britain. Britain, desperate, is anxious to get in, but it does not belong, and neither France nor Germany appear to want it.*

### **MARIOLATRY IN QUESTION**

Biggest obstacle to Christian reunion is the papal infallibility doctrine. Second biggest is veneration of Mary. Many Catholics look askance at one of the great symbols of Marianism—Fatima, the Portuguese village where 3 children said they saw visions of Mary in 1917. There's widespread scepticism.

Many Catholics consider the Pope's Fatima visit incongruous. To encourage ecumenism, Vatican Council did not emphasize Mary, and the exaggeration of Marian devotion in Catholicism has since declined. Observers suggest Paul's Fatima pilgrimage was to curb extremes in the de-emphasis of Mary. (Tm 5:19)

\* \* \*

At Vatican Council the long-dormant Mariology controversies surfaced in bitter dissension between progressives and conservatives. Progressives see a dangerous tendency to inflate Mary at the expense of her Son. In fact, a few questioned the Biblical basis for many traditional Marian beliefs, and many saw that an exalted view of Mary would seriously handicap reunion with Protestants.

Conservatives, on the other hand, asked the Council to maximize Mary's role in man's redemption. And they defended her privileged position as the precious jewel of Catholic tradition—too precious to sacrifice for Christian Unity. The bishops failed to settle the issue, but the effect of the Council subdued the more extreme forms of Mariolatry. (Nwk 5:22)

*Who would have thought that Mariolatry would ever be openly questioned in the Catholic Church! Protestantism is collapsing under the weight of its own confusion and impotence. Catholicism need not compromise its idolatry of Mary and the Pope: it need only wait.*

### **RUSSIA-JAPAN PARTNERSHIP**

A Russia-Japan romance is blooming. Joint air service across Siberia starts in April. Consular treaty will be ratified soon. A Foreign Ministers' meeting is set for July in Moscow. Japan alone of Asia's non-Communists is consulted this way regularly.

Tourism to and fro is rising. Trade missions fly back and forth like tennis balls. Results show up in expanding trade. Russians will be wearing Japan-made clothes, using Japanese cameras and machinery. Japan is getting Russian oil, coal and pig iron.

Contracts cover big deals—one for a submarine cable between Japan and Siberia. Others involve Soviet oil, Japanese pipe for Russian pipelines. (USN 4:17)

*Prophecy shows Russia as having the backing of "all nations" in her attack against Israel (except the Tarshish defenders). Developing her influence around the world is a vital part of preparing for that day.*

### **MIDEAST: RUSSIA MOVING IN**

A region slipping to Russia: With US focusing on Vietnam, Russia is getting entrenched in an area vital to the West—Mediterranean and Mideast.

In countries which for yrs. have been under Western influence, Moscow is using diplomacy and subversion to make notable gains:—

IRAN, which has had \$1.6 billion US aid and is a member of CENTO designed to forestall Soviet aggression, is buying \$110-million of Soviet war equipment.

Russians are exploring for oil in Iran—till now a privilege reserved for the West.

TURKEY too, is succumbing to Russia's diplomatic offensive, though still a NATO member. In a country where the name "Russia" has traditionally been that of a bogeyman, Russians have new respectability.

The Turks are getting Soviet help and credits for industrial projects. There is a wave of anti-Americanism—in press campaigns and violent rioting against US installations and troops.

IRAQ is drifting to Russia. Russia offers \$140-million for a Euphrates dam. A Soviet-Iraqi joint communiqué of Apr. 26 welcomed Russia's "complete support of the Arabs' struggle against the imperialist powers' attempt to destroy Arab unity."

Russia is also engaged in a spectacular sea-power build-up. There are 5 times as many Soviet surface vessels in the Mediterranean now as in '64, and 3 times as many submarines.

**There's little chance the trend to an extension of Russia's power and a decline of US influence in the Mideast will be reversed. The Russians have everything to gain and almost nothing to lose.**

The Russians are now achieving some success in what many observers think is a major aim of their policy—getting their Mideast allies to work together more closely.

