

# 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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## CONTENTS

ECCLESIAL NEWS: Hamilton, Worksop, Houston, Lampasas .....	Inside Front Cover
EDITORIAL: Forget Not .....	1
"EVERY EYE SHALL SEE HIM" (Bro. Thomas) .....	3
Luke Gives Mary's Genealogy (R.R.) .....	5
SECOND VOYAGE TO AUSTRALIA (Bro. Roberts) Part 1 .....	6
Bible Questions .....	10
GO WORK IN MY VINEYARD .....	11
THE WORD OF OUR GOD: Beginning a New Year .....	18
DELIVERANCE SHALL ARISE .....	22
CURRENT WORLD EVENTS FULFILLING PROPHECY .....	26

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

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

**Ecclesial News**

*PLEASE NOTIFY US OF ADDITIONS, CORRECTIONS OR CHANGES*

## AUSTRALIA

**BRUCE ROCK** 6418—Bro. John L. Mullett, 62 Dampier Street.

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

## CANADA

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

**HALIFAX**, N.S.—Bro. & sis. J. Jackson, 82 Glenforest Drive; Ph. (902) 4534731.

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**HAMILTON**, Ont.—Sherwood Rm., Wentworth Arms Hotel, Main & Hughson Sts.—Mem. 11 am—Bro. R. F. Philip, Apt. 1002, 1130 Queen's Ave., Oakville, Ontario. Phone (416) 834-2037.

IT is with sorrow that we report the falling asleep in Christ, on Dec. 20, 1970, of bro. John Fotheringham in his 85th year, after 60 years of labor in the Lord's vineyard.

To him, Christ has come already, for his next conscious moment will be at the sound of the trumpet when he stands again at the resurrection.

Having just moved to Oakville (near Hamilton) from Vancouver, sis. Rose and myself looked forward to a close association with bro. John, he being the only brother taking charge of the meeting. Unfortunately, we were only able to spend one Sunday with him around the table of the Lord, and during the following week he was admitted to the hospital with a heart attack.

We, therefore, carry on, acknowledging that "The Lord's will be done," and will endeavor to keep the lightstand of the Truth burning in this area.

We were pleased to have the company and fellowship of the Toronto brethren and sisters along with bro. Douglas Boyce of London, Ont., around the table of the Lord, Dec. 28. Bro. James MacIvor Sr. gave the word of exhortation. We are grateful for their continued support through monthly visits.

We welcome any brethren and sisters to visit us whenever possible, and we send our united love to all those of like precious Faith.

"The days are quickly flying," as we sing in our hymn. Truly the signs of the days around us tell us our Lord will soon be here to bring about that time of blessing and joy when, if found faithful, we shall be united with those who in past generations have died in the Lord. So we earnestly pray—"Lord, come quickly!"—bro. Robert Philip

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**JAFPRAY**, B. C.—Bro. Fred Glazier.

**LETHBRIDGE**, Alta—633 Seventh St. S.—Mem. 11am; S. 8. 11:30 pm; Lec. 7:30 pm; Class Wed. 8 pm; Bro. W Blacker, 1225 6th Av. S.; (403) 327-9663.

**LONDON**, Ont.—Christadelphian Hall, 166 Central Ave. (1 block west of Richmond)—S. S. 10:15 am; Memorial 11:30 am; Lecture 7 pm; Class Wed. 8 p.m. Bro. Dan E. Gwalchmai, 29 Devonshire, Phone (519) 438-7730.

**MONTREAL**, P.Q.—Massey Rm., Central YMCA, 1441 Drummond—Mem. 11 am. Bro. E. Kercher, P.O., New Glasgow, P.Q., Ph. 514-438-2635. Phone near hall: sis. Irene Baines, 514-768-5306.

**RICHARD**, Sask.—Mem. 10 am; S.S. 12 noon; Lec. last Sun. of month 8 pm; Class Fri. 8 pm. Bro. Fred G. Jones, Rt. 1; Phone (306) 246-4628.

**TORONTO**, Ont.—Home of bro. James MacIvor, 29 Peacham Cres., Downsview 464, Ont., Ph. (416) 247-4411—SS 10 am; Mem. 11 am; Sun. eve home of bro. G. Gibson, Ap. 607, 1501 Woodbine, Toronto 365, Ph. (416) 425-1256.

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

**WATERFORD**, Ont.—Bro. & sis. J. Edward Williams, Box 338.

## NEW ZEALAND

**WHANGAREI**—YWCA Hall. Rust Ave.—Mem. 10:30 am; Lecture 7 pm. Bro. M. J. Griffin. PO Box 53, Whangarei.

**PAPAKURA**—Bro. A. Starr, Ardmore RD. via Auckland.

## GREAT BRITAIN

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

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

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

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**WORKSOP**, Notts—Bro. Eric Moore, 15 Lincoln Street.

THE Ecclesial News helps us greatly to feel part of a Body, and not just useless limbs. We would like therefore to pass on our love begotten of the Saving Truth as it is in Christ's Name to all of like precious Faith, wherever they now sojourn, hoping^ that we shall through the Father's wondrous grace one day meet with them all in that glorious Kingdom soon to be set up on earth.

Our Sunday School continues to be attended, and sis. Lilian now has 10 and sometimes 11 scholars. Your brother in Israel's Hope,  
—Eric Moore

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#### UNITED STATES

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

**BOSTON**, Mass. 02115—Hasting Hall, 320 Huntington; Phone (617) 536-7800— S.S. 10:30 am; Mem. 11:45 am; Lect. 2 pm 1st & 3rd Suns.; Bible Cl. Tue. night south of Boston, Wed. night north of Boston. Bro. Kenneth MacKellar, 86 Walnut. Reading, Mass. 01867, Phone (617) 944-9094.

**BUFFALO**, N.Y.—IOOF Hall, Kenmore at Myron, Kenmore, N.Y. 14217; Ph. 716-877-9363—Mem. 10:15 am; S.S. 11:45 am; Class Wed. 8 pm. Bro. W. J. Kling, 372 Ellicott Crk. Rd., Tonawanda, N.Y. 14150; Phone 716-692-3605.

**CANTON**, Ohio—YMCA. 205 Second St. NW—S.S. 10 am; Mem. 11 am. Bible Class Thur., 7:30 pm, homes. Bro. Paul Inman, 1520 Bonnot Place NE, Canton 44705; Ph. 216-456-5319.

**CARLSBAD**, New Mexico 88220—Sis. Mary Cooper, 220 East Rose Street.

**DESOTO**, Kansas 66018—Bro. James Ross, DeSoto Rest Home.

**DENVER**, Colo., 80209—432 S. Emerson, Ph. (303) 777-9575—S.S. 10 a.m., Mem. 11am; Class Tue. 7.30 pm. Bro. John Osborne, Phone (303) 424-4894.

**DETROIT**, Mich. 48227—12954 St. Marys—S.S. 10 am; Mem. 11 am.; Class 7:30 pm. Bro. G. Growcott (same address); 313-272-0349.

**EVANSVILLE**, Ind. 47711—Sis. Carolyn (Mrs. K.) Thompson, 3015 Blossom Ln.

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**HOUSTON**, Tx. 77012—8008 Junius St.—S.S. 10 am; Mem. 11 am; Lecture 7 pm every 3rd Sun.; other Suns. 7 pm Revelation Class; Wed. 7 pm Elpis Israel. Bro. J. Packer, 210 E. 3rd, Deer Park, Tx. 77536, Ph. (713) 479-4292.

WE have held a special series of lectures on six nights, with 6 different subjects, and they were advertised by radio, newspaper and handbills.

They drew a few visitors. It was somewhat discouraging, but in these last days men are so taken up in seeking pleasures for the satisfaction of the flesh that time out for the Word of God is wasted time to them. The times we live in are surely a parallel to the days of Noah.

As visitors we have had: bro. & sis. Jack Stanaland who are now in isolation in east Texas; sis. Marie Wolfe and sis. Jessie Hatcher (Lampasas); sis. Larue Smith (San Angelo); and bro. Harry Johnson (who is also in isolation) from Cleveland, Texas. Bro. Johnson both exhorted and lectured for us during his brief stay in Houston.

We failed to mention in our last news that bro. Andrew Marshall Sr. also exhorted us during his visit to Houston. We certainly appreciate all who visit us in these latter days.  
—bro. J. F. Packer

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**LAMPASAS**, Tex. 76550—Christadelphian Hall, Ave. I East—S.S. 10 a.m.; Mem. 11 am; Law of Moses Class 6:30 pm; Daily Readings Wed. 7 pm—Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas 76550. Phone (512) 556-5249.

LOVE to the brethren and sisters of like Faith.

It is with sorrow we report the death of bro. Lee Wolfe on Nov. 7. Bro. John Packer of Houston spoke words of comfort and hope at the funeral on Nov. 9.

We are glad to have bro. Andrew Marshall with us from Worcester, Mass., who plans to visit a few months with the Texas ecclesias. We have also welcomed to our ecclesia bro. Wm. Stephen Jr. from the Boston ecclesia, who is now employed here.

Recent visitors have been: bro. & sis. Roy Johnson, sis. Hallie Smith, sis. Eva Banta, bro. & sis. Charles Banta Jr., bro. & sis. Jimmie Summerville, bro. George Booker, bro. & sis. Lonnie Carroll, and sis. Kay Wolfe (all of Houston).

We were grateful for the upbuilding exhortations given by bre. Johnson, Marshall and Booker.

—bro Ross Wolfe

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

**MIAMI**, Fla. 33155—3428 SW 65th Ave.; Ph. (305) 667-7828—Mem. 10:30 am; S. S. 11:30 am; Class Wed. 7:30 pm. Bro. Thomas S. Lumley (same address).

**MINNEAPOLIS**, Minn 55409—Bro. Roger Walker, 4210 Nicollet Ave.

**NEW PORT RICHEY**, Fla. 33552—Bro. & sis. Chris Bird, 421 Lafayette St.

**PORTLAND**, Ore. 97212—3344 NE 24th Ave.—S.S. 9:45 am; Mem. 11 am; Lec. 7 pm; Bible Class Wed. 8 pm—Bro. Arthur R. Tilling, 2212 NE Prescott, Portland 97211. Phone (503) 287-3064.

**SAN ANGELO**, Tex.—English Room, Cactus Hotel (All but 1st Sundays)—S.S. 10 am; Mem. 11. Other Sundays at homes. Phone near hall: sis. LaRue (Mrs. Donald Smith, (915) 655-7665. Rec. bro: bro. Bill Muter, 1506 S. Van Buren, San Angelo, Texas 76901, phone (915) <53-7434.

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

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

**WANAQUE**, N.J.—Mem. 10:45 am—Home of bro. D. Sommerville, 224 Conklingtown Rd., Wanaque 07465, Phone (201) 835-4751. Rec. bro. Nick Mammone, 33 Grant St., Little Ferry, N.J. 07643.

**WORCESTER**, Mass. 01607—Vasa Hall, 1 Ekman St.; Ph. (617) 753-4492—S.S. 10 am; Mem. 11; Lec. 2nd-4th Suns. 2:30 pm; Bib. Cl. Tue. twice mo. 8 pm; Bro. Wm. Davey, Strawberry Hill, Dover, Mass. 02030; Ph. (617) 653-1148.

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## **EDITORIAL**

### **Forget Not**

*"He, being not a forgetful hearer, but a DOER of the work— this man shall be blessed"*—James 1:25

MANY years ago, acting under divine guidance, Abraham slew certain animals and birds. As he stood watching them, God appeared to him and said—

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them;

"And they shall afflict them four hundred years;

"And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance" (Gen. 15:13-14).

As time passed, events seemed to move in a natural course in the life of Abraham, and his son Isaac, and later in Jacob his grandson.

But eventually, because of a great famine in the land, Jacob and his family migrated to Egypt. There they prospered, and multiplied to such an extent that a new Pharaoh, who knew not Joseph, became alarmed and brought great affliction upon them. In due time Moses came upon the scene and received the following instructions (Ex. 3:10)—

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

The deliverance of Israel out of Egyptian bondage could well be described as the most extraordinary display of the visible hand of God in human affairs. Looking at it briefly, we observe the 10 plagues that led up to their departure; the crossing of the Red sea: the destruction of the Egyptians, and the giving of Manna.

One would have thought that the minds of the people would have been so indelibly impressed with such an amazing exhibition of God's infinite power that, regardless of the trials that would come up them, nothing would erase from their memories the wonders of the exodus.

But David, rehearsing their failures and rebellion, said—

"Our fathers understood not Thy wonders in Egypt; they remembered not the multitude of Thy mercies; but provoked Him at the sea, even at the Red sea.

"They soon forgot His works; they waited not for His counsel;

"They forgot God their Savior, Who had done great things in Egypt"—Ps. 106.

Day after day they witnessed the results of God's mighty power and therefore lived by sight: but the impression made upon their minds was superficial. Being weak in faith they were only able to comprehend what was obvious or apparent, and soon forgot the wonderful things He had done for them.

Being therefore part of the former things written for our instruction, we listen to Paul as he says (1 Cor. 10:11-12)—

"Now these things happened to them as a warning, but they were written down for our instruction, upon whom the end of the ages has come.

"Therefore let anyone who thinks that he stands take heed lest he fall."

