

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

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

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

**Ecclesial News**

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

It has been over a year since last reporting the activity of this ecclesia. We have been saddened by the death of 2 of our members: sis. Ethel Ross on Mar. 4, 1970, and bro. Arthur Martin on May 17, 1970 (husband of sis. Venie Martin). Our sister and brother now await the call to resurrection by our Lord who is surely at the door.

Our Fraternal Gathering was held last October and well supported by 190 brethren and sisters. The addresses were spiritually uplifting for each and every one of us. In March of this year our Sunday School entertainment was held and very well attended by friends, Sunday School scholars and brethren and sisters. We have had numerous visiting brethren and sisters, and we express our appreciation to the speaking brethren who labored on our behalf in exhorting and in lecturing.

It is also with joy that we report that we have now in fellowship with us bro. Stanley Howard and sis. Blanche Roberts, who were formerly of an ecclesia known as the London Christadelphian ecclesia; also sis. Ethel Whipfler, formerly of the Advocate ecclesia in Woodstock, Ont.

It affords us great pleasure to announce the baptism of JOHN CLUBB, son of sis. Connie Clubb. We wish him every success in that race towards the Kingdom. —bro. Dan Gwalchmai

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**PENGAM**, Mon.— "Ashleigh House," Commercial Street. — Bro. Ivor Morgan.

It is my sorrowful duty to report the death of our brother Thomas Henry Lambert at the advanced age of 96. He died on July 26, 1971, after 60 years in the Truth, having been immersed on Jan. 12, 1911. Owing to a slight impediment in speech, our brother never undertook public speaking, but was always "ready to give an answer to every man a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15), and always ready to "contend earnestly for the faith which was once delivered unto the saints"(Jude 3).

Our beloved brother now rests in the dust of the earth, awaiting the time when "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first" (1 Thess. 4:16). We who are alive and remain meanwhile pray that we shall continue in God's mercy to "hold fast to the Faith firm unto the end," hoping that will come shortly, with the return of our Master.

All correspondence should be sent to the same address, to—

Your sincere brother in Christ, Ivor Morgan

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

GREETINGS in the Master's Name.

It has been our sad duty to withdraw fellowship from bro. Mozley for persistent walk not in keeping with the commandments of our Lord Jesus the Christ. His sister-wife has elected to withdraw from us and stand with him.

It is our hope that they will come to see the folly of his ways, and put them off, and once again join with us in our walk Zionward.

Your brother in Israel's glorious Hope, Eric Moore.

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To brethren and sisters of Jesus Christ: I would like to express my sincere thanks to the brethren and sisters of the many ecclesias far and near for the many cards and letters with their messages of love and prayers on my behalf for my recovery from my recent illness. It is very comforting and encouraging to be remembered. Your brother and fellow-laborer in the One Hope, Braden Edwards, 6060 Homeworth Rd., Homeworth, Ohio 44634

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**HOUSTON**, Texas, U.S.A.

The Houston ecclesia is happy and thankful to be able to report to the Brotherhood that the 6 brethren and sisters who had been standing aside have now been re-united with the ecclesia.

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**FREE COPIES OF THE "DECLARATION"**

Bro. Gibson has 80 copies of the Declaration, part or all of which he would be happy to send to any who would put them to good use. They are more substantially printed than those usually available.

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**EDITORIAL**

## Thy First Love

"Behold I come quickly; and my reward is with me, to give to every man according as his work shall be"—Rev. 22:12

ON THE MONUMENT that stands at the grave of brother John Thomas, the following inscription may be read—

"During a busy life time, by mouth and pen, he contended earnestly for the faith once delivered to the saints, and at his death left behind him as the result of his labors a body of people, in different parts of the world, known as CHRISTADELPHIANS, to continue the work begun."

Although this epitaph is of particular interest to many Christadelphians, it is but a silent testimony to an exceptional man whose labor of love has changed the course of many men and women, and introduced them to a hope that enlightens the intellect, and satisfies the heart. But the product of his pen is a far greater memorial. His first great work was *Elpis Israel*, an exposition of the Kingdom of God. His last, and crowning publication, was *Eureka*—an exposition of the Apocalypse—a literary work which we believe is surpassed only by the Bible.

For many years, brother Roberts continued in the footsteps of brother Thomas and likewise contended earnestly for the one Faith. But as it was in the days of the apostles when "men arose, speaking perverse things," so it came to pass in his days.

In June, 1873, brother Edward Turney publicly renounced what he had learned from brother Thomas, and contended that Jesus was not a son of Adam, and therefore was not redeemed by his own sacrifice. Brother Roberts promptly answered his challenge in "The Slain Lamb" and "The Blood of Christ." These two pamphlets should be read by every Christadelphian.

In December, 1884, brother Robert Ashcroft came to the conclusion that the Bible was only partially inspired. He started a magazine, but only one number was issued. However, he had many followers who left the main body of believers.

Ten years later, brother J. J. Andrew became possessed of the idea that none but the baptized would be raised from the dead. Those who were willing to listen to truth stood firm, and refused to compromise—setting an example worthy of serious consideration by the present-day brethren. *In these three instances, their teaching did not cease at their death, but has continued to this day.*

\* \* \*

COMING CLOSER to our own time, and in the memory of many of us, brother A. D. Strickler came to the conclusion that brethren Thomas and Roberts did not understand the doctrine of the Atonement. He stated that "the vitality of man's responsibility to God for his sins is undermined and destroyed by their interpretations." Referring to his own works, he said, "My books contain the real light of God's Truth, sent out for the purpose of dispelling Christadelphian darkness."

In this case, *the majority of the main body supported brother Strickler*, and it was necessary for those who stood by the Truth to separate themselves, and endeavor to hold fast to that form of sound teaching left to us by our pioneer brethren. From that time onward, the trend has been downward, for we were told that "no real difference in doctrine existed between those taking opposite courses, but only a difference of judgment as to facts in dispute."

The truth is that the love of the many has waxed cold, and instead of strong robust faith being manifested, *the modern trend is to increasingly regard fundamental truth and specific divinely revealed doctrines and commandments as not so important as we have been given to understand.* The brotherhood of man, which has become mistaken for Scriptural love, is now considered as the all-important element in ecclesial life. Social activities are on the increase, for many have mistaken the love of the social circumstances generated by the Truth for the love of the Truth itself, and have become "lovers of pleasure more than lovers of God."