Another advantage the Soviets have is freedom of action where Israel is concerned. The Russians have decided to put all their chips on the Arabs.

Many fear a Mideast confrontation is coming. US and Russia inevitably are getting committed more heavily to each side.

CENTO has proved valueless against Soviet penetration. It was created in '59 to stop a frontal attack by Russia in the Mideast. But such an assault never came.

Instead, the Russians merely jumped over the CENTO barrier by making military and economic agreements with Syria and Egypt. (USN 6:5)

*This is the overall picture in the Mideast—Russia increasing, US decreasing. A war has intervened since this was printed. The Arabs lost miserably. Their hate and frustration will play right into Russia's hands, and make them more dependent on her and subservient to her purposes, which thrive on hate and political instability.*

\* \* \*

Evidence is increasing of a concerted effort by Soviet warships to harass US naval units in strategic waters. There are reports of a growing challenge in the Mediterranean. (USN 5:29)

\* \* \*

Russia is nearer its long time goal of eliminating US influence among the Arabs and getting the Arab world to itself. (USN 6:12)

*Russia's Mideast penetration has been so gradual we may fail to realize how the picture has changed. Twenty years ago Britain was supreme there, and Russia had no foothold at all.*

\* \* \*

Mideast could blow up. British and French who once ran it no longer amount to much. Russia does—has been moving in for years.

There was a power vacuum. Russia filled it. As Britain began moving out in '64, Russia moved in. They gave Egypt arms for cotton; took Britain's place as Iraq's source of arms; moved in after the French in Algeria, outflanking NATO. Soviet arms helped Egypt get into Yemen, where they now threaten British Aden and S. Arabia.

In Syria, Russia is No. 1. Syria is at the bottom of the latest crisis—is needling Israel with sabotage, border clashes and raids. Israel's patience is growing short. Egypt threatens war if Israel attacks Syria.

SOVIET INFLUENCE IS BIG AND GROWING. The continuous build up of Soviet Mediterranean naval strength is a significant threat aimed directly at US Sixth Fleet. Europe's indifference to all this worries US. (USN 5:29)

*Since the above was printed, the Mideast DID blow up—and moved a giant step further toward the final climax. The latter-day Assyrian, bent on world conquest, has more clearly and viciously than ever before manifested his venom and "evil thought" against God's people, and thereby sealed his own doom. This Haman-like move to destroy them failed miserably, but more deadly efforts will come.*

### **MIDEAST CIVILIZATION'S TOMB?**

Through the Gaza Strip, 4000 years ago, Egyptian pharaohs marched north against their enemies. Every century since has seen wars in this ancient cradle of civilization.

**In the Mideast lies a potential WW III. Civilization could die in the Fertile Crescent where it was born. (LnFP 5:19)**

*"Civilization"—man's whole flesh-pleasing, lustful and violent social structure—WILL die in its ancient birthplace. How wonderful that all the world's eyes are turned to this area, fearing exactly what God says will come.*

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# 1967 Berean Christadelphian TEXAS FRATERNAL GATHERING

HYE, TEXAS

(If the Lord Will)

JULY 30—AUG. 6.

## SUNDAY

### JULY 30: **SPEAKER, Bro.:**

10:30 a.m. Thomas Lumley  
2:30 p.m. Pat Cassidy  
8:00 p.m. Nick Mammone

### SUBJECT:

**"Our Garments"**  
REVELATION 19:1-10  
**ONE GOD, NOT 3: "TRINITY" FALSE**

*The Holy Spirit not a person, but God's power. Christ is God's Son—NOT "God the Son," but a real MAN, born of Mary by the power of the Holy Spirit, completely dependent on God for everything: truly tempted, truly suffering, truly overcoming. "Trinity" theory destroys his victory & nullifies the Gospel.*