\* \* \*

ONE of the common failings of the human minds is **forgetfulness**. Quite often we remember trivial things of no particular value, or it may be some petty offence that we keep within the mind until it develops resentment.

On the other hand, we are apt to forget things of importance that relate to our eternal welfare, and fail to remember that—"In the flesh dwelleth no good thing."

**It is therefore well for us to reflect upon Paul's advice that the things he speaks of in relation to the exodus of Israel are set before us as a warning, and written for our instruction.**

Although we read the history of Israel, we may fail to recognize the warning, or we may think that it cannot happen to us. But it can, because we are all capable of forgetting.

One of the most effective antidotes to forgetfulness of things relating to our eternal welfare is our practice of **reading the Word of God DAILY.**

It must not be read as one would read a newspaper. To be efficacious, our reading must be done with a spirit of grateful reverence, and true humility as we keep uppermost in our minds that Jesus is the Word made flesh.

Therefore, our treatment of the Word will reflect our treatment of Jesus whom we call our Master.

If we think we will not forget God and all His benefits, let us keep before our minds Paul's sober warning—

"Let anyone who thinks that he stands take heed lest he fall."

The records of the past show that many, starting well, have forgotten His precepts, and have drifted into various forms of ungodliness.

**Briefly that simply means living a life with reference to one's own pleasure, and not living to please God.**

There is a rich blessing in store for those who "walk in the Truth" and keep themselves apart from the many active forms of corruption that surround us on every hand—

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

"But his delight is in the law of the Lord; and in His law doth he meditate DAY AND NIGHT.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season;

"His leaf also shall not wither; and whatsoever he doeth shall prosper" (Psa. 1).

If that is not sufficient to impress upon our minds thoughts that will not be erased, and the absolute necessity of living a form of life that will please God, then let us look at the other side of Psa. 1—

"The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

"For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish"—vs. 5-6.

These are some of the things we are apt to forget. To prevent it, we must revive our memories daily in relation to the things of the Kingdom of God, and the Name of Jesus.

If we do, our faith will be strengthened, and we will be able to overcome in our conflict with the mind of the flesh. To such, said Jesus (Rev. 3:5)—

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels" —Editor

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Bro. Gibson is at present unwell. He asks all his correspondents to have patience, and thanks all who have written him. He had a serious operation in October, and recovery has been slow. and there have been setbacks. Notes of comfort and remembrance should be sent to his home, where he hopes to be by the time this is distributed.

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## **“Every Eye Shall See Him”**

**REVELATION 1:7**

*"The Lord will come with fire . . . I will gather all nations and tongues, and they shall come and see My glory"*

—Isaiah 66:15-18

By **BROTHER JOHN THOMAS**

THE personage to be seen, is indicated in the next sentence as he who was "pierced." Every eye shall see him whom they pierced; as saith the Spirit in Zech 12:10—

"I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn before him as mourning on account of the Only Begotten, and be in bitterness before him as in bitterness on account of the Firstborn.

"In that day, great shall be the mourning in Jerusalem, as the mourning of Hadad-rimmon, in the valley of Megiddon. And the land shall mourn; families apart from families; the family of the house of David, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart.

"All the families that remain; families apart from families, and their wives apart."

The passage in the Apocalypse has reference to this. Its language is a condensation of Zechariah's—

"Every eye shall see him, and they who pierced him, and all the tribes of the land shall mourn before him."

But the "every eye" comprehends more than "all the families that remain." The resurrection of certain of the dead is also implied. For, as the reader will remember, Jesus said to the Pharisees and others, in the days of his flesh—

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.

"When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying 'Lord, Lord, open unto us'; and he shall answer, and say unto you, 'I know ye not whence ye are.'

"Then will ye begin to say, 'We have eaten and drunk in thy presence, and thou hast taught in our streets.'

"But he shall say, 'I tell you, I know you not whence ye are; depart from me all workers of iniquity.'

"There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of the Deity, and you yourselves thrust out.

"And they shall come (to where Jesus then was) from the east and west, and from the north and the south, and shall sit down in the Kingdom of the Deity.

"And behold, there are last which shall be first, and there are first which shall be last" (Luke 13:24-30).

Jesus spoke these things to persons then living, and while the genealogies of the families of the land were in existence, which is not now the case.

The families and houses named by Zechariah cannot now be defined, hence the resurrection of the dead belonging to those houses is implied. To some of these families it was said by apostles—

"To this end the Anointed One both died, and rose, and lived again, that he might rule over both dead and living ones.

"For we shall all stand before the tribunal of the Anointed One, for it is written: As I live, saith Yahweh, every knee shall bow to Me, and every tongue shall confess to the Deity . .

"That Jesus Anointed is Lord, to the glory of Deity the Father" (Phil. 2:11).

"So then every one of us shall give account of himself to the Deity" (Rom 14:9-12).

"That we may receive again through the body the things according to which he practiced, whether good or bad" (2 Cor. 5:10).

"Every eye," then, is comprehensive of classes of Israelites and Gentiles according to flesh and spirit.

The eyes of the latter, who shall see him in joy and peace, are the eyes of the Four Cherubic Living Ones, which are "full of eyes" before, behind, and within (Rev. 4:6-8). These eyes will not weep and mourn, for they will see the King, Yahweh of armies, whose "Eyes of Glory" they will be (Isa. 6:5).

"Blessed are the pure in heart, for they shall see the Deity (Matt. 5:8).

—the Deity manifested in spirit-flesh, and of which manifestation they shall be the hypostasis, or substratum.

\* \* \*

But "EVERY eye" will be directed towards the Lord, as the great object of absorbing interest for weal or woe to all mankind; for—

"The glory of Yahweh shall be revealed, and ALL flesh shall see together" (Isa. 40:5).

Again (Isa. 66:18)—

"It shall come, that I will gather all nations and tongues; and they shall come, and see My glory."

The glory which they are to come and see is stated in vs. 15-16, where it is testified—

"Yahweh will come with fire and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire;

"For by fire, and by His sword, will Yahweh plead with all flesh; and the slain of Yahweh shall be many."

This is His "coming with the clouds," at the time that—

"He has gathered all nations against Jerusalem to war."

For (Zech. 14:3-4)—

"Then shall He go forth and fight against those nations, as when He fought in the day of battle.

"And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east."

"Then," says the prophet—

"Yahweh my Elohim shall come in—all the holy ones with thee" (v. 5).

In this fight against the nations, Gog is overthrown—

"With pestilence and blood; and, saith Adonai YAHWEH, I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone; thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am Yahweh," or "He That Shall Be" (Ezek. 37:22-23).

But while the armies of the nations subjected to this terrible overthrow upon the mountains of Israel see the glory that defeats them, the multitudes of the nations themselves in their several lands are not eye witnesses.

To these, therefore, it is made known by proclamation through certain who have witnessed it. Hence, speaking of the remnant of Israel in Jerusalem, the Spirit saith—

"I will set an Ensign among them; and I will send of those that escape unto the nations, Tarshish, Pul, and Lud, sounders of the Truth, to Tubal and Javan, the isles afar off, which have not heard My name, nor seen My glory; and they shall declare My glory among the nations" (Isa. 66:19; Rev. 14:6-7).

When "every eye shall see him" upon these principles, it will be manifestly a time of great trouble. It is, in fact, "time of trouble," both of Jacob and the Gentiles, out of which, however, "Jacob shall be delivered"—Jer. 30:7. Daniel declares it to be (12:1)—

"A time of trouble such as never was since there was a nation to that same time."

Israel's hopes will be at the lowest ebb; and unless another Joseph appears as in Egypt, for the salvation of his father's house, they must perish.

But the Eternal Power has provided for them a Deliverer after the type of Joseph, who— at his second interview with the nation his brethren after the flesh—will reveal himself to them in the day of affliction.

And when they shall discover, as Zechariah teaches, by the wounds in his hands, that he is Yahoshaia, or Jesus, who was "wounded in the house of his kindred" (Zech. 13:6; 12:10), and that it is to him they are indebted for deliverance from the enemy, they will mourn and be in bitterness before him, as their fathers were in Joseph's presence (whom, as they had served Jesus, they sold for a few pieces of silver).

All the tribes of the earth will howl, for the anguish of the times will be great: Israel among the nations, as a lion among flocks of sheep; Yahweh's "battle-axe and weapons of war" to break in pieces the nations, and destroy the kingdoms; His "new sharp threshing instrument" to beat the mountains small and to make the hills as chaff; His fan to fan them; a whirling wind to scatter them as thistle down (Jer. 51:20; Isa. 41:15-16; 17:13). "Even so, Amen!"

## **Luke Gives Mary's Genealogy**

The proof that Luke gives the genealogy of Christ through Mary, lies in three things:

1. The tradition that has come down from the first century that it is so.

2. The fact that Matthew gives us the genealogy through "Joseph, the husband of Mary"—a totally different line from David—which excludes the possibility of Luke's being the same.

3. The necessity that Christ's descent must have been from David on his mother's side before he could be "the seed of David according to the flesh," seeing he was not the actual son of Joseph.

That Joseph also should be descended from David was a necessity, seeing that by marriage, Mary was legally fused in him.

The 2 genealogies are the same down to David, and then set forward by 2 different branches, one through Solomon and the other through Nathan—both sons of David. —Bro. Roberts, 1897

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## Second Voyage to Australia

*We believe that this voyage, though it had a sad ending, will be found to be even more interesting, upbuilding and inspiring than the first, and all the sadness is absorbed into the joy of the prospect, if we are worthy, of soon meeting and being united forever with this wonderful laborer.*

By **BROTHER ROBERT ROBERTS**

*"A great door and effectual is opened unto me, and there are many adversaries. Watch ye, stand fast in the faith, quit you like men, be strong"—1 Cor. 16:9-13*

AND now, just as the diary finishes, I am on the point of re-embarking for Australia—this time taking with me sister Roberts and our 2 daughters, and our helping sister-maid, who, like some others, has become an outcast from her people for the Truth's sake, and will go with us where we go, and dwell with us where we dwell.

This is a totally unanticipated development, and coincides curiously with several things. I have just finished lecturing through the Bible. About 30 years ago, I began at Genesis in the selection of subjects, and have gone steadily through, book by book, year by year, instead of taking subjects at random.

I have now reached the book of Jude (the Apocalypse I have separately gone twice through during the period mentioned), and, therefore have completed the survey of the Bible during my presence in Birmingham.

I did not know that when this survey should be complete, circumstances would be in a form requiring my transfer to another field of labor.

It is just 40 years since I left my native city, full of ardor for the hope of Israel (not in any degree since abated) and full of expectation concerning the signs of the times, but without the least idea of the work that has since developed, or the least purpose in that direction beyond the determination that **MUST fire the soul of every enlightened man—**

"To speak of the glory of Yahweh's Kingdom and to talk of His power."

It is now 1897, as everyone is aware—the termination (as everyone is not aware) of a period of 1,290 years since the legal establishment of the Papacy in Europe as the government of the consciences of men.

And the Eastern Question has in this year taken fire, and is now smouldering, with possibilities of European conflagration, while movements are astir among the Jews for the reconstruction of their nationality in the Land.

I say these are curious synchronisms, which inevitably cause a feeling that there may be something in them—something of a nature to be expressed in the apostolic description of the corner that had been reached over 1,800 years ago—

"Upon whom the ends of the world have come."

But, of course, there is no certainty. They may be the merely fortuitous combinations of circumstance: but they may not. They may be in the plan of things.

Whether or not, there they are, and I go—not "for good," so far as human purpose is concerned. I should be sorrier than I am if it were for good. I return in a year, if the Lord will.

And while away, I will be in communication with readers through the Christadelphian in the usual way. There will be no break and no difference in that respect. Some matters may not receive such prompt attention: that is all. But



other matters will receive the same attention: for bro. Walker will have charge of the office and attend to all the requirements he can.

But what I more particularly wanted to talk about was this diary. I am in somewhat of a dilemma. I have been earnestly implored to continue it; and, on the other hand, there are those to whom such a thing would be a cause of considerable disgust. How to decide in the presence of such divergent sentiments is a little difficult.

My own feeling is that the diary has spun out too long already, and that any further voyaging notes must have that sameness that causes weariness even of the best things. But friends, numerous and heartily, deprecate all suggestions of this sort. This makes me waver.

Then I take a glance at the disaffected, with their critical telescopes, and I am inclined to so say to myself, "You had better not."

Then I think again, "If you can gratify and profit many scattered weary lovers of Christ by a little innocent prattle about ships and sea, water and weather, and passing incidents, why should you be deterred by the frowns of such as are sour for reasons that are not good, and of which they will be ashamed when said reasons are analysed in the divine light of the judgment seat? You will inflict no hardship upon them. They can always skip what they don't like." This seems on the whole sound reasoning. But then again, there is just the argument against repetition. We are going over the same ground somewhat, and repetition is not interesting.

The best conclusion will be a compromise. No doubt, in another voyage, under such very different circumstances, there will be much that will be new and interesting, though much that will be the same. What is the same can be left out. What is fresh can be jotted down. Notes on this plan must be much shorter than *The Diary of a Voyage*, which is now published in a complete form.

The first voyage was performed in a British steamer of the Orient Line. This is to be by a vessel of the North German Lloyd Line, the *Darmstadt*, sailing Aug. 2, not from London as the *Oruba* did, but from Antwerp, and calling at Southampton, to pick up British passengers. The German Line was chosen from considerations of economy.

