

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, Apt. 607, 1501 Woodbine Ave., Toronto 365, Ont., Can.**

“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

The Whole World Lieth in Wickedness

It is a situation calling for much circumspection. We are liable to be influenced against our own better judgment by the universal infatuation. The sheer weight of numbers is apt to incline the mental scale in the direction opposite to true enlightenment.

The right way to deal with the matter is not to look at men in the gross; but take any one of them individually. In that way you will measure them easily and decisively. You see at a glance that the flood of human life is a flood of folly, and that the way of wisdom lies in the way of Christ, and the way of Christ alone.

Creatures of sense, as we are, however, the spectacle of universal life, as it now is, is liable, every now and then, to override the perceptions of wisdom, and make us doubt if the narrow way is the right way.

We do wisely, therefore, to turn our eyes often to the historical picture symbolized by the bread and wine on the table. Christ and his friends were a very small and despised company, even in the days of Jewish sacerdotal splendour, not to speak of Rome's imperial grandeur, and the world is not more divine now than it was then.

If we find ourselves with very few, and those the poor, the illiterate and the despised, let us remember that this was the situation of the friends of God ages before we were born.

If we are compelled by the inherent antagonism of the Truth to the present evil world in all its developments, to appear as the most unsociable and censorious of men, let us fortify ourselves by the remembrance that the Son of God, the most truly lovely of human kind, was **hated by the most enlightened nation of his time**, because of his testimony against their evil works.

If we find our position in the present life a position of self-denial, endurance, monotony and want of entertainment, let us call to our recollection that even David, surrounded by royal splendours, declared that he dwelt in a dry and thirsty land, wherein there was not water, and moped like an owl in the desert for lack of the love of God among men. —Bro. Roberts.

Ecclesial News

PLEASE NOTIFY US OF ADDITIONS, CORRECTIONS OR CHANGES

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

LAKE ARIEL, PA. & WANAQUE, N. J.—Mem. 10:45 am—Home of bro. H. Sommerville, Lake Ariel 18436, or home of bro. D. Sommerville, 224 Conklintown Rd., Wanaque 07465, Ph. (201) 835-4751.

Dear brethren and sisters: Loving Greetings.

With sorrow we report that sis. Margaret Sommerville fell at home and broke her hip. She is now in: Wayne Memorial Hospital, Rm. 303, Honesdale, Pa. 18431. She is reported fairly well, considering her age.

Recently we have had visitors at both Lake Ariel and Wanaque for memorial in remembrance of our absent Lord.

At Lake Ariel, bro. & sis. Wm. Phillips of the Canton ecclesia made a visit to the home of bro. and sis. H. Sommerville, which was more than welcome.

At Wanaque, on separate occasions, we had as visitors: bro. & sis. Joe. Garvey Sr.; and bro. & sis. Wm. Stephen with bro. Gary Stephen (all from the Boston ecclesia). Bre. Garvey and Wm. Stephen edified our faith in God and His Son during memorial.

We are always uplifted in our pilgrimage journey by the brief company of fellow-sojourners who "declare plainly that they seek a country" (Heb. 11:14). —bro. Nick Mammone

HOUSTON, Tex. 77012—6008 Junius St.—S.S. 10 am; Mem. 11; Public Lect. 3rd Sun. 7:30 pm; Study of Revelation other Suns. 6 pm; Elpis Israel Cl. Wed. 7 pm; Bro. C. Banta, 815 Boston, Deer Park, Tx. 77536; phone (713) 479-2568.

DURING the past month the Houston ecclesia was happy to have the following visitors: bro. & sis. David Clubb, bro. Nick Mammone, bro. John Randell, bro. Growcott, bro. & sis. David Sommerville, sisters Lois, Becky and Mary Sommerville, sis. Mary Gwalchmai, sis. Grace Cartlidge, bro. Gary Stephens, bro. Wesley Frisbie, sis. Ella Smith, sis. Annetta Jones, bro. & sis. Frank Pyne.

Bro. Clubb exhorted on July 27 and lectured on Aug. 4 on: "The Significance of the Number Seven." Bro. Mammone lectured on Aug. 5 on: "Thy Word Is Truth." Bro. Growcott spoke on Aug. 6 on: "The Life of Christ." Bro. Pyne exhorted on Sunday, Aug. 10. And bro. Randell lectured on the 10th on: "The Times in Which We Live."

Godly Edifying

"Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness"—2 Pet. 3:11

GODLY edifying is a "building up" in the things pertaining to God. Its attainment and preservation is the great object of the Truth.

It begins with the knowledge obtained through the reading of God's Word. There we learn of the hope He has given us, and we discover that He requires obedience in many things, and that an unwavering faith in Him must be maintained.

We also learn that first and foremost we must love Him with all the heart and mind and, as Paul says (1 Thess. 5:17-18)—

"Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."

This knowledge we obtain from His Word which makes known to us Who He is, and His eternal plan of salvation, which is based upon the things He has promised to those who love Him and keep the commandments given through the prophets and the apostles, and especially through His Son.

Many things have been left on record by Jesus and the apostles, in the form of advice and exhortation by which, if we give earnest heed to them, we will be edified unto godliness. Our faith will be strengthened, and our determination to walk in the Truth will be manifest.

One of these comes from our beloved Paul in Phil. 4:8-9—

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, **think on these things.**

"Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of Peace shall be with you."

What sublime thoughts these words stir up within us! They should lift us up out of the mundane things by which we are surrounded. When we read these words, do we try to place ourselves in the company of Paul, and feel that he is talking to us? To get their full import, we should.

Paul did not write pious platitudes to tickle our ears. He wrote in the same manner as he spoke to Festus: "I speak forth words of truth and soberness."

An admirable example of his form of writing is in Eph. 3—

"How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit;

"That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel" (Eph. 3:3-6).

What could be more beautiful and inspiring than to realize that because of our belief and obedience of the Gospel, we have become fellow-heirs with Christ, and partakers of God's promise in Christ!

If we look at what the apostle says in Heb. 1:2-4, where he is speaking about the Son of God, it should stir up our minds by increasing our perception of the greatness of Christ—

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

(Or as it is rendered in the Diaglott, "On account of whom also He constituted the ages.")

"Who being the brightness of His glory, and the express image of His person, and upholding all things by the Word of His power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

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

Is it possible for us to comprehend the depth of meaning in these beautiful words of Paul? Here, he is describing a person with whom we have become associated by our belief and obedience of the Gospel.

Do we realize how great he is, and what it really means to be a fellow-heir, and to be a partaker of God's promise in him? If we do, it will greatly increase our godly edification, and encourage us to serve God with greater reverence and godly fear.

We must be influenced by dwelling upon these things in such a way that we will reflect, in our way of living, a form of conduct that will stamp us as being undeniably different from those by whom we are surrounded in this world of wickedness. This can be accomplished, if we permit the transforming power of the Word to develop within us an exalted frame of mind generated by a manner of thinking that is far superior to that of the mind of the flesh.

There are many gems among the sayings of Jesus and his apostles upon which we should centre our minds, with a view towards improving our knowledge and understanding of the Word. One of these is used by Paul several times, and will be recognized in Rom. 9:23-24—

"That He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles."

It is not stated, but there is a plausible possibility that the apostle had in mind Isaiah's words (40:5)—

"And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

However, this "glory of the Lord" has not been revealed except in a prophetic sense, but from the signs of the times before us, the day must be fast approaching when it will be revealed in all its power and beauty. In the meantime, Paul makes a strong appeal—

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness" (Col. 1:10).

Let us stop and look at these words again. The Truth is not something to learn, and then go our own sweet way. If we would attain unto salvation, we must walk worthy of God. This cannot be done if we set up our own standards. The reason is given in Jer. 10:23—

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

The only way possible to order our steps is to follow the course set by the Spirit. If we do, then we will be fruitful in every good work, and our knowledge of God will be increased; and we will be able to "run with patience the race that is set before us."

This theme of walking worthy is fully developed in the letter to the Colossians, and reaches the apex in 3:16, where the apostle expresses himself in words that should be indelibly fixed in our minds so deep our hearts would burn within us—

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Is that what we as individuals are striving for, or are we wasting our time on questions and strifes of words, and endless controversy, so that we have no time for godly edification? Brethren and sisters, the time is short—the time that God has given us to serve Him. What are we doing with it? —Editor

Sacrifice in the Future Age And Christ's Accomplished Work

By **BROTHER JOHN THOMAS**

"They shall stand before Me to offer unto Me the fat and the blood. They shall enter into My Holy Place, and come near to My table"—Ezek. 44:15-16

PART FOUR

We demur to our beloved sister's declaration that, "Paul distinctly states that the Levitical service was 'imposed until the time of the reformation,' thereby intimating its discontinuance then."

The sectarian idea of "the time of reformation" in this text is, until John and Jesus proclaimed repentance, after which there would be no temple service performed by Levites that God would accept.

But this is contrary to the sure Word of prophecy—

"The Messenger of the Covenant shall sit as a refiner and purifier of silver: and he shall PURIFY THE SONS OF LEVI, and purge them as gold and silver, that they may **offer unto Jehovah an offering in righteousness.**

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old" (Mal. 3:3-4).

And again the prophet records Jehovah's declaration that—

"David shall never want a man to sit upon the throne of the house of Israel: **neither shall the priests, the Levites, want a man before Him to offer burnt offerings**, and to kindle meat offerings, and to sacrifice continually.

"Thus saith the Lord, If ye can break My covenant of the day, and My covenant of the night, that there should not be day and night in their season—

"THEN (and not before) may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; **and with the Levites the priests My ministers**" (Jer. 33:17-21).

From this it is manifest, that the perpetuity of David's throne, and the perpetuity of the Levitical ministrations, are parallel.

Some say that David's throne is now occupied in heaven. Will they affirm that the Levites are offering sacrifices there, for the testimony says, "They shall do sacrifice continually"?

The truth is that this testimony has regard to the time when the Kingdom shall be restored again to Israel.

At the time the prophecy was delivered there were unbelievers who, like many of our day, declared that the Lord had cast off the house of Israel and the house of Judah. Therefore said Jehovah to the prophet—

"Considerest thou not what this people have spoken, saying, The 2 families which the Lord hath chosen. He hath even cast off? Thus they have despised My people, that they should no more be a nation before them.

"But, IF My covenant be not with day and night, and IF I have not appointed the ordinances of heaven and earth: THEN will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob:

"For I WILL cause their captivity to return, and have mercy on them" (Jer. 33:24-26).

It is from the time of this return, then, that the perpetuity begins in relation to David's son, and the Levites. Both houses of Israel are still in captivity; therefore the return is yet future. When that return is accomplished, then henceforth even to "the end" appointed, shall these gracious promises obtain as notable realities in the land of Israel.

It is therefore a principle of the Kingdom of God that the Levites shall be priests in that Kingdom under the New Covenant, or constitution, as well as under the Old. As it is written (Ezek. 44: 11-14)—

"Thus saith the Lord, They shall be ministers in My Temple, having charge of the gates of the House, and ministering to the House. They shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

"They shall not come near unto Me, to do the office of a priest unto Me, nor to come near to any of My holy things in the Most Holy Place. But I will make them keepers of the charge of the House, for all the service thereof, and for all that shall be done therein."

The reason given why they shall not do the office of a priest before God, but shall act as menials in the service, and in relation only to the people, is because under the Mosaic Covenant (Ezek. 44:12)—

"They ministered to the people before their idols, and caused the house of Israel to fall into iniquity."

This is the ground of their future degradation from their former rank to that of the lowest class of the priesthood under the New Covenant.

The class of priests **above** them is to consist of the Levites the sons of ZADOK (v. 15). These will have no immediate communication with the people in performing the service, but will officiate intermediately between the people's priests and "the Prince," who is then High Priest and Jehovah's Anointed forever.

It is probable that the "sons of Zadok" are the sons of the Just One: Zadok signifying "just or justified."

Zadok, who was contemporary with David and Solomon, is their representative father in the priesthood, as David is their representative father in royalty, and Abraham their representative father in the faith.

Hence in the priesthood, the saints are "the sons of Zadok"; in the royalty, "the sons of the Prince" (Ezek. 46:16); and in the faith, "the seed or sons of Abraham."

Eli and his sons were rejected as representative sacerdotal men, because the sons were wicked, and Eli honoured them above Jehovah. Therefore Jehovah said to him (1 Sam. 2:29):

"I will raise Me up a faithful priest, who shall do according that which is in My heart and in My mind; and I will build him a sure house; and he shall walk before Mine Anointed forever."

He must therefore become immortal.

Under the Mosaic Covenant the "faithful priest" was Zadok, who walked before David and Solomon. When Absalom and Israel rebelled against the Lord's anointed, Zadok and Abiathar remained faithful with Jehovah and His king.

