

# The Berean Christadelphian

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

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

*“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believed.”—Acts 17: 11.*

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**We are anxious to send the Berean FREE to any desiring it that way. Please do not hesitate to request it. If you know of any who might like it, please send us their names.**

**CHRIST IS COMING SOON AND WILL REIGN ON EARTH**

## **Ecclesial News**

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

**HAMILTON**, Ont.—Sherwood Rm., Wentworth Arms Hotel, Main & Hughson Sts.—Mem. 11 am. Bro. John Fotheringham, Apt. S-32, 895 Upper Gage; Phone (416) 389-8595.

AS we watch the turmoil among the nations, we bring to remembrance Christ's words—

"When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke 21).

We have been comforted by the return of our sister Martha Fogg to our fellowship.

Our welcome visitors have been: bro. & sis. James MacIvor, bro. & sis. Wm. MacIvor, sis. Barbara MacIvor, bro. & sis. Robert Philip, bro. & sis. Joseph Jackson (Toronto); bro. & sis. Roy Sutherland, bro. & sis. D. Gwalchmai, and sis. Clara Sparham (London).

Our visiting brethren gave us the word of exhortation which is very helpful in our journey towards Zion. We thank our heavenly Father for all His manifold blessings.

With love to all in the One Faith,

—bro. J. Fotheringham

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**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.

TO all our brethren and sisters throughout the world we wish to send out loving greetings in the hope of the near return of our Lord Jesus Christ.

We here in Lethbridge have been blessed abundantly with the many visiting brethren and sisters we have enjoyed from USA and Canada. Since our last report we have had the pleasure of fellowship with:—

Bro. & sis. Osborne (Denver); bro. & sis. Fred Higham Jr. (Detroit); bro. John Randell, bro. Ross McCarty, and sis. Robert Roberts (Portland); bro. & sis. Will Sharp (S. Calif.); bro. Nick Mammone and sis. Grace Frisbie (Hawley); bro. & sis. Edward Truelove (Richard); bro. & sis. David Blacker (Edmonton), and bro. Ralph Hobkirk (Vancouver).

We appreciate the labours of the brethren in exhortations and lectures, and assure them we have been built up and edified in the things so dear to us.

With love to all of like precious Faith, and may it be the pleasure of each one of us to meet in the Kingdom soon to be set up.

—bro. W. Blacker

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**LONDON**, Ont.—166 Central Avenue (1 block east of Richmond)—S.S. 10:15 am; Memorial 11:30 am; Lecture 7 pm; Class Thurs. 8 pm. Bro. Dan E. Gwalchmai, 29 Devonshire, Phone (519) 438-7730.

PLEASE note new address (as of Oct. 22). We have bought a hall. Mid-week meeting day may be changed. Further details to be given later.

—bro. Dan Gwalchmai

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**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.

OUR last report appeared in February. Since then, much has transpired, especially with respect to Israel. When we consider the results of the war with the Arabs in the month of June, the words of Moses, in Deut. 11.12, come forcibly to our mind—

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

The signs of the times built up from the movements of the nations have confirmed the many prophecies relating to the end of Gentile times, and it is plainly evident that we stand on the threshold of the establishment of the Kingdom of God. Our heads should be lifted up while we watch and wait for further developments.

Our various visitors have cheered and strengthened us, and we appreciate the effort put forth by them to be with us. From Detroit, bre. Growcott and Fred Higham Sr., and sisters Jean and Beth Higham; from London, bre. David Clubb and David Gwalchmai, and sisters Cathy Clubb, Jean Gwalchmai, Ruth Clubb, Helen Boyce, Ethel Ross and Clara Sparham; from Montreal, sis. Irene Baines; from Buffalo, bro. & sis. Gilbert; from Richard, Sask., sis. Annetta Jones; from San Saba, Texas, bro. George Booker; and from Canton, Ohio, bro. & sis. Braden Edwards.

From among our visitors, the following brethren gave the word of Exhortation: George Booker, David Clubb, Braden Edwards, G. V. Growcott, V. C. Gilbert, and David Gwalchmai; and bro. Fred Higham Sr. lectured for us. Their labor of love is deeply appreciated.

On June 25, our annual Sunday School and Ecclesial Outing was held at the home of bro. & sis. Philip in Keswick on Lake Simcoe. Because of an all-day rain, it was necessary to remain in the house, but everything was taken care of as though it had been planned that way. Bible games were featured, and there were various competitions that were appreciated and enjoyed, especially by the younger members of the Sunday School.

In mid-afternoon, we read 1 Sam. 4, which was the first reading of the day. The principal subject of the chapter was about the Ark being taken by the Philistines, and the death of Eli.

This is the first mention of trouble with the Philistines since our reading in Judges 16, when Samson brought great destruction among them at the time of his own death. Israel remained under the domination of the Philistines for about another 100 years, when they were delivered by the hand of David.

Visitors for the day were bro. & sis. Gilbert of the Buffalo ecclesia. Bro. Gilbert had given the word of exhortation in the morning at our memorial meeting. At noon, and again in the evening, refreshments were by the sisters, assisted by some of the brethren. —bro. G. A. Gibson

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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 our happy privilege to announce the baptism of WAYNE SCOTT, son of sis. Edith Scott, on Aug. 25. May the Father's blessing be upon this young brother as he enters the work and service of the Truth.

We have welcomed as visitors around the Table of the Lord: sis. LaRue Smith and bro. Gary Smith, of San Angelo ecclesia.

Our lectures have been:

July 16—Bro. Troy Halton spoke on "The Devil."

Aug. 20—Bro. Randy Scott spoke on: "The Holy Spirit."

Sept. 18—Bro. Joe Burkett spoke on: "The Promises Made to Abraham to Be Fulfilled in the Setting Up of the Kingdom of God Upon the Earth."

—bro. Charles Banta

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

IN the mercy of God, our Gathering was held July 7-10, with the help and cooperation of all our visiting brethren and sisters. We believe a very profitable and pleasant time was spent by all.

The response to our notice was beyond our expectation, and our heartfelt appreciation is expressed especially to those who came with the main object of building up the Household of Faith in this area.

The visiting speaking brethren who covered our main subject, "The Temple of Ezekiel's Prophecy, a House of Prayer for All People"—dealing with this subject in its different aspects—gave a very good outline of the interesting things which as yet are still future.

**Bro. Nick Mammone (Hawley) spoke on the Temple site, its position and construction.**

**Bro. John Randell (Portland) dealt with the inner walls, the holy and separate places, and the altar of sacrifice.**

**Bro. Pickford (Lethbridge) spoke on the subject of water, its literal and spiritual place in the great plan God has with man—this address being given particularly for the younger element—showing what part water has in man's salvation.**

**Bro. Growcott (Detroit) spoke on the subject of the Cherubim—showing and linking up other parts of Scripture and making plain many difficult passages.**

**Then again, bro. Randell spoke on the Levitical priests, the sons of Zadok, their work in the Temple.**

**To bring our subject to a close, bro. Fred Higham (Detroit) spoke on the Glory of the Lord established in this House of Prayer for all nations.**

It was a time of blessing for us all, as we tried to do our small part—which every one did in some way or another, either in reading, presiding, prayers, thanks, or in preparing the natural provision for daily needs.

The friendship and fellowship we had together was very pleasant, to say the least. It kindles our love for one another, and if we cannot love our brethren whom we have seen, how can we love God whom we have not seen?

We believe such gatherings (if conducted with a view to the glory of God and the spiritual upbuilding of man) can be a source of profit and joy, to strengthen us to hold fast to our Hope firm to the end.

Those who came to the Gathering were: bro. & sis. Sharp (Claremont, Cal.); bro. & sis. Chas. Banta Jr. (Houston); bro. Nick Mammone, sis. Grace Frisbie (Hawley); bro. & sis. Fred Higham, sis. Beth Higham, bro. Growcott (Detroit); bro. & sis. Michael Bennett, sis. Arthur Bennett, bro. & sis. Wm. Pickford, sis. Jim Blacker (Lethbridge), bro. John Randell, bro. Ross McCarty, sis. Hazel Roberts (Portland), and several children of the brethren & sisters.

On other occasions, bro. & sis. John Osborne (Denver), and bro. & sis. Fred Higham Jr. (Detroit).

It was indeed a pleasure to have those of like Faith come, that we may encourage each other in the way of Truth and get to know those whose feet travel the narrow path with us.

Our last item of news is that one of our Sunday School members, KATHLEEN JONES, second daughter of bro. & sis. Arthur Jones, was obedient to the Master's command to believe the Gospel and be baptized after a confession of her faith in these things.

We rejoice in the fact that our younger ones realize the need for this obedience, and also that the labours bestowed upon them is not in vain.

"Thanks be unto God for His unspeakable gift!" Our love to you all in Christ Jesus.

—bro. Fred Jones

**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.

DURING July we had the pleasure of meeting around the table of the Lord with bro. & sis. Packer (Houston), and bro. George Booker (Lampasas) on July 2. Bro. George spoke concerning the appointment of Aaron and his sons in Exo. 8, regarding the clothing that was made for Aaron and his sons, and its scriptural meaning, and how these types and lessons pertain to us today.

On July 3 bro. Carl Gerdes gave an exhortation concerning the breaking of bread and its importance. Bro. Gary Smith also spoke on the seriousness of the Truth and how we must abide in God's Word.

On Aug. 8 we held a special service at which bro. Growcott (Detroit) spoke of the Signs of the Times, with especial reference to Eze. 36 to 39. We were glad there were visitors who were able to come and hear the inspiring words of fulfilled prophecy.

Also during August bro. Bob Wolfe (Lampasas) met with us around the Lord's table.

On Aug. 28 bro. Aris Edwards gave an exhortation entitled 'Stay Separate From the World.' Truly, brethren and sisters, we MUST keep separate from the world, and abide in God's Word.

We shall, if found worthy, gain a place in the glorious Kingdom of our Lord and Saviour. In this day and age of unrest and violence and so many things to sidetrack us from God's commandments, we must not let worldly pleasures nor interests or present gain push God's Word from our hearts.

Even though these things may seem to be desirable, there is a much greater and eternal gain to be had in the Age to Come when Christ shall return to set up his Kingdom here on earth. Let us then strive to be among those few that will be chosen to partake of Life Eternal with Christ and his saints.

—bro. Bill Muter

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

CONSIDERABLE time has elapsed since our last report. Much has happened since then to tell us that the time of our redemption is very near. This thought can sustain us if we are exercised by the Truth, even if we report the loss of loved ones, for Jesus is the Resurrection and the Life.

On Mar. 28, our brother Elliott was laid to rest in Lakeview Memorial Park, Cinnaminson, N.J. He awaits the call of the Master.

Sickness has reduced our size also. Sis. Mabel Brierley was confined at home for considerable time, and bro. Herbert Stanhope has been sick for long periods at a time. We are glad to say both are as well as can be expected at present and are able to attend the meetings.

Our bro. Russell Waid has been quite sick, and has not been able to attend meetings since Mar. 26. We miss his faithful workmanship in the Truth.

On June 11 we held our Ecclesial Outing at Dover. We had the pleasure of the presence of a greater part of the Boston Meeting, and the added pleasure of an address by bro. Garvey Sr.

On Aug. 13 we held our annual Sunday School Outing at the home of bro. & sis. Warren Rankin, Charlton, Mass. The Boston Ecclesia closed their meeting to be with us for the day. The weather was not all that could be desired; nevertheless we had an enjoyable time together, during which bro. Garvey Jr. gave an appropriate address to the children.

We have been pleased to welcome the following around the Table of the Lord: bro. & sis. Fred Higham and sis. Beth Higham (Detroit); bro. & sis. Dan Gwalchmai and bro. & sis. David Clubb (London); bro. & sis. D. Sommerville (Hawley).

The following have refreshed us with the word of Exhortation: bre. Higham, J. Garvey, Dan Gwalchmai, Clubb, Wm. Stephen, Mark Russell. K. MacKellar, and E. Sargent Jr.

In our lecturing exchange program with the Boston ecclesia, the following have given us well-thought-out lectures: bre. J. Garvey, J. Garvey Jr., Kenneth MacKellar, Mark Russell, H. Ricketson and Wm. S Stephen. These things have been a labor of love in the Truth, much appreciated by us.

—bro. Will Davey

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## ***EDITORIAL***

### **On the Threshold**

*“Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh”*

—Matt. 25:13

AFTER delivering the Mt. Olivet Prophecy, Jesus followed up with his teaching with regard to his Second Coming. This included two of his great parables —The Ten Virgins and The Man Travelling Into a Far Country, or The Talents.

The parable of the Ten Virgins is intensely interesting, and one that should impress us in such a manner that we would never have to be reminded of its teaching. It is found in Matt. 25:1-12, and begins this way—

"THEN shall the Kingdom of heaven be likened unto ten virgins."