The vessels of that line make the same voyage as the vessels of the Orient Line (by the Mediterranean, Red Sea, and Colombo), with the exception that whereas the British vessels call at Gibraltar, these call at Genoa.

From Genoa, I may hope to send my first batch of notes, for appearance in the September number. If too late for that number, then for the number following.

As before starting on the first voyage there was a steamboat disaster reported on the very ground to be gone over, so now there is news of a serious wreck at the southern end of the Red Sea—one of the P. and O. boats too, reckoned one of the safest lines on the ocean.

But it meant nothing for our steamboat in the first case, and probably means nothing now. God rules not only in the kingdoms of men, but in the watery realm (attributed by the heathen to a god that has no existence, by the name of Neptune).

He rules the sea and land,  
O'er boundless realms He sways;  
He holds the ocean in His hand  
And mighty mountains weighs.

If He purpose a safe voyage, there is nothing in the universe can interfere with it. If He intend a temporary taking away, at this particular juncture, from the remaining evil to come, no human precautions can cheat the ocean of its charge. If this is the last word, we say to friends—

"Cast not away your confidence which hath great recompense of reward."

And to foes—

"Acquaint yourselves with God and be at peace, and condemn not innocent blood."

\* \* \*

THIS is a new diary, that is, if it turn out to be a diary. It will be more a few notes, I think, of the general features of the new voyage—written by many requests, for the pleasure of many friends to whom it is not possible I can write.

The new voyage grows out of the one made in 1895. That voyage sprang out of disasters resulting from efforts to help many who stand in need of it. With those many and their needs I became acquainted as the result of many past activities in the Truth.

So all things go back and back in a chain of graduated causation—

"Known unto God are all His works from the beginning."

His works are not wholly confined to miracle and revelation. Moses speaks of God "separating the sons of Adam," and "dividing to the nations their inheritance:" Daniel, of God "ruling in the kingdoms of men." These were not works in which His hand was apparent.

There is much scriptural wisdom in the popular adage, that "Man proposes, but God disposes." It does not apply to every human transaction by any means, but to some it does apply—to those transactions and circumstances that affect or involve the working out of His purpose among men.

In these cases, He brings about His ends by methods that on the face of them have no relation to the purpose aimed at, and that sometimes appear inconsistent with it. (See Ways of Providence).

When Joseph, a heart-broken lad, was lowered into the waterless pit by envious brothers, it did not seem as if God were opening the way for Israel's transfer to Egypt that He might manifest His Name in their miraculous deliverance.

When Jesus was subjected to the power of his enemies, and hung dying on the shameful cross, it did not seem that God was laying the foundation for the salvation of the world.

God has not ceased to work, though "darkness covers the earth and gross darkness the people." Human blunders and human crimes are still often the tools by which He cleaves a way in the desert.

Over many a concealed counsel of God being wrought out by the actors with merely human views, it may be, it might be still written, as in connection with God's punishment of Israel by Sennacherib, "Howbeit, he meaneth not." God often means one thing when human actors, apparently acting by themselves, mean another.

Many are not enlightened enough to discern this: but many are not His children. Who are and who are not, in the individual sense, awaits His decision in the day of manifestation.

But in the generic sense, it is already revealed that the children of the flesh are not counted for the seed: that is, that those who see with the mere eye of the flesh are not children but only creatures transiently here in the fortuitous evolution of the raw material of His work.

"They that are after the flesh do mind the things of the flesh: they that are after the Spirit, the things of the Spirit."

The flesh as such is as—

"A vapor that appeareth for a very little while and then vanisheth away."

But (1 John 2:17)—

"He that doeth the will of God, abideth (in the upshot of things) forever."

If I am being partially transferred to Australia as the result of occurrences purely human on their face, it does not follow that there are no divine aims in and by the case.

Every man who commits his way to God, has the pledge of guidance, without any information as to the shape the guidance may take. "He shall direct thy steps" may include any form of guidance, and the guidance is often there when you cannot discriminate it from the mass of fortuitous occurrences which constitute the bulk of human experience.

History and experience show this. Individual action and individual plans, conceived with apparently individual spontaneity, may be the very hand of God. Of course, it may be our own hand altogether. All depends upon whether God's work is concerned.

All that man can do, in the absence of express direction such as David had ("Go up to Hebron"), is to commit his way to God in the keeping of His commandments, in the faith that God will direct, even in the midst of the stupidest of blunders and direst of calamities.

I write for those who do not scoff. The scoffers I leave without wishing a curse to their soul, but much otherwise.

If I had been left to myself, I would never have chosen removal to Australia—either partially or wholly. I would never even have made the visit that has actually been made. I always considered a visit to Australia out of the question—every time it was proposed.

Yet here I am, going up the Mediterranean the second time, with a domestic settlement in Australia in view, and with the prospect of becoming only a visitor in America and England—if the absence of the Lord continue. What this may mean, we shall not know till later.

The process of tearing up the roots that have held us in Birmingham for nearly 34 years past, has been a prolonged and laborious one, but being gradually performed, has been accomplished without hurtful stress. We began

to get ready 8 months ago, for it was early evident to me that the removal had to come, and all things have worked together to afford an easy extrication.

The efforts made by brethren to avert Australian removal have all been fruitless—efforts against my judgment or inclination, except in so far as inclination would have favored my remaining in England.

Circumstances operating the other way—pushing from England, drawing to Australia—have been distinct and decisive. They belong to private life, and need no more than this general allusion.

Our domestic belongings have all been disposed of by arrangement between sis. Roberts and the brethren and sisters in Birmingham, in two sales of a curious kind, effected through the volunteer mediation of a brother and sister, brought to bear most helpfully at the right moment.

The usual way is to have the articles, and pay for them some time afterwards. In this case, the articles were paid for first, and delivered several months afterwards.

Usually, the prices offered are low, and the prices asked for, high. In this case, the prices volunteered were in excess of what, by the devil's rule, is considered "market value," and submitted to on sis. Roberts' side only because a costly voyage required the money.

Such is the elevating effect of divine principles brought to bear upon human life by the power of the Truth. What a different world it will be when all men fear God, believe His promises and obey His commandments!

The formality (not altogether formal) of saying farewell to over 700 brethren and sisters was a difficulty to be got over—difficult in various ways, but chiefly on account of the strain which such a thing involved for sis. Roberts. The pleasantest way in some respects would have been to have had a number of small parties in the Garden Room, but sis. Roberts' state forbade.

I tried to get over it by requesting the ordinary Whitsuntide tea meeting to be considered a farewell meeting, by abolishing the collection and leaving bro. and sis. Roberts to make up whatever deficiency there might be: but my proposal was energetically put aside—with the energy of kindness, however—by a leading brother, who said the occasion was no ordinary one, and they would see to it that the means would not be wanting for a proper leave-taking.

As a matter of subsequent fact, said brother put down a liberal sum to be so used, and the farewell tea meeting was fixed July 22, 1897.

## Bible Questions

*The following are 2 acrostics. This form of question has 2 advantages: getting some answers progressively helps to get others, and the answers are self-checking. The first letters of each set of answers (reading down) spell a Bible statement. They are divided into separate words (5 in # 1, 4 in #2). Last letters of the answers are given at end of each line.*

1

It's the power of God, Paul says l  
A good man who hid them h  
Where are my brethren? n

A vengeful bigamist h  
King who built a new capital i  
Fine for wine; no good for wood e  
Opened, closed, stopped or bored r  
He fell into this with eyes open e  
A rod was dipped in this y

He being dead yet speaketh l

Tender mercies of the wicked l  
Weak father's wicked son i  
This slayeth the silly man y  
He was "full of all subtlety" s  
Destructive companion of moth t  
Have holes x  
Paul advises: 'Abide even as I' d  
Unloved spouse h

2

This class preaches for hire m  
Son of the morning r  
There were 70 and 24 r  
Tabernacle lumber m  
Sacrifice must have this t  
Corinthians were one of these e  
Men love it s

Priest who died violently u  
As sin of witchcraft n  
Love and feed him y

No mean city s

Deceitful above all things t  
Paul stayed 3 years here s

God resisteth them d  
Witness d  
He "died as a fool" r  
Our weapons are not l  
Mount of cursing l  
What is it? a

"Thou mighty man of valor" n  
Extremity of an empire a  
To break this was sin w  
Lefthanded deliverer d  
A rose in the doorway a

Lost his toes k  
Puffeth up e  
He fell, asleep s  
The Lord hath made room h  
Unstable foundation d

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*IN connection with the subscriptions at this time of the year, we receive many refreshing and encouraging little personal notes. We enjoy and appreciate these greatly, and the brief moment they bring of communication with many with whom we have no other contact during the year. We would like to reply to all personally and directly, but at the present time circumstances do not permit this luxury. We look forward in hope to being able to some day.*

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## **Go Work in My Vineyard**

### **MATTHEW CHAPTERS 19 AND 20**

*"The Lord is my Shepherd; I shall not want. He leadeth me in the paths of righteousness for His Name's sake. Thy rod and Thy staff they comfort me . . . And I will dwell in the House of the Lord forever"—Psalm 23*

GOD has been and is the Mover and Director of our lives. The theme of Psalm 23 impresses us with the conviction that there is absolutely nothing that we can do of ourselves; that it is only as the Creator gives us the strength, the power, the energy, and the help—day by day—to do His will. This theme is beautifully set before us in Matthew 19 & 20.

The early portion of Matthew 20 has to do with the Laborers in the Vineyard. There have been many suggestions put forth as the meaning of this parable. We do believe that there is a connection between it and the lesson of Matthew 19.

Matthew 20 begins with the conjunction "For." Our attention is thus drawn back to the previous remarks in ch. 19. But let us first review the details of this parable, before considering its meaning and the related incidents.

The householder goes forth early in the morning, and he hires laborers into his vineyard. He makes agreement to pay them each a penny a day. Subsequently the work requires other workers: at the 3rd, 6th, and 9th hours, and again at the 11th hour. In each case he hires laborers to go forth into his vineyard, with the stipulation—

"What is right ye shall receive."

"What is right." They went their way and labored in the vineyard, all of them. Those that were hired early in the morning, those that were hired at the 11th hour—all contributed toward the work which was going forward.

At the end of the day, the householder came and reckoned with those that had labored. He purposely started at the last, and he paid them a penny. That was right and fair in his estimation.

He proceeded to reckon with the other laborers, backwards in point of time, until he came to those that were hired early in the morning—

"They likewise received every man a penny" (v. 10).

These laborers, having observed the whole proceedings, "supposed they should have received more." But everyone received a penny. They murmured; they complained at what was now happening—

"These that were hired at the 11th hour have received equal with US, who have borne the burden and heat of the day!"

They murmured at the good man of the house, who responded from his position of fairness, authority, and goodness in hiring them at all—

"Friend, I do thee no wrong. Did you not agree with me for a penny?"

"Take that thine is and go thy way. I will give unto this last even as to thee. Is thine eye evil because I am good?"

"The last shall be first and the first last; for many are called, but few are chosen."

The lesson for us to learn is that nothing—absolutely nothing—that we can do will ever EARN everlasting life. And any who suppose that their works will save them, are on a wrong foundation.

Truly, works are absolutely necessary, as James emphatically impresses—

"Faith without works is dead, being alone."

But when we stand in the presence of the Householder, and begin to quibble and question about our position and our rights, and what we have done, and what is due unto us, we shall be on the side of the goats, on the left hand. Our portion will be—

"Go thy way, take that thine is."

And in this regard also the goodman will do what is "right." He will banish all murmurers and complainers.

"And when they had received it, they murmured."

This is exactly what Israel did in the wilderness. They murmured, and Paul warns us—

"Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

"All these things happened unto them for ensamples: and they are written for our admonition"

(1 Cor. 10:10-11).

Remember, Israel suffered very bitter and long-drawn-out trials. And yet God punished them severely for murmuring against Him. It is SO easy for us to murmur against God's wise and loving appointments for our discipline, even under far less provocation than Israel suffered.

**Its seriousness lies in the fact that indicates a mind and heart out of tune with God and His purposes.**

\* \* \*

MOVING back to Matt. 19, we find the connecting link. At v. 13 we are given the picture of little children, being brought to Jesus to be blessed—

'And he laid his hands on them.'

But his disciples rebuked those that brought them; to which Jesus responded—

"Suffer little children to come unto me, for of such is the Kingdom of God."

Unless we humble ourselves as little children, unless we submerge our desires and our seeking for the preeminence, **unless we recognize our complete, entire dependence upon God every moment** (even as a child is absolutely dependent upon its parents for care, for direction, for strength and help)—we have no part in the Kingdom of God.

As little children needing and seeking parental loving protection and aid, we must see our relationship to the Creator.

To illustrate the blessedness of such a class, Christ fulfilled the request of those who brought the children, and laid his hands on them (Matt. 18:3-4)—

"Except ye be converted; and become as little children, ye shall not enter into the Kingdom of heaven.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven."

This very beautiful and instructive incident appears to lay the foundation for the lesson that enlarges in Matt. 19 and 20, which leads to the presenting of the parable of the laborers in the vineyard.

\* \* \*

Next, a young man in the prime of his life, a young ruler, comes and kneels to Jesus—

"Good Master, what good thing shall I do that I may have eternal life?"