But when David was about to die, Abiathar, who was descended from Eli, conspired to make Adonijah king instead of Solomon; while Zadok continued faithful to David. Solomon, however, being established on the throne—

"Thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which He spake concerning the house of Eli in Shiloh" (1 Kings 2:27).

He told him he was worthy of death, but he would spare his life for his father's sake, because he suffered with him in Absalom's rebellion. He therefore exiled him to Anathoth, and promoted Zadok to the high-priesthood in his room.

Now these were representative events. Jehovah will raise up the faithful of the house of Levi, even Zadok and his sons, and they shall walk before the "greater than Solomon" when, in "the city of the Great King," he sits and rules upon his throne as a priest, bearing the glory (Zech. 6:12-13), as Prince of Israel for ever.

This superior class of Levites "shall come near to Me" saith the Lord—

"To minister unto Me, and they shall stand before Me to offer the fat and the blood:

"They shall enter into My holy place, and they shall come near to My table, to minister unto Me, and they shall keep My charge."

From v. 17 to the end of the chapter are the ordinances from the lowest class of Levitical priests.

Here then is a **change** in the Levitical arrangements, and not an **abolition** of them. The "service" will be amended, not abolished.

In the service under the Mosaic Covenant there were "divers washings;" but in the service under the New Covenant of the Kingdom, "washings" are omitted; for in the Ezekiel Temple there is no laver, or brazen sea provided.

But sacrifices remain; for 8 tables are appointed to be set up in the entry of the north gate on which the lowest class of the priests are to slay them for the people.

Paul, therefore, did not mean that the Levitical service was absolutely and finally discontinued—that it should be revived no more; but that it should be **amended** to adapt it to the new circumstances created by the sacrifice and high priesthood of Jesus, which was to supersede Aaron's priesthood.

If we be asked the reason for the conclusion that Paul meant amendment, and not final discontinuance of the Levitical service, we reply, that it is found in the phrase "until the time of reformation" used by him. His words are **mechri kairou diorthoseos**.

The Levitical service continued unchanged for forty years after the proclamation of "reformation" by Jesus; so that the **kairos** or "definite time" for discontinuance was not at his preaching, or even the rending of the temple veil.

The Mosaic service was not "imposed until the time of **metanoia**," which is the word signifying the "reformation" preached. ("**Metanoete**—repent ye," said Jesus). No; it was "imposed until the time of **diorthosis**," which is not "repentance," but "emendation, amendment"; from **diorthoo**, to correct or make right.

The subject of the **diorthosis** is the Mosaic Covenant, not the disposition of men. The Mosaic Constitution must be amended to make way for a new order of priesthood, and a service which shall show forth the perfection of its character.

(Continued next month, God Willing)

Voyage to Australia

By BROTHER ROBERT ROBERTS

"Be ye holy in all manner of conversation (conduct), because it is written, Be ye holy, for I am holy"—1 Peter 1:15-16

PART TWENTY-NINE

SATURDAY, FEBRUARY 29, 1896

IT had been arranged that before leaving Dunedin I should have a meeting with several fragments into which the Dunedin ecclesia had been broken from various causes. The object was, if possible, to unite them.

In one case there were doctrinal divergences that rendered union impossible (there must be One Faith before there can be One Body); these were not invited.

In the other cases, it was what may be called old manism that was at the root of the trouble. The question, who should be chief, is the most destructive of all discords—

"When pride cometh, then cometh contention."

It is the Lord's express command to all who aspire to be his disciples—

"Be servants: take the lowest place."

"If any among you desire to be chief, the same shall be last of all."

When the reasonable spirit of modest self-assessment prevails, dis-union is impossible, for each holds the other up instead of pulling him down.

In this case, the affair was mixed up with the Question: "Should women rule? Does not Paul forbid her to 'usurp authority over the man?'"

If this question is treated in the spirit the Lord prescribes for all his brethren, there will be no danger or even question of the woman usurping authority over the man. If the last thing is for man to usurp authority over his brother; if, as Peter commands—

"ALL are clothed with humility, and ALL are subject to one another."

—there will be no room for the usurpation of either man or woman to come in.

But in point of fact, there was no question of usurpation, though Paul's interdict was quoted. It was in reality a question of whether woman's voice was to be heard in consultation or suggestion.

There was no question of public speaking. All were agreed that the law of the Lord prohibited woman's voice from being heard in public assembly. The question was whether in the non-public working or management of things, woman's voice might be allowed a place.

The question seems an extraordinary one. The Lord's law is never directed to the prescription of impossibilities. You can no more suppress a wise woman's influence and a wise woman's voice, than you can suppress the law of gravitation.

You may prevent her delivering a public address: but you cannot prevent her giving good counsel, and you ought not. Though woman, by Divine law, is in subjection, she is not to be extinguished.

If man is her head, it is not to dominate over her, but to protect and cherish and serve her in honour "as the weaker vessel", content with the casting vote in matters of difference, which is the extent of his superior privilege.

If the Scriptures appoint man as her head, they do not exclude her from partnership in all that concerns their mutual well-being.

They show us women "labouring with Paul in the Gospel" (Phil. 4:3); as official servants of an ecclesia with business in hand, which the ecclesia was called upon to promote (Rom. 16:1-3); exercising the prophetic gift (Acts 21:9); prominently ministering to Christ himself (Luke 8:2-3); sometimes leaders in Israel, like Deborah (Judges 4:4).

The denial of public speech to women is as far as we are justified in repressing them. I have seen tyrannical and unsympathetic men wrongly using Paul's authority to put down and quench godly women more qualified than themselves to exercise judgment and give counsel.

Let woman certainly be modest, but let her not be reduced to a cipher, which God never intended. She is intended as a comrade and a help, which she greatly is, when enlightened and treated rightly.

We ought to be thankful when women turn up who are able to help with wise suggestion. To object to such on the score of "ruling the ecclesia" is to evince either a shameful misconception of duty or an itch for headship which disqualifies for the true service of the ecclesia.

No man who wants to be head is fit to be head. The headship that comes from service is the only headship that is either useful or tolerable, or, in the long run, possible.

Where the spirit of exalting **each other**, instead of exalting **ourselves**, prevails (as Christ commands), there is little danger of difficulties arising, and an easy settlement of them when they do arise.

There were some other and more doubtful points, but these were the chief. I pressed them upon their attention, and in the end it was agreed that a new attempt should be made to meet as one body.

In the afternoon I was accompanied to the train by a number of brethren and sisters from whom I was sorry to part. The train started at 4 for Balclutha—my next appointment.

I was to be met at Stirling, the next station before. I was expected by the morning train, but delayed till the afternoon for the reconciliation meeting.

Bro. Campbell telegraphed the change to the bro. Moseley, but through somebody's forgetfulness the telegram was not delivered for 2 or 3 days, so that when I arrived at Stirling I found bro. Moseley in attendance for

the 2nd time, & in some trepidation as to the cause of my non-arrival by the first train. However, all is well that ends well.

There were 2 small conveyances—a bro. Moseley in each. William took me, and John took the "things," and we set off on a 3 mile ride in the solitary countryside to Inchclutha, a sort of island delta formed by the action of 2 rivers.

This delta is flat farm country, nearly wholly occupied by the Moseleys. The Moseleys are a numerous family, of the sturdy Puritan type, improved by the enlightening operation of the Truth.

The father (now dead) came into the country 40 years ago, from Nottingham, with the first batch of settlers, when the country was covered with bush. He was an uncompromising foe to Roman Catholicism and Presbyterianism, and made many enemies who tried unsuccessfully to end the conflict with the bullet. The acuteness of their enmity was chiefly due to his successful thwarting of a plan, in the first settlement of things, to saddle the land with the perpetual endowment of Presbyterianism.

He thwarted the plan by presenting, along with others, a petition to the Home Government to throw open the land in the new colony to all classes of Her Majesty's subjects. There was a more numerous-signed petition on the other side, but the Moseley petitionists being more expeditious in their ways, their petition arrived considerably ahead of the other, and had obtained a decision in advance.

In the end, Mr. Moseley embraced the Truth, which came under his notice through his sons, to whom it had been introduced by bro. R. Simons, the local station-master—now located at Greenisland.

At his death, his numerous family (about a dozen, if I remember, nearly all of whom have accepted the Truth) broke up into different establishments in the neighbourhood of one another; so that it now comes to pass that the neighbourhood is dominated by the Moseleys, and by the Truth.

I was conveyed to the comfortable house of William, where I was cordially welcomed by William's wife (sis. Moseley, from Aberdeenshire, Scotland) and her small and interesting family. I was ready for rest after the fatigues of the day, and was soon lost in the silent slumbers of the night.

* * *

SUNDAY, MARCH 1, 1896

AFTER breakfast, I rode 3 miles to the breaking of bread at Kaitangata. This is a native name and means "man-food"—that is, man as food. It was the centre at which the natives used to have periodic feasts on human flesh. The subjects were prisoners, taken in tribal wars.

The cannibalism was largely due to the fact that there were no animals in the country: the only food was fern-root and fish. Human flesh was more of a delicacy than it would have been if they had known the cow, sheep, pig, or even horse.

Kaitangata is now the quiet seat of a mining industry which supports a population of about 1000, housed in substantial wooden buildings.

Kaitangata is used as the centre for the breaking of bread, to suit the convenience of the scattered members of the ecclesia. They muster to the number of between 20 to 30. Bro. Cunningham presided.

The strong smell of tobacco was a jar to that holiness "in all manner of conversation" "both in body and spirit" which the Truth prescribes.

The Truth does not teach all the lessons at once. Time is needed for growth in knowledge and duty. When, at last, it completes its work, the members of the House of Christ are a joy to God and man.

It is certain there will be no smell of tobacco in the Kingdom of God.

In the evening the hall was filled to hear a lecture on the Bible doctrine of a future state.

* * *

MONDAY, MARCH 2, 1896

DAY very wet; spent indoors writing.

In the evening, we drove in the rain 8 miles to Balclutha, where I had been advertised to lecture on the Bible significance of the disturbed state of the world.

Counter-attractions had been provided by the adversary in the shape of 2 lectures; one by a lady on my subject, the other by a New Zealand public man.

Between this and the bad weather, our audience was only small, about 80. But the meeting was not without result, if the remarks made in dispersing were any guide.

We rode home in the rain. I might have apprehended bad effects from such prolonged exposure in the wet after lecturing, but no harm followed.

* * *

TUESDAY, MARCH 3, 1896

BRIGHT day. After devoting the first part of the day to writing, I was driven out in the afternoon by bros. William and John Moseley to a picturesque corner by the sea. I think the name was Mullins where we visited. The principal part of the enjoyment was in the animated conversation on various topics, mostly scriptural.

On our return, we found a number of the brethren and sisters assembled at bro. William's house to spend a social evening. I delivered an informal address seated—feeling rather unwell.

* * *

WEDNESDAY, MARCH 4, 1896

DEPARTED at 11 a.m. for Invercargill, accompanied by bro. Moseley and his unmarried sister.

In the train we found sis. Barclay of Dunedin, and bro. Campbell's youngest daughter, of Greenisland. They had been invited to Invercargill on the occasion of my visit. Invercargill is about 80 miles further south than Balclutha. We performed the journey in 4 hours.

About 30 miles from Invercargill we were joined by bro. Frank Mackay, son of bro. & sis. Mackay, so that we were a goodly company on our arrival. Several others were with them

Bro. Brown drove me to bro. Mackay's, where I was cordially received by sis. Mackay. I had known sis. Mackay about 30 years ago as sis. Wood of Tamworth.

Bro. Mackay, originally from the highlands of Scotland, was at that time in New Zealand, and hearing of sis. Wood, he came to see, and obtained favour, which ended in marriage, and return to New Zealand with a prize.

Those of us at home who were disposed to begrudge him his victory have since seen cause to rejoice in the benefit indirectly resulting in many ways to the Truth in New Zealand.

In addition, there is a large and promising family growing up under the fostering influences of a wise mother, and the Truth supreme. The effects are visible in a gratifying form.

Invercargill is a coast town of about 8000. It is not exactly a seaport, but has communication with the sea. It is built at the top of a shallow estuary which is deep enough to allow small steamers to come up. Eighteen miles distant, at the mouth of the estuary, the water is deep enough for ocean-going vessels.

Bro. Mackay fills the office of town clerk. There is an ecclesia of over 20, and many are interested. The Campbellites are a large body, and friendly. The arrangements made by the brethren in connection with my visit were announced in their meeting.

As my stay was to be a short one, only one lecture was arranged, the brethren intending me to have as much rest as possible.

On the evening of my arrival there was a meeting of the brethren and sisters in bro. Mackay's house, at which bro. Mackay presided and gave me formal welcome in an address to which I responded, sitting, in a speech of some length.