The natural question is—when? The answer comes from the last two verses of ch. 24—

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

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

The word "then," therefore, relates to the time when the Lord returns to take unto him his great power as the righteous judge. At the vitally important stage of his approach, the members of his Household are compared to "ten virgins which took their lamps and went forth to meet the bridegroom."

It would appear to us that the number ten has no particular significance, but its application merely related to the usual number of bridesmaids that took part in the marriages at that time. The use of the word "virgins" is explained in Rev. 14:4—

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth."

This verse relates to the time when the Kingdom is established. We merely use it to explain the word "virgins." their part in the marriage was to meet the bridegroom on his way to the bride's home. They had to go a certain distance on the road and wait for him.

The bridegroom usually arrived at night, and that is why the lamps were necessary. And the time of his coming was uncertain. If the waiting period was long, the lamps were apt to go out, so that an extra supply of oil was taken in separate vessels.

In the parable, the wise took the extra oil, but the foolish did not. Having waited long for the bridegroom, they all became fatigued, and were overcome with sleep, and sank into profound repose. But at midnight they were suddenly awakened with a loud cry, "The bridegroom cometh!"

Roused with this sudden proclamation, they all arose and trimmed their lamps. The foolish discovered that their oil was low and, not having any in reserve, they said to the wise—

"Give us of your oil, for our lamps are going out!"

The reply of the wise brought them into the utmost confusion, for they were told—

"Not so, lest there be not enough for us and you:

"But go ye rather to them that sell, and buy for yourselves."

They departed accordingly, but while absent on their errand, the bridegroom arrived, and the wise virgins, being prepared for the reception, went along with him. After entering the house, the door was closed. After some time, the foolish arrived, and, knocking loudly, appealed earnestly for admission. But the bridegroom refused, and said to them—

*"You pretended to be my friends, and to do me honor on this long-expected occasion; but you have not been faithful. I do not acknowledge you as my friends, and will not admit strangers; therefore I know you not."*

They had reached the threshold—but were not permitted to enter.

We are firmly convinced that we stand at the threshold of the Kingdom of God. Therefore how are we like virgins who have gone out to meet the bridegroom? Bro. Roberts answers these questions in Nazareth Revisited—

"It is profitable to look at the matter from the apostolic point of view only. They tell us that the saints have 'come out from among' the people of the world who know not God; that they are a peculiar people whose part it is 'to wait for the Son of God from heaven' who, 'to them that look for him, shall appear the second time without sin unto salvation.'

"However many or few may be truly answerable to this description in the 20th century, this is the characteristic attitude of the house of Christ ever since he parted with the disciples on the summit of the Mount of Olives over 1900 years ago. They have one and all 'gone forth to meet the bridegroom.'

"The corresponding wisdom and folly of the antitypical virgins is not difficult to understand, when we discern the nature of the light by which they wait in darkness for the coming of the bridegroom. The light is the understanding of the Truth in the love thereof. The oil that feeds this light is the Word. Those who light their lamps and go forth, but take no supply of oil in their vessels, are those who are delighted with the Truth at their first reception of it, but do not keep up their interest afterwards, by the reading of the Word of God in which it has its source.

"The Word is the oil, which, being combusted in the mind, sheds forth light. To 'let the Word of Christ dwell in us richly' as Paul exhorts, is to keep oil in the vessel with the lamp. The life of faith and obedience uses up the motive power which the mind furnishes in the memory of the Word. If this is not renewed by reading and prayer, the oil fails and the lamp will go out.

“‘While the bridegroom tarried, they all slumbered and slept.’ In what sense has the house of Christ slept in his absence? In the sense in which Christ is 'the first fruits of them that slept.' They have all died, speaking of them generally. It is true there will be some 'who are alive and remain unto the coming of the Lord' but the number of such is so insignificant in relation to 'the multitude that no man can number' that they are not taken into account in the parable. As regard the apostles and the whole generation of disciples contemporary with the parable (those who in a special sense 'went forth to meet the bridegroom') absolutely all of them 'slumbered and slept.' They all went to their graves, and now 'sleep in Jesus,' waiting the awakening proclamation next referred to in the parable.

“At midnight, there was a cry made, Behold the bridegroom cometh, go ye out to meet him! Midnight is just before morning begins. In relation to the coming of Christ, it is the darkest hour of the night that prevails during his absence. We are in such an hour at present, when misapplied science is fast banishing all faith from the earth, and when nothing seems more childish and chimerical than the expectation that Christ will return. At such an hour as this, the cry is raised, 'Behold the bridegroom cometh.' It is a cry that awakes the sleeping virgins. They all awake from their long sleep, and come from their graves by Christ's resurrection power.

"They all 'rise and trim their lamps.' Never so earnestly was this done by them before; furbishing up memory, reviewing the ways of their probation, fixing their minds on the Truth, casting themselves in prayer on the Father's mercy. The foolish who went to sleep with empty vessels find them still in that state. Dismayed now at their poverty-stricken state, they throw themselves upon the sympathy and support of their more spiritually-minded brethren and sisters. 'Give us of your oil!'

"Nay; too late! The most spiritually-minded will have enough to do to sustain themselves at such a crisis. The time has passed for looking to others or helping others. All will have to look to themselves till the dread judgment seat is past.

"The general object of the parable is plain: to provoke habitual preparedness for the Lord's return on the part of all who call him Lord. This is the application he gives it himself: 'Watch, therefore; for ye know neither day nor hour when the Son of Man cometh!'" —*Nazareth Revisited*

Again, we repeat that we are firmly convinced that we stand at the threshold of the Kingdom of God. Recent events in the Mideast must stir up our minds to the very depth of our being, and make us realize that something entirely different is taking place in the earth. Are we deeply concerned? Are we thrilled over what has taken place in Israel? Let us examine ourselves carefully, and endeavour to determine which class we are in as defined by the parable—the wise or the foolish. It means life or death, and it is for us to make the choice. There is only one sound and unchanging truth for us—the Word of God. All else is quicksand. —Editor

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## "There Is a Natural Body"

By BROTHER JOHN THOMAS

QUESTION: *"Is the soul matter or spirit? Is there anything separated from God and matter? If not, I should like to know how the Immortal Spirit can be annihilated?"*

ANSWER: Who propounds these questions we know not. They were left at our office for solution, and in the spirit of investigation we reply according to the information we believe we have derived from the Scriptures of truth. The first question is:

*Is the soul matter or spirit?*

To aid us in the determination of this we must "search the Scriptures" for the definition of a human soul; for that is the kind of soul, we presume, the question has reference to.

This definition we would naturally expect to find in Moses' history of its creation. To his writings, then, we turn. In Gen. 1 he testifies that—

"God created man in His Own image; male and female created He them."

And after He had made them, He declared them to be "very good" (Gen. 1:31).

But, from what material did the Lord God create this "very good" man and woman? Moses says that He—

"Formed man, **the dust of the ground**, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7).

But as to the woman, the Lord God—

"Took one of Adam's ribs, and closed up the flesh thereof; and the rib He made a woman"  
(vs. 21-23).

And when sentence was passed upon Adam because he had disobeyed the law of God, the Lord said—

"Out of the ground thou wast taken: for **dust thou art**, and unto dust thou shalt return"  
(Gen. 3:19).

From these data, we learn that the "very good" man of ch. 1, and the "living soul" of ch. 2:7, were made from the dust of the ground, and so formed as to reflect the image of God.

*Man is, as a WHOLE, a living soul; and a living soul is a living man.*

Let it be observed that it does not say that man became an **ever**-living soul nor an "**immortal** soul" either, but simply a "living soul" or man.

This living soul, Moses informs us, sprang from the ground, and derived its vitality from the atmosphere: for after the Lord God had organized man from the dust—

"He breathed into his nostrils the breath of LIVES."  
—for so it reads in the margin of the Polyglot (and in the Hebrew).

Why was this styled by Moses "the breath of LIVES"? Manifestly because it sustains the lives of all animals, as well as man, who respire it through their nostrils.

**The breath of life is common to the whole animal kingdom, as the following quotations from Moses prove—**

"I do bring the flood of waters upon the earth to destroy all flesh wherein is the **breath of life**"  
(Gen. 6:17).

"And all flesh that moved upon the face of the earth died: all in whose nostrils was the **breath of life**—both man AND CATTLE" (Gen. 7:22).

\* \* \*

THAT by a "living soul" is to be understood a "natural body," Paul teaches in his letter to the Corinthians. He affirms—

"There is a natural (or animal) body."

And this he proved by quoting Moses' words (1 Cor. 15:45):

"The first man Adam was made a living soul."

*But if "natural body" and "living soul" do not mean the same thing, then Paul failed to prove his affirmation.*

But he DID prove it, and this nobody denies. Hence the phrases **are** synonymous, and living soul, natural body, animal, living creature, man, human soul, all signify one and the same thing.

The first query, then, is answered. If dust, ground, and breath of life, or the air, be "matter," then the "soul" is "matter."

But as to what you mean by "spirit" in opposition to "matter," I cannot tell; therefore am unable to say, whether the "soul" is what you call "spirit" or not.

\* \* \*

THE second question speaks of the "Immortal Spirit." What are we to understand by this?

Perhaps the querist means by "immortal spirit" what the heathen philosophers, Pythagoras, Socrates, Plato, and their disciples in these times still characterised by mythological traditions—term the "immortal soul"; and which they describe as a something in every man, woman, and child which,

when the body becomes defunct, lives in heaven beautifully, or wails or gnashes its teeth in the dark and torrid dungeons of the damned.

I confess that concerning such a phantasm I know nothing, for I find no such thing either in the Scriptures of truth, or in the records of the discoveries of modern science.

**The phrase "immortal soul" is not to be found in the Bible; and therefore, we argue, the idea it conveys is not there either.**

But, we presume the querist wishes to be informed, if "the soul" be matter or spirit, whether that soul is immortal?

The material of which the soul is made does not affect the question one way or other. He that could form a "living soul" of the dust, could endue it with life for ever.

But the question is not COULD He, but DID He make man immortal?

To this we reply, that "God made man upright." He made him "very good" and—

"In His Own image, after His Own likeness."

*And when what follows is attentively considered, it will be perceived that the MORTALITY or IMMORTALITY of man was not a congenital attribute of his nature, but were qualities acquirable upon certain conditions.*

Moses tells us that the Lord put the living soul whom He had formed in the Garden east-ward in Eden. In this Garden there were, among others, two remarkable trees. One is styled the Tree of Life; the other, the Tree of Knowledge of Good and Evil.

In this Garden, man, the living soul, stood related to these two trees. They were both accessible to him. But he was forbidden to eat or even to touch the Tree of Knowledge of Good and Evil. And why?

**Because he would incur the penalty of death or mortality if he did.**

This tree, then, was to him the tree of mortality. Now if death were the penalty of disobedience, who would be so obtuse as to affirm that before the man transgressed he was mortal?

*If he were mortal, why threaten him with death if he ate thereof?*

But let us beware of jumping hastily to the conclusion that because he was not inherently **mortal**, therefore he must have been **immortal**. This by no means follows.

From Gen. 3 we learn that the Tree of Life had the property of conferring eternal life upon the eater. "Behold," said God—

"The man is become as one of us, to know good and evil.

"And now, lest he put forth his hand, and take also of the Tree of Life, and eat and LIVE FOR EVER, therefore He drove out the man."

Here we find that Adam was expelled from Eden, that he might not become immortal by eating of the Tree of Life. Who, then, will be so unreflecting as to affirm that he was created immortal?

*If he were immortal, why drive him from Eden that he might not become so?*

No, when Adam was first placed in Eden he was on probation.

**Immortality was in the Tree of Life, not in his body; and mortality was in the Tree of Knowledge, not in him.**

The conclusion is that God made man "very good," a free and noble being, dependent only upon His goodness, and susceptible of either mortality or of immortality.

For the sake of knowing evil as well as good, and that he might be as gods, he chose mortality.

*Having thus BECOME a mortal, he was expelled from the Garden, and subsequently entailed upon his descendants "all the ills the flesh is heir to."*

We are his offspring, and, therefore, in us, as yet, there is no immortality at all.

If man had been created immortal and had eaten of the Tree of Knowledge, what would have been the consequence? He would have lived for ever the hapless sufferer of all the evils of the present system of the world.

Why did God drive out the man from the Garden? That he might be prevented from eating of the Tree of Life, and thus perpetuating his unhappy existence in a state of good and evil.

If God expelled him to prevent so great a catastrophe as this, did He drive him forth to involve him in a greater by perpetuating his being through the endless duration of ages in pure evil—in unmitigated torture? Surely not!

And if a man be devoid of immortality, upon what principle can he obtain it?

*The Scriptures teach that immortality is a GIFT OF GOD, and to be obtained only by obedience to the law of Faith.*

What then becomes of the "unconditional salvation" of all men? It is the "baseless fabric of a vision."

\* \* \*

THE annihilation of an immortal is an absurd notion. That which is deathless cannot cease to be. An immortal man cannot be annihilated: for were it so, then it would be proved that he was not immortal.