He presumed upon what he had been doing. This is brought out in the following verses. But first Jesus clears the picture of his own relationship to goodness, though certainly his righteousness was without reproach.

"Good Master," had been the young man's salutation. But through the perception of the Master, such a salutation in the context implied a reliance upon the goodness as humanly attained.

Jesus' response may give us pause, but understood in relation to the inception and purpose and planning of salvation being of God, this is completely harmonious with the Master's reply, and was necessary to keep all in proper focus upon the Source of ALL goodness—

"We love, because God first loved us" (1 John 4:19).

So Jesus answered him—

"Why do you call me good? There is only One good, that is, God."

All has come from God. We must keep this clearly in our minds, as did the Master—that everything that we have, the strength by which we are able to accomplish anything, has come from God—

"He maketh me to lie down in green pastures;

"He leadeth me beside the waters of quietness;

"Thou preparest a table before me in the presence of mine enemies;

"Thou anointest my head with oil; my cup runneth over:

"Surely goodness and mercy shall follow me all the days of my life."

Herein we shall understand the teaching of the Master, and his reply to this young man. We shall be in a position to be part of the Kingdom of heaven.

We thus become the nucleus of that Kingdom of heaven that shall be revealed for all the world to see when the goodness of God upon the faithful is revealed in a multitude of those with childlike disposition.

"Good Master, what good thing shall I do that I may have eternal life?"

This young man had not grasped the lesson that it was not a case of having; it was a case of giving.

When we realize that our lives are for service—God's service—then we shall have properly "entered into the Kingdom of heaven".

If we are seeking, and grasping, and desiring "to have," we have not come near unto the door, let alone have entered.

God must be the Willer and Doer in our lives. He alone has made it possible for us to have everlasting life, by having introduced us to what is written in the Bible, which is His will and purpose.

If we did not know these things, we would be like "the beasts that perish." We would be in outer darkness. It is God then, Who has done it and made all things possible, through him whom we are about to memorialize in the emblems on the table.

It is God Who has hired us for His service in the vineyard. He knows how much work is required of each of us. How thankful we should be at all times, and rejoice at others being given the opportunity of service and blessing, regardless at what hour of the day!

"If thou wilt enter into life, keep the commandments."

Now is the time to enter in, through the door, into the vineyard, in order to enter into life forever. If we do not enter NOW, we are outside, without the court, we are beyond the scope of salvation. We must dwell in the House of the Lord now if we would dwell in His courts forever.

"Keep the commandments."

The young man was quite sure that he had "kept the commandments." He would reason if Jesus knew the hearts of men he would know how he had fulfilled the commands. Therefore in surprise he questioned, "Which?" Jesus then recited them, step by step, and it is interesting where he stopped—

"Thou shalt do no murder.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness.

"Honor thy father and thy mother; and

"Thou shalt love thy neighbor as thyself."

Christ had said that the whole of the Law and the prophets hinged on two points—

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

James says (1:27)—

"Pure religion and undefiled before God and the Father is this,

"To visit the fatherless and the widows in their affliction; and to keep himself unspotted from the world."

The young man again presumed on what he had done, on his limited understanding of what was required. He was not only a young man, not only a ruler, but he was very rich, "he had great possessions."

"ALL these things have I kept from my youth up; what lack I yet?"

He was still a young man. He still had great potential. What he lacked was that he was not full grown in stature in the eyes of God and Christ, who indeed knew this young man's heart, knew what he had done, where his heart lay, and how far he was prepared to go.

He had done well, if we accept his statement, "All these have I kept from my youth up"; but he was not perfect or complete, and THIS is what he lacked—

"If thou wilt be perfect (complete or mature), go and sell what thou hast and give to the poor, and thou shalt have treasure in heaven."

And the Master did not stop there, but added a searching statement—

*"And come, and follow me."*

It was not a case of having, it was a case of giving—

"Go and sell what thou hast, and give to the poor."

It would be an exchange. He would have a treasure in heaven, in place of riches on earth.

Christ is making the application to each of us; true love of God and neighbor—

"If a man say, I love God, and hateth his brother, he is a liar.

"For he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?"

"And this commandment have we from Him, that he who loveth God love his brother also" (1 John 4:20-21).

Christ emptied himself completely of everything he had, even of his life for us, that we might be rich in heavenly things—

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

"AND FOLLOW ME."

Are we then ready to follow Christ?

Two young men appear in the record in Matt. 20, who claimed that they were ready to follow Jesus (v. 22), and they did indeed follow him. But their agreement led them through terrible trial.

One lost his life by the sword of the executioner.

The other carried forth the work by God's grace through a long life of burden and heat of the day, and has left a wonderful record for us to consider and emulate.

Whether we are called in the prime of our life and taken away in the prime of life, whether we labor through the morning hours, the heat of the sun, the late hours of the day—we are laboring together with God, with the strength that He gives, and we are simply returning unto Him what He has given.

We have no right to demand more, or question what is given; it is all of His grace. He will do "that which is right."

If we receive eternal life it will far exceed and excel anything that any of us have ever done or are able to do.

Sadly the young ruler was not able to receive the exhortation. He had great possessions, great acquirements; and he went away very distressed. He could not face the fact that he must give up everything and follow the Master. CAN WE?

"How hardly (difficultly) shall they that have riches enter the Kingdom of God!"

Then Christ uses the illustration of the camel going through the eye of a needle, to show the difficulty of a rich man entering into the Kingdom of God, of "entering now."

The riches will mean nothing at the judgment seat of Christ. They will all be as dross, and the possessor will wish them far thence if they have proven a hindrance in the day of inspection.

It is, then, the present that we must be concerned about. We cannot purchase our way into the Kingdom. We must follow the Master and empty ourselves now.

The poor widow who cast into the treasury two mites, gave far more than all the rich who cast in of their abundance. In her case it hurt. That was all she had. She followed the Master and emptied herself. But the rich never felt their giving. Of the disciples we are told they—

"Left ALL & followed Jesus."

On this circumstance they now raise a question, which fits the consideration. They also had to learn the lesson of works. They were amazed at what they had heard and witnessed in relation to the young man, and it raised a cloud in their minds in relation to themselves—

"They were exceedingly amazed."

The Greek word for this expression is **ekplesso**, and conveys the idea of being smitten, or struck out—

"Who then can be saved?"

Christ replied—

"All things are possible with God."

God knows each one. There have been those who have been poor and who have rendered faithful and diligent service. There have been those who were rich who have measured up to what was required, using their riches for God. But in each category there have been those who have failed.

"All things are possible with God" with those who will work with God, whether rich or poor in this world's goods.

But it is only through God's work with us and IN us. It is not for us to measure ourselves in relation to what we have done, nor to feel that we have apprehended. Paul said—

"I count not myself to have apprehended, but I press on toward the mark of the prize of the high calling in Christ Jesus."

The lesson still had to be pressed home to the disciples. Peter had said—

"Behold we have left all and have followed thee. What shall we have?"

Jesus answered—

"You that have followed me, in the regeneration, shall sit on 12 thrones, judging the 12 tribes of Israel, when I come into my glory."

**You will also have a wonderful blessing at the present time.**

Though we may lose father or mother or sister or brother, by accepting the Truth we gain far more. We gain that great family, the glorious innumerable company of witnesses who have gone to their rest before, who have served and offered their lives, and who sold all that they had for the Pearl of Great Price. But they also had tribulation—

"There is no man that hath left house, or brethren, or sisters, for my sake, and the Gospel's, but he shall receive an 100-fold now in this time, houses, and brethren, and sisters—with persecutions; and in the world to come eternal life.

"But many that are first shall be last; and the last first" (Mark 10:29-31).

The parable in Matt. 20 ends on exactly the same note—

"So the last shall be first and the first shall be last:

"For many are called, but few chosen."

Many laborers have been in the vineyard over the long 6000 years of the operation of the purpose of God in the earth. A selection from amongst these is being made to stand on the right hand.

The nature of the tribulation which would be experienced was to be patterned in the coming events in the life of Christ. It was after the following statement that Christ queried the young men if they could partake of his baptism and drink of his cup—

"We go up to Jerusalem and the Son of Man is betrayed into the hands of men, and he shall be crucified, but he shall rise again the 3rd day."



We have the picture of the two young men, James and John, of whom we have taken notice, now requesting—

"Lord, that we may sit the one on thy right hand, and the other on thy left in thy Kingdom."

They already had the assurance that they would sit on a throne judging a tribe of Israel. But Christ could not assign the position of close association on right or left hand to anyone at that time.

Again the lesson of first and last had to be learned. Again it was to be a giving of their lives and not a having. The decision of having, and their relation thereto, must wait upon the Father's will.

Having is only secondary to doing the will of God. The glory is God's; man's is only a reflection thereof, consequent upon the understanding and wisdom of Him Who has made all possible.

*"They thought that they should have received more, and they received every man a penny.*

Jesus' answer was—

"You shall drink indeed of my cup, and be baptized with the baptism that I am baptized with:

"But to sit on my right hand, and on my left is not mine to give.

"But it shall be given to them for whom it is prepared of my Father."

Can we measure up to this understanding of the laborers? Do we seek the lust of possession, or the pure joy of loving service? Can we in patience wait for that portion which has been prepared for us if we are faithful?

We will manifest that we can, if we indeed drink of the Master's cup of affliction, and become dead to the world by baptism into his crucifixion of the flesh and resurrection to his new way of life.

The other disciples chide these two partners for asking for the preeminence. Christ's answer may imply that they inwardly were desirous of such positions themselves. Upon several occasions this matter of rank and position in relation to Christ had arisen amongst the disciples. They still must learn that greatness in God's eyes was predicated on humility and service—

"And he came to Capernaum: and being in the house he asked them,

"What was it that ye disputed among yourselves by the way?

"But they held their peace: for by the way they had disputed among themselves who should be the greatest"

(Mark. 9:33-34).

This lack of perception continued with the disciples right up to the Passover night in which the memorial feast was instituted, and when he was betrayed.

At the very time when the Master was trying to impress their minds with the love of God, the meaning of the Passover as the great self-sacrifice of love, its fullness in him, and the agony he must endure for them and mankind, we read—

"And there was also a strife among them, which of them should be accounted the greatest" (Luke 22:24).

Sufficient was the fact and the assurance that—

"I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my Kingdom."

His reply is to all, the disciples and ourselves—

"Ye know that the princes of the Gentiles exercise lordship over them, and they that are great exercise authority upon them."

That is the world. That is their philosophy. Grasping; climbing up one over the other. But with you it shall not be so—

"Whosoever will be great among you, let him be your servant,

"Even as the Son of Man came not to be ministered unto, but to minister."

"Why callest thou me good? There is One good, that is, God."

\* \* \*

THE chapter concludes with two blind men: the Jew and the Gentile, taken out of the Jewish and Gentile stock in type. We (as Gentiles) are the one blind man. We have had our eyes opened, at our request—

"What will ye that I do unto you?"

"Lord, that our eyes may be opened!"

Our eyes have been opened that we might enter into life. It is before us: the life patterned in the example of Christ.

Only a few more days of labor in the vineyard remain. We are in the 11th hour class. We have the assurance that the householder will soon return and reckon with his servants.

We have the understanding that the reckoning will be done in the presence of all the laborers, and that what is right they shall all receive, and that there will be no murmuring or complaining amongst those on his right hand—

*"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:40). —E.F.H.*

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*"That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; 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 long suffering with joyfulness"—Col. 1:9-11.*

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### **The Word of Our God**

*"They that feared the Lord spake often one to another. And the Lord hearkened and heard it; and a Book of Remembrance was written before Him for them that feared the Lord, and that thought upon His Name"—Mal 3:16*

WE have recently passed a significant turning point in our daily activities. We have completed another year of our lives.

Can we say that we have completed another year of SERVICE to our Lord? Or have we merely passed the time with our minds and energies focused only upon this life that will soon pass away? Let us remember the words of wisdom to be found in Isa. 40:6-8—

"All flesh is grass, and all the goodness thereof is as the flower of the field.

"The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it.

"Surely the people is grass. The grass withereth, the flower fadeth; but the Word of our God shall stand for ever."

According to Isaiah, the grass here represents all mankind. We cannot console ourselves with the belief that this is speaking only of those who know not the Truth. Isaiah says, "all flesh."

He is speaking of each one of us—even though we understand the Truth and have accepted it in baptism. Just as the plant life around us, we are each in the process of withering and fading away—

"In Adam all die."

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

This sad decree set by God upon the head of Adam has never been lifted, and it applies with equal intensity to all his descendants.

We know that we are in Adam; that we must die. What is the use of God repeating the fact to us so many times throughout the Bible? Let us read again the last phrase in that quotation from Isaiah—

"The grass withereth, the flower fadeth, but the WORD OF OUR GOD shall stand for ever."

**Here is the lesson God would have us to learn—that only in His eternal Word is there any hope of life.**

Only in the Bible can we learn the secret of a satisfying and rewarding life in this present time. And only in the Bible can we learn how to obtain everlasting life in the future.

\* \* \*

AS mentioned, we have passed a significant point in our everyday life. We have completed another reading of our Bibles by the Bible Companion of bro. Roberts. In the past year we have gone through the Old Testament once and the New Testament twice.

Since we have accomplished this over the last 12 months, why not just put our Bibles away in a corner and find something else to read? We have given it a lot of attention in the past; we have—or should have—read every bit of it carefully. Doesn't it seem silly to start right over and read the same book again?