My speech referred, in the first place, to the possibility of my becoming a periodic visitor to the Colonies, under an arrangement of financial relief which was being promoted in certain Colonial quarters; and secondly, to the moral aims associated with the Truth, which I regretted were not distinctly-enough recognized by many who embraced the Truth. I strongly pointed out that the truth of Christ would in the end be of no benefit without the spirit and character of Christ.

* * *

THURSDAY, MARCH 5, 1896

THE lecture arranged for was tonight in the Theatre, on the subject of Christ in his first and second advents. There was a large audience, in a very expectant and attentive mood, due, doubtless, to the interest always felt in a stranger from a distance, and to the additional interest created by the circulation of Christendom Astray and other works in the Colonies.

Bro. Mackay presided, and bro. Moseley assisted. I was enabled to do my duty in an address lasting over 1¼ hours, and received a close and attentive hearing.

There were complaints about the shortness of my address. Some said they could have sat all night, and were surprised when I sat down. This was better than the other way. As a rule, people are thankful when a religious discourse of more than 40 minutes is ended.

Bro Mackay afterwards said: "That one lecture has done a vast amount of good. It has dispelled prejudice from many minds. A great many had some degree of acquaintance with Christadelphian doctrines, but they had no idea that Christadelphianism was such a **spiritual and earnest thing.**"

The papers next day spoke favourably of the lecture, but did not attempt to report it. I was glad of this. Not knowing the Truth, they are not able to report it, and generally make a sad muddle when they try.

Brethren were present from divers parts.

Bro. Mackay said that the "old fire was not dead." No, indeed! How could it be? The materials on which it is fed do not admit of its going out. Rather it must glow with a fiercer, if more regulated, heat. It is all a question of physical vigour, which God is giving back.

The testimony of the gospels to Christ is TRUE. Therefore enthusiasm cannot die: for CHRIST LIVES, and everything comes out of that: the signs of the times, the glory of the coming Kingdom, and life forever more in a perfect state—

"THEREFORE, my beloved brethren, be steadfast and unmovable, always ABOUNDING in the work of the Lord . . .

"Holding fast to the confidence and rejoicing of the Hope to the end."

Our labour is not in vain, though it may often seem so.

"The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger"—Job 17:9.

Thoughts for Today

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt" Matt. 6:19.

ATTICS

THESE words of the Master recorded by Matthew are well known to all of us, and we know that he was referring to worldly wealth, but for our article this month we will be isolating the words "lay not up treasures."

Our remarks we may add, were prompted by a letter we received from a young brother in Boston which told us he had received some old Bereans which had been stored in his grandparents' attic.

The age of homes with large attics is almost gone, those which are being made today are extremely small and some of the import of the lesson is lost.

At one time people stored furniture, clothes, dishes and many more things that were useful but unused at that particular time. Over the years some of these things were forgotten and they became covered with dust and some gradually deteriorated.

As one generation passed away the items in the attic would lay gathering more dust and the generation following would be unaware of their presence. Perhaps eventually the house would be sold and possibly wreckers would find the treasures in the attic and destroy some and sell others.

Today, many of the "treasures" in museums and historical buildings consist of articles taken from the attics of the past—their elegance and beauty has now taken on a more radiant nature, and in some cases these exceptional articles are priced far above their original price.

Bringing our thoughts once again to our brother's letter, we look quickly at the natural in an endeavour to bring out the spiritual; then at the spiritual to return to the natural.

NATURAL BRINGING OUT THE SPIRITUAL

As in the case mentioned above, articles are placed in attics and unless a constant housecleaning is done, they become covered with dust and "moth and rust begin to corrupt."

In our spiritual house—the house we should be building—our minds can become very much like the natural attic. We may store things in it and eventually forget about them **simply because we do not refer to them frequently.**

How often we read things and think to ourselves that we have found a useful piece of information and that we must "remember" it. Years pass, and we are confronted with a question that needs the answer we had read about.

Now comes the test—was the answer stored away in some dark dismal corner of the mind which is not exercised?

Rather than storing things away in an unused place, we should endeavour to keep all things active and useful, always "girding up the loins of our mind."

An example of how dull the mind can become is evident when we try to answer the questions which have been appearing recently in the Berean. How many we cannot answer!

And is it because we have not been heeding the injunction of Paul to "renew your minds" or restoring, reviving, refreshing, rejuvenating and replenishing the mind? We must keep it active lest it become dusty like the old attics.

Casually glancing over these questions will not "renew" our mind. Those that we cannot answer should be searched out—**go to the attic and houseclean!**

SPIRITUAL RETURNING US TO THE NATURAL

Very closely associated with the above is the case of the grandparents giving the magazines to the young brother. It is a pity that books on the Truth find their way into boxes in the basement or the attic. We remember hearing of a brother who found a set of "Eureka" in a 2nd-hand bookstore.

Such should **never** happen to the older Christadelphian works, and while our articles are written primarily TO the young, this month we appeal to the older ones on BEHALF of the young.

We urge brethren and sisters who have in their possession duplicate books, or books and magazines which they can do without for a time, to share them with the sincere young ones. Do not "lay up treasures" to collect dust. We ask that you circulate them.

If the idea of giving them away does not appeal to you (and it is understandable if it doesn't), perhaps a library type of system could be worked out even if it means the lending of them for a set period of time. We realize that lending books can be a sorry experience when the book is not returned, but we feel that a previous agreement stating the date for return would eliminate any embarrassment in asking for the book back should one forget.

To the young, we cannot stress too greatly the necessity of treating these treasures with the greatest of care. The books and the messages contained therein are without value and without price, in many cases they are irreplaceable.

If a book should be lent to you—return it promptly and in the same condition you received it. If this is not done then there will be a hesitancy to lend you further books.

Copy out interesting sections you read and this way you can refer to them at a later date.

The availability of books for the library of the younger members is indeed small we admit, but there is a publishing house in Australia which has reprinted, and we understand are reprinting, the works of the older brethren in their original form and we suggest that you make a purchase of these while they are available.

Great caution should be exercised when ordering books that have been published in Birmingham, for while some of the older books have been reprinted, they are original in TITLE only—the contents have been altered.

Tampering with the writings of Bro. Thomas and Bro. Roberts has been done by way of deletions, changes, & even omitting complete chapters. An example of the type of "reprinting" can be found in the "Law of Moses" by bro. Roberts where we have found over 40 changes between the 1899 copy and the fifth edition published in 1946."

Let us all then, young and old alike, take great care that the temple we are building is both useful and clean, let there be no hidden and forgotten treasures placed or buried in any isolated place.

Let us "take the candle and give light to the whole house" and let us endeavour to share with others our "treasures," be they treasures of the mind, or treasures in the form of books.

Next month, if the Lord will: TRAFFIC SIGNS

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap"—Gal. 6:7.

The Bible Use of 'Soul' and 'Spirit'

"That which befalleth the sons of men befalleth beasts; as the one dieth, so dieth the other; yea, they have all one breath (ruach— spirit.) All go to one place: all are of the dust, and all turn to dust again"—Ecclesiastes 3:19-20

The Hebrew word **nephesh** is the original word in all places where "soul" appears in the Authorized Version of the Old Testament.

Nephesh occurs 754 times. Of these, it is translated "soul" 472 times.

It is translated the other 282 times by approximately 43 different English words, including: life, creature, thing, breath, fish, her, persons, any, man, men, one, yourselves, themselves, himself, he, herself, beast, pleasure, lust, appetite, greedy, mind, heart, will, hearty, desire, thyself, myself, him, his own, thee, ghost, the dead, dead body, body, etc.

The basic meaning of **nephesh** is, as a verb, "to breathe, to respire," and as a noun, "a breathing frame, the body which by breathing is sustained in life," "a living creature," "a breathing animal."

In all the 754 times it occurs, there is not one mention or hint of immortality, but always the reverse.

Parkhurst (a believer in the "immortal soul") says in his Hebrew Lexicon—

"As a noun, nephesh has been supposed to signify the spiritual part of man, or what we commonly call his soul. I must for myself confess that I can find no passage where it has undoubtedly this meaning.

"Gen. 33:16: 1 Kings 17:21-22; and Psa. 16:10, seem fairest for this significance. But may not **nephesh** in the 2 former passages be most properly rendered 'breath' and in the last 'a breathing or animal frame'?"

Young's Analytical Concordance translates nephesh as "animal soul."

The Latin equivalent for **nephesh** is **anima** from **anemos**—"air or breath" (compare "animal").

The Greek equivalent is **psuche**. This is the word translated "soul" in the New Testament. Young's Concordance also renders this "animal soul." The derived adjective **psuchikos** is translated "natural" in contrast to "spiritual" (1 Cor. 15:44)—

"There is a natural (psuchikos) body, and there is a spiritual body."

The natural (**psuchikos**) body is said to be corrupt, dishonourable and weak (see vs. 42-42 of this 1 Cor. 15).

Nephesh is also used of the functions and characteristics which distinguish an animal body, as: life, power, appetite, desire, vitality, etc. For example—

Lev. 17:10-12—"I will set my face against that soul (nephesh) that eateth blood, and will cut him off from among his people; for the life (nephesh) of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls (nephesh)" . . . "No soul (nephesh) of you shall eat blood."

Isa. 29:8—"It shall be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul (nephesh) is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul (nephesh) hath appetite."

Prov. 6:30—"Men do not despise a thief, if he steal to satisfy his soul (nephesh) when he is hungry."

Exo. 12:16—"No manner of work shall be done in them, save that which every man (nephesh) must eat."

The word **nephesh** is applied in the Bible indiscriminately to both man and animals. It is used of animals 4 times BEFORE it is used of man at all—

Gen. 1:20—"And God said, "Let the waters bring forth abundantly the moving creature that hath life (nephesh)."

Gen. 1:21—"And God created great whales, and every living creature (nephesh) that moveth, which the waters brought forth abundantly."

Gen. 1:24—"And God said, "Let the earth bring forth the living creature (nephesh) after his kind, cattle, and creeping things."

Gen. 1:30—"And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life (nephesh), I have given every green herb for meat."

In addition to these 4, it is applied to animals 6 times in the next 9—

Gen. 2:19—"Whatsoever Adam called every living creature (nephesh) that was the name thereof."

Gen. 9:4—"But flesh with the life (nephesh) thereof, which is the blood thereof, shall ye not eat."

Gen. 9:10—"Every living creature (nephesh) that is with you, of the fowl, of the cattle and of every beast of the earth with you."

Gen. 9:12—"Every living creature (nephesh) that is with you."

Gen. 9:15—"Every living creature (nephesh) of all flesh."

Gen. 9:16—"Every living creature of all flesh that is upon the earth."

Beside the last 2 instances above, where it refers to both men and animals without distinction, it is also used of both men and animals together indiscriminately 5 times more—

Lev. 17:11—"The life (nephesh) is in the blood."

Lev. 17:14—"For it is the life (nephesh) of all flesh; the blood of it is for the life (nephesh) thereof . . . for the life (nephesh) of all flesh is the blood thereof."

Num. 31:28—"One soul (nephesh) of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep."

In 32 places souls (**nephesh**) are spoken of as killed by man, as—

Josh. 10:28—"And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls (nephesh) that were therein." See also vs. 30, 32, 35, 37, 38, 39.

Josh. 11:11—"And they smote all the souls (nephesh) that were therein with the edge of the sword, utterly destroying them."

Eze. 13:19—"And will ye pollute Me among My people . . . to slay the souls (nephesh) that should not die, and to save the souls (nephesh) alive that should not live?"

Deut. 27:25—"Cursed be he that taketh reward to slay an innocent person (nephesh)."

1 Sam. 22:22—"I have occasioned the death of all the persons (nephesh) of thy father's house."

Lev. 24:17-18—"He that killeth any man (smiteth the life—nephesh— of a man) shall be put to death. He that killeth a beast (smiteth the life—nephesh—of a beast) shall make it good; beast (nephesh) for beast (nephesh)."

Num. 31:19—"Whosoever hath killed any person (nephesh)."

In 13 places souls (**nephesh**) are spoken of as being actually DEAD. Examples—

Num. 5:2—"Whosoever is defiled by the dead (nephesh)."

Lev. 19:28—"Ye shall not make any cuttings in your flesh for dead (nephesh)."
 Lev. 21:1—"There shall none be defiled for the dead (nephesh) among his people."
 Lev. 21:11—"Neither shall he go in to any dead body (nephesh)."
 Lev. 22:4—"Who so toucheth anything that is unclean by the dead (nephesh)."
 Num. 6:11—"He that sinned by the dead (nephesh).»
 Num. 9:6—"Defiled by the dead body (nephesh) of a man."
 Num. 9:7—"Defiled by the dead body (nephesh) of a man."
 Num. 9:10—"Unclean by reason of a dead body (nephesh)."
 Num. 6:6—"He shall come at no dead body (nephesh)."
 Num. 19:13—"Whosoever toucheth the dead body (nephesh) of any man that is dead."
 Hag. 2:13—"If one that is unclean by a dead body (nephesh) touch any of these, shall it be unclean?"