Not believing in the doctrine of annihilation of matter, we feel no interest in defending it. To annihilate is to reduce to nothing. When the unjust are the subject of "death ending in death," they will not be reduced to nothing, but resolved into the primitive elements of human nature—

"Dust thou art, and unto DUST thou shalt return."

There was a time when man was not; there will be a time when the wicked will be as when the dust of the ground was unformed by the hand of Deity.

To this they will be reduced by violence; but nowhere is it said to nothing.—*Investigator, 1844*

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## **STARVATION & SELFISHNESS**

The tragedy of India's food crisis: some States have more food than they can use, but hoard surpluses.

After a recent bumper wheat harvest in the Punjab, the price dropped 50%. But Punjab refuses to sell to famine areas. (USN 6: 26)

## **RUSSIA: CHIEF LAND-GRABBER**

Russia charges Israel with land-grabbing. Look who's talking. Russia all through history from early Czars to yesterday's commissars, hold all-time land-grabber record. Ask China, Germany, Poland, Rumania, Czechoslovakia, Japan. All lost land to Russia. Ask Estonians, Latvians, Lithuanians, whose countries are no more. (USN 7:10)

## RUSSIA: BIG GAINS IN EUROPE

Europe no longer worries about Russian invasion. NATO is disintegrating rapidly—as Russia hoped. Russia's making big gains in W. Europe. DeGaulle has not only taken France out of NATO and ousted NATO from France: he has gone far in wooing Russia. Latest polls show most Frenchmen feel he has drawn them closer to Russia than to US. (USN 8:21)

*Europe slumbers in prosperity-and-pleasure-seeking while Russia gradually tightens the noose. Russia must be master of the continent, and present trends make it appear it will come quite gradually and painlessly, until it is too late.*

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## Voyage to Australia

By BROTHER ROBERT ROBERTS

*"Fear ye not I Stand still, and see the salvation of the Lord! The Egyptians whom ye have seen today, ye shall see them no more for ever"—Ex. 15:13*

### PART FIVE

**From Port Said to the Red Sea  
THURSDAY, SEPTEMBER 5, 1895**

WE lifted anchor at 2:30, and were soon in the Canal, sailing at the regulation speed of five miles an hour (because of the harm a greater speed would do to the sandy channel).

It seems strange to see so huge a vessel sailing through so small a water, towering above the land on both sides. It is straight in course, about 80 ft. wide, the banks strengthened with stonework and cement.

There's no "view" to be seen as the vessel glides along. On the left a wide sandy waste, stretching to the horizon in all directions: on the right a similarly extensive shallow lake, with islets of reed and scrub. Here and there we pass groups of Arabs fishing—here and there a hut on the edge of the Canal, and in the far offing, fishing vessels, with lateen sails.

When we have been an hour in the canal we pass a bridge which has been in use from immemorable antiquity as the entrance to Egypt through these deserts and marshy lands for travellers from Syria.

*It is, therefore, certain we here intersect the path trodden by Joseph's brethren in their journeys to Egypt, and later by Jacob and his whole establishment for his happy meeting with Joseph, and earlier by Joseph himself, in a very different frame of mind when—in the hands of the Midianites—he arrived a stolen slave to be sold: a rough road to elevation, though he did not know.*

The canal is not broad enough to allow two streamers to pass, so, at regular distances of about 5 miles, there are wide places where vessels can pass.

We stopped once or twice to let a ship pass that was coming the other way. In one case it was three, one after the other.

It was quite an interesting occurrence. It was in the dark. They were British vessels, homeward bound. They had all been out in the wide, perilous ocean for many days. They were all lit up, and the passengers were visible.

It was inevitable, under such circumstances, that a sense of kinship should flash mutually between the stationary and the passing ships.

The Oruba saluted them with the music of a string band. The passing vessels responded with ringing cheers, to which ours, with its 600 souls, responded in the same way.

*It was quite a touching incident, and gives one a taste of how sweet human intercourse might be—and WILL be when human life in all the earth is on the basis of—*

*"Glory to God in the highest: peace on earth, and good will toward men."*

Half-way through, the Canal widens out into a very broad lake, the bed of which was there before the canal was built. Here there is a town called Ismailia, which, like Port Said, has come into existence as the result of the canal. From hence a railway runs to Cairo. Several passengers on board the Oruba got off here (during the night) and got on to this railway.

The Canal has proved a most important engineering work. Though but an insignificant water-way in its mechanical dimensions, it has connected East and West in a vital manner with the Mediterranean, and restored life to localities long dead—**especially imparting a new vigor to Egypt and the Holy Land.**

It was illustrative of the vulgar superficiality of the infidel Charles Bradlaugh that he pooh-poohed the Suez Canal as a "mere ditch" which England was imbecile to throw away so much money upon. I heard him deliver the impeachment early in the 80's.

\* \* \*

**FRIDAY, SEPTEMBER 6, 1895**

STILL steaming in the Canal; but shortly after breakfast we cleared the southern end, and came to anchor in the bay of Suez within sight of the sublimest scenery and the most interesting localities on the face of the earth.

To the extreme right lay the white houses of Suez, round a corner, as it were, out of the way of the Canal. Behind Suez began a slow ascending range of stern and arid-looking reddish-coloured mountains, which attained a high and continuous elevation in the center of the picture, where they gradually fell into the sea in the distance.

Still to the left was the landless horizon of the sea, and at the end of this horizon, still to the left, another range of desolate hills, rising higher and higher till lost in the distance.

*We are, in fact, at the northern end of the Red Sea, in presence of the spot where Yahweh made an everlasting Name for Himself by opening a path for the escape of His people from the strong pursuers behind them.*

At the foot of that mountain-range there to the right, the Israelitish host—just arrived from the open country stretching away towards Egypt—there, on the furthest right found themselves "entangled in the land," their enemies behind, a mountain rampart to their right, hills on their left, and the sea in front. Had not God interposed on their behalf, there must have been a disaster.

On the opposite side of the bay, where the mountains there fade away into the distance, lies the opposite shore, where Israel, on the morrow, sang the sublime song of victory, which may be read in Ex. 15.

We need not trouble ourselves with the various theories which, in defiance of all probabilities, and in face of an unbroken tradition from the day of the Exodus till now, seek to transfer the scene to another locality so as to bring it within the compass of a natural explanation—deferring to uncontradictable truth so far as to allow there **was** an Exodus, yet rejecting the other features that are essential to render that Exodus intelligible: and perpetrating the astounding inconsistency of believing one part of the record—that the sea was crossed—while disbelieving the other part which has **just the same authority**—which explains how the crossing was done!

A gentleman drew up to me to talk of these matters as we lay in the presence of the hills. Though a "Plymouth Brother," as I afterwards ascertained, he took very feeble ground with regard to the Mosaic record, and spoke of the locality where the Israelites were "supposed to have crossed."

He questioned me on many other things—the new birth, the nature of the Gospel. Whether it was the result of my answers or not, I know not, but I saw no more of him during the voyage.

One of his company was asked to preside at a lecture I delivered later in the voyage, but excused himself on the score that "as a child of God" he could not consent, as he "knew me not."

\* \* \*

WE stayed about 6 hours in the bay. This gave an opportunity of landing letters to dear ones at home. True, I had written 24 hours ago at Port Said, but as the Port Said letter went forward at once, and there was no other steamer for a week, there would be a week's interval between the reception of one set of letters and the other.

If I had not written at Suez, as well as Port Said, there would have been 3 week's silence. This, in the uncertainties of the sea, and of the purpose of God in individual matters, would have been a hurtful interval. We must "consider one another."

We lifted anchor and resumed the voyage about mid-day. After about 6 hours sail we were opposite the Sinaitic range of mountains — much higher and sterner than those at the site of the crossing. They looked so wild and desolate as to attract even the attention of inattentive and ignorant persons on board.

\* \* \*

TOWARDS evening I had a long conversation with a gentleman from New Zealand, to which he was returning— Collier by name. He had read many scientific works, and felt the lack of some reliable foundation on which to build the principles, aims & hopes of life.

At first he was inclined to receive Darwin's doctrine of evolution: but he had recently been reading another scientific work which confuted Darwin to his satisfaction. But still science one way or other was no foundation for individual hopes.

Then as to the Bible, Higher Criticism had wrought such havoc with it that he felt a difficulty in that direction. He asked me what I thought of it, and what were the grounds of the strong confidence I evidently had in the Bible?

*I indicated these in a cursory manner, to his evident gratification. I told him the key to the position was the resurrection of Christ. Be satisfied as to that, and all the rest established itself.*

*This he admitted, but said he should like to know the argument for Christ's resurrection.*

I told him of the "Trial," in which the argument was formally developed. He expressed a wish to see it, and I promised he should have it after Mr. Watson was done with it. (Afterwards he was extremely interested in it, and desired to know how he could own a copy).

\* \* \*

#### **SATURDAY, SEPTEMBER 7, 1895**

IN accordance with the arrangement previously made, I this morning delivered an address at the fore-hatch on the resurrection of Christ. There was a large muster. I spoke for an hour to a very interested audience.

At the close the chairman (a Mr. Atkinson, who had brought out Mr. Royle in the first instance) invited questions. The gentleman who was to have debated in the place of Mr. Royle put a timid question or two.

I proposed to get the answers out of his own mouth, if he would answer me a question or two. But he decidedly objected, to the great amusement of the audience.

Mr. Royle ventured on an effort to retrieve the ruin brought on his position at the first two meetings: he only made it worse.

He contended that the Bible contradicted itself, in proof of which he cited the command of Christ to "Resist not evil" alongside of James' exhortation to "Resist the devil." He asked me how this was to be reconciled?

I replied that the evil Jesus commanded men not to resist was **personal** evil, as shown by the immediate explanation—

"If a man smite thee on the one cheek, turn to him the other also."

Men usually resisted personal smittings, but did not resist the devil.

A flippant infidel came forward with a few questions, but was glad to retreat, and nobody else would take his place. "The fact is, ladies and gentlemen," said one gentleman in the audience, "we find it no light matter opposing Mr. Roberts."

As we were now well in the Red Sea, it was becoming very hot, and everybody's face was dripping with perspiration.

\* \* \*

### SUNDAY, SEPTEMBER 8, 1895

THIS morning it was given out that there would be "service" at 11:15, on deck. There was a large congregation of the more reputable of the passengers—old and young—who took hearty part in the singing of hymns and the recitative responses to certain parts of the prayers that a gentleman read.

I felt an inexpressible sense of sadness as I listened to them. It seemed so beautiful that on every sea, by public law, Englishmen should be required on the first day of the week to worship God, confess their sins, and ask for mercy; and it was so touching to see them throw themselves into it as undoubtedly the right thing; and yet so painfully exercising to think it is all what Paul said of the religious activities of the Jews in his day—

"A zeal of God, but not according to knowledge."  
—and that what Christ said of the religionists of his day was applicable to them—

"In vain do ye worship, teaching for doctrines the commandments of men."

My sadness was of the degree people experience when they say, "I feel I could cry." I had Paul's words before me—

"I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

*I felt that if my being thrown over the bulwarks into the sea could bring these, my English kinsmen according to the flesh, into a state of scriptural enlightenment and obedience, I should gladly submit.*

Of course I knew the "service" was but a form with most of them—a mere conformity to social usage—having no deeper foundation than the desire not to be odd.

Still, it was a beautiful form in harmony with what might be, and suggestive of the happy time when the Word of God shall be fulfilled, that everywhere, in every land and sea—

"All shall know the Lord from the least to the greatest."  
—and there will be no more need to teach righteousness and truth in any formal manner.

\* \* \*

IN the evening, I lectured on deck, as arranged. At 7:30 a large concourse assembled under the deck awning. A temporary platform was erected against the cross-rail at one end of the deck.

Though it was dark, the electric-lights under the awning gave light enough. Mr. Watson took the chair, and without much preliminary called on me to proceed. I had to speak with a loud voice to be heard in the open air in the rush of waters.

I said we were passing through one of the most interesting seas on the face of the earth. What made it interesting was its associations. The interest of things depended very much on their having

association. If a sheet of water were shown them as a lake merely, its interest would be comparatively limited. But if one said:

"This is Loch Leven, and that islet in the center, with ruins upon it, is where the unhappy Mary Queen of Scots was imprisoned for a while."

—there was not only the natural interest of a beautiful piece of scenery, but the added charm of events recalled to memory.

But it must be manifest that the interest of the associations depended upon their truth. If they were shown a place and told that it was there that Jack the Giant Killer was born, we should not be interested, because of the want of truth.

So to be told, passing the island of Lipari in the Mediterranean, as we had done a few days back, that it was there that the Vulcan of mythology forged the bolts of Jove, our interest was not engaged, because the thing told us was the mythical tale of the benighted ancients.

So the interest of the Red Sea depended upon the truth of its story. What was that story? Here I briefly related the circumstances of the Exodus.