## MONDAY, JULY 31:

9:00 a.m.  
11:00 a.m. G. Growcott  
2:30 p.m. John Packer  
8:00 p.m. John Randell

BUSINESS MEETING  
**"Timothy, and Paul's Letters to Him"**

REVELATION 19:11-16  
**BIBLE: GOD'S INFALLIBLE LAW OF LIFE**

*Wholly inspired and perfect. The only Light in human darkness and ignorance. God's law and message of life and love to man. Must be studied, understood, and lovingly obeyed, for salvation. Without it, all man's ways lead to death. Filled with proof of divinity: none dare ignore or reject it.*

## TUESDAY, AUGUST 1:

9:30 a.m.  
11:00 a.m. Braden Edwards  
2:30 p.m. D. Sommerville  
8:00 p.m. Thomas Lumley

DAILY READINGS and DISCUSSION  
**"The Redemption in Christ Jesus"**

REVELATION 19:17-21  
**MAN IS DUST: SOUL NOT IMMORTAL**

*Man a perishing mortal creature of dust—corrupt and sinful: same "soul" and "spirit" as animals. If he dies in ignorance of God's Law, he perishes forever like the animals. Offered future immortality and glory by belief of God's promises and obedience to God's commands. "Immortal-soulism" untrue.*

## WEDNESDAY, AUGUST 2:

9:30 a.m.  
11:00 a.m. George Booker  
2:30 p.m. James MacIvor  
8:00 p.m. G. Growcott

DAILY READINGS and DISCUSSION  
**"The Invitation of the Gospel"**

REVELATION 20  
**RESURRECTION AT THE LAST DAY**

*The only way from death to life. "Heaven-at-death" false and unscriptural. All who know God's will» whether they obey or not, will be raised from death for judgment—and reward or punishment—at the last day when Christ returns to the earth to reign forever. "Eternal torment" untrue.*

## THURSDAY, AUGUST 3:

9:30 a.m.  
11:00 a.m. Bill Edwards  
2:30 p.m. Troy Haltom  
8:00 p.m. James MacIvor

DAILY READINGS and DISCUSSION  
**"For Thou Art an Holy People Unto Thy God"**

REVELATION 21  
**CHRIST RETURNS TO RULE THE EARTH**

*Christ will return to earth in power and glory to destroy all present fleshly world governments and to rule in righteousness and peace, and lead all mankind to holiness and fellowship with God. This is the one and only true "GOSPEL OF THE KINGDOM" that we must believe in order to be saved.*

## FRIDAY, AUGUST 4:

9:30 a.m.  
11:00 a.m. Fred Higham  
2:30 p.m. Roy Johnson  
8:00 p.m. John Packer

DAILY READINGS and DISCUSSION  
**"God Hath Not Cast Away His People"**

REVELATION 22  
**BAPTISM AND LIFELONG OBEDIENCE**

*Knowledge and belief must precede baptism. Infant "baptism" unscriptural. Sprinkling a useless, manmade substitute. Complete water immersion the only Bible form—a symbol of burial and cleansing—only way provided for union with Christ and escape from death. Must be followed by lifelong obedience.*

## SATURDAY, AUGUST 5:

9:00 a.m.  
11:00 a.m. Nick Mammone  
2:30 p.m.  
8:00 p.m. Fred Higham

BUSINESS MEETING  
**"Peter's First Epistle"**  
CHILDREN'S PROGRAM

**SIGNS THAT CHRIST IS VERY NEAR**

*Present conditions: fear, violence, crime, immorality, pleasure-seeking, war—and present events: Mideast, Russia, France, Egypt, Turkey, Britain & US, Catholic resurgence—all show Christ's return near. ISRAEL is the great central SIGN of signs—key to all God's purpose and dealings with mankind.*

## SUNDAY, AUGUST 6:

10:30 a.m. John Randell

**"Thou Shalt Have No Other Gods Before Me"**