In 13 more places souls (nephesh) are spoken of as going to the grave—
 Psa. 30:3—"Thou hast brought up my soul (nephesh) from the grave (sheol)."
 Psa. 89:48—"Shall he deliver his soul (nephesh) from the hand of the grave (sheol)?"
 Psa. 16:10—"Thou wilt not leave my soul (nephesh) in hell (sheol—same as 'grave' above)."
 Psa. 86:13—"Thou hast delivered my soul (nephesh) from the lowest hell (marg: grave)."
 Job 33:18—"He keepeth back his soul (nephesh) from the pit" (Also vs. 28 and 30).

The creation of a soul is described in Gen. 2:7—

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath (neshamah) of life (chaiyim); and man became a living soul (nephesh chai)."

In the above passage, a "living soul" (**nephesh chai**) is a body of earth with the breath of life. A "dead soul" (**nephesh muth**—Num. 6:6) is a body of earth without the breath of life.

This same "breath of life" (**neshamah chaiyim**) that was breathed into man was also possessed by the animals as shown by Gen. 7:21-22—

"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing upon the earth, and every man: all in whose nostrils was the breath of life (breath of the spirit of lives—neshamah ruach chaiyim), of all that was in the dry land, died."

* * *

The word **ruach** appears 398 times in the Hebrew Old Testament. Except for two cases (Job 26:4; Prov. 20:27), this is the word in the original wherever the word "spirit" occurs in the Authorized Version. *

Ruach is translated "spirit" 237 times. It is translated "breath" 28 times, and "wind" 99 times. The other 25 times it is translated several ways, "mind, blast, air, tempest," etc.

This word primarily means "the action of breathing of the air in motion," and, more broadly, is used to signify "invisible power."

It is used the same way as **neshamah** to mean the breath of man, the power of life, vitality. When a distinction is made between "soul" and "spirit" they mean respectively "body" and "life," although in general use the secondary meanings overlap.

Examples of the use of **ruach** in connection with man are as follows. These show that it is used to denote the mind, character, energy, disposition, life—

Gen. 26:35—"Which were a grief of mind (spirit—ruach) unto Isaac and to Rebekah."
 Gen. 41:8—"And it came to pass in the morning that his spirit (ruach) was troubled."
 Exo. 6:9—"They hearkened not unto Moses for anguish of spirit (ruach)."
 Num. 5:30—"The spirit (ruach) of jealousy."
 Deut. 2:30—"The Lord thy God hardened his spirit (ruach), and made his heart obstinate."
 Josh. 2:11—"Our hearts did melt, neither did there remain any more courage (spirit) in any man."
 Judges 8:3—"Then their anger (ruach) was abated toward him."
 1 Kings 10:5—"And when the queen of Sheba had seen all Solomon's wisdom . . . there was no more spirit (ruach) in her."
 1 Kings 21:5—"Why is thy spirit (ruach) so sad?"
 Psa. 34:18—"Such as be of a contrite spirit (ruach)."
 Psa. 51:10—"Renew a right spirit (ruach) within me."
 Prov. 15:13—"By sorrow of heart the spirit (ruach) is broken."
 Prov. 16:19—"A humble spirit (ruach)."
 Prov. 16:10—"A haughty spirit (ruach)."
 Eccl. 7:8—"The patient in spirit (ruach)."
 Eccl. 7:8—"The proud in spirit (ruach)."
 Eze. 11:5—"I know the things that come into your mind (ruach)."

*"Familiar spirit" (Lv. 20:27; 1 Sm. 28:7; 1 Ch. 23:6; Is. 29:4) is different word

Ruach is used of animals as well as of man, to indicate the breath of life—

Gen. 6:17—"I do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath (ruach) of life (chaiyim), from under heaven, and everything that is in the earth shall die."

Gen. 7:14-15—"They, and every beast after his kind, and all the cattle after their kind and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath (ruach) of life."

Gen. 7:22—"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath (ruach) of life, of all that was in the dry land, died."

The Bible expressly says that man and animals have the same spirit (ruach) —

Eccl. 3:19—"For that which befalleth the sons of MEN befalleth BEASTS; even one thing befalleth them: as the one dieth, so dieth the other; yea, THEY HAVE ALL ONE BREATH (ruach); and man hath no pre-eminence above a beast: for all is vanity.

"ALL GO UNTO ONE PLACE; all are of the dust and all turn to dust again.

"Who knoweth the spirit (ruach) of man, whether it goeth upward, and the spirit (ruach) of the beast, whether it goeth downward to the earth?"

The foregoing will show that there is **no** support for the false pagan tradition of the "immortal soul" in the use of the words "soul" (**nephesh**) and "spirit" (**ruach**) in the Bible.

* * *

The following passages will be further conclusive proof that the popular orthodox belief in the immortal soul is contrary to the teachings of the Bible, that man is mortal, that in death there is no consciousness, that heaven-going at death is a false myth, and that apart from the resurrection at the last day, the dead have perished—

Only God Hath Immortality

1 Tim. 6:15-16—"The blessed and only potentate, the King of kings and Lord of lords, Who only hath immortality."

Immortality to Be SOUGHT FOR, Not Now Possessed

Rom. 2:7—"To them who by patient continuance in well-doing SEEK for glory and honour and IMMORTALITY (he will render) eternal life."

1 Cor. 15:51-53—"We shall all be changed . . . at the last trumpet . . . for this corruptible must put on incorruption, and this mortal must put on immortality."

Phil. 3:21—"He (Jesus) shall change our vile body, that it may be fashioned like unto his glorious body."

Man Is of the Dust, Returns to Dust

Gen. 3:19—"Dust thou art, and unto dust shalt thou return."

Psa. 104:29—"Thou takest away their breath (ruach), they die, and return to their dust."

Job 10:18—"Wherefore then hast thou brought out of the womb? Oh that I had given up the ghost (gava—expire) and no eye had seen me! I should have been AS THOUGH I HAD NOT BEEN; I should have been carried from the womb to the grave."

Job 34:15—"If he set his heart upon man, if he gather unto himself his spirit (ruach) and his breath (neshamah) . . . all flesh shall perish together, and man shall turn again unto the dust."

Souls Die, Are Destroyed, Go to Grave

Eze. 18:4, 20—"The soul (nephesh) that sinneth, it shall die."

1 Cor. 15:22—"In Adam all die."

Psa. 89:48—"What man is he that liveth and shall not see death? Shall he deliver his soul (nephesh) from the power of the grave?"

Matt. 10:28—"Fear Him which is able to destroy both soul (psuche—life) and body in hell (gehenna)."

Rev. 16:3—"And every living soul (psuche) died in the sea."

Isa. 33:12—"He hath poured out his soul (nephesh) unto death."

No One (Except Christ) Goes to Heaven

Acts 2:34—"David is not ascended into the heavens."

John 3:13—"No man hath ascended up to heaven."

Some Never Awake From the Sleep of Death

Jer. 51:39—"They shall sleep a perpetual sleep, and not awake, saith the Lord."

Pro. 21:16—"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

The Dead Are Asleep in the Ground

Job 3:11, 13—"Why died I not from the womb? Why did I not give up the ghost (gava—expire) when I came out of the belly? . . . For now should I have lain still and been quiet, I should have slept; then had I been at rest."

Acts 13:36—"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."

1 Thess. 4:14—"Them also which sleep in Jesus will God bring with Him."

1 Thess. 4:13—"I would not have you ignorant, brethren, concerning them which are asleep."

The Dead Know Not Anything

Psa. 6:5—"For in death there is no remembrance of thee, in the grave who shall give thee thanks?"

Ecc. 9:5-6—"For the living know that they shall die, but THE DEAD KNOW NOT ANYTHING."

Psa. 146:3-4—"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath (ruach) goeth forth, he returneth to his earth, in that very day HIS THOUGHTS PERISH."

Ecc. 9:10—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

Resurrection (at Last Day) the Only Hope of Life

1 Cor. 15:20—"Now is Christ risen from the dead and become the first-fruits of them that slept."

1 Cor. 15:16-18—"If the dead rise not . . . they also which are fallen asleep in Christ are perished."

Dan. 12:1-2—"And at that time (the time of the end) . . . many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

John 11:24—"I know that he shall rise again in the resurrection at the last day."

John 5:28—"The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

Hos. 13:14—"I will ransom them from the power of the grave, I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction." (Compare with 1 Cor. 15:54-55—"THEN (at the last trumpet) shall be brought to pass the saying that is written . . . "O death, where is thy sting: O. grave, where is thy victory?")

There is absolutely no support in the Bible for the pagan tradition of the immortality of the soul. All the Bible's teaching on the subject is to the contrary.

"If I Forget Thee, O Jerusalem!"

"We glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope"—Romans 5:3-4

ZECHARIAH CHAPTER SIX

OUR daily readings for the last few days in the Old Testament (Zechariah) have been ones of tremendous significance. We have been getting glimpses of a great and wonderful story—a story full of meaning for us today. We have clearly seen God's guiding hand in the affairs of His chosen people—the Jews.

And from this we may learn again the lesson, that if we submit ourselves to God, and try to understand and fulfil His will, He will watch over us also and lead us in the proper paths. Let us remember Paul's words concerning the history of God's people (1 Cor. 10:11)—

"All these things happened to them for types"

And (Rom. 15:4)—

"Whatsoever things were written aforetime were written for our learning."

We must always be alert to perceive the lessons that are intended for our benefit.

* * *

THE times of Haggai and Zechariah were times of spiritual rebirth for the children of Israel. They were times of renewing of faith, and rededication to the work of God. **Times had not always been so favourable for God's people.**

Many alive at this time could recall the great destructions which Nebuchadnezzar's armies had accomplished upon the city of Jerusalem and its glorious Temple. And everyone could remember the degradation and misery (or perhaps, for some, the temporary prosperity and consequent distraction from God's Way) which had been their fortune while in captivity in Babylon. Sadly they had asked themselves the question—

"How shall we sing the Lord's song in a strange land?" (Ps. 137:4).

But the Jews had not been plagued and distressed in the same way as another nation might have been. The treatment and the purpose were different, for they were—and are still today—God's chosen people. God Himself told them (Jer. 30:11)—

"Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee:

"But I will correct thee IN MEASURE, and will not leave thee altogether unpunished."

Why does God trouble His people? Why does He bring trials upon those who profess to serve Him?

Job has answered this question, as we have read recently. In Job 23:10, this man—burdened with poverty, sorrow and disease, is able to say—

"But He (God) knoweth the way that I take: when He hath tried me, I SHALL COME FORTH AS GOLD."

Paul, in his letter to the Hebrews, presents a clear statement of God's purpose with His children (12:5-8)—

"My son, despise not thou the **chastening of the Lord**, nor faint when thou art rebuked of Him. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

"If you endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

And in v. 11 he concludes—

"Now no chastening for the present seemeth to be joyous, but grievous: **NEVERTHELESS AFTERWARD IT YIELDETH THE PEACEABLE FRUIT OF RIGHTEOUSNESS** unto them that are exercised thereby."

And God **did** exercise His people by trials in the land of the enemy. Jeremiah foresaw this in his Lamentation at the fall of Judah, and he asked—

"Wherefore doth a living man complain—a man for the punishment of his sins?"

Israel was this "living man." Every other nation that God ever punished had remained a dead man. God was to make a full end of every nation **except Israel**.

Jeremiah understood this, and he thanked God for the special position of himself and his fellow Jews. Therefore he cried to everyone who would listen (including US, spiritual Israel):

"Let us search and try our ways, and turn again to the Lord.

"Let us lift up our hearts with our hands unto God in the heavens" (Lam. 3:40-41).

And thus, by the controlling hand of their Father, the children of God were sent into a far nation for 70 years—years of slavery and hardship in the main part.

But **they emerged from Babylon** (as they had from the wilderness many years before) **as a stronger people**—more ready to listen to God because of their sufferings. The weaker elements had been purged from the people, just as the dross is separated from pure metals, **by the fire**—the fire of God's furnace.

The Israel of the kings had constantly rebelled and sought after idols, but the Israel of Zechariah's time now realized very soberly the meaning of the One God, the God of Abraham, Isaac, and Jacob. And they learned the lesson exemplified in Psa. 137—

"IF I FORGET THEE, O JERUSALEM, LET MY RIGHT HAND FORGET HER CUNNING! IF I DO NOT REMEMBER THEE, LET MY TONGUE CLEAVE TO THE ROOF OF MY MOUTH, IF I PREFER NOT JERUSALEM ABOVE MY CHIEF JOY!"