*I said they need not be afraid to open their minds unreservedly to the truth of the story. It was commended to our confidence with a strength of collateral confirmation that was lacking in all non-Biblical historic narratives whatever.*

It had become the fashion to treat it as legend, first because of prevalent inattention to the Bible itself, excluding the mind from that acquaintance with it which was essential to a correct judgment of its character; and secondly, because of the influence of Voltairism, Darwinism, and Higher Criticism.

These 3 hostile influences were rapidly losing their power. Voltaire was discredited by the discovery of Babylon, whose existence he denied, and the falsification of his own prophecy that the New Testament would be obsolete in 50 years from his own day.

Darwinism was an unproved scientific speculation, which was now being more and more regarded as inadequate to the interpretation of Nature's ways.

As for the Higher Criticism, it was falling to pieces in the hands of its authors, and never could have received even a passing consideration at the hands of men acquainted with the Bible in daily, reverent study.

**I pointed out that they could not reject the story of the Exodus as a myth, and hold on to the New Testament as a true history.**

The two were so interlocked as to stand or fall together. Not to speak of Christ's general endorsement of Moses, he recognized Israel's wanderings in particular in telling the Jews—

"Your fathers ate manna in the wilderness, and are dead."

Paul expressly alleged—

"By faith Israel crossed the Red Sea, which the Egyptians assaying to do were drowned."

And Stephen, with the sanction of the Holy Spirit, rehearsed before the Jewish Sanhedrin—on the occasion of his impeachment for the faith of Christ—the whole circumstances of the Exodus as historic truth.

Therefore, they could not, as "Christians," cast doubt upon the achievements of Moses—so intimately associated with the Red Sea at its northern end on both sides.

I then asked them to consider how conformable was the character of the Law of Moses to the idea that it was of divine, and not of human authorship. I laid before them its land law of inalienable family inheritance as the solution of the problem that was ineffectually engaging attention in most countries at the present time.

*But I laid stress more especially on the spiritual mission of the Law of Moses as alleged in the writings of Paul. Pointing out that its design was to inculcate the schoolmaster lesson of obedience to God as the condition of friendship, holiness as the law of association, forgiveness on the basis of His vindicated righteousness in sacrifice as the foundation of ultimate reconciliation—I argued that these features were in themselves evidential of the divine origin of the Law.*

I reminded them that Moses disowned the authorship of the Law, and that the nation's acceptance of its divinity reposed in circumstances that amounted to positive proof: the overthrow of rebellion in the camp by the opening of the earth to receive the rebels, and the audible promulgation of the Ten Commandments by the voice of God in the hearing of the entire congregation at the foot of Sinai.

The very attempts that had been made to explain the crossing of the Sea on the theory of some chance coincidence of wind and wave: and the giving of the Law on Sinai as the misunderstanding of some volcanic eruption, were evidence of the sound historic character of these events, for had the circumstances admitted of it, the critics would have much more naturally have swept the board with wholesale charge of fable.

The critics felt that this could not be maintained. In conceding this, they logically conceded the whole: for if the events were historic at all, it would be found upon a close consideration that they could only work out historically on the principle of undiluted divinity, as recorded.

I then pointed out how the Christ's work itself was a Divine evolution of the Law of Moses, under which he was born, and to fulfil the full significance of which was the main object of his appearance in the earth 1,800 years ago, as apostolically expounded.

In this line of things I spoke of his second coming: appealed to the existence of the Jews as the inextinguishable memorial of the purpose of God by Moses and Christ.

*Pressing these things home, I invited them to realize how deeply interesting were the associations of the Red Sea, not only as the scene of past divine events of undoubted historical reality, but as reaching forward to their consummation in the happy day to come, when the glory of the Lord shall fill the earth as waters cover the sea.*

When I had spoken about an hour, I proposed to stop, to give a promised opportunity of asking questions. But there were loud and numerous cries that I should "go on." I continued my remarks 15 minutes more, then the chairman invited questions.

Two gentlemen spoke, but neither of them put questions in any polemic sense. One of them (a Mr. Joseph, of London, making a health visit to Australia), said that as a member of the race of which Mr. Roberts had said so much, he had listened with very great pleasure to his discourse, and should be much pleased to listen to him again before the voyage ended.

A young man afterwards stopped me on deck and said there were a good many sceptics on board, and they had purposed putting questions, but at the last moment their courage had failed.

The doctor was present, and the purser of the vessel, who warmly thanked me privately, as did other gentlemen.

(Continued next month, God willing)

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## **Joseph, Christ, and the New Song**

*"He brought me up out of an horrible pit . . . He set my feet upon a Rock . . . and He hath put a New Song into my mouth"—Psalm 40:2-3*

**GENESIS 37, PSALMS 39-40, MATTHEW 24**

IN our 3 readings today we have Christ, the perfect Son of God, presented before us. In the first reading as we study the life of Joseph, we find the life of Christ amply illustrated. What befell Joseph was a type of what was to befall Christ; we find many similarities in their lives.

The name Joseph has two meanings: "He takes away" (reproach)—see Gen. 30:23: and "He (God) will increase" (v. 24). These (**asaph** and **yasaph** in the Hebrew) appear contradictory, but both are secondary meanings from the root "to gather." Both speak of Christ—he takes away reproach, and (therefore) God will increase him (Isa. 53:11-12).

Another aspect in relation to Joseph as the type of Jesus comes out in Gen. 49. Jacob, about to die, called his sons together, and said—

"Gather yourselves together, that I may tell you that which shall befall you in the last days."  
(Gen. 49:1).

In vs. 3-4 Jacob says Reuben is not to excel. In vs. 5-7 he points out the characteristics of Simeon and Levi as "instruments of cruelty." They were those who crucified Christ.

He proceeds with Judah out of whom was to come the Seed, Christ, who was to rule over all. Having blessed Judah in the terms recorded, he passes over the rest briefly and then dwells with emphasis upon Joseph.

After bestowing blessings upon him, he further recalls Joseph's history in the past as indicative of his descendants in the future—that they would be sorely grieved by their enemies, yet in their latter end they would rule (Gen. 49:26)—

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills:

"They shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

Here Jacob reveals certain things concerning Christ, styling him, "the Shepherd and Stone of Israel" (v. 24). In his blessing on Judah he foretold Christ's descent **from him**; but in the blessing of Joseph, he declares he is **from the God of Jacob**, (in a special way), and (being thus spoken of in connection with Joseph) after the parable of Joseph's history.

*That is, the Seed should be both son of Judah and Son of God; and that his relation to the tribes of Israel should be after the representation of Joseph's to his brethren.*

Joseph was taken out of the sons of Jacob to be a type of Christ. Christ was taken out of the sons of Jacob (Israel). Scripture pointed to this fulfilment, and the promises to Joseph are no exception. In Gen. 37:3 we are told—

"Now Israel loved Joseph more than all his children."

"Israel," as we know, was the new name given to Jacob, and Joseph was his favourite son. The type is obvious, for the same thing is said by God of Christ (Matt. 3:17)—

"This is My beloved Son, in whom I am well pleased."

The Father's love toward Jesus is emphasized throughout the New Testament. One example is Col. 1:13. Paul says—

"Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son."

—or, as the margin says—

"The son of His love."

V. 4 of Gen. 37 reads—

"When his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him."

The type is before us unmistakably. Isaiah says of Jesus:

"He is despised and rejected of men; a man of sorrows and acquainted with grief."

And also John records Jesus' own words (15:25)—

"But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause."

\* \* \*

IN vs. 5-11 (Gen. 37) we have Joseph's two dreams. In the first we find that all 12 brethren were in the field binding sheaves and when Joseph's sheaf stood upright, all the other sheaves bowed down to it.

The second was like the first. He dreamed that the sun and moon and 11 stars made obeisance to him. In v. 8 we find the reactions of his brethren—

"And his brethren said to him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us?"

"And they hated him yet the more for his dreams, and for his words."

Here again we have Christ presented vividly before us. Jesus testifies this of himself in a parable in Luke 19:11-14—

"He spake a parable, because he was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear.

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

"But his citizens hated him, and sent a message after him saying, We will not have this man to reign over us!"

\* \* \*

In 18-28 (Gen. 37) we find a parallel with the Gospels in relation to the betrayal and crucifixion of Jesus—

"And it came to pass, when Joseph was come unto his brethren that they stript Joseph out of his coat" (v. 23).

David, the psalmist of Israel, gives us further insight into the treatment of Joseph by his brethren (Ps. 105:17-18)—

"He sent a man before them, even Joseph, who was sold for a servant:

"Whose feet they hurt with fetters: he was laid in iron."

They forcefully took Joseph, removed his coat, and bound him with iron. With Christ, they stripped him of his garment, and the Roman power (the iron) bound him (put him to death).

"And they took him, and cast him into a pit; and the pit was empty; there was no water in it" (v. 24).

Christ also was put into the pit. Joseph's pit was empty—Christ was laid in a sepulchre where never man was laid.

\* \* \*

"And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?"

"Come, let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh.

"And his brethren were content" (vs. 26-27).

Judah sold Joseph like Judas sold Christ. ("Judah" is the Hebrew form for "Judas"). Joseph was sold for 20 pieces of silver as the type, the shadow; and Christ, the antitype, the reality, was sold for 30, for he was greater.

\* \* \*

"Then there passed by Midianites merchantmen;

"And they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for 20 pieces of silver:

"And they brought Joseph into Egypt"" (v. 28).

Just as Joseph was drawn out of the pit, so also was Christ taken out of the grave and went to a far country. With today's readings we leave Joseph in a far country, and Christ also is in a far country.

As the readings progress we will see how Joseph's life is guided and his purpose is fulfilled. Again a type of Christ, for all this points forward to the time when all things are fulfilled in Christ.

\* \* \*

IN our second reading (Ps. 39-40), we have the mind of Christ presented before us. These Psalms are the words of David who was the "man after God's Own heart—another type of him whom we are here to remember this morning.

David's mind is expressed in these words as he is filled by the Holy Spirit, but yet these words can be spoken of as referring specifically to Christ. This will be our view in considering them: that they apply to David, to Christ, and to those who are his—

*"I said, I will take heed to my ways, that I sin not with my tongue.*

*"I will keep my mouth with a bridle while the wicked is before me" (Ps. 39:1).*

This psalm is a continuation of Ps. 38, where David pleads for deliverance from his enemies. In this verse he resolves to walk more acceptably, for he realized God was his Rock and Strength; that there was no help in himself. He was going to strive to depend more fully upon God.

But only one man could ever do this perfectly. Christ was the only one who could completely fulfil these words. He sinned not with his tongue, even when delivered to be crucified. He kept his mouth, bridled it. He could therefore say—

"Which of you convinceth me of sin?"

Continuing in Psa. 39—

*"I was dumb with silence; I held my peace, even from good; and my sorrow was stirred" (v. 2)*

David was tongue-tied, silent for he knew—as Solomon his son later wrote—

"He that keepeth his mouth keepeth his life."

Christ held his peace even at his trial, and even to the point that Pilate marvelled.

*"My sorrow was stirred."*

Christ had great sorrow, but not for himself. His concern was for those who were his own, and for those who would not accept him (Matt. 23: 37-39).

*"My heart was hot within me; while I was musing the fire burned: then spake I with my tongue" (Ps. 39:3).*

David could not hold back his words. He had to proclaim the vanity of man. He could not hold this truth back. Like Jeremiah (Jer. 20:9)—

*"His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."*

Psa. 39 continues (vs. 4-6)—

*"Lord make me to know mine end; the measure of my days, what it is, that I may know how frail I am!*

*"Behold, Thou hast made my days as an handbreadth; and mine age is nothing before Thee.*

*"Verily every man at his best state is altogether vanity.  
"Surely every man walketh in a vain show: surely they are disquieted in vain:  
"He heapeth up riches, and knoweth not who shall gather them:""*

David realized this, Christ did: DO WE?

"Verily EVERY man at his best state is vanity."

Solomon likewise declared—

"Vanity of vanities, saith the Preacher. ALL is vanity."

Then David asks the question—

*"And now, Lord, what wait I for?" (v. 7).*

He knew that naturally there was nothing to expect from man; that there is a greater power; that God alone was worthy of trust; and that He would fulfil all David's hopes and desires. So he declared—

*"My hope is in Thee."*

This is so opposite to the human tendency of self exaltation! Man is only here for an "inch or two of time"; and he is then like the flower that fadeth and is no more.

The whole earth follows the things the flesh desires. The spiritual man is hard to find, as passing time tells. There were very few in David's day, in Christ's day and in ours.