Therefore, Christadelphianism, once a courageous voice crying in the wilderness against the superstitious errors and corruptions of Christendom, is fast losing its pretense of separation from the world, and is swiftly gravitating back to the ways of the church from which it emerged a century ago.

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*The hand-writing has appeared on the wall.* Can we read and understand its message? Are we fully and deeply conscious of our tremendous responsibilities? Do we never cease to tremble before the great and terrible God Whom we have approached unto seeking life, and in Whose Presence we constantly stand.

Remember what happened to those in the past, who have thoughtlessly relaxed their reverence and vigilance in God's service. He *must* be sanctified in those who presume to come near unto Him. Consider well that God's inviolable holiness and righteousness required the dreadful scourging and crucifixion of His Own Beloved Son. Dare

we, yes *dare we* tread him under foot, or despise his agonized sufferings for the cause of holiness and purity, *by living out of harmony with his precepts after taking on his Name?*

Let us under no circumstances become discouraged because we are few in number, and are referred to as a "fragment" or "splinter-group." Think of the few that were saved from death in the days of Noah, and the two who entered the land of promise at the conclusion of the Exodus, and the few who welcomed Jesus when he appeared in the land of Israel.

Let us never forget that the Truth is an affair of divine principles, and we have no authority to alter them to suit ourselves. If we would meet with the approval of the Master when he comes, then we must uphold the Truth, and defend it with all the courage we possess, whatever the effect may be upon those who would attempt to adulterate our precious heritage, and thereby cause us to be moved away from the hope of the Gospel.

"For we are made partakers of Christ, IF we hold the beginning of our confidence steadfast unto the end"

—Heb. 3.

"*I will come again,*" said Jesus. He now stands at the door. When it opens, will he find us ready and eager for the searching questions of his great and impartial judgment seat, where the secrets of every heart will be tried? Shall we meet him with the loving confidence of a life of purity and holiness which has been dedicated to his glory and service among men, or shall we have to bow our heads in shame, and confess that we thought the way of life was not so narrow as he said it was?

According to the words of Jesus, "Many are called, but only a few will be chosen." That exceptional FEW will be those who have *actually lived up to the things they have professed*, and denied themselves all ungodliness and worldly lusts. All the rest will find that in their careless self-service they have mocked God's holiness, and brought retribution upon themselves. He speaks again—

"*Behold, I come quickly; and my reward is with me, to give every man according as his work shall be*"

—Rev. 22:12.

—Editor

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## Who Are the "Wicked"?

By BROTHER JOHN THOMAS

*"To the wicked God saith, What hast thou to do to declare My statutes, or take My covenant in thy mouth? Seeing thou hatest instruction and casteth My words behind thee."*

FROM this testimony (Ps. 50:16-17) we learn that "the wicked" are a larger class than is generally supposed. They are not restricted to murderers, drunkards, thieves, and the licentious. The wicked are to a great extent very pious and religious people. They have—

*"A zeal of God, but not according to knowledge."*

Being ignorant of God's righteousness, they go about with great diligence and at enormous cost, to establish their own righteousness, not having submitted to God's. They compass sea and land to make proselytes; they make long prayers; sing with sweetest music the praises of Him they profess to worship.

The world is full of their piety; for it is fashionable to be religious, or rather to "profess religion," so that Christianity is thought to be habited in "fine linen, purple, silk, and scarlet," to walk in silver sandals, and to be "adorned with pearls and precious stones" (Rev. 18:12).

But, be this as it may, there is a characteristic of wickedness which no sect, party, name, or denomination, regarded as "orthodox," can repudiate as inapplicable to itself. That characteristic is—

*"THOU CASTEST MY WORDS BEHIND THEE."*

—saith God. No man, sect, or party, can offer a greater insult to Jehovah than this; for it is testified, that He hath magnified His Word above all the attributes of His Name (Psa. 138:4), and it was foretold in commendation of Messiah, that when he should be revealed, he would—

*"Magnify the law and make it honorable"* (Isa. 42:21).

"I came not," said he—

*"To destroy the law and the prophets, but to fulfil; for the heaven and earth may pass away, but not one jot or tittle shall pass from the law, till all be fulfilled."*

He continually impressed upon his hearers the necessity of believing the words of God, and of doing His commands: and never ceased to make the "obedience of faith" the test of men's devotion and affection for him—

*"If ye love me, KEEP MY COMMANDMENTS."*

And (John 15:14)—

*"Ye are my friends IF ye do whatsoever I command you."*

For (Rom. 13:10)—

*"Love is the fulfilling of the law."*

Now these are principles which no sophistry or reasoning can set aside. They are as true today as when they fell from the lips of him who gave utterance to the "words of God" (John 3:34).

"My words," saith he, "are spirit and life;" and Moses has testified, saying, that whosoever would not hearken unto Jehovah's words which he should speak in His Name, He would require it of him (Deut. 18:15-19).

The reader may profess to believe that Jesus of Nazareth is he to whom Moses referred; for, Jesus said—

*"He wrote concerning me."*

But does the reader know what the Father commanded the prophet like unto Moses to speak in His Name? If he know it, does he believe it? And if he believe the things spoken, has he obeyed them?

TO BELIEVE AND DO IS THE ONLY EVIDENCE A MAN CAN GIVE THAT HE DOES NOT CAST JEHOVAH'S WORDS BEHIND HIM—

*"Why call ye me Lord, Lord, and do not the things which I say?"*

Hear this, ye bishops, priests, and ministers! Hear this, all ye eloquent "divines," and leaders of the people! All ye scribes, Pharisees, and hypocrites, whose garb, grimace, and tone, are the counterfeit of wool to disguise the ravening wolf!

Hear this, all ye zealots of the world religious; this question is for you who call Jesus, Lord, and do not the things which he says! Deny not the truth of the indictment; for your "names and denominations," in their creeds, institutions, and practices, are standing memorials of your guilt.

Do ye know what the Glad Tidings were Jesus was anointed to preach to the poor? Do ye know what that Kingdom was whose Gospel he announced? What was the acceptable year of Jehovah he proclaimed? Can ye define that righteousness of God, attested by the Law and the Prophets, he exhorted men to seek with the Kingdom? Do ye consent to his words, appointing men to believe the Gospel he preached, and to be immersed, that they may be saved?