The only explanation we can give for such odd behavior is that we know the Bible to be unlike every other book that has ever been written. Jesus the greatest teacher tells us—

"The words that I speak unto you, they are spirit, and they are life."

"Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me."

As Isaiah said—

"The Word of our God shall stand forever."

This is why we must be concerned with our Bible reading, and why we should be thankful for the works of Dr. Thomas and bro. Roberts and other brethren.

The only other worthwhile books beside the Bible are the books that can faithfully help us to understand God's Word better. We must never be swayed by the mere opinions and speculations of men. but we must always test what they say by the Word of God—

"To the Law and the Testimony: if they speak not according to this Word, it is because there is no light in them" (Isa. 8:20).

\* \* \*

It is well worth noting that each of our 3 reading sections for the year closes with words of blessing. In Job, Malachi and Revelation, we must remember and ponder these blessings.

And we must strive to see that they apply to us. If we knowingly turn our back upon the promises of our Father, all we can expect is shame and rejection when we stand before the Son of God.

Let us remember that such blessings as these do not come to us if we merely sit complacently and tell ourselves that we have the Truth. Unless we work eagerly to fulfill His requirements, we will be like the servant who hid the talent which his master left with him. What was said to him upon his master's return (Matt. 25:30)—

"Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

The first of the 3 instances of blessing occurs in the last chapter of Job. Job had been a righteous man all the days of his life. He had led his family in service to God. He had taken as his own the cause of the poor and the orphans. He had—

"Feared God, and eschewed (turned from) evil" (1:18).

God caused many trials and sufferings to come upon His servant Job. Through this Job came to a more perfect realization of the power and majesty of his God. And he repented of his few presumptuous words and thoughts, and he humbled himself before his Creator—

"Wherefore I abhor myself, and repent in dust and ashes" (42:6).

In many ways Job typified our Savior Jesus Christ. He endured many sufferings of a physical nature. And, possibly even more difficult, he endured the ignorance and false accusations of both his family and his friends.

He learned more deeply to trust and obey God, and to seek always to do His will. And in the end he proved to be a faithful servant, and he offered up sacrifice and prayed on behalf of his former antagonists.

In all these ways Job represented Christ. And since we are commanded over and over to be followers of Christ, these incidents in Job's life may apply to us as well. We are tried and chastened, that our faith may be made more perfect.

We may suffer embarrassment and ridicule from our acquaintances and families if we try to live according to the Truth. But if we, by "a patient continuance in well-doing," are found to be worthy as Job was, then his blessings may apply to us—

"The Lord gave Job twice as much as he had before. So the Lord blessed the latter end of Job more than his beginning.

"After this Job lived 140 years, and saw his sons, and his sons' sons, even 4 generations" (42:10-16).

Each of these things given to Job were wonderful gifts, but only very small in comparison to the crown of life which waits for us, and which these blessings represent.

\* \* \*

THE second of 3 blessings occurs in the last 2 chapters of Malachi. Malachi was the last of the Old Testament prophets.

He prophesied only about 400 years before the coming of Christ. The major portions of his message, like many of the prophets before him, were concerning Israel, their wickedness and their neglect of God.

Malachi accused both the common people and the priests.

The people had offered polluted and feeble and worthless sacrifices unto God, and had kept the best for themselves. Therefore they were lying and stealing from God.

And the priests, by both word and deed, were encouraging the people to do this—

"Ye (the priests) are departed out of the way: ye have caused many to stumble at the Law; ye have corrupted the covenant of Levi" (2:8).

"Will a man rob God? Yet ye have robbed Me.

"But ye say, Wherein have we robbed Thee?

"In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even the whole nation" (3:8-9).

But even in the midst of such widespread hypocrisy and false worship, there remained a remnant of faithful ones who sought to obtain the blessings of their Lord—

"Then they that feared the Lord spake often one to another;

"And the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name.

"And they shall be Mine, saith the Lord of hosts, in the day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him" (3:16-17).

For us, the lesson is very clear. We live in the midst of a wicked generation of men who have corrupted God's way upon the earth, just as men did in the time of Noah. We must encourage one another to stand against the currents of change around us and to continue toward our goal.

**We must come together and speak often to one another.**

"Let us consider one another to provoke unto love and to good works;

"Not forsaking the assembling of ourselves together, as the manner of some is;

"But exhorting one another; and so much the more, as ye see the day approaching." (Heb. 9:24-25).

Is this a command to assemble together for the breaking of bread each Sunday? Certainly it is, but we cannot fulfill it just by a ceremonial observance each week. It implies a deep & continuing commitment to strengthen and encourage one another—and ourselves as well—by constantly "thinking upon His Name."

If we truly fear the Lord, then our names will be written in the Book of Remembrance, or the book of life. And we will become His jewels, or His "peculiar treasure"—

"Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all peoples.

"And ye shall be unto Me a kingdom of priests, and an holy nation" (Ex. 19:5).

In Malachi 4: 2, the prophet gives promise of the Messiah—

"But unto you that fear My Name shall the Sun of Righteousness arise with healing in his wings."

There is no doubt that Jesus, the Sun of Righteousness, will arise one day soon—bringing eternal life to the saints and peace to the world. But let us remember that he will arise unto us individually only if we "fear His Name" in the proper way, and only if we "speak often one to another."

\* \* \*

THE last of the 3 sections of the Bible Companion is of course the New Testament, which is concluded with these words of blessing, in Rev. 21—

"And I saw a New Heaven and a New Earth; for the first heaven and the first earth (the former evil order of affairs) were passed away; and there was no more sea."

(That is, there were no wicked persons, described in Isaiah as the troubled sea, which casts up mire and dirt—57:20). And in ch. 22, in words which require no explanation—

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

"In the midst of the street of it . . . was there the Tree of Life."

But again, as always before, let us remember that these blessings are conditional. They are not for everyone, but—

"Blessed is he that keepeth the sayings of this book."

To have any hope, we must search the book of Revelation and all the rest of Scripture, and endeavor to keep all the sayings of God's words.

\* \* \*

WE have paused for a few minutes at the end of a year's reading, to take stock of a few of the tremendous number of promises recorded in the Bible for our sakes. Let us keep these promises before our minds always, and never regard the daily readings as a chore to be performed, but instead as a God-given opportunity to approach to the mind of God, to receive strength and encouragement, to learn of His ways, and to walk in the steps of His Son.

Now we begin a new year with the Bible before us. We read in Genesis of the awesome majesty and power of God in the Creation, and we see His constant concern that provision may be made for man, with the help of God, to overcome his own evil tendencies.

In the sacrifice for Adam, the protection of Noah, and the calling of Abraham—we continually see God's love for us, and His purpose to "bring many sons to glory."

In Psalms, we learn words of acceptable praise to our Heavenly Father. And we learn fresh admiration for His everlasting Word of Life (Psa. 19:7-8)—

"The law of the Lord is perfect, converting the soul;

"The testimony of the Lord is sure, making wise the simple.

"The statutes of the Lord are right, rejoicing the heart;

"The commandment of the Lord is pure, enlightening the eyes."

\* \* \*

AND finally in Matthew, we again begin to read of the life of the only begotten Son of God—the focal point in God's plan of redemption for those that fear His Name—

"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them"

(2 Cor. 5:19).

"For what the Law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom 8-3).

\* \* \*

WE have come to the end of one year and we have begun the next, but we must never come to the end of our study of God's Word. And we must always continue to put off the old man and put on the New Man, by the "renewing of our minds."

But now for a moment we can stand at the summit, the cross-roads of the Word of God. We can see how every part is related, how it all combines in one wonderful purpose.

We can look backward into history, and forward into the future as God unfolds it before us; and we may gain a glimpse of just a fraction of the greatness of our Father in heaven—the God of Abraham, Isaac and Jacob. —G.B.

## Deliverance Shall Arise

*"And Mordecai went out from the presence of the King in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple"—Est. 8:15*

### ESTHER CHAPTERS FIVE AND SIX

WE come to present ourselves before our Heavenly Father, at this the beginning of another week, to receive guidance, and advice, and admonition, and warning, that God in all His wisdom has provided for us in His written Word, and **we are blessed in accordance with the readiness with which we receive into our heart and minds the fulness of the spirit of His teaching.**

This principle applies in all forms of study. If we have no heart for the course of study, and above all no faith in the ultimate success of such a venture, then we may accept the enterprise as a failure from the beginning.

But if on the other hand we have prepared our hearts to seek the Lord, and have full confidence in His teaching, coupled with faith and hope in the ultimate success to which it leads, then we can hope to progress, and find help to direct in time of need.

Yet we must recognize that whether we benefit or not depends on the attitude with which we approach the spiritual presence of our Father as so revealed in His Word.

The thirsty soul as we know longs for the living waters. How do we thirst? is the question. How much do we hunger? How much do we really long for, and pant after the water brooks of God's providing.

Surely we can say that it is only in accordance with our awareness of our needs that such a longing develops.

\* \* \*

Our readings this morning to which we want to give some thought, are Esther 5 & 6. The name Esther means "Star," and surely even that is not without deep meaning.

This book has been looked upon by the shallow world as a fairy story, but a true understanding of it with the rest of God's Word reveal to us it is far from fanciful, imagination and words of uncertainty. The truth we shall encounter in its perusal is based upon that same sure foundation as "Thus saith the Lord," as very important principles are brought out.

The apostle Paul reminded the Corinthians (1 Cor. 10:12)—

"Wherefore let him that thinketh he standeth take heed lest he fall."

That wicked Haman did not think of this, if ever he had been told it, in all his ways.

Furthermore, we read in Gen. 12:3 (and which stands out in great prominence before us in the readings in Esther)—

"Him that blesseth thee, I will bless; him that curseth thee, I will curse."

We feel confident that the work of Esther and Mordecai was "not in vain in the Lord," but had its outcome of blessedness in the days of King Ahasuerus, and in Ezra's and Nehemiah's return to Israel, after 70 years captivity in Babylon.

\* \* \*

Turning then to the part that interests us most this morning, Esther is in her royal robes. She had "made herself ready" in that royal apparel. She is the Bride, the wife of the King.

Who are we, brethren and sisters, as we assemble each first day of the week? We are the appointed Bride, the Lamb's wife, and being such we are engaged in making ourselves ready.

How are we adorned, as we thus assemble in his presence today? Truly in that royal apparel described in a few words, as "brothers and sisters of the Lord Jesus Christ," our King.

Esther stood in the inner court. Where are we? Not in that outer court of the Gentiles, as once was our lot, and so aptly described by Paul (Eph. 2:12)—

"Without Christ, and without God in the world."

Today we are in that inner court, the court where the King saw Esther, where she obtained favor in his sight. Thus the King spoke—

"What is it, or what wilt thou, Queen Esther? What is thy request?"

"Even to the half of my Kingdom," would the King grant unto the Queen. How the gracious words come to us today down the misty hall of time! But to us not half, but—

"The Kingdom and dominion and the greatness of the Kingdom under the whole heaven shall be given to the saints of most High."

The sceptre in the hand of the King is held out to the Queen, a rod of command, a staff of authority. Today a rod of command, to the Bride the Lamb's wife, "who we are"—a word of authority, by which God calls His sons and His daughters.

It was held out to Queen Esther, it is held out to us: the gold associated with the sceptre of our calling being or signifying that tried Faith that we must manifest. Again said the King—

"What is thy petition, and it shall be granted?"

Said Esther—

"If then I am in favor, let the same be tomorrow as today."

Yes, to us the favor is ours—

"Yesterday, today, forever."

A 1000 years this grand banquet is promised, and then on into eternity! Shall we relinquish it for a mere mess of pottage? Today the glorious circumstances in preparation is ours as often as we wish.

The 1260 day-years of oppression and affliction that the witnesses encountered has long since passed away, a glorious resurrection from that condition was completed when in 1870 the Pope lost the last remnants of his persecuting power, the last volume of Eureka had been written, and Eureka in all its blessedness and triumph was in the hands of God's people, that now not in dens and caves of the earth or behind locked doors, as during the long ages of Papal persecution, but now upon the house tops, yes, every day and all day if we wish, to assemble to—

"Remember our Lord until he cometh into his Kingdom."

So tomorrow another banquet was arranged. And to you and I a real banquet has been arranged, the great Gathering of God's people.

The banquet of Queen Esther was to spell out many things associated with Mordecai the poor Jew. How poor the Jew whom we remember each first day of the week, as he told us the beasts of the field, the fowls of the air, had more than he could call his own, as Isa. 53:3-6 records. Yet our King, King Jesus, was heir to all things, in particular the Grace of God.

Haman is described as "that wicked Haman." This Haman—this very embodiment of the world, with its wickedness of truth-stealing and time-stealing devices—tripped lightly home, satisfied in himself that the world was at his feet.

But on the way the thought, as he said to his friends at home, that all availed him nothing, when as he passed by Mordecai sitting at the King's gate, who stood not up, nor moved to give reverence to him.

What a lesson all this is to us! We are not of the world, and we must stand aloof from all its appeal, nor worship or reverence its wicked ways, and like Mordecai there will come to us all if we are faithful, the same enmity, affliction and woe.

Mordecai was too dedicated to God and righteousness to give concessions to the world, but arrangements were made by the suggestions of Haman's friends that this righteous hindrance to Haman's complete and evil triumph should be removed, the very embodiment of the souls under the altar which have down through the ages suffered from this spite.