*"Deliver me from all my transgressions: make me not the reproach of the foolish" (v. 8).*

He again pleads for deliverance from his enemies and for forgiveness of his sins and weakness, and that he be not exposed to the wicked —

*"Remove Thy stroke away from me: I am consumed by the blow of Thine hand.*

*"When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth. Surely every man is vanity!*

*"Hear my prayer, O Lord, and give ear unto my cry. Hold not Thy peace at my tears.*

*"For I am a stranger unto Thee; and a sojourner, as all my fathers were.*

*"O spare me, that I may recover strength, before I go hence, and be no more" (vs. 10-13).*

David realized the greatness and terribleness of God, and that all things were from Him. He could exalt a man or abase him, bless him or destroy him, according to His purpose and pleasure. Man in all his pomp and glory could pass away in a moment. Solomon said —

"Favor is deceitful, and beauty is vain" (Prov. 31:30).

David realized it, Christ realized it. DO WE?

He was a stranger and a pilgrim, a sojourner in the earth. He knew that the present was only a temporal order of things. In himself he knew that he was a great man from the human point of view, but from his own he was a nothing, a bondservant, a slave to God.

Realizing this, he was a "stranger" (from the Hebrew **goor**—"a guest, one who turns aside"), for he turned solely to God, and had complete trust in Him. His life bore witness to this. He, like all the faithful—

"Looked for a city whose Builder and Maker is God."

He further pleads for God's loving regard for him, and that he may be strengthened to endure all things. The reason for his petitions for help in his life is found in v. 13. it is something that we should consider always, and it should be our request as it was David's —

*"O spare me, that I may recover strength, before I go hence and be no more" (13).*

Life is the time to serve God.

IN the next psalm (40), we find the result of David's supplications. Of the two psalms this one is the most easily recognized as referring to Christ. As we ponder upon it we will find much hidden meaning.

The first 3 verses make a fitting continuation of Ps. 22. That Psalm speaks of the sufferings of Christ as he was crucified. This we note particularly in vs. 7-8 —

"All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,  
"He trusted on the Lord that He would deliver him: let Him deliver him, seeing He delighted in him."

And in vs. 17-18—

"For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and feet.

"I may tell all my bones: they look and stare upon me.

"They part my garments among them, and cast lots upon my vesture."

V. 19 of this Ps. 22 coincides with the beginning of Ps. 40—

"Be not Thou far from me, O Lord! O my Strength, haste Thee to help me!"

And thus Ps. 40 begins —

*"I waited patiently for the Lord; and He inclined unto me and heard my cry."*

His prayer was heard and he was delivered. Paul testifies of this in Heb. 5:7 —

"Who, in the days of his flesh, when he had offered up prayer and supplication with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared."

He waited patiently for the Lord and endured all things. David said in an earlier psalm—

"The eyes of the Lord are upon the righteous, and His ears are open to their cry."

With his death all things were fulfilled in relation to himself and those that would draw nigh. He laid down his life for himself and for us. His words on the cross were very fitting—

"It is FINISHED."

As Peter said (Acts 3:18)—

"Those things which God before had shown by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled."

Psa. 40 continues (v. 2)—

*"He brought me up also out of an horrible pit, out of the miry clay; and set my feet upon a rock, and established my goings."*

"Horrible" in the Hebrew is **shaone**, meaning "noise, tumult, crashing," with the derived meaning of "desolation, destruction," with the root apparently related to **sheol**, "grave."

Out of the miry clay—"miry" (Heb. **yawven**) meaning "dregs or grounds"—the most worthless of anything. "Clay"—**teet**— gives the idea of "dirt to be swept away."

God brought him from death:

"Thou wilt not suffer Thine holy One to see corruption."

—and would not allow him to be swept away. He gained eternal life through the things that he suffered. This is also a type for us, brethren and sisters. We will not be "swept away," but will be raised when Jesus shall appear to establish his goings—

"Christ the first-fruits; afterwards they that are Christ's at his coming."

This also carries the thought that we must be faithful or we will be swept away as dregs in the Second Death.

". . . *and set my feet upon a rock.*"

"Set" — raise up, establish, cause to abide. "Feet"—implying step, way. "Rock"—**sela**—to be lofty, strong, a fortress.

God is the Rock. Christ based his whole life on the unchangeable and unmovable Rock. Moses speaks of this Rock—

"Give ear, O ye heavens, and I will speak. And hear, O earth, the words of my mouth.

"My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

"Because I will publish the Name of the Lord: ascribe ye greatness unto our God.

"He is the Rock, His work is perfect: for all His ways are judgment:

"A God of truth and without iniquity; just and right is He" (Deut. 32:1-14).

Christ placed his complete trust and hope in God, submitted to Him in everything—

"Not my will, but Thine be done."

He was raised to abide continually on the Rock. The feet, as mentioned, indicates a step; a step from mortality to immortality—

"For this corruption must put on incorruption."

Again a type for us: if found acceptable, we will take this step as Christ took it.

"*And He hath put a new song in my mouth*" (Ps. 40:3).

"NEW song"—fresh, renewed:

"*Behold, I make all things new!*"

And the word "song" appears to be related to the Hebrew word **Shiloh**— "peaceful, prosperous, happy" — a title of Christ. The import is—

"He hath put the new song of Shiloh in my mouth."

This is the fulfilment of what John wrote in the Rev. 14. The scene is the Lamb standing on Mount Zion with the 144,000 — Christ and his saints.

The whole multitude sing a "new song"—a song of deliverance, of triumphant peace and happiness, and it was only those who were saved who could sing this song (vs. 1-3)—

"And I looked, and lo, a Lamb stood on the mount Sion, and with him 144,000 having his Father's Name written in their foreheads.

"And I heard the voice of harpers with their harps:

"And they sung as it were a NEW SONG before the throne, and before the four beasts, and the elders:

"And no man could learn that song but the 144,000 which were redeemed from the earth."

Continuing in Psa. 40:3—

*"Many shall see it, and fear; and shall trust in the Lord."*

The whole earth, when Jesus shall appear, will be filled with his glory. All will be subject to him. All will know him from the least unto the greatest. This is illustrated further in the whole of Rev. 14. But we will just look at vs. 6-7—

"And I saw another angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come:

"And worship Him that made heaven and earth and the sea and the fountains of waters."

With this shall be brought to pass the perfect fulfilment of Solomon's words—

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

Then vs. 16-17 (Ps. 40)—

*"Let all those that seek Thee rejoice and be glad in Thee:*

*"Let such as love Thy salvation say continually, The Lord be magnified!*

*"But I am poor and needy; yet the Lord thinketh upon me:*

*"Thou art my Help and my Deliverer! Make no tarrying, O my God!"*

With the thoughts before us from these verses of Ps. 40, and the words of John in Revelation, this should be our consuming desire. We should rejoice and be glad in the Lord, petition him to soon appear—

"Even so come, Lord Jesus!"

**And if we want this to happen, then we must be prepared for it.**

Our whole life must be centered on, and absorbed in, such preparation, if these are transforming convictions within us, and not just a form of words. The warning is very clear in our third reading—Matt. 24—which speaks of that same great, terrible day (vs. 42-51)—

"Watch therefore: for ye know not what hour your Lord doth come.

"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.

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

"And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." —D.C.

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## Moses, David and Jesus

*"One thing have I desired, and that I will seek after—that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His Temple."*

**LEVITICUS 27, PSALMS 140 to 142, LUKE 10**

OUR readings today bring before us 3 great characters in Israel, representing 3 wondrous periods in their history:—

MOSES: *The foundation of Israel's national life.*

DAVID: *The Spirit of Christ in the Psalms.*

JESUS: *The end of the Law, and the beginning of the Christian era.*

The time of these periods is interesting: from Moses to David, 500 years; and from David to Jesus, 1000 years. There are many reasons we should consider all three.

We reflect on the achievements of Moses because of his leading part in the Exodus of Israel; because of his work as a law-giver; because he wrote of Jesus, and for the high place he held in Jesus' estimation.

Moses was the youngest son of Amram and Jochebed, and was born about 1570 B.C. He had one brother—Aaron, and one sister—Miriam.

His birth took place at the time the king of Egypt had determined to destroy every newly-born male child of Israel.

The visible hand of God appears in the manner by which Moses' life was spared by Pharaoh's daughter, who gave him his name (meaning "to draw out") and reared him as her adopted son.

In Acts 7, Stephen shows that his life was divided into 3 equal portions of 40 years each: 40 is the period of trial, testing, probation and judgment.

The first 40 years was spent in the court of Pharaoh. Stephen says he was—

"Learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."

During that period, he became aware that he was a Hebrew, and his heart and allegiance were with the oppressed people of God, for we read in Heb. 11:24-26—

"He refused to be called the son of Pharaoh's daughter;

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

"Esteeming the reproach of Christ greater riches than the treasures in Egypt."

He thought then he was ready for the great work of delivering his brethren, but in God's wisdom another entirely different 40-yr. experience was necessary.

\* \* \*

AT the end of this 2nd 40 years, as he kept the flock of Jethro, his father-in-law, in the vicinity of Mt. Horeb, the Lord appeared to him at the burning bush, and informed Moses that He had seen the affliction of His people in Egypt, and that it was His purpose to deliver them out of bondage, saying—

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt"—Exo. 3:10.

The meekness and humility of Moses is well exhibited in what followed as shown in Ex. 3 & 4. The interviews with his brethren, and his appearances before the king of Egypt, are then graphically described.

In like manner, the wonderful miracles that God performed by the hand of Moses as His mediator appear in vivid detail.

*There we read of his longsuffering patience and his unfeigned faith throughout his entire career, so that it could be said of him in Deut. 34:10:*

"There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

On one occasion Jesus said, "Moses wrote of me." Therefore we read in Deut. 18:18 that God said to Moses—

"I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak to them all I command him."

When Jesus was selecting his apostles, it is interesting to note the knowledge Philip had of the Old Testament Scriptures and the faith he had in them as divine (John 1:43-45)—

"The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me."

"Philip findeth Nathanael, and saith unto him,

"We have found him of whom Moses in the Law, and the Prophets, did write—Jesus of Nazareth, son of Joseph."

Paul, in his letter to the Hebrews (3:5) speaks of Moses' great faith—

"And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after."

\* \* \*

IN recent weeks we have been reading much about Moses as the Law-giver. This part of his work begins in Exodus, and is greatly amplified in Leviticus and Deuteronomy, where the service of the Levites and the establishment of the Aaronic priesthood appear in detail.

Jesus understood this part of Moses' work, as we can see from some specially interesting references to it. He said—

"Did not Moses give you the Law?" (John 7:19).

And in Luke 10:25-28; when a certain lawyer said—

"Master, what shall I do to inherit eternal life?"

Jesus answered—

"What is written in the Law? How readest thou?"

The lawyer replied—

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

And Jesus told him—

"Thou hast answered right: this do, and thou shalt live."

And finally, after his resurrection, in Luke 24:44—

"And he said unto them, These are the words which I spake unto you, while I was yet with you,

"That ALL THINGS MUST BE FULFILLED, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me."

These brief references give more emphasis to one of Jesus' important statements showing the divine authority of Moses, by which he concluded one of his parables, Luke 16:31—

"If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

\* \* \*

WHEN the Law was given by Moses, it was designed as a system to govern the individual lives of the people of Israel, but, unknown to most of them—

"It was a schoolmaster to lead them unto Christ." So said Paul in Gal. 3:24.

It was not merely a law so exacting that they could not keep it. It was wonderfully MORE than that. Paul told the Colossians (2:17) it was a—

"Shadow of things to come."

In his letter to the Hebrews, he repeated this, and then went on to show that this great national system in all its various aspects was a type of Christ.

Although the Law was marvellous in many ways, it was especially so because no other nation had statutes and judgments so righteous (Deut. 4:8).

*The floundering and bumbling legislators of the Sin-Powers of the world today could learn much from this divine national law, though it would require divine power and wisdom to enforce it in all its beauty and benevolence.*

However, it is particularly in its foreshadowing feature that the wisdom of God is shown to such an extent that one is compelled to join with Paul and say (Rom. 11:33)—

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

As a historian, orator, leader, statesman, and man of God in general, Moses stands above all save the One he prefigured.

If he had not been selected as he was, and constituted a prophet of the God of Israel, he could never have left such a remarkable record.

Moses died in the plains of Moab about 1450 BC at the ripe age of 120, while yet—

"His eye was not dim, nor his natural force abated."

\* \* \*

WE pass over 500 years of history, and turn to David, who has left us such a great heritage as we have in the Psalms.

The record of his life is one of the most complete found in the Bible. Like Moses, he took a leading part in the welfare of Israel.

*He possessed the weaknesses of human nature, and was often overwhelmed by the trials from which we suffer, but he always manifested complete faith in God, and displayed the right spirit when confronted with his failings, and during his periods of chastisement.*

His love for the Mosaic institutions was unexcelled and beautifully manifested in many ways throughout the Psalms. Here are two examples from Ps. 119:18 and 97—

"Open Thou mine eyes, that I may behold wondrous things out of Thy Law."  
"How love I Thy Law! It is my meditation all the day."