Do ye not rather make void all this by your traditions, teaching for doctrines the commandments of men? To believe and do, ye practically repudiate, in affirming the salvation of those who neither know, believe, nor obey. Now he whom ye call Lord, testifies against you, saying—

*"He that receiveth not my words, the word that I have spoken the same shall condemn him in the last day."*

"The Gospel of the Kingdom" is "the Word of the Kingdom" which he sowed in his field. By faith in this Word men will be justified; without it, they will be condemned; for the words of Jesus are—

*"He that believeth not shall be condemned."*

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## **Second Voyage to Australia**

**By BROTHER ROBERT ROBERTS**

*"O fools, and slow of heart to believe all that the prophets have spoken!"—Luke 24:25*

**PART SEVEN**

**THURSDAY, AUGUST 12, 1897: FROM NAPLES PAST SICILY**

WE lifted anchor last night at 9 o'clock. A calm and tranquil sea lay before us in the moonlight. A quiet night and good night's rest waited us, and recovered us from the fatigues of Naples.

When we came on deck in the glorious sunshine at 7:30, the Italian coast lay dimly in the shimmering brightness on our left, and the volcano island of Stromboli on our right. Stromboli is a magnificent sight. It consists of

a lofty "burning mountain," standing right up out of the sea. Other volcanoes have country round them, but this has no land-margin of any kind—not even a beach, so far as we could make out.

And it is always in a state of eruption. At night, it is said the red lava can be seen descending in a stream on one side. All we could see was the constant emission of steam-like clouds which lay in masses on its summit, and rose a great distance into the blue sky.

Stromboli-in-the-sea stands between Vesuvius on the Italian peninsula and Etna on the island of Sicily. The constant activity of Stromboli probably saves Vesuvius and Etna from much serious eruption, as all 3 appear to be chimneys of one fiery subterranean.

In an hour or 2 after leaving Stromboli, we entered the straits of Messina—the comparatively narrow strip of sea which divides Sicily from the Italian mainland. On our right, was the bright-looking town of Messina, nestling at the foot of high hills behind—said to have been first founded by the Greeks, as a colony, 3,000 years ago.

On the opposite shore was Reggio, the modern remains of the Rhegium, at which the vessel named Castor and Pollux, containing Paul, touched on his way from Malta to Rome, after shipwreck (Acts 28:11-13).

Our whole course, from Naples to this point, lay on the very waters traversed by Paul's vessel, from Rhegium to Puteoli: for Puteoli lay a little to the north of Naples, on the same coast. It was interesting to realize that we here looked on the very waters and seacoast on which Paul's eyes rested over 1,800 years ago. Pompeii at that time was a flourishing Italian city. It was overwhelmed a few years afterwards; and the articles we looked on in the Naples Museum were in actual use at that time.

But we could not interest our fellow-passengers in these things. The furthest that the most intellectual of them could go was the association of the Straits of Messina with the Greek and Roman fable of Scylla and Charybdis—of no practical consequence to a living mortal.

We said to ourselves, if we were asked why Paul's identification with the neighborhood should be such a source of interest to us, we thought we could tell. It was not anything there was in Paul as a human being, but what there was in the business that brought him into these waters.

It was Paul's Master that made us interested in Paul; and we thought we could tell a few things on this head that would both be of the highest interest and of the utmost importance. But we were in the midst of the deaf and the blind, and so had to keep our thoughts to ourselves, in the comforting reflection that it will not be always so. God's purpose has been declared—

*"To Me every knee shall bow and every tongue confess."*

—and in this we glory, notwithstanding the frowns of our would-be tutors, who are great on the rubbish in yellow covers which they buy at the railway stalls or get out of the lending library: there sits one of them, yonder, asleep over his novel.

Turning out of the straits to the left, and leaving the stately range of Sicilian mountains that level up to Etna on our right, we skirt the southern coast of Italy (the sole of the boot), and in a few hours are away eastwards, out of sight of land, in the direction of Port Said, which we reach in four days.

#### **FRIDAY, AUGUST 13, 1897: PASSING CRETE**

There is a considerable tumble on the water to-day, causing the vessel to roll a good deal, to the distress of one or two of our company. Hot sun and some wind from the north-east.

In the afternoon, Crete came in sight on our port bow. The island was at a considerable distance—perhaps 25 or 30 miles, and we would not have seen it at all but for the great height of its mountains, and the length of its coast (over 150 miles). We were not near enough to get a sight of the European war-vessels on guard over the island.

It was a fine sight from an artistic point of view: but the mind could not but revert to the terrible disclosures of the last two years, with regard to the state of things prevailing in the population. Picturesqueness is often the mere stage scenery of human misery. These noble hills and valleys have been as hell to multitudes for years. We were troubled with a brutal pasha at our own table: but what would it be to be in the power of such a man, as the Cretans have been for several centuries—power not regulated by law but shaped only according to the caprice of avarice and lust?

No wonder the Cretans are in rebellion. They are likely to have success. Though Greece has been crushed and compelled to withdraw her rescue expedition, the Six Powers have the island in hand, and appear resolved to forbid the arrival of Turkish reinforcements and to order the departure of what Turkish troops remain, and to give the island self-government.

Though the Cretans are no more angels than the Turks, one cannot help a little gladness at a small reduction in the sum of human misery, especially in a direction (the drying of the political Euphrates) that bears such promise of the arrival of the Great Deliverer, who by war, wisdom and kindness will emancipate not only the subject populations of Turkey but the whole mass of mankind from the terrible state in which they have weltered their chaotic way down the ages to the present unhappy hour.

But our passengers took no interest in Crete, and did not seem to be particularly aware there was anything going on there. Between beer, business, and superstition, the whole world seems in an intellectual stupor from which nothing but the smashing intervention of the Strong Arm will arouse them.

After tea, I had a brush with our evolutionist friend in the saloon in the presence of a small company, who listened somewhat excitedly. Our friend made light of the resurrection of Christ, yet was disposed to believe in the so-called materializations of Spiritualism. It turned out he had not seen any of the so-called "materializations."

I asked him why he believed in them, seeing he has not seen them.

He said there was reliable testimony to their occurrence.

I asked why he did not believe in the resurrection of Christ, seeing we had reliable testimony.

He said there was no such testimony.

I asked if the New Testament did not constitute such testimony.

He thought not: Bible writers in general were so flowery and metaphorical that no sufficiently definite idea could be obtained from them.

I asked if he was sure that was true.

As a whole, he thought so.

Let us come, said I, to particular cases. I then read him extracts from the daily readings of that morning, concerning Nebuchadnezzar's siege of Jerusalem, and Christ's having compassion on the multitude, "because they had nothing to eat." I asked if these were flowery and metaphorical.

He admitted there might be exceptions.