* * *

THIS morning we want to look at vs. 9-15 of Zech. 6. These verses concern Joshua, the son of Josedec, the High Priest of Israel's return. The prophet Zechariah was commanded to take crowns of silver and gold, and to place them upon the head of Joshua.

This act was to commemorate something of great importance. Our duty, and our privilege, is to determine **what is signified here**. And if we will study these verses in the light of God's Word, we shall find an inspiring and uplifting picture of Jesus Christ and his work—past, present and future.

V. 10 tells us of 3 men—Heldai, Tobijah and Jedaiah—who came to Jerusalem from Babylon, bringing precious gifts.

(In the Septuagint, these 3 names are translated by the common words which their names signify. Thus we read, in this version, that "chief men, useful men, and men of understanding" came from Babylon, bringing gifts.)

It is easy to see that this verse expresses, for our instruction, the **true character of the true Israel**. Each of us must leave the darkness and ignorance and wickedness of the mystical Babylon, and each of us must come to God in understanding, ready to sacrifice our wealth and time in His service:

"Ye turned to God from idols to serve the living and true God" (1 Thess. 1:10).

And this must be a **continuing** renewal of purpose. It must not merely be a single decision made at baptism **which can be nullified by later actions**. As Paul implies, idolatry is a far wider evil than the simple worship of graven images. And we might add, "Babylon" has far more followers than we might first be willing to admit.

One of the most difficult trials was one which drew very little if any complaint from God's people. This was the temptation of ease and plenty, and many Jews succumbed to this even when other trials had no effect.

But a few were able to overcome this as well. They had achieved comfort and respect in the land of their sojourning—in Babylon, the wealthiest and grandest city ever seen in the world, but they gave up their positions there as of no comparison with the things of God. They left behind them friends, and possibly even families, and they came to a devastated land to face the open hostility of the Samaritans, who hindered their work on the Lord's Temple.

These are the same kind of choices which we must make: choices between Babylon and Jerusalem; choices between a life of ease and pleasure-seeking, and a life of patience and faith. Let us pray to God that we may make the right choices, and that we may be given the strength to continue in them.

* * *

THE pilgrims to Israel had brought with them silver and gold which they had gained in the land of their captivity.

Cyrus, the Persian king who had been God's instrument to overthrow Babylon, had issued some decrees concerning the Jews, about 20 years before this time. He had given the Jews permission to return to their land and to rebuild their Temple.

And to aid them in this, he had authorized them to receive gifts of silver and gold, with other goods and beasts, as offerings from their neighbours—much as Israel had done when leaving Egypt under Moses.

This is the means whereby such men as those of v. 10 were able also to bring riches for God's Temple. But the credit was not to be theirs for bringing the gold and silver. God says (Hag. 2:8) —

"The silver is MINE, and the gold is MINE, saith the Lord of hosts."

God gave them the gold and the silver: but it was to be used in honouring Him. **These precious metals are also representative of other gifts which we receive from God, with which we must also honour Him.**

The GOLD represents a pure faith which is pleasing to Him. It is His desire (1 Pet. 1:7)—

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

For this loving attention, we must—as was Paul—be thankful to God (2 Cor. 12:10)—

"Therefore I take pleasure in infirmities, reproaches, necessities, persecutions, distress, for Christ's sake:
"For when I am weak, then am I strong!"

How is it POSSIBLE to find pleasure in every kind of discomfort and unpleasantness? Only when we learn to see the hand of God in all our affairs, preparing and shaping us (Rom. 5:3-4)—

"We glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed."

The SILVER was offered at times by the Jews as a type of sacrifice—as atonement. In the beginning, under Moses, they were commanded to pay a portion of silver to **redeem** each one of themselves individually.

But the fact remained as before, that the money was God's in the first place. In other words, **God was providing them with the means of redemption**. The redemption of their lives was a gift from God, and not gained by their own labours.

Is it not easy to see in this God's provision of a Son through whom He might righteously forgive our sins?—

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

THIS silver and this gold were constituents of the crown which Zechariah placed upon Joshua. Joshua is a representative of Jesus Christ, and the events concerning him as recorded by Zechariah are prophetic of our Saviour:—

Joshua was a priest who succeeded in his work of leading the people of God in building God's Temple. Therefore he received a crown—but a crown reserved only to be worn by kings. We can see in this transaction a preview of the time when Jesus, our High Priest, will become King as well.

And at this time, we are assured, we shall have the opportunity to become "kings and priests" also (Rev. 5:9). Our promotion to such an estate will be upon the principles which this silver and gold represent: the Redemption which is in Christ Jesus by the mercy of God, and the proving of our professed Faith by our character and actions.

In the New Testament, different crowns figure very prominently; but they are all in truth the same crown. In the consideration of these crowns we can see the hand of God working through His Son to help us in attaining to His Kingdom. The victory of Christ over sin has opened for us the way of life (Rev. 2:10)—

"Be thou faithful unto death, and I will give thee a CROWN OF LIFE."

"Blessed is the man that endureth temptation, for when he is tried he shall receive the CROWN OF LIFE which the Lord hath promised to them that love Him" (Jam. 1:12).

In Jesus Christ we have an Advocate with the Father, a man who can be touched with the feelings of our infirmities, and an intercessor through whom we may pray to our Father. It is because of this that we may be accounted righteous before God—

"Henceforth there is laid up for me a **Crown of Righteousness**, which the Lord, the righteous Judge, shall give me at that day.

"And not to me only, but unto all them also that love his appearing" (2 Tim. 4:8).

Thus, only through Christ can we attain to a glorious immortality—

"And when the Chief Shepherd shall appear, ye shall receive a **Crown of Glory** that fadeth not away"

(1 Pet. 5:4).

A Crown of Life, a Crown of Righteousness, and a Crown of Glory—here is the reward set before us: an immortal life based upon righteous principles, and the privilege of serving with Christ as kings and priests in the kingdom which he will establish upon the earth—a Kingdom which will break in pieces and consume all the Babylons and Persias and Russias and Americas of this present time.

Zechariah has now placed this symbolic crown upon the head of the priest-king. Now (vs. 12-13) he recites words which can apply in the fullest sense to only one person, Christ—

"Behold the man whose name is the **BRANCH**. And he shall grow up out of his place, and he shall build the Temple of the Lord. Even **he shall build the Temple of the Lord**; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne."

* * *

In v. 14 we see that this crown was to be placed in the new Temple (which at this time was still under construction) for a **MEMORIAL**. This was evidently done as God had commanded. But there still remains a greater fulfilment of this instruction, which will be realized in the near future.

When the people in that time saw the small and insignificant Temple of the Jews as it was being built, many wept and felt discouraged that it was so meagre in comparison to the grandeur of Solomon's destroyed Temple. But God does not look upon the outward appearance.

He rejoices in an inward frame of mind which is directed toward Him.

Thus He blessed the efforts of the faithful and He spoke reassuringly of another Temple in the distant future (Hag. 2:7):

"And I will shake all nations, and the desire of all nations shall come; and I will fill this House (that is, the future Temple) with glory, saith the Lord of Hosts.

"The glory of this latter House shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace."

This is the Temple and the Age to which Zechariah's thoughts are pointing. It is the one to which Christ referred—

"My Father's House . . . a House of Prayer for **all nations**."

In this Temple will be placed **the true crowns**—Christ and the Saints—a righteous, immortal body of the redeemed ones who have come faithfully through trials to bear the glory of their Father. We live in a time when little can be done on behalf of the Truth. But we are told not to "despise the day of small things." We must always work to

the limit of our opportunities, undeterred by present difficulties—even with no immediate return on our labours—in anticipation of this glorious Kingdom Age.

V. 15: "They that are far off shall come and build in the Temple of the Lord."

This is the promise of all the prophets, and of Christ himself: a world at peace; its people enjoying the blessings of God's Kingdom, and following the way of Truth, as taught by the Saints. Then they will say to one another—

"Let us go speedily to pray before the Lord, and to seek the Lord of Hosts.

"Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord" (Zech 8:21-22).

Brethren and sisters, this is certainly a glorious picture that we find in God's Word. At times it seems almost beyond belief that it can happen. But we have God's guarantee that it WILL happen, as Zechariah says in the last verse—

"And this shall come to pass if ye will diligently obey the voice of the Lord."

God's promises will come to pass. They are as certain as the sun and the moon in their courses. But the question for us to consider especially is whether or not they will come to pass FOR US. Look at the alternatives—

"Depart from me, ye workers of iniquity . . ."

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

THE CHOICE IS OURS. Shall we remain in a comfortable but wicked Babylon, OR shall we make the hard and perilous journey and bring our gifts to the Lord in Jerusalem? Let us—

"DILIGENTLY OBEY THE VOICE OF THE LORD OUR GOD."

—G.B.

Let Us Go on to Perfection

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil"

—Heb. 6:19.

HEBREWS CHAPTER SIX

FOR our afternoon study class this week, God willing, we are in contact with Paul in his letter to the Hebrews.

Continuing on from 5:12, where he speaks of the "first principles of the Oracles of God" (which by this time, we should be all very familiar and acquainted with), he adds—

"Let us go on" (v. 1).

Go on where?—

"Unto perfection."

Let us reflect upon the power and beauty of this word "perfection": something which we cannot by any means attain to at the present, but toward which we must constantly strive. The apostle speaks in a similar strain to the Ephesians—

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a PERFECT MAN.

"Unto the measure of the stature of the fulness of Christ (4:12-13).

"The unity of the Faith"— this is the reason we assemble together during this coming week, all in unity together: one mind, one faith, one body of believers in Christ Jesus. Beginning Heb. 6—

"Therefore leaving the principles of the doctrine of Christ let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead and of eternal judgment."

We must not abandon this foundation, or move from it, or forget it; but we must build upon it. We cannot rest here, content simply with elementary first principles.

We grow in our knowledge of first principles by building up the framework of Truth upon them. Then we see their real meaning and value and importance as the foundation of all knowledge.

* * *

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame" (vs. 4-6).

These are serious words, and worthy of our deep and fearful meditation. If, after certain divine privileges, there is a "turning away," then it may be "impossible to renew again to repentance."

Truly we have not "tasted the powers of the world to come," as that generation did, but we have "been enlightened" and "tasted the Word of God."

There's much power and urgency for us in Paul's warning here. The warning is coupled with the previous one about stagnating in the first principles instead of growing healthily in deeper knowledge by loving prayer and study.

We can never presume to say when or if this applies to any individual today. God's mercy is very great, and we must hope and pray always for the fullest extension of that mercy in every case.

But the warning too is great, and should cause us to continually "work out our salvation in fear and trembling," always concerned lest God withdraw His mercy because of our unworthiness or unappreciation.

Nor can anyone himself ever feel he has passed this point of no repentance, whatever his past failures or backslidings may have been. Even the intensely wicked Ahab received a renewal of mercy when he "lay in sackcloth and went softly" (1 Kings 21:29).

* * *

"For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God" (7).

This is the key thought: there MUST be fruit, growth, improvement, development in godliness. We are "turning away" if not bringing forth fruit.

What is fruit? It's doing all things, patterning all our life's activities, **for God, and for the Truth, and for others, and not selfishly for ourselves**; and it is manifesting the fruit of the Spirit—love, patience, longsuffering, etc.—rather than the natural selfish, impatient thorns of the flesh.

* * *

"But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned" (v. 8).

It is sad Paul had to speak to them like this, and warn them so sharply to turn away from these passing things of the flesh—these useless, fruit-choking thorns and briars—and to begin rather to GROW UP and take interest in the deep things of the Spirit. It may be "fun" to live in childish pleasure and indulgence and self-gratification, and stay spiritual infants all our lives, but where can it lead but to endless death? God demands fruit, labour, effort, study, growth.

* * *

"For God is not unrighteous to forget your work and labour of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister" (10).

They had many good points, and Paul does not belittle them. They had laboured for God, and had ministered to God's people, and God bore in patience with them because of this, but this was not sufficient without healthy growth in the knowledge of the Truth and in the character of Christ.

* * *

"That ye be not slothful, but followers of them who through faith and patience inherit the promises" (v. 12).

Slothfulness is the universal tendency of the flesh—to drift along catering to one's fleshy desires, instead of working for God. "Faith and patience" is the antidote; and those who have preceded us in patience are the inspiration for us.

Faith is Belief—the "substance of things hoped for." And strong faith, belief, assurance, can come only by constant "hearing the Word of God." That's why constant reading of God's Word is so vital.

* * *

"For when God made promise to Abraham, because He could swear by no greater, He sware by Himself" (v. 13).

To revive & strengthen their faith he carries them back to the beginning, when the promise was made first to Abraham. God swore by Himself—the strongest possible oath—to give Abraham the strongest possible basis of faith on which to build.

* * *

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us" (v. 18).