His determination to work out his salvation is loftily expressed in Ps. 27:4—

"One thing have I desired of the Lord, that will I seek,  
"That I may dwell in the house of the Lord all the days of my life,  
"To behold the beauty of the Lord, and to enquire in His Temple."

In our reading this morning from Ps. 141:2-5, he sets a noble example for us—

"Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice.

"Set a watch, O Lord, before my mouth; **keep the door of my lips!**

Paul says of him (Acts 13:22)—

"God raised up unto them David to be their king; to whom also He gave testimony, and said,  
"I have found David the son of Jesse, a man after Mine Own heart, which shall fulfil all My will."

If we look only at his failings, we are unable to understand this testimony, because we look at the outward appearance. When the sons of Jesse passed before Samuel, he looked at the outward appearance; but when David was selected, Samuel was informed that—

"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart"—1 Sam. 16:7.

*God has given us rich provision to strengthen and build us up, so that we face and conquer many things; and much of this is found in the life and works of David.*

In the matter of Saul, he has left us an excellent example. For several years, David spent most of his time in mortal danger, fleeing for his life from Saul whose obsession was to kill David, hunting him like an animal.

During this period, there were certain occasions when in the providence of God, Saul was at David's mercy, but each time he spared Saul, saying—

"Who can stretch forth his hand against the Lord's anointed, and be guiltless?"

But eventually Saul was slain in battle, and when the news reached David, we see the beauty of his character when he lamented over the death of Saul and Jonathan as recorded in 2 Sam. 1.

We must not fail to observe his great zeal for upholding God's Name and Word. Listen to him, even in his youth, as he met Goliath—

"Thou comest to me with a sword, and with a spear, and with a shield.

"But I come to thee in the Name of the Lord of hosts, the God of the armies of Israel, Whom thou hast defied"—1 Sam. 17:45.

What a glorious faith! The result was a complete victory for Israel, but David did not endeavour to obtain any favor for the part he had played.

Much more could be said of David, but for the present we will let his beautiful Psalms speak for him, and pass over another 1000 years of history till we meet his greater Son.

\* \* \*

WE have been in the company of Jesus, and have followed him during the past ten days in our daily readings, and have listened to many of his gracious words, and drawn mental pictures of his wonderful works.

#### **LUKE 4**

On Monday, we listened to him as he overcame his temptation or trial in the wilderness, and followed him into Nazareth where he spoke in the synagogue. But, as Jesus said—

"No prophet is accepted in his own country."

As a result of his talk, his hearers became enraged and tried to hurl him over the brow of the hill on which the city was built, but he escaped and went to Capernaum.

#### **LUKE 5**

On Tuesday, we watched Peter as his net enclosed a great number of fish. Then Jesus called Peter, James and John to leave all and follow him.

The healing of the man sick of palsy was one of his most important miracles, and it made a deep impression on all.

The next item of special interest was the calling of Levi, or Matthew. The latter name is a contraction of Mattathias, and means "A gift of Yahweh." Again the call to the Master's service was unhesitatingly obeyed. All present interests were abandoned without a backward glance—

"We have left ALL, and followed thee."

#### LUKE 6

The highlight of our reading on Wednesday was the appointing of the 12 apostles: brave, simple, faithful, loving men—except one, a traitor.

#### LUKE 7

On Thursday we were in his presence when he healed the centurion's servant—marvelling at this Gentile's deep understanding and faith—and also raised a young man from the dead and gave him back to his sorrowing mother.

The strange enquiry of John the Baptist, and the testimony of Jesus concerning him, were both intensely interesting and thought-provoking. Dark, solitary confinement is one of the human spirit's greatest tests.

Jesus confirms John's statement that he is the fulfilment of Isaiah's prophecy, and assures us that there is not a greater prophet than John.

Another item of importance is that of the unknown woman who anointed Jesus' feet, and the words that Jesus addressed to his host Simon concerning her, and all like her. The more we think on, and realize, how MUCH we have been given and forgiven, the more we shall love with all our heart.

(This was a different occasion from that of Mary, sister of Lazarus and Martha, reported in Matt. 26, Mark 14 & John 12. These 3 give the location as Bethany.)

#### LUKE 8

On Friday we read the parable of the Sower, with the sad picture of those who accept with joy but do not last when the sun grows hot. Then the storm on the lake and Jesus' majestic command to the elements; and the healing of the insane man in the country of the Gadarenes, and those benighted people who begged Jesus to leave them!

The healing of the woman full of faith, who had been ill 12 years, and the raising of the 12-yr.-old daughter of the synagogue ruler, are both clearly typical of Jesus' healing and vivifying mission to Israel.

#### LUKE 9

Yesterday's comprehensive chapter includes the mission of the 12 apostles, the feeding of the 5000, and Christ's transfiguration—one of the most fascinating events in his ministry, but it foreshadowed that the end was drawing nigh.

#### LUKE 10

Our reading today opens with the appointment of the 70 disciples. The instructions given them by Jesus in sending them forth are deeply instructive as to the principles of our way of life among the Gentiles. When they returned, they said—

"Even the devils are subject to us through thy Name!"

Jesus' reply is notable—

"Rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven."

The lesson is clear: we may do wonderful works in his Name, and yet not truly be his. The real victory must be within ourselves.

When speaking of Moses, we referred to the young man that asked Jesus what he should do to obtain eternal life, but we did not go further. The next question was—

*"And who IS my neighbor?"*

The answer Jesus gave was the familiar parable of the Good Samaritan, and the young man understood clearly what he meant. All men are our neighbours, and we must spend our lives doing good to all.

The chapter concludes with the beautiful record of the visit of Jesus at the home of Martha and Mary. Martha was serving, and she asked Jesus to tell Mary to come and help her. We never forget what Jesus said—

"Mary hath chosen that good part which shall not be taken from her."

We must keep the real values of life uppermost, and all our service must be in a gentle and understanding spirit.

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DURING the next 10 days, if the Lord will, we shall read much more concerning Jesus. Then we will read of his intense suffering, both mental and physical, as he passes through the awful ordeal of his sacrifice. He was able to endure all this for the joy set before him.

**This is Jesus, our great Example, the Son of God who taketh away the sin of the world! And he WILL do it in the appointed time.**

In the words of one of his parables, he has "gone into a far country" to receive supreme power, and he is coming back to this earth to assume that power. When he is coming, we know not, therefore he said—

"Take heed lest that day come upon you unawares."

*Are we taking heed?*

*Are we waiting and watching?*

*Do we love his appearing?*

*Are we prepared to meet him when he comes?*

These are serious questions, and they deserve serious consideration, because we know that when he comes, he will give to each of us a reward in harmony with the nature of our works.

If he finds us among the wise —that is, "Those who by **patient continuance in well doing** have sought for glory and honor and immortality"—he will give us eternal life.

But, if our work should not meet with his approval, there will be nothing for us but shame and everlasting contempt.

Let us therefore FEAR, lest any of us should come short of the promise of the rest that remaineth for the people of God.

Let us watch. Let us be patient and steadfast, come what may. And when we partake of the Bread and Wine this morning, let us do so with a true heart in full assurance of faith.

*Not faith in something of our own devising, but faith in the things that are gloriously, infallibly testified of God by Moses, David and Jesus.*

—G.A.G.

## Current World Events

### RUSSIA BUILDING SEAPOWER

Sea power is a nation's ability to project its identity into the 7 seas—its commercial potential in peace; in war, its fighting ships. Russia, 14 yrs. ago, decided on sea power as a national policy.

They have accumulated a vast merchant fleet with all the auxiliary facilities. Their programs have been models of efficiency and determination, directed to political, military, economic and scientific ends. Russian policy is well designed to achieve sea supremacy in a few yrs. Naval and merchant strength have outpaced original objectives.

**At WW II's end, Russia's merchant fleet was insignificant. In '53 it was still only 500 ships, 1½ million tons.**

"Jane's Fighting Ships," '67, lists 2000 merchant ships aggregating 9½ million tons. Soviet ships call at 600 ports in 91 countries.

**The time has come when Russia can exploit the oceans to the full.**

A merchant marine's economic potential is measured in age. Here Russia has great advantage. In '64 ½ of their cargo ships and ⅔ of their tankers were under 4 yrs. old. US's merchant marine is overwhelmingly obsolete—70% WW II vintage.

Russia added 100 new ships in '66 plus 55 transfers from satellites. US added 13. In 1 yr. Russia added more than US in 5 yrs. As of May '66 they had 581 ships under construction or on order. (Nwk 8:7)

*Prophecy says the King of the North will have "many ships" (Dan. 11:40). Russia has awakened to the realization that world-power means SEA power. Thus she is a giant step closer to filling her appointed role.*

### ISRAEL WON'T GIVE UP GAINS

Israel is in no hurry to yield what it won. Her land borders are shorter and much easier to defend. New frontier with Jordan is 60 miles, was 180; and it's along the river rather than a no-man's land of hills and scrub. Old Negev border was 160 miles: now Israel is bounded by water, save for 107 miles along the Canal.

The Golan Heights victory drove Syria well out of shelling reach of the villages they had bombarded 19 yrs. And with seizure of Sinai airbases, the closest Egypt airfield is now Cairo. (Tm 8:11)

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Rapid change in Israel's mood and tactics is giving Mideast a new look. Israel is digging in to keep areas 3 times her pre-war size. Canal may be closed for yrs.; Egypt threatens to keep it shut till Israel returns to old frontiers.

**Eshkol, voicing Israel's "hard line," says they'll yield no land till a permanent settlement. (USN 8:14)**

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Said Israel's Dayan last week, "We will not return to the '49 armistice agreements, nor their borders." (Nwk 8:21)

*Truly Israel's position has been strengthened, but what will that mean when Russia is ready to strike? Israel had no choice, for her existence was threatened, but while bringing temporary relief, in the long run her conquests can only bring a greater fury of assault against her and give more justification for Russia's intervention as the Arabs' deliverer.*

### US'S 'FRIENDS' BACK RUSSIA

Russia's UN motion to brand Israel an aggressor did win a majority. Said Moscow: "Never before in UN have so many states voted against US on such an acute international issue."

On Russia's side (among others): Afghanistan, Burma, Ceylon, Cyprus, France, Greece, India, Iran, Japan, Malaysia, Nigeria, Pakistan, Spain, Tanzania, Turkey. 53 nations voted with Russia, 46 against it. (USN 7:17)

The above countries, who voted with Russia against US and Israel, are all reputed "friends" of the West, many of them parts of the British Commonwealth. This is an ominous trend. Though Russia did not get 2/3, she

did get a majority to support and condone the Arab belligerence. This could be a significant turning point in the world balance of power. Israel and Tarshish must stand alone against a Catholic-Russian world.

### **RACE CONFLICT IS HARDENING**

The war of the slums has cost high, not only in damage and injury, but in decline of support and understanding of the Negro cause. Fear and resentment have replaced sympathy. A majority of white are more inclined now to admit stereotyped views reflecting anti-Negro prejudice: that Negroes are lazier, more slovenly, more immoral, less intelligent, more prone to violence, than whites.

They are largely unaware or unbelieving of the conditions Negroes consider most responsible for riots: price-gouging, police brutality, and over-all lack of significant progress. 93% of Negroes believe lack of progress in jobs, education and housing contributed critically to the riot atmosphere.

White fears are increasing, but Negroes in even greater numbers than whites—65%—feel unsafe on the streets. But common ground for whites and Negroes in the wake of the riots is scarce. (Nwk 8:21)

"Common ground of understanding is scarce." This is the ominous part. The guilty white conscience, and the entrenched position of white privilege that is jeopardized, will not let the whites see the true picture. It is clearly one of the Tower of Babel conflicts that God is using to plague a pleasure-and-prosperity-mad nation of pride and presumption.

### **CHINA BOMBS FORCE US BACK**

Major US strategy change taking shape: withdrawal from far Pacific bases to a line closer home. China's rapid growth as a nuclear power is making today's forward Pacific bases too close for safety to Chinese missiles.

Withdrawal means giving up ½ dz. big Japan air bases and Sasebo and Yokosuka naval bases, finest repair facilities in the Pacific. Pullback from the Philippines would raise a need to replace Clark air Base and the big Cubi Point and Subic Bay naval bases.

Okinawa's loss, however, will be most damaging. There US invested over \$1 billion on the world's most elaborate multi-service military installation—US defence's W. Pacific mainstay. China's emergence as a nuclear power lessens Okinawa's value—barely 500 miles from China —within range of relatively short-range missiles. (USN 8:7)

*For 20 yrs. US has ruled the Pacific, and dominated all its western Asiatic shores without challenge. Now all her W. Pacific bases of power are in jeopardy.*

### **DeGAULLE SEEKS QUEBEC SPLIT**

DeGaulle has been diligently trying to set up something like a colony in Quebec. In the past 7 yrs., French investment there doubled to over \$100 million. France has regular student, teacher and technician exchange programs. (Tm 8:4)

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In Canada, in July, DeGaulle appealed to French Canadians in effect to secede from Canada and align with France, ending with "Vive le Quebec libre!" This is the slogan of extremists—who used to leave bombs in mailboxes, and still demand complete independence.