I said I was prepared to prove the reverse, namely, that the rule was precise and literal narrative, and that the exception was metaphorical speech. Was not the crucifixion a literal reality?

He admitted it.

And was not the resurrection of Christ narrated in the same literal way?

He thought not.

I read specimens of the apostolic testimony on the subject; what had he to say to them?

He must allow they were plain statements of the resurrection.

Why, then, did he not believe?

Because he could not conceive it possible.

I said: You believe in the possible "materialization" of disembodied ghosts; can you conceive of the possibility of such a thing?

He thought he could.

What! said I; would it be easier to condense a supposed invisible vital spark into a material body than to re-animate a corpse?

Scientific men had testified to the materializations.

Does it require science to enable men to see a living man as the disciples saw Christ after his resurrection?

He had no doubt something happened. His own view was that Christ did not really die, but fell into some kind of trance on the cross, from which he afterwards awoke. If he had died, he could not have been brought to life again.

I answered that truly no man could bring a dead body to life; but our friend surely would not maintain that such a thing was beyond the power of God. The testimony of the apostles was that "God raised him from the dead."

This was the course of the argument, and an actual part of the colloquy that passed; but it is not possible to reproduce the by-passages of thrust and parry in which the weakness of our friend's position was made visibly manifest to himself. The conversation going beyond the limits of time allowed for afternoon tea, we broke it off agreeing to resume another time.

#### **SATURDAY, AUGUST 14, 1897: ON THE RESURRECTION**

Our evolutionist friend (the Music Professor) turned up when tea was nearly over. He talked generalities, and did not seem anxious to resume. When a proper opening occurred, I read to him a statement of Christ that "the Son of Man should be killed at Jerusalem." I asked if a man who was killed could be said to be in a trance?

The Professor said he would not answer any more questions at this time. He did not feel in a condition to do so. He had no objections to listen to me, but he would prefer not to answer questions.

I proposed he should question me on the subject. No; he was not prepared to question me. Another time, he might be in a fitter state. It was agreed the conversation should be adjourned. We are expecting to reach Port Said tomorrow.

#### **SUNDAY, AUGUST 15, 1897: PORT SAID & SUEZ CANAL**

WE were rung for breakfast before the time this morning on account of being close to Port Said. Why this should be a reason for "hurrying up" will be understood by those who have ever been this way before. At Port Said, a fresh supply of coal has to be laid in—fouling all parts of the vessel with coal dust. The time of stay is only a few hours, and most of the passengers would wish to land. Consequently, breakfast had to be cleared out of the way in good time.

When breakfast was over and we got up on deck we were sailing in behind the breakwater that protects the entrance to the Suez Canal. Everybody was impatient to land. We had consequently to relinquish to another period of the day our delightful daily Bible reading by the Bible Companion—which we have enjoyed at the saloon table every morning after breakfast since we started.

While we were standing on deck among the other passengers, a young man who had been saluting us from a boat among the other boats over our side without our being able to imagine the salutations could be for us, having clambered on board, presented himself to us. It was Edgar Gee, son of brother Gee, who went out with his mother and brother to his father in Palestine some six years ago.

He had come to Port Said from Haifa after a long stagnation at the latter place ensuing on the suspension of the railway works there, and in the absence of any immediate prospect of their resumption. He had been 6 weeks in Port Said as ship's chandler to a large hotel (the Eastern Exchange)—a post he had obtained through an old schoolmate in the same establishment. He told us he did not like the work or the town or the life at all, but it was his only choice at present, and better than rusting away to nothing at Haifa.

He was desirous of getting to Australia if he could. He had heard of our coming by the Darmstadt, and resolved to see us. We were very glad to see him, and conversation ensued which may lead to the opening of his way. He took us ashore and showed us round. One of the licensed guides challenged him for encroaching on their duties. Edgar explained that he was not acting as a paid guide but as a cicerone to a party of his own friends. The official guide was incredulous, and reported him to a police officer, who quickly lodged the complaint at the police station, at which both Edgar and I had to appear—he to explain that he was a friend to the party and not a paid guide, and I to confirm the explanation, which was quickly accepted.

After making sundry visits on foot, in the blazing sun, we got into a conveyance, and were driven round the Mediterranean Sea front of Port Said. Perceiving a funeral approaching, our driver asked if we would like to go to the cemetery—to which we signified our assent, and went on ahead of the procession.

Our company was increased to 10, by 4 fellow-passengers who had requested that they might make up our party. We were, therefore, too numerous for one conveyance, and had to get two. Our fellow passengers were in the first carriage.

When we arrived at the cemetery (which was about two miles off, by the sea-side) the occupants of the first carriage seriously suggested the inadvisability of our going in, for fear of infection in these times of plague. There were two smiling native caretakers inviting us to go in.

I said I had no fear of infection, and if infection should take effect, it would matter nothing, as we were all bound to go sooner or later, and the sooner we quitted the present evil world, the better, if we had made friends with the coming Reformer.

So saying (seeming as one mad), I and my company marched in. Afterwards, the other company followed, but did not come in so far, and quitted the grounds sooner.

The cemetery had none of the beauty of a British, Australian, or American cemetery. There seemed to be no grass or flowers, but only a scant, brown, lank-looking herbage: and as for the graves, crosses and monuments, they looked as if they had been made of burnt wood.

While the caretaker was showing us about among the graves, he explained that such a part was for the Roman Catholics, such a part for the Greek, such a part for the Arabic.

I asked him what he was.

He said (lighting up) "Mahommedan."

I asked where Mahomet was.

His black shining face expanded into a smile, and looking furtively to heaven, with outstretched hands, he shrugged his shoulders, and said he did not know.

I said Mahomet believed in Christ, and Christ went up before Mahomet.  
He smiled and looked perplexed.  
When we got to the gate, I asked if there were any ghosts in the cemetery.  
He looked momentarily serious.  
I asked if he had seen a ghost.  
He grinned and said no.  
Did he know anyone that had seen a ghost?  
No!

I said there were no such things in reality. I said if he could have shown me a ghost, I would have given him a sovereign—whereat he, and some others at the gate, laughed heartily and shook their sides.

This led one of our fellow-passengers, a Roman Catholic lady, to tell a story of the Virgin Mary having appeared periodically on a wall, at a certain place. There was no doubt about it whatever. Thousands of people went from all parts of the neighborhood to see, and she and her brother went and saw.

The appearance was distinct, brilliant, and beautiful: but, as they considered it, they came to the conclusion that it was a magic-lantern transparency. Her brother, looking at its surroundings, judged it came from a certain direction. He went round behind and rummaged about, till at last he found a man at work.