Yet that still small voice, that angelic manifestation that we all witness in the course of life, now begins to work. The King could not sleep that night, so he ordered that the chronicles and by Providence it so happened to be that which contained the record of Mordecai's good deed. Truly, there is a record kept of all our doings; nothing is forgotten.

The record of the saving of the King was brought to light. We do not need to save our King's life. He asked life of the Father with strong crying and tears, and it was granted him.

He requires that all we do must be done as for him and unto him, and he considers all that we do for his brethren is done to himself, so there are many ways we can "save the King's life."

Mordecai had done a good deed, but not like the man in the parable; he made no show of it, nor claimed reward or recognition. He had done what he did in that honest endeavor, as doing it unto Christ.

As the day opened up to Haman, joyful in his own imagination, yet doleful as we know it to be, we find the following events developing.

"What has been done?" What honor hath been bestowed upon Mordecai?" —was the King's inquiry.

"None," was the answer.

The King asked who was in the court. Haman was there (but we notice not in the King's court but in that outward court).

"Come in," said the King to Haman. "What shall be done to the one whom the King delighteth to honor?"

"Who else but me," thought he, "would the King honor?"

How the world today feels (if there is any thought of God at all) that it will be honored, in all due respects to itself from the King of Kings, even God Himself. Yet there is a lesson in it all that—

"After we have done all we are commanded to do, we are still unprofitable servants."

Yes, truly indeed—

"Let him that thinketh he standeth take heed lest he fall."

The royal apparel the King used to wear was suggested. How often such has been suggested that we should wear, in the keeping in memory, that which our King wore, even the vesture of Truth and the armor of righteousness (Is. 59:17)—

"He put on righteousness as a breastplate . . . and was clad with zeal as a cloak"

"Put on the whole armor of God" (Eph. 6:11).

"Be clothed with humility" (1 Peter 5:5).

The horse, or that with which Christ rode in triumph, was righteousness, and obedience, and the will of God, doing all things that pleased the Father. The crown was victory.

This apparel of the King was placed upon Mordecai and he was led through the streets of the city of Shushan (meaning "Lily," yes, the Lily of Testimony to the Lord Jesus whom we remember, each first day of the week).

What glory then, brothers and sisters, awaits us! As the simple story unfolds to us, we may refer to it through Hymn 178—

*"But the Glory that shall follow on that glad long-looked-for morrow, merging from the night of sorrow, revealed shall be."*

Yes, what glory it all depicts in those true annals associated in Bible history pertaining to God's people. Haman went home filled with mourning. Mordecai came again to the gate of the King. Still there were before this faithful man, as we sometimes sing together—

*"Many days of toil and sadness, many wrestlings for the Prize."*

—which in the mercy of God, after long and bitter testing of faith, led at last to—

*"That gladness, and that day of sweet surprise."*

For as we conclude the beautiful and true sentiments associated with the great and glorious triumph of God-fearing Mordecai over his wicked enemies, so we may read the blessedness and joy associated with it all in Est. 8:15-16—

"And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple:

"And the city of Shushan rejoiced and was glad.

"The Jews had light, and gladness, and joy, and honor."

Here, we are introduced to that "blue," the heavenly healing blueness of the wound, by which we have been cleansed in sacrifice and offering in that Priestly apparel. And the "purple"—royalty. And "fine linen," the righteousness of saints.

And the "great crown of gold," by which we have arisen above all that is earthy, in faith that has been tried, and finally to be made unto our God kings and priests, as we come forth invested with glory and authority, wearing his ring, from the presence of our King, to reign with him forever. —W.J.P.

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## Current World Events Fulfilling Prophecy

*"They glorified Him not as God, neither were thankful; their foolish heart was darkened: professing themselves wise, they became fools"—Rom. 1:21*

### COMMONWEALTH SPLIT over S.A.

From moment Britain's new Tory govt. announced it intended to resume arms shipments to white-ruled S. Africa, a wave of indignation swept across Black Africa.

Britain argued that arms earmarked for S. Africa were needed to establish a credible Western deterrent against spread of Russian naval forces in Indian Ocean & S. Atlantic.

Kaunda denied any such Soviet naval threat existed & protested that arms deal would do nothing but throw a cloak of respectability over S. Africa's apartheid regime.

Africans profoundly disturbed by attitude of Heath govt. Tanzania Pres. Nyerere warns that his govt. is reconsidering its membership in British Commonwealth. If Britain begins delivering arms to S. Africa, other Afro-Asian Commonwealth members may follow Nyerere. (Nwk 11:2)

**INDIA: 1 BILLION by 2000 AD**



Violence & political strife in the States still threaten to tear India apart. Religious & language differences cause trouble. Calcutta remains a center of extremist violence. There will be 1 billion people in India by 2000 AD.

Mrs. Gandhi's "new" Congress Party is in minority; could come tumbling down on any adverse vote.

Grant aid from US & Russia & most other countries is drying up fast. Plenty of problems remain for India. By far the greater part of US aid to India is in form of loans & credits—not grants. This is true of all aid India receives.

Biggest immediate problem is unemployment & underemployment. Next most acute problem is landless laborers, several million of them. India's high rate of growth—1 million a mo.—complicates every other problem. (USN 5:25)

### **SCIENCE TAMPERS WITH LIFE**

Modern science is rapidly learning—much faster than society at large yet realizes—to play God with human nature.

We are on a unique threshold where, for the first time in history, man has a chance to do something about his own nature. (Nwk 11:23)

### **\$½ BILLION FOR ISRAEL ARMS**

\$500 million military-aid package negotiated last mo. between US & Israel: about 175 modern M-60 tanks, long-range 175mm guns & 18 new F-4 Phantom fighter-bombers.

Total no. of operational batteries in Egypt (manned by nearly 4000 Russians) had tripled from 16 in July to 50. (Nwk 11:2)

### **US RIVERS: FILTHY POLLUTION**

What went wrong—and keeps going wrong—with US rivers? Now Americans are shocked & angered to learn their rivers are more than just dirty—that now they carry potentially dangerous, sometimes lethal, amounts of toxic chemicals as DDT, mercury, lead & phenol.

Delaware river so heavily polluted that not even catfish can stay alive.. Pollution at confluence of Delaware & Schuylkill rivers is ghastly. Fecal bacteria tested out at an astonishing 40,000 per 3 ozs., & was attributed to untreated industrial & sewage filth from towns.

A few industries have buried their discharge pipes under water & dump particularly noxious wastes at night, hoping no one's watching.

Because of both legal & illegal dumping, the tidal estuary is filthy almost beyond belief. The water has an oily, bluish-yellow sheen with bubbles of methane & hydrogen gas generated by decomposing matter on the slimy bottom. The water smells most offensively about all the time. (Nwk 11:2)

### **CRIME: \$51 BILLION A YEAR**

Toll of Crime: Murders, bombings, etc., get headlines, but vast sums are also drained off in other ways—organized crime, white collar dishonesty, vandalism, arson. Adds up to staggering burden for economy. Crime is one of US's fastest-growing industries. Crime burden now \$51 billion a yr. In '67, was \$21 billion. Crime rates rising spectacularly.

Most of 200,000 drug addicts must steal to support habit that can cost \$30 a day or more. To get that kind of money, an addict must steal goods worth nearly 5 times as much & dispose of them at cut-rate prices to a "fence."

Hijacking thefts reaped \$900 million last yr.

"Loan sharking"—usurers prey on the bad credit risk, the desperate poor, the compulsive gambler—often charging 20% weekly.

So-called trusted employees are involved in internal theft—stealing & kickbacks—adding up to losses to merchandisers & manufacturers of \$8 billion a yr. 70% of all inventory shortages are employee thefts.

Education doesn't guarantee honesty, just smarter stealing.

Shoplifting an increasing source of trouble. Under-21 youths heavily involved. "Even if we catch shoplifters in our parking lots, we get a suit against us for defamation of character."

Vandalism — over 107,000 arrests last yr., 78% under 18. Business loss from vandals \$800 million yrly.

Arsonists set more than 56,000 known fires in '69; only 1 in 10 fires set by professionals is uncovered.

Upward surge of crime at all levels of society is costing govt. an all-time high of \$8½ billion, more than double amount of '60.

No letup in sight in growing crime rates & crime costs. Neither affluence nor education has produced an answer.

Problem lies in moral fiber of society. A society which accepts crime as a day-to-day occurrence & sees no harm in advocacy of illegal deeds is destined to have rising crime. (USN 10:26)

### **BRITAIN: INDUSTRIAL CHAOS**

No country in world has been so sorely plagued by industrial disorder as Britain. With a chaotic trade-union movement & an almost total absence of govt. regulation of labor-management relations, Britain was hit by over 3000 strikes last yr. (Nwk 10:19)

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Last yr. it seemed to many Britons that their long-sought economic turnaround finally at hand. But Britain once again tumbling into one of periodic economic crises that have made it chronic invalid of Europe. Inflation out of control. (Tm 9:14)

### **FOUL JAILS: CROWDED COURTS**

In all federal district courts, it now takes twice as long as 10 yrs. ago to dispose of criminal cases. Plain truth is that US criminal justice does not deter criminals.

Manhattan House of Detention for Men is stuffed with close to 2000 prisoners; it's a dank fortress built to hold 932 at most. Its squalor was reported 128 yrs. ago by Charles Dickens. Little has changed.

Cells designed for one man often hold 3, with one compelled to sleep on concrete floor. It's infested with lice & roaches.

Most prisoners have not even been convicted of a crime—they're merely rotting away awaiting trial. This place brutalizes people. If we permit the prisoners to be brutalized, the prisoners will brutalize us.

\$80 billion for defense & war abroad—less than \$500 million for safety in streets at home. (Tm 8:24)

\* \* \*

Scandal of Court Congestion: US's local criminal courts stand alongside police as frontline law & order.

But they've become scandalously congested. Clog in NY's criminal courts so monumental that in '68 they took on 480,000 new cases and wound up with 520,000 still unsettled. Backlog has multiplied nearly 15 times in 10 yrs.

Average defendant waits 2 mos. before getting to plead guilty or not guilty. Those who demand trial sometimes wait 3 yrs.—in jail if they can't afford bail.

Jam-up allows knowing criminals to negotiate for reduction of charges in return for a guilty plea to save trial time & expense.

Many judges get jobs on basis of politics, not skill. (Tm 11:9)

### **POPE DISBANDS PRIVATE ARMY**

As late as century ago, Pope ruled over vast domain & maintained his own army to preserve his temporal powers. Pope last wk. disbanded 3 of Vatican's last 4 corps, leaving only Swiss Guards.

Even they are a pale shadow of what they used to be. Founded in 1505 by Julius II, "the fighting Pope," 147 of 189 Guards once died defending Pope Clement VTI against 10,000 of Charles V's mercenaries.

In case of any real trouble, the once-mighty Vatican will have to call Italian police for help. (Tm 9:28)

### **RUSSIA on MOVE in S. AMERICA**

In Latin America, close to home, Russia is on move, gaining ground. In varying ways, Latin America appears to be opening up to influence of Russia.

A nationalist tide is running in Latin America. That explains why even military men, traditionally conservative, appear to be warming up to Soviet overtures & Marxist approaches.

Latin Americans, in country after country are trying to break away from their traditional dependence on US and the West. The Soviet bloc & Japan offer the only real alternatives. Russia is capitalizing on this development everywhere. (USN 10:19j)

### **HUSSEIN: EXPENSIVE VICTORY**

Hussein's victory bought at enormous cost. He still rules, but much of country in ruins; Palestinians ⅓ of his 2,200,000 people) are not likely to forget how he cracked down on the guerrillas.

Bulk of Palestinians fled to Jordan in '48 after Israel was created, and it was in Jordan's sprawling refugee camps that guerrilla movement flourished and began undermining the govt.

Other Arabs, to keep on good side of guerrillas, supported them & ignored Hussein's problem.

Never a favorite among his fellow Arab rulers, he has now lost almost all support. Algeria & Libya, at one point in civil war, made moves to join guerrilla side. Libya cut off yrly. \$25 million subsidy & so did Kuwait its \$39 million.

Even Hussein's lukewarm friends can no longer be counted on for support. (Tm 10:5)

### **RUSSIA BUILDS EGYPT ARMS**

Soviet diplomats approved Rogers plan, which specifically prohibited new military buildups in a 32-mi. zone on both banks of canal.

Ever since standstill went into effect, Soviets & Egyptians have been installing new anti-aircraft missiles there. Israel, which last wk. vainly filed its 23rd complaint, estimate that 45 to 50 missile batteries are fully operational, & another 100 sites prepared (Tm 11:2)

### **U.S. JAILS: GIGANTIC FAILURE**

Each yr., 2½ million men, women & children are locked up in US jails. Each yr., 200,000 custodial & correctional officers are employed to deal with the offenders at yrly. cost to taxpayers of over \$1 billion.

Effort is impressive, but doesn't work. Within 5 yrs. after release, 70% locked up again. (Nwk 9:14)

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Israel spends 30% of gross national product on defense, over 3 times what US does. (Tm 9:28)

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Are we really a law-abiding people? Many Americans want order, but not law. (Tm 6:22)

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### **RUSSIA: NEW BOMB DEFENSE**

Russians have now developed an ABM that employs the so-called asphalt cloud concept. In this technique, the ABM disperses millions of particles in path of missiles.