Thus he chose to inflame a problem which is called "a threat to Canada's very existence." In talk after talk to French-Canadian crowds, DeGaulle appeared to be speaking over the heads of Canada's leaders to separatists. (USN 8:7)

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DeGaulle says France will help Canadians "achieve the liberation aims they have set," and will "extend more and more her ties with the French people of Canada." He stopped just short of announcing annexation of Quebec. (Tm 8:11)

\* \* \*

French Canadians, said DeGaulle, do not enjoy "liberty, equality and fraternity." France will aid them to these objectives, he said. Pierre Bourgault, head of Canada's separatists, said De Gaulle's statement would "certainly escalate" party activity. (USN 8:14)

*DeGaulle is out to drive a deadly wedge into the heart of Canada, and he has a powerful 5th column there. It is one more significant aspect of the world struggle.*

### **UN ADMITS MIDEAST FAILURE**

UN admits failure: After 5 week's heated, acrimonious debate, the Assembly threw the Mideast problem back to the Sec. Council. (Nwk 7:31)

### **US: NATION OF DRUG ADDICTS**

More and more of us are becoming dependent on drugs, hiding from realities—or just for thrills. The alarming rise in the abuse of stimulant, depressant and hallucinogenic drugs cuts across all strata of society. US's reliance on drugs is unequalled in history. It poses a major health and social danger.

An epidemic of drug abuse is sweeping the nation. We are a drug-dependent society. In many communities, police report arrests for the sale of illicit drugs up 400% this yr. There are doctors who do nothing but write prescriptions—300-400 a day at \$5 each.

All drugs are harmful. Even when used medically, they do their good by unnaturally altering the function or chemical structure of organs. A doctor weighs harm against good.

Why do we take drugs? Society's pressures and demands may become too much to bear—family and job problems and anxieties, the feeling of being trapped by split-level existence, an artificial way to escape from hard realities. (Lk 8:8)

*Another of the many ways in which man's cleverness has outrun his wisdom, and created a self-destructive scourge. We may wonder why the Scriptures speak of such worldwide desolations that are required to purge the earth for God's Kingdom of holiness, but what else can be done with people who have destroyed their characters and personalities with drugs?*

### **VIET WAR NOT GOING WELL**

War: not going nearly so well as last yr.; dangerously close to a standoff. Brutal fighting ahead, far more costly than last yr.; Reds' ability to adapt to increasing US power has always been vastly underestimated. Reds took all US threw at them—and survived; not a single major enemy unit destroyed.

In the countryside, things going worse. No one has come up with a defence against the almost daily fire from, artillery, rockets and mortars along the DMZ. (USN 3:31)

*If not Vietnam, it will be somewhere else. There must be a battle-line between East and West—in Scripture terms, the Kings of the North and South. The struggle has no end, and will only be resolved on the mountains of Israel—with the defeat and destruction of both.*

### **CHURCH LEADERS FAITHLESS**

The National Council of Churches has released a survey of 521 clergy and laymen at its '66 Assembly.  $\frac{2}{3}$  believe in God; only 1 in 4 accepts miracles—as the virgin birth— as true. Under 2 in 3 look forward with "complete certainty" to life after death. (Nwk 6:16)

Protestantism, once a mighty force, has lost its soul, and whatever little true godliness it ever had. Catholicism must absorb its corpse into the "cage of every unclean and hateful bird."

### **US SLUMS ERUPT WITH HATE**

Little peace in US cities last week. From Providence, R.I., to Portland, Ore., communities large and small heard the sniper's staccato song, smelled the fire bomber's success, watched menacing crowds on brink of becoming mindless mobs. Martial law is not an appealing prospect.

Efforts are pathetically belated and piecemeal to solve one of the gravest problems US ever faced. The slums are too large and numerous, the Negro's plight too desperate, to pin hopes on police action or hasty economic palliatives.

Negroes have gone on a rampage in well over 100 cities. Why? Negro unemployment is 2 to 4 times above white. Big city slums—where ¾ of US Negroes live—are a daily test of endurance.

In every slum, the hard-up pay more for most goods than wealthy whites in better neighbourhoods. In Watts a grocery chain stocked its slum stores with scraggly meat and wilted vegetables that whites had rejected.

In Detroit's slums, 5 lbs. of flour cost 14c more than in fashionable Grosse Pointe; eggs 25c more a dz. A TV selling for \$125 downtown costs \$189 in a ghetto shop. In the jungle these people live in it takes great strength to survive. (Tm 8:11)

Human selfishness and indifference have built a tremendous and explosive legacy of desperation and hate of which it appears US will increasingly reap the fruit, and the trend seems to be to harden the line of discrimination and self-excuse, rather than large-heartedly seek true justice.

### **POPE FORCED TO MEET JEWS**

In '64, when the Pope flew over the Mideast to India, he showered blessings on 10 Arab states. Significantly missing: Israel—the Vatican has never recognized Israel nor held any official dialog with its heads of state.

By capturing Jerusalem's Old City, Israel now controls the Christian "holy places." On July 5 the Pope received Israel's ambassador to Italy. The next day he sent Angelo Felici to Israel to discuss the holy places' future. Felici declared the Vatican was best qualified to speak for all Christians, since it had one head and was monolithically structured. (Nwk 7:31)

*Rome is the great enemy of Zion. This is the basic issue and the basic struggle. All the rest is but passing background. The False Prophet cannot stand to have his "holy places" in Jewish hands.*

### **RUMANIA: BRIDGE TO EAST**

Rumania is the only Communist country with open lines of communication to both Moscow and Peking, and good relations with the West. So US and its allies are taking a deep interest in Rumania. In '58 52% of Rumania's trade was with Russia, only 25% with West: today it's 39% and 35%. (Nwk 7:31)

### **POPE-PATRIARCH CO-WORSHIP**

Turning their backs on 9 centuries of division, Roman Pope and Orthodox Patriarch faced each other as brothers last week—first time ever a Bishop of Rome had worshipped at an Orthodox altar; only time a Pope had journey to the seat of a separated church.

For Paul, it was a deeply personal pilgrimage to a city that once out-shone Rome as center of Christian culture. At 14-century-old St. Sophia's—one of early Christianity's most splendid churches and later a Moslem mosque—he said: "It should become again what it once was."

Rome's papal infallibility doctrine and claim to universal jurisdiction are the major impediments to reunion, but in a statement that surprised even enthusiastic ecumenists Paul declared, "After a long period of division the Lord has given us the rediscovery of ourselves as sister churches."

This fall, Athenagoras plans to visit the Russian, Yugoslav, Rumanian and Bulgarian Orthodox patriarchs to try to bring the world's Orthodox leaders together for a synod similar to Vatican Council. Then he hopes to visit the Archbishop of Canterbury and the leaders of the World Council of Churches before visiting Paul in Rome. (Nwk 8:7)

\* \* \*

In Istanbul last week, the Pope had a warm, fraternal encounter with Athenagoras. He expressed hope that the 2 churches—separated over 900 yrs. by the questions of papal sovereignty—might soon be one. Answered Athenagoras: "Let us build the body of Christ by reassembling the dispersed" (Tm 8:4)

\* \* \*

Istanbul: First papal visit here in over 12 centuries is raising talk again of reconciliation between the Roman and Orthodox Catholicism. They split in 1054 AD over papal authority. (USN 8:7)

*The Dragon gave the Beast "his power, and his seat, and great authority" (Rev. 13:2). And then they fell out and were at enmity for centuries. But the last act of the divine drama requires them to be at one again, united against Christ when he becomes Jerusalem's King.*

### **FRANCE BACKS THE ARABS**

DeGaulle is going all out to back Russia and the Arabs. A poll of public opinion in France shows: pro-Israel: 56% pro-Arab: 2%. In Britain: pro-Israel: 50%; pro-Arab: 5%. (USN 7:17)

*France backs the Arabs, though public opinion there is more for Israel and less for the Arabs than in Britain. God rules, and public opinion means nothing.*

### **MOAB, AMMON ARE with WEST**

Hussein declares he won't let Jordan slip into Russia's orbit. He's convinced Jordan's future is best served by friendship with the West. (Tm 7:28)

### **DESPERATION IN THE GHETTOS**

They are another country, a land behind the looking-glass, a people as tragically distant from the ken of most white Americans as the dark side of the moon. For decades their world was invisible. Now, in this 4th long, hot summer, it stands silhouetted in the light of 1000 fires—and as remote from understanding as ever.

The hard-core ghetto—and particularly the ghetto young—speak another language. Their tongue, in an hour of national peril, is well worth understanding. It is the tongue of angry young men consigned from broken homes through inadequate schools to a future of work at poverty wages or, for over 1 ghetto youth in 4, the dole and the streets.

It is the language of the people who make riots—and its use is spreading fast. To them riots are rebellions, rioters not criminals but freedom fighters of an oppressed, beleaguered, powerless colony of the white world.

Words of bitterness suppressed for generations become the common currency. Stokely Carmichael and Rap Brown are heroes because they say aloud on national TV what older Negroes had hardly dared think.

There's an air of desperation in the ghettos. Some believe "Whitey" may even try a Final Solution of concentration camps and gas chambers. But many of the ghetto young think the risk is worth all—even a man's life.

The riots are blind, deadly, destructive, criminal, yes—but rage is common to all of them—rage at the cheated hopes, the despondence, the suffocating emptiness of the ghetto, the chronic rot of their day-to-day lives. They've nothing to lose, including their lives. (Nwk 8:21)

*These are wonderful, though dreadful, times. How true is the Word of God! How hollow are all man's professions of progress and civilization! How urgently needed, and how perfectly suited, is the long-promised divine solution to all the world's growing and unsolvable ills!*

### **US: MURDER EVERY 50 MINS.**

People murder others in US at the rate of over 1 an hour; over 140 crimes of theft every hr.; assault, violence and rape grow comparably. Murder rate is 10,000 a yr., higher than Vietnam death rate. Crime rate growth is far greater than population growth. (USN 8:7)

\* \* \*

Terrific spurt of US crime: almost 3/4 million serious crimes in '66—11% over '65. One person in 50 was a victim: over \$1/4-billion lost in 153,000 robberies, 1,370,000 burglaries, 895,000 larcenies, 557,000 auto thefts.

Juvenile arrest for serious crime in '66 up 54% over '60. Since '60, total serious crime up 62%. Last yr. only 1 in 4 serious crimes solved, down 8% from '65. (USN 8:21)

## KUWAIT SEEKS NEW FRIENDS

"Kuwait," a Jordanian said, "is our Fort Knox. As long as it's ours, no Arab cause is lost." In the past 6 yrs., Kuwait has bankrolled its poor Arab relations to the tune of \$700-million.

Kuwait has an estimated \$100-billion in oil reserves, and a \$700-million a yr. oil income. It has accumulated a vast nest egg—\$3-billion of it banked in London.

Kuwait has a defence agreement under which it can call on British troops. The Arab-Israel war, however, has placed a heavy strain, on it. The Arabs' crushing defeat and the West's unwillingness to line up against Israel has stirred deep resentment and fear.

"Whom do we call if Israel decides to drop 3000 paratroops here?" asks the head of Kuwait's Arab Development Fund. "Washington or London? They would laugh. **We must find new friends.**"

Some openly advocate ending all British defence ties and uniting with Egypt. "We want to strike back even if it hurts us," they say, "We'll go Communist, Red Chinese, anything—so long as we avenge the war's humiliation. We'll give up our cars, our air conditioners, our wealth. We'll go back to our tents and eat bread and dates rather than do business with the Anglo-Saxons." (Nwk 8:21)

*Kuwait has been quite solidly a British ally, and dependable source of oil and wealth. But all that, too, is falling apart, as a result of the Arab-Israel war. And the very magnitude of the Israel victory is the factor that is most stirring the Arabs to realignment and revenge. "We have to find new friends," they say. "We'll go Communist—do anything!—just to avenge the humiliation!" How beautifully it all fits!*

## COLD WAR: \$600 BILLION COST

To counter Russia's game since the Cold War began in '50, US has spent \$574-billion.

Europe still is the main arena for Russia, which—with DeGaulle's help —has broken Western unity and reduced NATO to a vestige.

In the Mideast, the game's not over. Nasser was a bad investment, and a huge amount of Soviet military equipment was lost. But Russia now is clearly seeking to capitalize on the bitterness and humiliation of the Arab defeat to further reduce US influence.

In Europe their immediate goal is to wreck—with DeGaulle's help—the Atlantic Alliance. After that, the Russians think, it will be time enough to plan a take-over.