This rather confirmed what I had been saying, but the lady introduced it as if she were about to relate something with another effect.

Presently, the funeral procession came along. We had got into our two carriages, and waited them seated. They looked at us as they passed. It was a motley procession. I lifted my hat and saluted my poor fellow-creatures, at various stages of the procession, as they passed. It was wonderful to notice the sweet smile that passed over their faces, and the number that returned the salute. Human nature always shows at its best under the influence of kindness. The day will come . . .

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## **Thou God Seest Me**

*"The angel of the Lord encampeth round about them that fear Him, and delivereth them"—Psa. 34:7*

WE are living in, and working out our salvation in very difficult times. Paul's advice to the Philippians to "Work out your own salvation with fear and trembling" could hardly apply more strongly to conditions more perilous than those we face today, both in the world and in the brotherhood of Christadelphians.

There seems to be a lack of "fear and trembling" on the part of many who term themselves Christadelphians. There seems rather an attitude among many that being called a brother or sister of Christ is in some way going to assure them of a place in Christ's Kingdom. They seem not to realize that we must all stand before the judgment seat of Christ and there be rewarded according to our works.

Dear brethren, NOW is the time to "fear" God. At Christ's judgment seat it will be too late. We sometimes sing—

*"Oh! then, what tearfulness shall seize  
Those virgins who have lived at ease,  
Nor thought the Bridegroom near!"*

We trust our reflections upon "THOU GOD SEEST ME" may indicate a way which will encourage us to a development of an attitude of fear as we endeavor to continue in "the narrow way that leads to life." God's Word tells us that Our Whole duty is to—

*"Fear God and keep His commandments" (Ecc. 12:13).*

This fear means more than holding God, His Name, and His Word in great reverence, and being awed by His great power and mighty works. Unless we include in the fear of God the literal element of being afraid, we will miss much of the instruction and benefit that should come from many Scriptures where fear is associated with the Name of God. Did not Christ tell his disciples to—

*"Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell"?*

Keeping this thought of literal fear in mind, listen to a few familiar statements of Scripture in which the fear of God is mentioned—

*"It shall be WELL with them that fear God."*

*"BLESSED is the man that feareth the Lord."*

*"Ought ye not to WALK in the fear of God?"*

*"The Lord's MERCY is on them that fear Him."*

*"The Lord taketh PLEASURE in them that fear Him."*

*"The fear of the Lord tendeth to LIFE."*

*"The fear of the Lord, that is WISDOM."*

We should ever be fearful of displeasing God, of not doing what He would have us do. We cannot please Him and do what He wants us to do in our complicated everyday conflict with all worldly things around us unless we are well informed upon what the will of God is. We must study His Word and meditate upon it. Meditation is a most important part of one's education in the Truth, and in today's nervous, excited, rush, rush world many do not find or take the time to meditate as much as they should.

Speaking of the fear of God, David says—

*"The eye of the Lord is on them that fear Him."*

The fear of God is the key to His mercy and grace and makes meaningful our subject, "THOU GOD SEEST ME." A little meditation upon the implication of this thought should help us in "perfecting holiness in the fear of God," as Paul said to the Corinthians. We hope that when we have concluded our remarks that each of us will have a keener appreciation of what Paul meant when he wrote to the Hebrews—

*"All things are naked and opened unto the eyes of Him with Whom we have to do."*

As we go about our everyday activities, our minds often engrossed deeply in the things of the present physical world, we tend to become dissociated from the spiritual world of which we should be endeavoring to become part. Our present life of probation is a period of transition from carnal to spiritual. As we grow in grace and in the knowledge of God and His ways, we should find an ever-increasing awareness of the fruitlessness of all temporal pursuits, and the incalculable value of things spiritual.

As a brother reminded us in our discussion of Heb. 12:1, concerning the cloud of witnesses by which we are encompassed, we are a part of the cloud, we are in the midst of the cloud; we are in the midst of real beings and should be affected by their experiences. They should be a part of our spiritual world, for finally they are to be a part of the things that will remain when all present things pass away. We need constantly to remind ourselves:

*"The things that are seen are temporal, but the things that are not seen are eternal."*

Among the things not seen are: The Father, His Son, and the angels. As often as we can, we should think of their part in our everyday world. Paul said:

*"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."*

We want to reflect upon a few of the things written, particularly to do with the angels, who are God's ministering spirits who work His will, and of whom David said in Ps. 34—

*"The angel of the Lord encampeth round about them that fear Him, and delivereth them."*

This is a most important fact that we should never forget relative to the spiritual world toward which we should constantly be striving. In a sense we are living in two worlds if we are spiritually minded—that which is seen and that which is not seen except by the eye of faith. The oftener we exercise our minds on that distinction the more real will become the spiritual world.

As we review a few of the incidents of Scripture involving the angels, keep in mind that the work of God going on in the world today is just as real and as positive as it was in Bible times, and the only real difference is that we now are not permitted to see with our eyes any outward evidence of that activity.

As an illustration we might refer to 2 Kings 6:15. Elisha's servant, observing that the city was surrounded by the army of the king of Syria, said to Elisha, "Alas, my master; how shall we do?" And he answered—

*"Fear not, for they that be with us are more than they that be with them. And Elisha prayed and said, Lord, I pray Thee, open his eyes, that he may see.*

*"And the Lord opened the eyes of the young man, and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha."*

We have another hint of "things not seen" in what Christ said to his disciples in the garden of Gethsemane, when he told them—

*"Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than 12 legions of angels?"*

We were told in a recent talk that a Roman legion indicates a group of soldiers of about 6000. So Christ here was saying that he could have called upon his Father and he would have had an army of 72,000 angels to protect him.

What would we see around us today if our eyes were opened? What has been written is for our learning. Let us look further at what has been written. In Dan. 10 we find a very definite and valuable indication of what is happening, unseen by us. Daniel had seen a great vision of "a certain man clothed in linen," and at v. 9 we read—

*"Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.*

*"And, behold, an hand touched me, which set me upon my knees and the palms of my hands. And he said unto me,*

*"O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright, for unto thee am I now sent.*

*"And when he had spoken this word unto me, I stood trembling.*

*"Then said he unto me, Fear not, Daniel, for from the first day that thou didst set thine heart to understand and to chasten thyself before God, thy words were heard, and lam come for thy words.*

*"But the prince of the kingdom of Persia withstood me 21 days: but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia."*

Several things come to our notice in this account. Daniel's prayer and his chastening of himself had been observed in heaven, and this angel was delegated to go to him with a message. The angel had been busy influencing affairs in Persia in the development of God's purpose. The angel said the prince of the kingdom of Persia had withstood, or resisted, him 21 days, the same length of time that Daniel had been chastening himself—"3 full weeks"—as we read in v. 2. This incident makes plain that angels are occupied in the affairs of the rulers of nations when their decisions affect events relative to the purpose of God.