When rockets plunge into the atmosphere, the highly combustible bits of asphalt that they have picked up ignite from frictional heat; the asphalt burns so rapidly and creates such temperatures that the heat shields on the ICBMs are all but consumed. Then the missiles either burn up or are so deformed that they veer off course.

No heat shield now in existence could survive the fiery ride thru an asphalt cloud.

The Soviets last week sent aloft a giant SS-9 rocket which could release its deadly cargo on virtually any terrestrial target. US has no such weapon and no defense against it. (Tm 10:12)

### **RUSSIA'S TREMENDOUS GROWTH IN POWER: SUPREMACY IN 1975?**

Pentagon's top strategists warn that if present policies continue, there will be only one superpower 5 years from now—Russia. In most categories of military power—missiles, modern aircraft, ships, subs, troops under arms, tanks and research—Russians will have matched or exceeded US by '75.

Russia's intercontinental · range» strike forces already have 6 times as much nuclear explosive power as US, & at present rate, ratio in '75 will be 12 or 15 to 1.

As a result, US will see allies becoming neutral or seeking accommodation with Soviets in light of US inability—or unwillingness to give military support in confrontations involving Russian backed forces.

US reducing its overseas commitments, cutting back armed forces, maintaining a ceiling on its missile arsenal; while Soviets pursue an exactly opposite course.

**US can't survive if resources of Europe are wedded to Russia.**

Russia is embarked on a careful long-range plan to outflank Europe along North African coast, now that Egypt, Libya & Algeria are now in Soviet sphere of influence.

Japan & Europe heavily dependent on Mideast oil; if Soviets can control fuel supplies thru Arabs, their influence in councils of Europe and Far East will rise sharply.

Strategic planning in Pentagon appears in disarray.

Russia clearly striving to achieve a first-strike capability, which could be used to blackmail US. US far more vulnerable to annihilation in a surprise attack than Russia because of latter's larger land mass. All US land-based missiles are located in 5 easy-to-hit areas. And, there's over concentration of population & industry in US compared with Russia.

Russia's announcements that they have repeatedly fired missiles over 8000 miles & hit less than 1½ mis. off target are not dismissed by Pentagon experts.

Russian theoreticians emphasize the "one-act war" with stress on surprise use of overwhelming force. By '75, Soviets are expected to have 3 times the tanks US has; over twice as many as US & Europe together.

Soviets are building & testing new models of aircraft at rate of 1 every 18 mos. They have in operation an advanced air superiority fighter-interceptor—MIG-23—with a top speed of 2200 mph—nearly twice as fast as any in US inventory.

The Soviet fleet—551 warships—is built around 350 subs. This huge sub force (Germany started WW II with only 54) is designed to throttle US supply lines & severely restrict any movement by US overseas.

About ½ US ships are 20 yrs. old or older. Only 1% of Soviet fleet is that old. At 20, a warship is near end of its effective life.

How long could US survive if there was a hostile or neutral Europe, hostile China, hostile Russia?

We are not in Europe for the protection of Europe. We are there because it's in our own interests.

Why the decline in US military posture? All strategists had a one-word answer: Vietnam. "It's a matter of public psychology. We have the power & means to rectify the situation, but not the will. Vietnam has vitiated our will for 10 yrs." (USN 10:19)

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Soviet sub fleet is world's largest. At present rates, Russia will reach nuclear superiority by '75.

The Communist military machine has acquired new strength. Communist divisions in Central Europe now total twice those of NATO; their firepower increasing; tanks outnumber NATO 3 to 1; have ½ more tactical aircraft. (USN 11:2)

### **THAILAND: INCREASING PERIL**

Thailand moving closer to Indo-China war. Fighting in Cambodia and Laos expanding, not receding, in wake of US withdrawal from Cambodia. The spreading conflict threatens survival of those two, and Thailand as well.

Thailand's worry about effectiveness of Nixon's pledge of help is genuine and deep-rooted.

N. Viet troops on offensive in large areas of Cambodia; now control ⅓ of country.

On east and north Thailand has 1,000 miles of indefensible border with Laos. China building major highway directly to Thailand. To NW, in Burma, China is supporting insurgents in rebellion against Govt.

To S., large areas along Thailand's border with Malaysia are under control of Chin Peng, the Malayan Chinese rebel who fought British troops from '48 to '60.

A Thai official commented: "It might have been possible for us to have lived with a Communist IndoChina, but it's too late for that now. We've been committed to US side, and now we don't know if US will continue to back us."

Another said, "Now, US has made a mess in Cambodia, we're supposed to clean it up." (USN 8:24)

### **USSR: CHURCH POWER GROWS**

Russia's current search for its past—a truly popular grass-roots movement that has official blessing. It combines religious revival, patriotism, rustic ruralism, mysticism, and remnants of Stalinism.

In downtown Moscow, craftsmen are carefully refurbishing 5 ancient churches. "My generation was told that everything the Church did was bad," a housewife remarked. "But things are changing. People are beginning to realize how much Russian history was influenced by the Church, and that it had its positive aspects."

Kremlin has gone so far as to sanction publication of a book titled "Tales from the Bible."

Conservative Communists incensed by religious overtones of Slavic revival. (Nwk 9:-14).

### **E. EUROPE: FIRM RUSSIA GRIP**

Hungary, Rumania & Bulgaria—allegiance to Communist way & fear of Russia still run strong. In E. Europe no one is allowed to forget that Soviet troops are close.

Hungary—most people remember tragedy of '56 uprising & are determined never again to revolt; life must be lived within whatever limits are imposed by Moscow. 50,000 Russian soldiers are scattered thru Hungarian countryside.

Every step taken under the 2-yr. reform program is first cleared with Russians. An unwritten rule earmarks over 75% of Hungarian trade for Red bloc, even though trade with West would be more profitable.

Kadar has attained a kind of negative popularity because he persuaded Kremlin to permit Hungarians considerable leeway in handling their own affairs. But Hungarians look uneasily to future. There's no guarantee Kadar's successor will be able to keep heavy Soviet hand off the country.

Rumania—Ceausescu, a tough Communist ruler. In foreign affairs he's independent, but at home he keeps close to Soviet-style control. He recognized W. Germany 3 yrs. ago; 4/5 of Rumania's foreign trade is with West. Rumania declined to participate when Russia, Hungary, Bulgaria, E. Germany & Poland invaded Czechoslovakia in '68. There was widespread fear Rumania might be next on Moscow's list—a possibility still not overlooked in Bucharest. Rumania is yrs. behind the West, particularly in production of consumer goods.

Bulgaria—only country in E. Europe that still jams radio broadcasts from West. It's closest to Russia in every way except geography. Bulgaria's co-operation with Moscow is total.

In both economics & education, it's most backward of Russia's buffer states. 70% of party members didn't finish high school. (USN 11:9)

### **MALAYSIA: CRASH of a DREAM**

In wake of bloody communal clashes between Malays & Chinese that shook Malaysia more than 16 mos. ago, the nation has become one of the most troubled in a troubled part of the world.

Until riots started, Malaysia enjoyed prosperous economy based on tin, rubber & palm oil. (Tm 10.5).

### **U.S. IS A "LONELY POWER"**

US, in search for support in dealing with Russia, is a lonely power. Finding others to help becoming more difficult. Nixon received little encouragement from any major ally that help would be forthcoming in case of real East-West showdown.

Spain & Greece refused use of their airfields to US planes during Jordan crisis. Italy offered no help. France: little cooperation. England still in a muddle. (USN 10:12)

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Deals with Italy & W. Germany give Russia steel pipe in exchange for natural gas. France is besieged with similar offers. (USN 10:12)

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### **TERROR ATTACKS ON POLICE**

The vicious attacks on officers, the murder & maiming of lawmen., are assaults of the most dangerous nature on the structure of law & order which supports civilized society. A wave of guerrilla warfare threatens to undermine law & order from 1 end of US to another.

Murders of Calif, police increased 100% in '70. Police are literally outgunned. Police are shot down in cold blood in our streets. Courts are invaded & judges kidnapped.

Bombings & arson have become everyday occurrences in our cities. Scores of lives lost, damages runs to many millions. This is calculated disruption & planned violence.

Over 90% of injuries sustained by police in Buffalo since Jan. were inflicted by students & radical groups associated with University. These radical organizations & faculties now beginning to expand their base of operation.

High schools & even elementary schools have been leafleted, & young high school students are encouraged to join the activities. Assaults on policemen are definitely a part of their revolutionary practice.

They actually teach the making & preparation of Molotov cocktails not only to college students but also to high school & elementary grades. (USN 10:26)

### **US BECOMING an ARMED CAMP**

US, alarmed by mounting terrorism at home & abroad, is fast becoming a nation under guard. White HOUSE has become a citadel. A high FBI official warns that assassinations, political kidnappings, and sabotage may be attempted in US by anarchistic groups plotting guerrilla warfare against Govt.

Los Angeles spending \$3 million a yr. to lock up "every important facility on same basis that defense plants have been locked up for yrs." Security at capitol in Lansing, Mich, will cost more than ½. million.

Private business places as well as public buildings are stepping up their protection. Colleges, too, are becoming more security conscious.

UN headquarters is guarded like a fortress as it holds its 25th anniversary. Public barred. (USN 11:2)

### **MIDEAST OIL IS VITAL TO US**

Mideast oil is world's balance wheel. Will Arabs turn off the taps? Might Russia grab control? How badly would interruption hurt US?

Mideast oil is vital to US interests & strategy because the economic wellbeing of NATO countries & Japan depend on it. Mideast & N. Africa have 70% of earth's proven reserves.

Mideast reserves are controlled by 7 companies — 5 US-owned. US cos. produce 100% of Saudi Arabia's oil, 75% of Libya's, 50% of Kuwait's, 40% of Iran's, 25% of Iraq's.

There is always the worry Russia may persuade Arabs to halt flow of oil to West in event of war. (Tm 10:19)

### **FEARFUL WORLDWIDE GROWTH OF UNREST, POLITICAL VIOLENCE**

In cities throughout world—politically motivated arson, bombing, kidnapping, murder, skyjacking. Besieged cities of '70 threatened from within by armies hardly ever seen.

Maoists, radical separatists in Quebec, Naxalites in India, Weathermen & Panthers in US, all share spirit of anarchism: its fascination with violence, its insistence on absolute "freedom" (an illusion that has invariably led to tyranny).

Often their cult is pseudo-religious, even monastic; consecrated to a dead or distant deity like Che Guevara or Mao Tse-tung. Aim is to destroy what cannot be reformed.

Brazil racked by drawn-out terror campaign; first bomb exploded in '66. Cruel upward spiral of terror & repression including torture under way ever since. Ransoming of US Ambassador Elbrick by release of 15 jailed radicals showed that a few urban guerrillas can force even strongest govts. to give in.

Tupamaros of Uruguay—\$1,600,000 haul from kidnapping wealthy businessmen & robbing banks. Tupamaros abducted & murdered US police adviser.

Argentina—military regime has been under siege by 6 different terrorist groups.  
Chile—a budding urban guerrilla outfit known as MIR. Dominica—last 6 mos.—at least 60 political killings.  
Guatemala—500 terrorists specialize in kidnapping & assassination.

US—for over a yr., daily attacks on police, military facilities, businesses, universities, etc. Since beginning of '70—3000 bombings, over 50,000 threats; 16 police slain. Weather- men & Black Panthers stockpile arms & ammunitions.

Terrorism occurs in some of oldest & most settled societies. Europe's oft-revised map—& its tribal feuds—have given rise to many terrorist movements.

On Italian-Austrian border, German-speaking separatists set off 200 bombs & killed 10 police over 5-yr. period,

Belgium's Dutch-speaking Flemings & French-speaking Walloons at each other's throats for 50 yrs., toppling 18 govts.

Breton Liberation Front blows up a police station occasionally by way of reminding Paris of long-smoldering separatist movement in Brittany.

Protestants & Catholic toughs still fighting in N. Ireland.

Europe's major cities stirring under influence of new terror. In Paris, a Maoist group committed 82 terror acts in first 9 mos. of '70.

World's most visible guerrillas are Palestinians. They scored major triumph of sorts with airline hijacking. They serve as models & instructors for other terror groups.

No lack of spots where guerrillas of several continents can get together. In Cuba, Castro's camps have taught over 5000 foreign recruits such techniques as sabotage, bomb-making & murder since '61. Algeria is becoming an ever more popular meeting ground.

The dehumanizing conditions of the modern city contribute to the paranoia that often marks the urban terrorist. Palestinian skyjackers have such despondency that "literally any means is justified by the end." (USN 11:2)

### **ISRAEL HAS BREATHING SPELL**

For short time, disarray among its enemies appeared to leave Israel in a stronger position than at any time since the 6-day war.

Egypt's caretaker govt. was in no shape to resume full-fledged hostilities, & in neighboring Jordan, the Palestinian commandos were bloodied & exhausted by their ferocious civil war with King Hussein.

As for other Arab nations, it seemed likely that for the time being they would concentrate their energies more on squabbling among themselves than on trying to eradicate their common enemy.