The goal—world domination—remains the same. (USN 6:26)

*Despite \$600 billion frantically spent by US to buy friends and stop Russia, Russia continues to advance along her path to world conquest.*

## BRITAIN SHRIVELS: REDS GAIN

Britain's plan to withdraw from East of Suez and end its role as an overseas power is opening up a whole new world to dazzle Russia:

ADEN: Britain's withdrawal will expose all S. Arabia to take-over by Russian-backed Egyptian forces in Yemen.

RED SEA: Soviet control from Yemen will open up the Horn of Africa, exposing much of E. Africa to Russian penetration.

INDONESIA: British pullback will leave Malaysia and Singapore alone in a hostile world. Domination by a resurgent Indonesia seems inevitable As Britain pulls back, Russia's gaze lengthens. Aden controls the Red Sea; Indonesia controls the Strait of Malacca: both are world crossroads. Russia and Indonesia are close friends. All Indonesia's weapons are Russian. Moscow could call the turn.

MIDEAST: Russia wants Mideast warm-water ports, oil, land and water routes; could get this without any country going Communist. All she needs are cooperative govts. Egypt. Syria. Algeria and Iraq believe US will soon follow Britain out of Mideast. Russia is to be the big winner.

VIET WAR: A stalemate; 85,000 US casualties, billions spent, few signs of victory.

BURMA: China openly backs armed Reds.

THAILAND: Terrorism and infiltration rising. Armed guerrillas number 1,000's, their supporters up to 50,000.

INDIA: A full-blown insurgency in NE—mountain tribesmen armed and backed by China. (USN 7:31)

\* \* \*

Called "the most stark military withdrawal since the Roman legions left Britain," Britain announced last week withdrawal of all 80,000 troops from Singapore and Malaysia by mid '70s.

Britain is having a hard time trying to wipe out its trade deficit and shore up the pound, shakier last week than for a year. (Tm 7:28)

*"Russia's gaze gets longer"—"Russia is to be the big winner." How thrilling to see it all coming to pass! These lines seem to be written with the very purpose of illustrating prophecy's fulfilment!*

### **LIBYA'S MOOD IS CHANGING**

In Libya, US faces new threats to an airbase of great strategic value, and oil investments of \$-billions. Libya's mood changed abruptly when war began. Til then, it showed little interest in Nasser. Suddenly it exploded in an emotional frenzy of Arab nationalism.

Libya threatens to kick US out of Wheeler Field. It went further than any other state by stopping all oil production, and barring all exports. US made the bulk of the \$2-billion investment in Libyan oil. Libya expects soon to produce more oil than any nation except US and Russia. (USN 8:21)

### **WHAT USSR COULD DO TO US**

Congress's Strategy Committee has concluded Russia will have nuclear superiority by '71 unless US acts now. By then Russia will have up to 50,000 megatons; US up to 15,000.

If Russia hit US with 100-megaton bombs, each would create an all-consuming firestorm 170 miles in diameter, covering 22,500 sq. mi. This is the probable result of 18 100-megaton warheads (just 4% of Russia's potential):—

Almost all Mass., R.I. and N.J. would burst into flames. So would N.Y. City, Hartford, Philadelphia, Baltimore and Washington. The East Coast from Portland, Me., to Norfolk, Va., up to 150 miles inland, would be one raging firestorm.

A 22,500 sq. mi. circle of flame would erupt across southern La., Miss., and Ala., destroying all within it. Detroit, Toledo, Cleveland and ½ of Ohio would meet a similar fate, as would portions of Wisc, Ill., and Ind., from Milwaukee thru Chicago to So. Bend.

On the Pacific, flames would consume Portland and Seattle and everything between. A fiery torch would descend on N Calif.'s industrial centers of San Francisco, Oakland, San Jose, Stockton, Sacramento and Vallejo. Simultaneously, 9 million S. Californians would be incinerated in a band of fire from Los Angeles to Mexico.

At the same time, 8 100-megaton monsters would burst in a spread over ICBM complexes in the triangle from Ark. to Mont, to Ariz., incidentally igniting Phoenix, Tucson, Little Rock, Wichita, Cheyenne, Kansas City, Great Falls, and many more cities.

The 18th, exploded 4000 ft. deep in the Pacific, would create a tidal wave up to 70 ft. high that would speed over 200 miles per hr. to destroy Alaskan, Hawaiian, and other Pacific coast areas.

Firestorms—100 times more intense than WW II's which consumed German cities—would rage in part or all of 34 states. Much loss of life outside the firestorms would occur from suffocation. Major casualties would result from winds of over-hurricane force feeding oxygen to the blazes.

In all, a large portion of the country's oxygen would be used up by combustion—not enough left in many places to support life. 3 of every 5 in US would die, and the nation's military and industrial back broken. (USN 7:31)

*This is not "science-fiction" but cold, sober facts. This is what hangs over the world's head and, judging from all man's past history of evil, what must surely come if God does not intervene. This is the horrible, almost unbelievable nightmare that man has brought the world to, with all his assumed wisdom and self-sufficiency.*

### **REDS ORGANIZING US RIOTS?**

Over 100 cities have been hit by Negro violence this yr.; at least 117 killed, 1000's injured, damage approaches \$1-billion. National Guard called out over 20 times, and once—in Detroit—the Army was used.

Detroit was costliest riot in US history: 41 dead, 2000 injured, 1600 fires. 1700 stores looted. A Detroit Negro said: "We learned from this rebellion. Next time the organization will be much better. Maybe a yr from now US will have 2 Vietnams: 1 there, 1 here."

US little heeded Castro's boast of guerrilla war. With over 100 cities rocked by riots, bands of snipers using guerrilla tactics in city after city. Castro's claims take new dimensions. Detroit showed how susceptible US is to terror tactics and revolutionary-styled war. There are plenty of competent teachers of this—in Cuba, China, USSR.

A book, "Road to Revolution," by a Communist, says: "When massive violence comes, US will be a bedlam of confusion and chaos. All transportation will stop. Large buildings will be reduced to ashes. Essential pipelines will be blown up. All manner of sabotage will occur. Violence and terror will spread like a firestorm. The new concept of revolution defies military science and tactics. It is lightning campaigns conducted in highly sensitive urban areas, spreading to farm areas."

In city after city, officials spoke of patterns indicating a nationwide plot. A Detroit colonel said: "All this is too well organized to be a coincidence; these people know what they're doing, and how to keep us on the run." Chicago's Mayor Daley said bluntly: "We know this is a national program of outlawry and violence." (USN 8:14)

*Militant and extremist Negro leaders are making the rounds of Communist world capitals, issuing anti-US propaganda, while riots rage in their name at home. This would appear to be a deliberate and flaunting publicizing of mutual strategy and organization. It is another part of the basic world struggle. Communism feeds on injustice and despair.*

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

Moscow is sending military missions to Arabs with the new arms, and is not only influencing military organization but political reorganization too. In defeat, Arabs are much more dependent on Moscow than they would have been in victory.

We are seeing a major USSR move to control Mideast oil and transportation. If they succeed, Europe's whole strategic position will be greatly weakened. Russia is moving rapidly to bring all these states under a uniform military system with Red arms and advisors. (DtFP 7:21)

*Truly "Russia IS moving rapidly" on her divinely-appointed course toward world domination, consolidating her position in vital Mideast.*

### **BRITAIN LEAVES JOB TO US**

By '75 the huge British bases in Singapore and Malaysia are to be abandoned and all troops out of Asia. Army, Navy and Air strength to be cut 20%, spending sharply curtailed. Aim: to make Britain a European power like France, Germany, and Italy, with few world responsibilities.

Britain is switching from a pro-US, pro-Commonwealth policy to a pro-Europe policy, hoping to overcome DeGaulle's objections and enter the Market. For US this means:

Containment of China to be US's job alone; security and economic stability of Malaysia and Singapore to depend more and more on US; India to look mainly to US to deter Chinese aggression; US to help finance any new military facilities in Australia or elsewhere.

Australia, already more dependent on US than on Britain, to be an increasingly important US ally. US more and more must fill the role of the only real military power for free world defence. (USN 7:31)

*Blind Britain, floundering for a solution, must be brought back to her true course. In the meantime, DeGaulle keeps her out of where she does not belong. If there were any doubt about the continuity of the Tarshish role in US's hands, it would be dispelled by the fact that tired Britain is deliberately turning over her world responsibilities, and the care of the young lions, to US.*

## **US CITIES: GUERRILLA WAR**

Suddenly with the awful reality of the '67 summer, the war had come, crackling across the ghettos of scores of cities, and US had neither instincts nor battle plan to fight it.

Every morning Americans clicked on the radio to learn if another blow had struck in the night—and how close. Detroit, 5th, biggest city, lay smouldering in the ashes of the most destructive race riot on record. Its mayor said:—

**"What profit if we put a man on the moon and you can't walk on our main street without fear? And we may pacify every village in Vietnam but what good if we can't pacify US cities?"**

This was a new kind of war. "It's new for us, guerrilla fighting," said the National Guard chief, "No one ever thought there would be sniping in US cities."

Over depressingly wide areas of US, rioting broke out again and again. Within a mile of the White House, roving gangs set fires and smashed windows. US seemed tragically more distant than ever from a just racial peace. (Nwk 8:14)

*Everything in the world seems to be increasingly calling for the firm and omnipotent intervention of the divine hand. Pleasure-seeking white America has chosen to be blind to a growing and festering national sore.*

## **THE UNHOLY "HOLY PLACES"**

For Christians, Jews and Moslems alike, Jerusalem is infinitely more than just an embattled city. To Jews it is "the place where Yahweh chose to dwell." For Christians, Jerusalem marks the mysterious intersection of eternity and time where God's crucified Son died and then was resurrected. In Moslem legend, it was in Jerusalem that Mohammed ascended to heaven from the site of Judaism's temple.

**No city in history has been fought over so often—it has suffered more than 20 sieges—or destroyed so often. No spot on earth has been won and lost by so many nations.**

The sacredness of many of the "holy places" is based more on pious legend than historical proof. Hardly contributing to the spirit of sanctity is the constant churchly bickering over the shrines. Six denominations—Catholic, Orthodox, Armenian, Syrian, Coptic and Abyssinian—have rights to the Holy Sepulchre. For yrs. the basilica has been near collapse because the churches cannot agree on repairs. Interior of Bethlehem's Church of the Nativity, co-owned by Orthodox, Catholics and Armenians, is a tasteless clutter of rival altars, lamps, candelabra, icons, statues. (Tm 8:4)

*These so-called "holy places" are truly a superstitious mockery, but they could well turn out to be the factor of fanaticism around which the last great Gogian-Catholic crusade against Zion will be built.*

## **US: VIOLENCE & CORRUPTION**

In U.S., violence seems ascendant over cooperation, disruption over order, anger over reason. Riots keep tearing US cities. Crime rate keeps rising: senseless killings, wanton attacks. Fear of dark streets is a fact of life.

Firearms in 50 million US homes. In movies and TV, murder and torture seem to be turning Americans into sadists. A trend on the stage is the "theatre of cruelty." More and more books delve into the pornography of violence. (Tm 7:28)

*These things must be. The earth must be "filled with violence," as it was in the days of Noah. Man must manifest his utter incompetence to live in peace and wisdom. Therefore we rejoice to see it as a sign of the end, though we are deeply saddened by it.*

## MAN'S INHUMANITY TO MAN

Poor to begin with, the cotton-field Negro today is poorer and hungrier than ever—often, indeed, to the point of slow starvation.

A Senate committee toured the Mississippi Delta—and came back appalled at the sight of Negro children with all the marks of malnutrition: bloated bellies, drowsy eyes, runny sores.

"The boys and girls we saw were hungry—weak, in pain, sick; their lives are being shortened."

Mississippi's Senator Eastland (himself the master of a 5800-acre spread in the Delta) cried libel.

Hunger can be found anywhere cotton grows, or once grew. A ½ mile or so off the highway, the shacks begin in all their uniform squalor: the leaky roofs, the wood sides rotten, the flies droning in through glassless, screen-less windows, the outdoor privy. The words—"meat," "soup," "lunch"—are abstractions: no electricity, no water, no income, no hope.

Thousands of Negroes subsist on free Federal foods such as grits, rice, flour—an eggless, fruitless, tasteless dole.

Earl Jones has ½ a can of evaporated milk for his baby and none for his 13 other children. Florida Andrew is too hungry even to get up to cook her next meal. (Nwk 7:24)

*All the proud glitter of US wealth and power becomes suddenly ugly and repulsive in the glaring light of this sad picture of the ignored hopelessness and misery of the weak, and underprivileged who are trampled by the wayside in the mad rush and scramble of the strong.*

## BRITAIN'S MORALITY IS GONE

There's a very real change in respectable British middle-class morality. Practices that a few yrs. ago could hardly have been mentioned in decent society are now taken as a matter of course. (Tm 7:28)

*What a sad picture degenerate, senile Britain presents! What a purging will be required when Christ comes to enforce righteousness!*

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Russia is expected to get a naval base at Port Said or Alexandria as a fruit of her Mideast policy. (USN 7:31)

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