Can we not visualize with the eye of faith, angels overseeing activities at Washington, Moscow, Cairo, Tel Aviv or Paris, or any other area where their influence might be required? Can we not imagine an angel having a difficult time at Moscow, perhaps, in an effort to influence a critical decision so that the proper events will ensue, and perhaps having to call upon a Michael or a Gabriel to help him? A full appreciation of this fact makes current events very fascinating and encouraging in the knowledge that no matter how things may appear to us to be going, they are always at any given time going in the right direction because the angels are directing them.

With regard to the "three full weeks" from the time Daniel's plea was first heard until the angel appeared to him, we should always remember that when we seek help from God we are not the ones to say when or in what manner our prayers must be answered, nor what is best for us. Having made known our desires, we must exercise our own intelligence and initiative (in accord with God's commandments) toward working out our own problems. If we do so within the framework of God's commandments and exercise patience and faith, we shall have all the help we need from the angels, if and when God deems it necessary.

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LET us consider the incident in Gen. 16 from whence our subject was taken: "THOU GOD SEEST ME. "How typical this incident is of situations in which we at times find ourselves, with what appear to be unresolvable problems! Imagine Hagar's anxiety and distress. Being with child and being sorely tried by Sarah's ill-treatment of her, she fled. What must her feelings have been as an angel found her and spoke to her and told her of the son she was to bear, and told her to call him Ishmael (God Hears). The angel also advised her to return to her mistress and submit herself under her hands.

What relief must have pervaded Hagar's soul as she said, "Thou God seest me"! With this conviction and the confidence born of it she returned to face her mistress and her mistreatment.

Do we ever feel as Hagar must have felt when she said, "Thou God seest me"! God's Word gives us every assurance that we should, if we fear Him and are keeping His commandments. If we cast our cares upon Him, His angels have the power to do for us whatever the Father's will shall decree.

It was some 14 years or so after this, when Sarah had born Isaac and weaned him, that Hagar was again forced to flee with her son Ishmael, as we find in Gen. 21. As she and Ishmael wandered in the wilderness of Beersheba their water supply ran out, and as Ishmael became weak for lack of water Hagar left him under a bush and moved a ways off that she might not see her son die; and there she lifted up her voice and wept.

But it was not in the purpose of God that Ishmael should die. He was a son of Abraham and the Lord had prophesied a future for him, Gen. 21:17-19—

*"And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, "What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation."  
"And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink."*

There is great comfort in the thought, "Thou God seest me," if we are doing all that we can to walk in His way. If we are among God's called-out ones with whom God has a definite purpose, there can be no threat to our lives unless God's purpose in us is complete.

If we order our lives in the framework of this one thought, "Thou God seest me," we should not knowingly or willingly place ourselves in any circumstances in which we would not want to be found should we suddenly be accosted by an angel of the Lord.

Always remember that the angels are near though we see them not. Our deeds, be they good or evil, are being recorded, but if our efforts are being exerted in the direction of doing God's will His angels will help us if God's purpose requires it. This work of the angels is illustrated by numerous incidents in the Bible.

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IN Gen. 22 we have the incident of God's testing of Abraham's faith. Abraham was told by God to offer up his son Isaac as a sacrifice, but at the crucial moment when Abraham was about to fulfill God's command we read:

*"And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham. And he said, Here am I.  
"And He said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me." (v.11)*

Note again the reference to "fear of God."

An angel appeared to Elijah in the wilderness where he had fled after Jezebel threatened his life. The angel provided food and water for him and encouraged him to eat so that he would have strength for a 40 days and 40 night's journey to Mount Horeb. We have also the notable experiences of Daniel and his 3 friends in which the angels figured so prominently. These illustrations should make it clear what is meant when we read that—

*"The angel of the Lord encampeth round about them that fear Him, and delivereth them."*

We must develop a consciousness of the reality of this fact and take advantage of it by a complete trust and confidence in our Father's readiness to provide whatever help is needed in order that we might overcome our difficulties as we fight the fight of faith.

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IN the New Testament we have recorded some similar occurrences. In connection with our Savior's ministry we have two occasions mentioned in which angels figured. After his temptation in the wilderness, we are told that angels came and ministered unto him; and in the Garden of Gethsemane during the torment which his soul endured before his crucifixion, we read:

*"There appeared an angel unto him from heaven, strengthening him."*

In the Acts of the Apostles we have recorded that on one occasion where some of the apostles were put in the common prison—

*"The angel of the Lord opened the prison doors, and brought them forth."*

On another occasion, when Herod the king had put Peter in prison, we are told in Acts 12:7—

*"And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.*

*"And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.*

*"And he went out and followed him; and wist not that it was true which was done by the angel, but thought he saw a vision."*

In Acts 10 we read of Cornelius who was "a devout man, and one that feared God." He was a Gentile and not of the Jews, but his prayers and his alms-giving had ascended as a memorial before God, and God sent an angel to him directing him to search out Peter who would explain to him the Way of Salvation.

In Acts 27 we have recorded the experience of the Apostle Paul on the stormy seas, which resulted in the wrecking of the ship on which he was a passenger and a prisoner. Before the shipwreck, an angel of the Lord stood by him one night and said to him—

*"Fear not, Paul; thou must be brought before Caesar: and lo, God hath given thee all them that sail with thee.*

*"Wherefore, sirs (said Paul), be of good cheer: for I believe God, that it shall be even as it was told me."*

Paul believed God that it would be even as he had been told. Should not we also believe as we have been told? Listen to the Word of God: Solomon said—

*"The eyes of the Lord are in every place, beholding the evil and the good."*

Job said—

*"Doth not He see my ways and count all my steps?"*

Hanani the seer told King Asa—

*"The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect (or wholeheartedly) toward Him."*

This work is the responsibility of the angels, and the more that we can live in the atmosphere of the reality of this truth, the greater the benefit we will derive in comfort, encouragement and strength in periods of trial.