Equally encouraging for Israel was the fact that Moscow had been caught off base by Nasser's unexpected demise. Everything that Russia did in the Mideast, it did thru Nasser. Now Russia's political foundation in the area has been cut away. It has to choose between reducing its commitment or rebuilding its base. (Nwk 10:12)

### **CALIF.: DISEASE MOSQUITOES**

California is afflicted with 43 kinds of mosquitoes, 2 species of which have become virtually immune to DDT, plus all other available insecticides. Central Valley's heavily irrigated crop lands have become huge mosquito hatcheries.

Cal. may have increasing trouble with mosquitoes which can transmit malaria from infected to healthy humans. The 2<sup>nd</sup> mosquito species that has foiled all insecticides in Cal. transmits encephalitis, disease that attacks human brain.

In pre-DDT days, 40% to 60% of the population developed an immunity to encephalitis thru "in-apparent infections." Because DDT reduced Culex mosquito, few today have immunity. (Tm 10:12)

### **U.S.: GROWING WAR ON POLICE**

Mounting numbers of guerrilla-style attacks on police in US new and special peril. Policeman knows that at any moment a sniper's rifle may be trained on him from unlit alley or nearby rooftop.

Even in a nation increasingly numbed by violence, there's something particularly chilling about widespread assault on police. Panthers, with talk of killing policemen, have escalated violence. Beginning to build into warfare.

Forty percent of Blacks between 14 and 21 feel violence necessary to win rights. (Tm 9:14)

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18 policemen slain in unprovoked assaults this yr.—twice as many as last yr. (USN 10:19)

### **MIDEAST: RED'S POWER SPREADS**

Mideast—New Patterns. Syria took such a beating in Jordan that Pres. & top man of ruling party both out.

They had sent 120 of Russia's new T-54 & T-55 tanks into Jordan to help Palestinian guerrillas. King Hussein's men, using British Centurion tanks, then a few Hunter jets, destroyed or immobilized 50 or more of the 120 before Syrians could get back across their border. Syrian defeat was a Soviet defeat too.

Iraq is boiling with a power struggle. Russia's playing favorites. Look for more changes in Iraq.

Lebanon—a revolution at top.

Egypt—power struggle just beginning. Egypt's military men, active & retired, jockey for power.

Arab-Israeli feud—Israel & Egypt each blame other for cease-fire violations. US & Russia do same. Note this: visible weakness of Arabs, growing strength of Israel, new strains between US & Russia.

From its Mideast base, Russia's visibly on move. East of Suez & Mideast, Russia's building up naval power in Indian Ocean, making friends ashore with arms & aid.

Presence of Soviet military force on Indian Ocean island of Socotra, off Horn of Africa, dominating southern approaches to Red Sea.

West of Suez, Russia working hard to build influence in Algeria & Libya, along African shore of Mediterranean. Naval build-up in those waters goes with Soviet wooing of Cyprus & Malta, now independent islands. (USN 11:2)

### **BIG CITIES HOPELESS GHETTOS**

History has played another of its cruel jokes on Negroes; the mantle of big city power, now finally within their reach, no longer adequate to its problems. By time a city has come to the point of electing a black mayor, task of running it may be nearly impossible. A black majority, or something close to it, means successful whites have fled, taking the solid, middle-class economic base on which all cities depend —& leaving behind white, working class families who can neither flee nor easily adjust to social change. Depleted municipal revenues are quickly overrun by increased demands for services from those that remain; bills for health, welfare, transit & police protection spiral. (Nwk 8:3)

### **\$4 BILLION FOR US SHIPPING**

US merchant marine shipyards to get fresh infusion of money & updated rules; to build 300 highly efficient new type ships with Govt. aid in coming decade. Cost—\$4 billion. Problems of ailing merchant marine won't go overnight. (USN 11:2)

### **CHILE: REDS in PERMANENTLY**

History of Communist regimes is that they do not brook opposition. Neither do they relinquish power.

Hope that Chile's center groups will be able to restrain the Communists, & perhaps 6 yrs. from now help vote them out of office, goes against experience. (Nwk 11:2)

### **UNIVERSAL POLLUTION CRISIS**

We are harvesting the bitter fruit of haphazard development & neglect, the misuse of our oceans, lakes & rivers. The contamination we have produced is tragic.

The major watercourses of Wisconsin are so badly polluted that their use for anything other than sewers is practically impossible.

Of the 33 rivers in US that once had salmon runs, there are now 6. Europe's Rhine River, which once teemed with salmon, devoid of fish.

We have become a great & powerful industrialized society, but we have lost contact with the world around us, the world that has provided our wealth. We huddle together in caverns of steel & stone; we walk pavements of concrete: we motor on asphalt.

As the skies darken with smog, we have 10 yrs. left before we lose 50% of the sun's rays. (USN 11:23)

### **IRELAND: Insoluble CONFLICT**

Ireland has street fighting, bombings, govt. crises & fanatical religious divisions. Basic problem is 50-yr.-old partition of country, which was supposed to reconcile differences between Protestants & Catholics. Instead, conflict still goes on.

S. Ireland's 3 million are 94% Catholic & live in an independent republic, owing no allegiance to Britain, & dedicated to the unity of all Ireland. N. Ireland's 1½ million are ⅔ Protestants, & part of UK.

The more civil equality is granted on paper to N. Ireland Catholics, the more violent the reactions from both communities.

Armored cars & patrols form part of everyday life. Each nightfall opens way to new violence. Property damage in past 2yrs. \$106 million.

This country is ungovernable. No one agrees on what is to be done. Situation is insoluble. (USN 10:26)

### **WORLD HUNGER GAP GROWING**

World Hunger: gap getting greater. World population now close to 3½ billion—will be at least double by yr. 2000. India & China account for about ⅓ of present population. These 2 countries will contribute most of increase by 2000.

So. & Central America will show huge jumps in population; so will Africa & Indonesia. The countries least able to support population growth are ones that are getting most overcrowded.

Chances of closing gap in food production are really quite low. People will eat less, be more poorly nourished & suffer diseases & secondary infections that go with malnutrition. There will be a gradual worsening in diet & nutrition for close to ½ of mankind. (USN 9:28)

### **RUSSIA Builds EUPHRATES DAM**

Moscow is footing ½ bill for \$400- million high dam on Euphrates, will build oil-storage tanks at Horns refinery & lay 500 mis. of pipeline in turn for full bunkering, refueling & repair facilities at Syrian port of Latakia. (Tm 10:5)

### **DEADLY POLLUTION THROUGH US**

Only a few mos. ago. mercury pollution was thought to be a problem confined mainly to the Great Lakes region. It has since turned up in 33 states.

The problem is compounded by widespread ignorance about mercury. Until last spring, no one suspected that it could be one of most dangerous water pollutants. Scientists assumed that mercury would sink to the bottom of lakes & rivers, & pass harmlessly thru fish.

Now realized that mercury changes its potency in water; is transformed to deadly methyl mercury. Minute amounts are picked up by microorganisms, which are eaten by small fish, which in turn are eaten by large fish.

When humans eat these fish, they get dosages of methyl mercury big enough to cause blindness, brain damage, even death.

Mercury is still entering US waters on a dangerous scale. Mercury already in water will probably remain there for 50 to 100 years, & mercury is only one of a galaxy of new-found environmental hazards. Lead, cadmium & nickel carbonyl are "much more insidious" in their effect than pesticides or other polluters of air & water.

The oceans are in danger of dying. The pollution is general. People don't realize that all pollution ends up in seas, where life has diminished by 40% in 20 yrs.

In past, sea renewed itself. It was a continuous cycle. But cycle's being upset. (Tm 9:28)

### **ISRAEL BUILDS OWN PLANES**

A Homemade Jet for Israel. Israel has developed its own version of the Mirage, which has been successfully test-flown. Has speed of at least Mach 1.5, operates at low altitudes, utilizes short runways. Carries 3 tons of bombs.

The Super-Mirage is equipped with a Gen. Elec. engine similar to US Phantoms. Israeli engineers have also installed this engine in their older Mirages, replacing the French engines. As a result, they have better aircraft: the switch has boosted speeds by 20%.

Beginning in '72, Super Mirages will be turned out one a month by Israel Aircraft Industry. Eventually output is to be doubled.

Other factories meanwhile have begun building tanks. (Tm 11:9)

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Baptist churches in Birmingham, Alabama, have admitted Blacks as visitors, but none had ever accepted Negro members. (Tm 9:11)

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A religious movement sweeping across Latin America claiming 100's of 1000's of new converts each yr. Fastest growing of all churches are Pentecostals, now ranking 2nd to Catholics. Their relations with Catholic Church improving steadily. (USN 10:19)

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### **CHILE MOVES TOWARDS RUSSIA**

All parties in Chile's new popular-front Govt. are dedicated to overthrow of capitalism. Already Chile Govt. owes US mining companies 100s of millions of \$. US owners aren't expected to earn much profit on investments in Chile.

Russia hailed a possible partnership in its message of congratulations. (USN 11:9)

### **CUBA: RED SUB BASE THREAT**

Castro's economic dependence on Moscow has increased (he now receives a Soviet subsidy estimated at \$400 million a yr.) so has Soviet military presence.

Should Russians turn Cienfuegos into a sub base, Polaris-type Russian subs would have a regular berth in the Caribbean—a development with major political & psychological implications for US. (Nwk 10:12)

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Some 50,000 Communist troops remain in control of all of NE Cambodia & most of the northern provinces more than ½ the country's land. (Nwk 10:12)

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### **POVERTY: NO GAIN in 20 Years**

When the war on poverty was proclaimed 6 yrs. ago, some of those charged with waging it were so confident they predicted the end of urban poverty by '75.

Now, however, the euphoria of the mid-'60s has gone glimmering.

There has been no decline in poverty whatsoever in past 20 years.

Hardest hit are the 5½ million children who account for 42% of urban poor. The under-nourishment that exists in 63% of poor families is a direct cause of brain damage.

By '85 the number of whites in central cities will have actually declined, while the poverty-prone non-whites will have almost doubled, leaving them with absolute majorities in Chicago, Philadelphia, Detroit, Cleveland, St. Louis, Baltimore, Newark, Oakland & New Orleans. (Nwk 11:23)

### **HOSPITAL DIRT Cancels GAINS**

In past 5 yrs, 20,000 Americans have contracted serum hepatitis, many from blood transfusions. The quality of the blood is as varied as the sources. Donors are often Skid Row derelicts or drug addicts selling their blood for price of a bottle or dope. They're 12 times more likely to carry hepatitis than average.

Physicians attending a Manhattan seminar reported that lax personal hygiene, particularly in hospitals, has canceled many of the gains of modern medicine. Almost 40% of nurses, for example, were found to carry resistant strains of infection producing bacteria.

One of the most persistent purveyors of germs in any hospital department is the chief of that unit. Because he's at the top, no one may effectively question his approach, or sanitary practices. (Tm 10:19)

### **REDS GET NUCLEAR PARITY: READY TO CONFRONT US EVERYWHERE**

Russia has reached what they regard as strategic nuclear parity with US. This basically stable strategic relationship gives them an umbrella under which they can pursue a no. of probes designed to expand Soviet political military & economic influence & power all over world; & weaken US position.

Soviet leaders in an expansionist mood. They feel Russia's the up-&- coming power, US has passed its peak. They feel initiative's in their hands & they have right & duty to give history a push their way.

They seem to think threshold of risk has moved in their favor, & believe they now can create situations of local Soviet superiority which they can exploit to strengthen their influence in various parts of world & weaken western influence.

That's one thing new in situation; Russia's prepared to take on even US in local situations. There's now a greater danger of confrontations between the superpowers. US will find itself under greater challenge in local situations—as Mideast.

Soviet leaders are influenced by signs of disunity in US. This affects their behavior in Mideast, & their political offensive in Europe.

They now appear to feel that their best interests would be served by a settlement that restored Sinai to Egypt & had Israel & Egypt living in a state of political tension but not in a state of war. Russians could claim credit for regaining Sinai for Egypt.

They seem to be working on theory that a settlement of that sort would lay foundation for what they really want in Egypt.

What they want is a Mideast country where they can establish a secure political-military base. It would give them control of Suez & entry into Africa. More important, it would give them a base where they could start to outflank Europe from the south by advancing westward from Egypt in the Mediterranean & across N. Africa.

A vital step toward this objective is a political settlement of the Mideast conflict that would enable the Soviets to increase their control over Egyptian policies & make the Egyptian Govt. responsive to Soviet demands.

What the Russians are doing is to mount a new political offensive which they hope will enable them to move, perhaps very slowly & perhaps in very small steps, toward their basic political aim—which is to become the predominant power in all of Europe.

Their political offensive in Europe—their talks with the Germans—is not intended to reduce tension to reduce forces or to create a more co-operative atmosphere in the area.

They believe that by natural law they should have paramount influence not only over E. Europe but also over W Europe. (USN 11:2)

### **LUTHERANS: BACK TO ROME**

What Luther Put Asunder: Lutheran & Catholic theologians last wk. issued a set of statements that marked a major step toward joining together what Luther put asunder 453 yrs. ago.

Lutherans ask that Catholic Church recognize validity of Lutheran ministry, & presence of body & blood of Christ in Lutheran Eucharist.

Lutheran participants urged their own churches to acknowledge Catholic validity. Lutherans admitted the Papacy might have a symbolic or functional value. (Tm 11:9)

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Berean expenses are covered for at least through July, 1971. There are at present no production problems. All is going well.

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