God's simple promise was enough. His every word is immutable. He is without shadow of change.

But He voluntarily, for Abraham's sake, confirmed the Promise with an Oath, that by TWO immutable things, Abraham—and we—might have "strong consolation."

* * *

"Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil" (v. 19).

We have "fled for refuge" to this hope—this anchor of the soul. HAVE WE? Is this the way we see it? Do we recognize the mortal urgency? To "flee for refuge" is to flee for one's life to a place of mercy to escape death because of having through fleshly weakness unintentionally done great harm.

The Hebrew brethren were "dull of hearing." These things were dull to them. They could not see them vividly and strongly. These things are "spiritually discerned." Vivid discernment and perception comes with long and loving study of the Word.

Then we see clearly that great High Priest who is now "within the veil"—who has overcome the great universal enemy Death, and has passed through the veil into the Most Holy state of glorious immortality.

To him our strong anchor of Hope reaches, and if we hold fast to it, he will at last draw us in unto himself.

—F.P.

Current World Events

US REDS SUPPORT the ARABS

In US, members of "Students for a Democratic Society" have joined such black militants as Stokely Carmichael in denouncing Israel as an insidious outpost of Western influence in the Third World.

In Stockholm & London, youthful radicals have established organizations dedicated to propagandizing for the Arab cause, while students in Paris hold teach-ins featuring anti-Israel speakers & sale of "war bonds" to support Palestinian commandos.

Lately, New Left's support for Arabs has taken even more active turn: it's determined to elevate Palestinian guerrillas to "hero status" it previously accorded only to Viet Cong. (Nwk 8:18)

The sides are being chosen: for and against God's people. "I will bless him that blesseth thee, and curse him that curseth thee."

S AMERICA PRIESTS TURN RED

Some of strongest expressions of nationalism in Latin-America come from angry young priests & bishops of Catholic Church. Some endorse violent revolution & guerrilla war to bring about redistribution of wealth & end foreign influence.

A much larger segment disavows violence, but voice opinions that disturb US businessmen. "Capitalism's era is past," a member of Church Council in Bogota says. "Every young priest believes that—and so do many older ones."

Latin America moving into period of instability. Not even military regimes, long regarded by businessmen as best hope for law & order, seem able to stem tide of unrest. (USN 7:14)

New radical S. American priesthood could be the link between a US-embittered population and a growing Russian proselytism.

SOCIALIST COUP IN LIBYA

Libya had long been ripe for a coup. Flanked by socialist regimes in Algeria & Egypt, it was rolling in oil wealth, but much of it was being pocketed by corrupt officials.

Radio Tripoli proclaimed a "revolutionary Libya, a socialist Libya."

The Turks ruled Libya from 16th century until 1912, when Italy gained upper hand. Britain administered it from end of WW II until independence in '51.

Once one of poorest Arab lands, Libya has become one of wealthiest since vast reserves of oil were discovered a decade ago. In '60, Libya's exports were paltry \$8½ million. Last yr. they were over \$1 billion, 99% from oil.

Libya now pumps over 3 million barrels of oil a day, & before long it is expected to rank 3rd among world's oil-producing nations, after US & Russia.

Relatively little has trickled down to its people. Only in education had King Idris' govt. done a good job—and that may have backfired. When new schools were built, there weren't enough Libyan teachers, so they imported Egyptians, many aflame with Nasserite notions. (Tm 9:12)

* * *

An Army coup against a king friendly to the West—and all at once US faces problems in another Arab country. US stakes in Libya are enormous.

US oil concerns are by far the biggest operators in newly-developed fields which have made Libya, in less than 10 yrs., Mideast's leading oil producer. Since oil discovered in '50s, US development has transformed Libya, pushing per capita annual income from \$40 in '51 to \$1200 this yr.—highest anywhere in Africa north of Johannesburg.

US defence also has considerable stake in Libya today in giant Wheelus Air Base, close to Tripoli.

The military coup occurred suddenly & bloodlessly on Sept. 1 while ailing King Idris was absent in Turkey for medical treatment.

Russia's one country that stands to benefit from the coup—if only because Libya may become one more place in the Mediterranean area where Soviet ships & military visitors will get a friendly reception.

Libya could easily become a candidate for Soviet arms of the various types now being provided to other "revolutionary" states—from Syria to Algeria. Soviet interest in Libya has always been high.

The Libyan coup comes in a period of growing resentment in Arab world over US policy toward Israel. Arab anger has been building up with particular force since US began delivering 50 Phantom jets to Israel.

Observers see the coup as setback for US in Mediterranean—where Russia has been building its sea forces & political sway. (USN 9:15)

* * *

3rd time in 3 mos., a coup d'état shook Arab world last wk. Hard on upheavals in Sudan & S. Yemen, leftist army officers in Libya seized the oil-rich kingdom of King Idris & proclaimed "Libyan Arab Republic" with Nasser-style slogan, "Freedom, Unity, Socialism."

This gives the 14-nation Arab League a leftist majority for first time. Now there are 8 left-leaning states (Egypt, Iraq, Syria, Algeria, Sudan, the 2 Yemens & Libya), & 6 conservative govts. that accept Western support & admit Western influence. (Tm 9:12)

This is a wonderful development! First Ethiopia (Sudan); then soon after Libya: now only Persia remains of the 3 modern nations specifically said to be with Russia when she attacks Israel (Eze. 38:5). And Libya has suddenly discovered incalculable treasures of oil.

Ireland: Background of Oppression

Till 17th century, Ulster was one of the most Gaelic provinces of Ireland. It was Queen Elizabeth who made first determined effort to bring Ulster to heel. The war dragged on for nearly a decade, & was climaxed by the Battle of Kinsale at which English defeated a combined force of Ulstermen & Spaniards.

The Crown confiscated the rich lands of the rebels, & brought in a flood of Scotch & English settlers in famous "plantation of Ulster"

The real religious bitterness in Ulster dates from early yrs of this century. As Irish got closer to Home Rule, the Protestants of Ulster feared for their future in a largely Catholic Ireland.

The bloodletting continued until 1921 when Britain offered peace on basis of a partition of Ireland into the Irish Free State & Ulster, which would remain united with England.

The Protestant majority (in Ulster) has lived ever since in exaggerated fear of a takeover by Eire, which is 96% Catholic.

Even more feared than a takeover from without, however, is one from within, since Ulster's Catholics are increasing faster than Protestants.

Through voting restrictions and gerrymandering, the Protestants have attempted to ensure that these gains in population will not lead to increased Catholic voting power. Result has been growing bitterness & clashes of recent yrs. (Tm 8:22)

Everywhere in the world there is a hopeless, cureless, inescapable background of oppression and hate.

EGYPT: ANTI-RUSSIA PURGE?

Last wk. reports claimed a sweeping purge against pro-Russian elements was under way in Egypt. In recent wks. there's been rising resentment among top Egyptian Army officers over relations with Soviet advisers. (Nwk 9:29)

This may well be just another rumour, but it could be significant. It is, we believe, the way things must go. After Russia has invested billions in Egypt, for Egypt to break away and make peace with the West could be an added reason for Gog's descent, and give deeper significance to Dan. 11:42: "The land of Egypt shall not escape."

US MORALS: "Lowest in History"

Billy Graham: "I thought Sweden was bad, but Sweden hasn't gone near to depths of various sex deviations & obsessions that US has. I suppose there are sections of US that have sunk as low as anything in history, because in the days of Sodom & Gomorrah & Pompeii & Rome they didn't have presses or motion pictures to stimulate all this.

"No nation in history has ever been able to go in this direction & survive very long. The avalanche of filth & dirt is greater than anything in history of world.

"In Russia, Cuba & China, they're trying to build a strong society, a revolutionary society to ultimately conquer the world. They don't allow this kind of sexuality; they came to the conclusion that this is a destructive force.

"Human nature is so built it can't resist these temptations when they're thrown from every angle.

"What alarms me is that so many clergymen say the so-called "new morality" is all right. They say we're living in a new generation; let's be relevant, let's change God's law. Let's say adultery & fornication are all right under certain circumstances, if it's 'meaningful.'

"The literature is unbelievable. Eventually this decadence will destroy us." (Tm 7:11)

This is terribly sad, that all the evil and depravity of man's nature must come to the top when he is blessed materially, but the Scriptures would not be true if conditions were any different in these last days of human misrule.

GROWING Attacks on FIREMEN

Not so long ago the blaze would have been a bonfire, & the kids around it singing. But this is summer of '69 in a black alley of Watts. The fire's an abandoned car, doused with gasoline & torched for sport. The kids are in ambush, waiting for the firemen.

Like his cousin the cop, fireman finds himself on frontlines of urban crisis. The workload soars nightmarishly (rise of nearly 40% last yr. in New York, to total of 128,000 fires).

Fireman's transformed from friend & rescuer to a hated symbol of the power structure. Rocks & bottles are commonplace; Molotov cocktails have been thrown at trucks; windshields shattered by snipers' bullets. Firemen entering a burning building dodge heavy objects hurled from roof.

Last yr. in New York: 947 attacks on firemen; 125 firemen injured by the people they thought they were helping. It's happening to greater or lesser degree in nearly every city. (Nwk 7:21)

A bitter legacy of 300 years of de-humanizing oppression of the black race is tearing US apart in increasingly deep hatreds and antagonisms.

Nixon said of moon landing: "Greatest wk. in history of world since Creation." (USN 8:4)

SAMARITANS STILL CARRY ON

Over the centuries, the boundaries of the Holy Land—the polyglot people who lived on it—have shifted like desert dunes.

But one sect has remained in the same spot for over 2,700 yrs. Around the steep, craggy slopes of Mt. Gerizim Samaritans cling to a religion that has made them outcasts to both Arabs & Jews.

The Samaritans first came to Palestine as part of a population swap that the Assyrians imposed as a matter of policy on conquered territories. Originally pagans, the immigrants—who were called Samaritans because they had settled in Samaria—gradually absorbed the religion of the Jews who remained behind in Palestine—but with one glaring change. They insisted that their capital of Shechem, rather than Jerusalem, was the religion's holy city.

The Samaritans stubbornly insisted that they were the only people to continuously inhabit Israel—a fact that established them as guardians of religious purity.

By the 2nd century BC the bitterness had exploded into a full-fledged war between the Jews & Samaritans—during which the Samaritan temple atop Mt. Gerizim was destroyed by John Hyrcanus, a nephew of Judas Maccabeus.

And by the time of Christ, the Samaritans—numbering in the 100s of 1 000s—were treated by the Jews as untouchables.

Today, the Samaritans are still outcasts, & their future probably is more precarious than at any time in their existence. The central problem of course, is that the Samaritans live amid a sea of Arabs who, especially since the '67 war with Israel, tend to regard the Samaritans at best as infidels, at worst as Jews.

The Samaritans vow they will remain at the mountain that has sustained their religion for 2,700 yrs.—come what may. (Nwk 9:1)

This is a very interesting link with the past, like the Jews and the Arabs. How strange that in these last days, with so much changed over the centuries, this part of the world should still be so much the same, and the focus of world attention, rivalry & fearful concern!

Said a W. German official: "We can look too strong too soon. We are strong, but Europe isn't ready to see us so—yet." (USN 7:21)

MEDICARE: 'Fraudulence, Abuses'

Last wk. Senate investigators aired charges of high prices & fraudulent practices by physicians & other professionals providing govt-paid services to poor & elderly.

Abuses are adding to problems of soaring medical costs & inflationary pressures that threaten govt. medical care programs & multiply burdens on hard-pressed US tax-payer. (Nwk 7:14)

Is there any hope for improvement while the flesh controls the world?

"BREAKDOWN IN OUR CITIES"

Romney, US Sec. of Housing, talks about the breakdown in our cities: "The housing situation is very serious. Present supply of housing is being allowed to deteriorate at a rate faster than we can build replacements. Housing shortage is the biggest in our history.

"Other physical facilities are deteriorating too: obsolete schools & recreational facilities; lack of adequate transportation; mounting pollution problem.

"You have to get into the human aspect of it, too—the impact of the decay on family life, on crime & violence, & on entire society.

"Urban renewal contributed to tension in the core city because it literally bulldozed poor people out of their homes & then using land for commercial structures, or luxury or middle-class housing.

"Take Detroit: As a result of the bulldozing of poor neighbourhoods for urban renewal & highways primarily, congestion in '67 riot area increased from 16,000 people in '57 to 34,000 in '67. Poor people who lost their homes to bulldozers simply moved in with others, & units that once housed one family began to house 3 & 4.

"This has been going on in cities across the country.

"The Federal Housing Administration also contributed to prevailing pattern of core cities becoming increasingly composed of poor & black people while more affluent ones predominate in suburbs.