We pray, "Our Father, which art in Heaven," and we present our petitions to Him, but God's throne is in the highest heaven of the heavens and at times may seem very, very distant to us who are on earth, but His messenger is very close and our petitions will be heard if we meet the qualifications God revealed to Isaiah—

*"To this man will I look, even to him that is poor and of a contrite spirit, and TREMBLETH at My Word."*

In Matt. 18:10 we have the following statement of Christ—

*"Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven."*

The "little ones" Christ had reference to were not to literal children like the child he had set in the midst of his disciples, but as he explained in v. 3—

*"Verily I say unto you, Except ye be converted and become as little children, ye shall not enter the Kingdom of heaven."*

So Christ here tells us that those who humble themselves and believe in him become little ones, and they have angels in heaven. These must be the angels which encamp round about those that fear God. The examples we have been considering illustrate the import of Christ's words.

In Luke 1, before the birth of John and of Christ, an angel appeared to Zecharias and to Mary. We read at v.19 that the angel spake to Zecharias:

*"I am Gabriel, that stand in the presence of God."*

And in verse 26 we read—

*"The angel Gabriel was sent from God unto a city of Galilee named Nazareth to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary."*

So Gabriel, we are told, stood in the presence of God, and was sent to Zacharias and to Mary, and in this instance he was their angel from God's presence. This great privilege is also ours if we are in God's way. Our efforts to walk in His way will be greatly strengthened if we will remember these assurances concerning the relationship which the angels bear to God's called-out ones.

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IN Gen. 24 we have an incident recorded involving an angel in which the angel does not make an appearance. In all the other cases we have referred to there were actual appearances of angels, but this case in Gen. 24 would be more parallel to our experiences in which we do not see the angels who may be responsible for our care. Abraham had instructed his servant to go to the land of his kindred and bring back a wife for his son, Isaac. Abraham said to his servant—

*"The Lord God of heaven, which took me from my father's house, and the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land—He shall send His angel before thee, and thou shalt take a wife unto my son from thence."*

Now after the servant arrived in Mesopotamia at the city of Nahor, he offered up a prayer, saying—

*"O Lord God of my master Abraham, I pray Thee, send me good speed this day, and show kindness unto my master Abraham.*

*"Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water.*

*"And let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also:*

*"Let the same be she that Thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master."*

Abraham's servant knew that many maidens would be coming out to draw water. How was he going to know which one might be the proper one? He believed Abraham's promise that God's angel would go before him and select a wife for Isaac, but how was he to know which one it was? He quite obviously was not expecting the angel to show himself, or he would not have arranged for the conditions by which he would be able to tell when he had found the right one. We read that before he had done speaking in his prayer to God, behold Rebekah came out and he asked her—

*"Let me, I pray thee, drink a little water of thy pitcher."*

And then as she complied and went on to fulfill all the guidelines he had outlined in his prayer, we read at v. 21—

*"And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not."*

At this moment he still did not know who she was or what family she was from. Then when he learned who she was, we read (v. 27)—

*"And he said, Blessed be the Lord God of my master Abraham, Who hath not left destitute my master of His mercy and His truth. I being in the way, the Lord led me to the house of my master's brethren."*

In this instance as in some of the others we have referred to, we see the relationship between prayers to God and the carrying out of God's will by His angels. It would almost appear from this example that we as God's called-out ones should be able to do as Abraham's servant did when we are uncertain and doubtful about major decisions in our life by asking for signs.

However, on reflection we realize that such should not be the case in these days because these are days of FAITH. We cannot, nor should we, expect any direct indication that under any specific circumstances we should have direct evidence that our petitions have been heard.

We do believe though if our minds are alert to the spirit, and our minds "stayed upon God," and we have an awareness that, "Thou God seest me," and that our angel is in His Presence, we have every right to expect that we shall find some indication in the ever-changing circumstances of our lives which will guide our thoughts to right answers to our particular difficulties. We need patience and trust and faith.

Our meditations upon the work of the angels indicate to us that the angels will play a very active part in our lives if we are among God's called-out ones. Encamping round about us (if we fear God), they are aware of every detail of our activities from day to day.

Should not our active consciousness of this fact instill in us a certain amount of fear lest our ways displease our Father? Our natural thoughts tend to place God at a great distance from us and it is easy to feel that we are

insignificant in the sight of Him to whom even the mighty nations are but as the small dust of the balance. But if we recognize and remember the close proximity of His angels, it will do a great deal to counteract our natural thinking.

Earlier in our remarks we mentioned among the things not seen are the Father, the Son and the angels. We have spoken of the Father and the angels. We would like just to add a few words about the Son as related to the work of the angels. Before Christ ascended into heaven he told his disciples—

*"All power is given unto me in heaven and in earth."*

And Peter tells us that Christ is now at the right hand of God—

*"Angels and authorities and powers being made subject unto him."*

From this we know Christ now has much to do with the ministrations of the angels in the working out of God's purpose.

As our Advocate and High Priest who has been touched with a feeling of our infirmities, would he not in our periods of trial remember his own experiences in Gethsemane and his temptation in the wilderness, and how the angels strengthened him? And would he not have compassion on us and see to it that we receive some of the same help? We think he does—if we have sufficient faith. Did not Christ tell his disciples—

*"All things whatsoever ye shall ask in prayer, BELIEVING, ye shall receive."*

James elaborates on this for us when he says—

*"If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not; and it SHALL be given him.*

*"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not THAT man think he shall receive anything of the Lord."*

This is what God's Word tells us, and dare we not believe what has been told us?

*"Faith is the substance (or an assurance) of things hoped for, the evidence (or conviction) of things not seen."*—and our faith will be greatly strengthened if we consciously live as much as we can in the reality of the spiritual world to which we are related: which, though seen only by faith, is just as real—and far more important—than the world we see around us by sight.