"It actually encouraged movement of people to suburbs, where it was easier to get FHA loans & insurance. Some FHA offices do not treat people in the inner city in same way as those in suburbs." (USN 7:28)

The "breakdown" in all man's pious efforts is that they are "weak through the flesh." Everything theoretically designed to help the poor seems, as it gradually filters through greedy hands, to end up to the advantage of the powerful and the privileged.

LEBANON: Being Drawn Into War

Tiny Lebanon, trying for 20 yrs. to stay out of Mideast wars, suddenly in danger of being dragged into open hostilities. Palestinian commandos are using Lebanon as jumping-off spot for raids into Israel. Israeli reaction has been sharp.

Lebanon's problems complicated. It's not sure it wants to control guerrillas. And if it tried, it could bring a bloodbath.

Most dangerous are 250,000 Palestinians who've lived in Lebanon 20 yrs—ever since fleeing their land when Israel was created in '48. Attitude among these poor, embittered people is that there's little to lose & much to gain by supporting the commandos.

Prospect's for more death & destruction, either at hands of Israel or in civil strife (USN 8:25).

Racial tensions have increased in Zambia, where 70,000 whites have heretofore lived peacefully among 4 million blacks. (Nwk 8:18)

RED NAVY: SOON TO PASS US

In numbers, by mid-70s, Soviet Navy is expected to surpass US in every ship category except aircraft carriers. Russia already has 1200 ships manned by 510,000 sailors

With at least 65 nuclear subs & over 375 subs altogether, Russia already has more subs than all other nations combined & more are being constructed.

Under 1% of Soviet Navy is over 20 yrs. old; over ½ US fleet is 20 yrs. old or older. (USN 9:8).

How vividly we are reminded of the years before WW II, as Hitler gradually built his tremendous war machine, and Europe and US hid their heads in the sand.

POLLUTION: Ye Defiled My Land

"The new technological man carries strontium 90 in his bones, iodine 131 in his thyroid, DDT in his fat, asbestos in his lungs. There is now simply not enough air, water & soil on earth to absorb man-made poisons without effect. If we continue in our reckless way, this planet before long will become an unsuitable place for human habitation,"

Americans can expect to hear many more expert warnings about damage they're doing to their environment.

The new Jeremiahs are right in the spirit of the old: "I brought you into a plentiful country, to eat the fruit thereof & the goodness thereof; but when ye entered, ye defiled My land, & made Mine heritage an abomination." (Tm 8:15)

"If we continue in our reckless way (as of course man will) this planet before long will become an unsuitable place for human habitation." But Christ will come and take control before man completely destroys the earth.

Crime Up: Enforcement Down

Chance of an American becoming a crime victim this yr. is twice the danger 9 yrs. ago. Crimes increasing 11 times as fast as population.

4½ million serious crimes last yr; 13,650 murders, 31,060 forcible rapes; 282,400 aggravated assault. Over \$1.7 billion property stolen.

As crimes rise, police record for solving crimes drops. In '60 they solved 31 of every 100. In '68 only 21 out of 100 solved. (USN 8:25)

Closer and closer, and faster and faster, we rush on toward complete jungle lawlessness and violence.

US SUBSIDIZES STARVATION

US Agricultural Dept. subsidizes farmers to the tune of \$5 billion not to grow crops. While 10 million Americans are starving, 5 farmers each received over \$1 million last yr, 13 others got over \$500,000, a British owned Mississippi plantation got \$600,000, & Sen. Eastland was paid \$117,000 last yr. for not growing cotton. (DtFP 7:24)

While millions in the world starve, millionaires are paid millions of \$ of tax money not to grow, so prices can be kept up. And man prides himself on modernness and wisdom!

MAN'S FOLLY UPSETS NATURE

Hawaii & other Pacific islands may be in danger from ravenously hungry starfish "Acanthaster planci," which grows to 2 ft. in diameter & consumes an area twice its size daily.

It eats living coral, the material that protects islands from erosion by ocean waves & is the stuff of which many islands themselves are constructed.

Already starfish have eaten away 90% of the coral along a 24-mi. stretch of Guam's coastline. They've invaded the coral beds of 11 other islands including Borneo, Palau, Fiji, Saipan, Wake & Midway.

For decades the starfish was extremely rare—only one specimen was found during a months-long survey of marine life on the Great Barrier Reef in '28.

By destroying the living coral, the starfish are destroying the natural habitat for an entire system of marine life upon which millions of islanders rely for their protein food. People will starve. It could affect all the marine environments of the world.

Scientists contend man is guilty of disturbing the delicate ecological balance by killing off micro-feeders with dredging & channel-building projects conducted constantly since WW II, & that the organisms are being destroyed by "too much DDT, too much dynamite, & too much residual radiation from past atomic tests." (Nwk 7:14)

Another evidence of man's perverted "wisdom" bringing catastrophe by tampering with forces he does not comprehend.

FAR EAST: US PULLING BACK

Big changes taking shape in US's military position in Far East. Attention being focused on "forward defence line" that US put in place after WW II, from S. Korea to Philippines.

A fallback to a new line, a 1000 miles closer to US, now considered.

In view of military planners, a general pulling back is inevitable. Nuclear weapons are making all forward bases obsolete.

By '72, at latest, China is expected to have nuclear missiles zeroed in on US bases now rimming the Chinese mainland. Offering them such rich targets is foolhardy.

It's controversy over Okinawa that is giving urgency to contingency planning for a pull-back. Since capturing Okinawa from Japan in WW II. US has poured over \$1 billion into it, turning it into a huge arsenal, most important US defence position in Asia.

Political leaders in Okinawa & Japan demand complete withdrawal of US forces. US may be forced to leave—by '75 if not sooner. Sentiment against US bases also growing in Philippines, one of the oldest US allies in Asia & site of major air & naval bases. (USN 8:25)

Nuclear threat, local resentment, and Viet-caused disillusionment, is forcing US to draw back, while Russia pushes forward everywhere.

RUSSIA: MIDEAST OIL DEALS

Russia wants to be middleman for more Mideast oil. Some Iranian oil already funnelled to Europe via Russia. Now comes deal with Iraq. Russia will supply drilling equipment & machinery, & help build a pipeline. Payment will be in oil, from a field expropriated from US & Europe interests.

Western oil men figured Russia couldn't spare much more oil to export. Deals in Mideast are changing this, laying the basis for expansion of Soviet pipeline system in Europe.

Shipping is another arm of Soviet strategy. The policy: carry bigger share—all, if possible—of Russian & E. European trade in Communist ships. E. German & Polish merchant fleets being rapidly enlarged. Soviets merchant marine more than doubled in 11 yrs.

A big computer centre is being set up in Moscow to provide more efficient scheduling of ships. Outlook: stiffer competition for Western shipping companies, including US, which is steadily losing ground. (USN 8:25)

Oil and shipping: Western monopolies until a short time ago. Now Russia is rapidly taking over.

TYPICAL "RE-UNION" TACTICS

The planned Anglican-Methodist reunion ceremony (in England) was purposely ambiguous, asking God to bestow "upon both the gifts He has given each in separation"—a formula that would let Anglicans believe Methodists were getting Holy Orders, & Methodists to believe they were not. The service "involves both churches in open double-dealing." (Tm 7:18)

When there is a necessary and justified separation, then no "reunion" can be sound or honest that is not based on a frank admittance by the side that was in error. Ambiguous agreements that paper over the differences are immoral.

NEW HIGH in Terror Weapons

In this age of terrifying acronyms, each new set of initials seems more apocalyptic than last. With advent of MIRV (Multiple, Independently Targetable Re-Entry Vehicle) apparently now imminent, chance for apocalypse becomes literal rather than literary, for MIRV not only seems to take dead aim on nuclear arms talks due to begin sometime after July 31, but also may increase possibility that a MIRV-armed nation will launch a first strike.

MIRV is quite possibly most important & least discussed new weapon technique since development of Polaris missile sub.

The relentless logic of strategic weapons systems suggests that could well result in less security for the superpowers rather than more. The MIRV creates a world in which the odds tempt a nation to attack first. (Nwk 7:14)

The last sentence is significant. Russia must strike suddenly and devastatingly. The development of the MIRV makes such a move more probable.

ARABS IN "HOLY WAR" FRENZY

Last wk., in display of unity unseen since '67 war, even most moderate of Arab nations turned with impassioned fury upon Israel. The Arabs held all of Israel responsible for fire that gutted wing of Jerusalem's Al Aksa mosque—one of Islam's holiest shrines.

Armed with a highly emotional religious issue, Moslem leaders everywhere promptly called for a holy war against Israel. (Nwk 9:9)

* * *

All signs indicate Arabs & Israel getting set for another war. Real peace seems further away than ever. Nasser said, "There's no way but force." King Faisal of Saudi Arabia called for a holy war against Israel.

Foreign ministers of the 14 Arab League nations met in Cairo to chart unified military strategy: a ringing endorsement of stepped-up guerrilla war was issued. Rarely has hostility toward Israel been more militant or more popular in Arab world than today. (USN 9:8).

Religious fanaticism is the un-holiest of passions, and has from the beginning filled the world with blood. This mosque fire and its aftermath are significant, for surely it is a united Papal-Moslem holy war against the Jews that whips up the masses and brings on the final act in the kingdom of men.

RUSSIA: Intense Mideast Activity

At least 10,000 Russians in Egypt, including 4,000 military advisers. Moscow has lent Nasser a staggering \$2.6 billion for military supplies & economic development in past 14 yrs.—more than it has lent India, whose population is 16 times greater.

In Syria where Russians are building a harbor for their warships, there are about 1000 USSR military advisers & several 100 engineers.

In nearby Turkey & Iran, Soviet loans amount to \$400 million.

The 1967 War produced one advantage for Moscow: the intensive retraining needed by shattered Egyptian forces enabled Soviets to penetrate them with instructors down to battalion & squadron level.

A \$150 million loan from Moscow is helping to finance a dam across Euphrates. Iraq has 200 Soviet military advisers; — \$300 million in development loans has brought in another 1,000 Soviet experts to oversee textile, tractor & drug factories, mineral surveys, RR & dam building, & construction of a nuclear research reactor. (Tm 9:5)

Jerusalem is the "burdensome stone" around US's neck that has alienated it from all the Arab countries and opened the way for Russia. But US will stick with Israel, and be blessed in the end.

A nuclear war, according to best estimates, would kill about ¼ billion in US & Russia. (Nwk 8:11)

Atty. Gen. Mitchell says: Biggest problem in US is crime in streets. Organized crime robs economy of up to \$50-billion a yr. (USN 8:18).

USSR-CHINA BORDER BATTLES

For 5th time in 6 mos, world's 2 largest Communist states battled each across their common border. Soviets apparently got the better of the battle. How many such pitched battles can take place before the 2 giants stumble into all-out war? (Tm 8:22)

* * *

Russia and China suddenly look as if they could be headed for the "unthinkable"—full-scale war. Key to crisis: Moscow's fear of Chinese masses led by hostile Govt. with nuclear arms.

Soviet leaders appear convinced China, not US, is greatest threat to their security. Immediate struggle with China might be won quickly & at a relatively low price. War later could be far more expensive & hard.

Greatest pressure for war comes from conflicts along world's longest 2-nation border. Both Russia & China consider their own frontiers inviolable. In past, each has used military force on major scale to deal with threats, imagined or real, against its territory.

In '69, the duration & intensity of each "incident" rose sharply. Troop levels & types of weapons used also increased. West experts on China believe Russia is to blame for most of escalation in conflicts this yr. Russia shows no signs of trying to lessen tensions. (USN 9:15)

This is very interesting to watch. God is using China to hold back Russia, as Stalin held back Hitler until the time was ripe for the German-Russian pact that started WW 11.

BRITAIN: BIGOTRY FLOURISHES

A Govt. report on Britain's race problems says discrimination against coloured flourishes almost everywhere. Situation's "profoundly disturbing."

Non-white youngsters get inferior educational opportunities; there's wide dissatisfaction with jobs they get. They soon experience social segregation. (USN 7:21)

What a mockery are all man's pious platitudes about freedom and justice! Greed and selfishness are man's true watchwords.

ETHIOPIA: "Big Trouble Soon"

Ethiopia, rebellious & troublesome, shaky & poor, after \$200 million worth of US aid. Student disorders have shut down most schools. Unemployment high. Militant Moslems, backed by Chinese Reds, rebel in North. Odds are for big trouble—soon. (USN 7:21)

* * *

In mineral resources & agricultural potential, Ethiopia's one of richest countries in Africa; yet, ordinary Ethiopians lead a life that must be among most degraded in world. Everywhere there's disease, dirt & famine. Drinking water's polluted; no milk's available in stores. Infant-mortality rate's 50 to 60%; 95% are illiterate. (Nwk 7:14)

More and more, the picture for mankind seems deepeningly hopeless.

MAN MAKES the CURSE WORSE

Growing nos. of scientists & politicians are convinced DDT more curse than cure. Long after exterminating bugs, DDT goes on performing its lethal work, washing from fields into rivers, lingering on leaves of trees, floating about in the atmosphere for yrs.—& contaminating everything it touches.

Scientists estimate $\frac{2}{3}$ of the $\frac{1}{2}$ -million tons of DDT produced by man may still be adrift. More widespread than radioactive fallout, DDT is found in every kind of aquatic life & in almost every animal.

Even mothers' milk exhibits DDT 2 or 3 times as high as maximum standards for cows' milk set by Food & Drug Administration.

DDT does not dissolve in water. Thus it accumulates in rivers, lakes & seas for yrs. It retains 50% of its effectiveness for more than 10 yrs.

DDT is highly susceptible to "biological magnification" as it makes its way up the food chain. After some mosquito-infested marshes were sprayed, DDT was found in nearby water in a "safe" concentration of .000003 parts per million, but DDT quickly accumulated in a more concentrated form in plankton (.04 ppm); in small plankton-eating fish (.5 ppm); in larger fish eating them (2 ppm). By the time it had massed into fish-eating birds its concentration (25 ppm) had increased an astounding 10 million times over the original amount.

DDT has caused a disastrous decline in the population of the bald eagle. The osprey & peregrine falcon are gradually vanishing, as are brown pelican & Bermuda petrel.

The National Cancer Institute has produced evidence incriminating DDT & related pesticides as cause of tumours of liver & lungs in mice. When men are consistently exposed to such chemicals, there's deterioration of memory & reaction time.

DDT's efficiency has been impaired by resistance developed by many strains of insects: 150 pests formerly controlled by DDT are now immune to it. (Tm 7:11)

More and more, in so many fields, bumbling man is tampering with forces beyond his puny comprehension, like monkeys who have stumbled into a laboratory full of poisons and viruses. God is letting him destroy himself.

BOLIVIA: "Rapid Swing to Left"

In Bolivia, there's been "rapid swing to left" since death of Pres. Barrientos. In less than 4 mos., Pres. Siles has let leftists turn Bolivia away from US toward Russia. (USN 9:8)

"Swing to the Left" is the picture throughout S America, held in check only by repressive military dictatorships.

Tax-exempt church properties in US worth about \$100-billion, with Catholic Church accounting for about \$53 billion, & total increasing \$5½ billion a yr. (Nwk 7:14)

THE SCANDAL OF US PRISONS

Reform school no place to raise good citizens. What a kid doesn't know about crime when he enters, he learns from others there. Follow prisoner records; you find most started at reform school. (USN 8:11)

* * *

Prison system breaking down? Imprisonment does practically nothing to rehabilitate the offender. Criminal prosecutions & indictments have lost much of their deterrence because offenders know likelihood of probation.

Scandals over conditions in US prisons add to doubts about value of putting offenders behind bars. In Philadelphia, judges have released accused offenders without bail because of rampant vice in jails.

Feeling grows among police that most of overcrowded & outmoded prisons in today's US are "graduate schools in crime." About 80% of convicts released leave on "roundtrip ticket": $\frac{1}{2}$ are back within 5 yrs. (USN 8:11)

Nothing manifests man's folly more strikingly than his confused and conflicting penal theories and practices. God gave the ideal national law to Israel through Moses, but man thinks himself too clever and modern to learn anything from the divine lessons of 3000 years ago.

N VIETS GAIN IN LAOS WAR

In Laos: N. Viets have taken over Red side of war. Hanoi wants to clear all Govt. troops out of N. & E. Laos. Reds would then be able to drive west & south across Laos to Thailand. (USN 8:25)

While US tries vainly to stop the Reds in Vietnam, they are spreading out into the rest of SE Asia.

CZECHS: "Brink of Catastrophe"

Czech economy is, as Premier Cernik recently put it, on "brink of catastrophe." Heaviest price of the Soviet invasion has been paid not by Moscow but by Czech people.

In Kremlin's eyes, payoff on invasion must far exceed cost. To begin with, Moscow succeeded in smashing Czech reform movement, which in itself represented an ideological threat of first magnitude to Moscow.

Beyond that, the Czech occupation—followed by Brezhnev's proclamation of doctrine of "limited sovereignty" (whereby Moscow takes right to intervene in affairs of another country in order to "safeguard socialism")—has checkmated reformist throughout East block.

And while invasion did cast brief chill over East-West "detente," US policymakers—determined not to let anything prevent disarmament-agreement with Soviets—have essentially treated Soviet occupation with "pragmatism." (Nwk 8:25)

The Czechs' unhappy plight, for daring to oppose their Russia master, is a severe lesson to the rest of Russia's slave-states. The King of the North has to grow stronger and stronger, and will brook no resistance.

CORRESPONDENCE

God Shall Set Up a Kingdom

"They shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled."

A LETTER FROM A SISTER TO A CHURCH OF CHRIST PREACHER

Your article, "What the Bible says about Pre-millenarianism," in the Jan., 1968 issue of the Gospel Tidings, was sent to me as a former member of the Church of Christ.

We have studied your article item by item, and have amassed a great many Scriptures dealing with each. In this letter we wish to present evidence that the Church is not the Kingdom, and that the Kingdom has not yet been established.

There are many scriptures which prove this conclusively, but for this time we wish to present a poster we have drawn of Nebuchadnezzar's Dream Image, complete with date, and a representation of the Stone (Christ) which will smash the Image on its feet, and bring Gentile times to a close.

If there were no other evidence that the Kingdom of God was not established on the day of Pentecost, and that it has not yet been established, Nebuchadnezzar's Dream Image, which covers the whole scope of Gentile times, should be proof enough.

With Babylon and Nebuchadnezzar, began the exclusive rule of Gentile nations over the world. (God's Kingdom was at that time destroyed, His Glory withdrawn). Gentile nations still rule the world, though their tenure is becoming increasingly shaky, and some of the greatest Gentile empires are beginning to crumble and wane (because they are composed of iron and clay: Dan. 2:41-42—the British Empire, for example. Britannia no longer rules the waves, as she once did, and she is now considered a 3rd or 4th rate power).

Luke 21 gives a vivid description of the events leading up to the end of Gentile Times. First, Jesus foretells the destruction of the Temple and the desolation of Jerusalem: the Jews falling by the edge of the sword, and being led away captive into all nations (vs. 5-24). This phase of the prophecy was fulfilled in 70 AD, when the Roman General Titus, son of the Emperor Vespasian, sacked and levelled the city of Jerusalem. But there was an "UNTIL" in this message—

"UNTIL the Times of the Gentiles be fulfilled"—(v. 24).

—which showed there would be an end to the dispersion of the Jews. There was a **beginning** of this end in 1917, when General Allenby took Jerusalem away from the Turks, who had held it since 1517. Then followed the Balfour Declaration, which set Palestine as a home for the Jews.

Hitler's atrocities against the Jews in Germany forced great numbers to flee to their Promised Land, where they have had a rigorous time, fighting their enemies and trying to make a home for themselves. They finally established their little State in 1948 (budding of the Fig Tree?), and gained all Jerusalem in 1967.

But the fighting goes on, and men's hearts all over the world are failing them for fear, and for looking after the things that are coming on the earth (Luke 21:26), for the powers of heaven (the ruling powers) shall be shaken—and they are being shaken. Where on this earth is there any peace or quietness today?

Then Jesus goes on to speak of the budding of the Fig Tree (Luke 21:29-30), doubtless referring to the blossoming of Israel, sometimes called God's "Fig Tree" (Joel 1:6-7). Then he quickly goes on to say—

"When ye see these things (those previously mentioned) come to pass, then know ye that the **Kingdom of God is nigh at hand!**" (v. 31).

Now "these things" are taking place in our day, not on the Day of Pentecost, or any other day in the neighbourhood of 33 AD. Jesus lived in the undivided state of the Roman Empire (see Image), while we are living in the toe stage of the Image. And the message of Daniel was (2:44)—

"In the days of these (toe) kings (or kingdoms), shall the God of heaven set up a Kingdom that shall never be destroyed."

V. 34 says the Stone (which we know is Christ—the "stone which the builders rejected) smote the Image on its feet (or foundation), which caused the whole system of Gentile government to collapse. Collapse may be near, but it hasn't happened yet on a worldwide scale: this is what Christ will bring about when he returns to this earth. (Oh, yes! He does set his feet upon the earth again!—"His feet will stand in that day upon the Mount of Olives"—Zech 14:4, from which he ascended to heaven). He is the Nobleman who went into a far country to—

"Receive for himself a Kingdom, and to RETURN" (Luke 19:12).

And as the angels promised his sorrowing disciples (Acts 1:11)—

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go."

—that is, BODILY and VISIBLY.

Now it would be folly to claim that Christ has already returned and smashed the Gentile governments, or caused the nations to —

"Beat their swords into plowshares, or their spears into pruning hooks" (Isa. 2:4)

Has God yet—

"Turned to the people a pure language, that they may ALL call upon Him with one consent" (Zeph. 3:9)?

There was NEVER so much division among the nations! Does—

"Every man sit under his vine and under his fig tree, with none to make him afraid" (Mic. 4:1-5)? Of course not!

Isa. 11:1-5 points directly to Christ as the branch from the stem of Jesse (father of David), and the verses that follow show conditions that will obtain when Christ is reigning on the earth.

Are any of the conditions mentioned in vs. 6-9 in existence at present? Does the lamb dwell safely with the wolf? Does the leopard lie down with the kid? Does a little child lead these vicious animals? Or put his hand safely on the cockatrice' den?

IS THE EARTH "FULL OF THE KNOWLEDGE OF THE LORD AS THE WATERS COVER THE SEA"?

A resounding "NO!" is the only possible answer to all these!

So let us believe God's promise that "in the days of these kings" (the latter day kings Dan. 2:28) He will "set up a Kingdom that will stand for ever."

Therefore let us "Watch and be sober" (1 Thess. 5:1-6), for we know not the day nor the hour of Christ's return (Mark 13:32-37).

The key word is WATCH!"

Since Christ's Kingdom is obviously a literal kingdom, governing the nations of the earth (Rev. 11:15) from Jerusalem (Isa. 2:1-4), it could not possibly be the Church—though members of the true Church will be the governing body under Christ (Rev. 3:21; 5:9-10).

If you find this study interesting, please let us know.

Bible Questions

1. "A just man, and perfect in his generations": who?
2. "Perfect & upright, that feared God, & eschewed evil": who?
3. "Just and devout, waiting for the consolation of Israel": who?
4. "A devout man that feared God with all his house": who ?
5. "A good man, full of the Holy Spirit, & of faith": who?
6. Who "sojourned in the land of the Philistines 7 years"?
7. "Libertines": where mentioned?
8. "Many said, He is dead": when?
9. Heb. 11: 14 men, 2 women: who?
10. VKTPGBL: arithmetic?
11. 9 generations alive at once?
12. "Clouts": where mentioned?
13. "As the face of an angel": who?
14. Who "turned his face to the wall"?
15. Who said. "The Lord is God of the hills"?
26. A lame man—New Testament?
27. Who was bald?
28. Who was ruddy?
29. Who was tender-eyed?
30. Who was short?
31. Who was "very fat"?
32. Who was "very rich"?
33. Who was "very beautiful"?
34. Very jealous for the Lord: who?
35. What were "very naughty"?
36. Who was "very furious"?
37. What was "very precious"?
38. Did Paul see Julius?
39. Where did Paul see Publius?
40. When did Paul see Tertullus?

16. In whose house was the ark kept for 3 months?
 17. Who was killed in the temple of Nisroch?
 18. Who stole 11,000 silver shekels?
 19. Belshazzar; Belteshazzar: who?
 20. What prophet was "of the priests that were in Anathoth"?
41. "Full of deadly poison": what?
 42. Bar-jesus, Bar-jona: distinguish.
 43. Who called whom Ben-oni?
 44. Castor & Pollux: who or what?
 45. Who hid themselves? Who was hid 3 months?
 Hid him in the sand: who? Hid in stalks of flax: who?
 Hid among the stuff: who? Hid her son: who?
 Hid in a field: what? Hid them under an oak: what?
 Hid by the Euphrates: what? 4 sons hid themselves:
 whose? Hid in the clay in the brick kiln: what?
21. Who was invited to ask a sign "either in the depth or in the height"?
 22. Who said, "Mine eyes have seen Thy salvation"?
 23. "I hate him": who said of whom?
 24. "Thou shalt not come down off that bed, but shall die": who?
 25. A lame man—Old Testament?
46. Who said, "Why is the decree so hasty?"
 47. Who said, "It is enough: stay now thine hand . . . ?"
 48. Who said, "Alas, my daughter"?
 49. Who said, "Treason, treason!"
 50. "Ye are our epistle": who?
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