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May we add a concluding comforting thought. Christ's tempter in the wilderness quoted from Psa. 91 when he said to Christ, after telling him to cast himself down from a pinnacle of the Temple—

*"For it is written, He shall give His angels charge over thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."*

We should not allow the tempter's application of David's words to Christ to take from us the comforting and valuable teaching in this Psalm. The language of the Psalm makes clear to whom it should apply. Let us read Ps. 91 in closing—

*"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."*

And who is it that "dwelleth in the secret place of the Most High?" We will let David explain if we turn back to Ps. 31:19-20. David says of God—

*"Oh how great is Thy goodness which Thou hast laid up for them that fear Thee: which Thou hast wrought for them that trust in Thee before the sons of men!"*

*"Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues."*

We have this highly figurative language indicating the overshadowing and protecting care of the Father for His children—those who fear Him and trust in Him. Going back to Psa. 91:2, David says of God—

*"He is my refuge and my fortress: my God; in Him will I trust."*

He then speaks to those who put their trust in God and fear Him—

*"Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust.*

*"His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.*

*"A thousand shall fall by thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked.*

*"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.*

*"For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.*

*"Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet."*

Then the person changes, and most surely what David says applies to the Master, as we so often do in referring to these passages. However, if we qualify, we can take them unto ourselves as well—

*"Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My Name.*

*"He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him My salvation."*

May all these promises and assurances comfort and encourage us as we "press toward the mark for the prize" of our high calling in Christ Jesus, remembering that wherever we may be, or whatever circumstances surround us, we have the assurance—

*"THOU GOD SEEST ME."*

*"FEAR GOD AND KEEP HIS COMMANDMENTS!"*

—W.S.

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## **The Living Creatures and the Bow**

*"As the appearance of the Bow that is in the Cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. "*

### **PART TWO**

#### **"And their feet were straight feet" (v. 7)**

"Straight" is "jasher." This Hebrew word is never applied to shape but always moral condition. It is almost always translated "right" or "upright."

**"Like a calf's foot; and they sparkled like the color of burnished brass."**

Brass represents the flesh, and burnished (or refined) brass is purified flesh. These calves' feet are hooves of judgment, a symbol of the Jews, God's appointed weapon of war in the last days (Mic. 4:13)—

*"Arise and thresh, daughter of Zion: I will make thy hooves brass, and thou shalt break in pieces many people.*

Malachi uses the same symbol (4:2-3), and John's multitudinous "Man of One" has burnished brass feet (Rev. 1:15).

#### **"And they had the hands of a man under their wings" (v. 8)**

Here is the human agency: man's place in the divine purpose—the human hands UNDER the Spirit wings.

#### **"As for the likeness of their faces, they four had the face of a man, of a lion, of an ox, and of an eagle" (v. 10)**

These are the heads of the 4 divisions of animate creation: man over all; lion, wild beasts; ox, domestic animals; eagle, birds. These, too, were the 4 standards of Israel's camp. Israel was God's son—

*"Israel is My Son" ... "Out of Egypt I called My Son."*

It seems strange that we are not told in Scripture that the 4 standards of Israel's camp were the same as the 4 faces of the Cherubim. We have to glean this important link from Josephus who is notoriously inaccurate and undependable. But in this case it seems strongly confirmed in these ways—

1. It fits the picture exactly: just what we would have to assume if not told.
2. The arrangement is identical, viewed looking north, as Ezekiel was—

**LION — Judah — right — East**

**MAN — Reuben — front — South**  
**OX — Ephraim — left — West**  
**EAGLE — Dan — back — North**

3. Judah is elsewhere identified by the lion, and Ephraim by the ox. These are the 2 principal tribes or encampments.

In this use of the Israelitish encampment as the natural basis of the spiritual Cherubim symbol, we have emphasized the Jewish foundation of the Way of Life—

*"Salvation is of the Jews."*

*"Though I make a full end of all other nations, yet will I not make a full end of thee."*

*"Any nation that will not serve thee shall perish."*

These 4 faces or aspects of the Cherubim symbol of God Manifestation primarily refer to Christ—the phases of his work and character:—

MAN: He was THE MAN; the one and only true Man; the 'Man made strong'; the 'Man of God's right hand.' To him in its fulness Paul (in Heb. 2) applies Psa. 8—

*"What is man, that Thou art mindful of him?"*

*"Thou madest him to have dominion over the works of Thine hands."*

LION: On the right side; majesty and dominion; the Lion of the tribe of Judah; the side of honor.

OX: On the left side; labor, service, sacrifice. The left side is rejection: as a servant and a sacrifice, Jesus was rejected (Isa. 53). But (Ps. 110) his people shall be willing in the day of his power: the day of lion-majesty.

EAGLE: The back: not seen from the front; the last face, contrasted with the first (man), as the lion on the right side is contrasted with the ox on the left: first the natural, then the spiritual. The eagle is the symbol of the endless youth and strength and freedom of the Spirit-body—

*"They shall mount up with wings as eagles: they shall run and not be weary" (Isa. 40:31).*

*"Thy youth is renewed as the eagle's" (Psa. 103:5).*

The eagle, too, is a symbol of God's Spirit-care for his children—

*"I bare you on eagles' wings" (Ex. 19:4).*

*"As an eagle stirreth up her nest, fluttereth over her young . . . so the Lord did lead him" (Deut. 32:11-12).*

These 4 Cherubim faces, in the order that they appear in Rev. 4:7, fit very beautifully into the pattern of the 4 gospels, as emphasizing the respective phases of Christ's mission—

MATTHEW: The lion, the King of Israel, addressed to Israel, tracing the line from Abraham and David.

MARK: The ox; the servant; the gospel of work and activity; no genealogy.

LUKE: The man, tracing the line from Adam; addressed to mankind.

JOHN: The eagle; the spiritual presentation, the spiritual discourses; again, as fitting, no genealogy.

### **"And every one had four wings" (v. 6)**

We are told several things about their wings: —Each had 4; 2 were spread upward and joined the wings of other Cherubim; the noise of their wings was like the noise of great waters, like the voice of the Almighty, the noise of a host; when they stood, they let down their wings.

Wings represent the spiritual aspect (as the eagle does), and they symbolize 4 things: overshadowing, dominion, exaltation, and swift, free movement.

OVERSHADOWING AND CARE—

*"God, under whose wings thou art come to trust."*

DOMINION—The word for "wing" is also translated "uttermost part," "end (of earth)." The Cherubim have 4 wings—universal dominion.

EXALTATION—

*"They shall mount up with wings as eagles."*

The Cherubim were joined together into one by the union of their wings above them; that is, they were spiritually united, and this was the basis of their unity.

Two wings covered their bodies, and 2 were spread abroad: the necessary inner and outer aspects—inward covering, spirituality, holiness, perfection; outward glory, overshadowing and dominion.

**"Whither the Spirit was to go, they went" (v. 12)**

They were wholly and exclusively the Spirit's instruments, vehicles of divine power. They were in complete unity and harmony with God. There was nothing about them contrary to or disharmonious with God.

**"They went straight forward: they turned not when they went."**

There was no deviation nor wavering. And they were irresistible: they could not be stopped, diverted, or delayed.

**"Their appearance was like burning coals of fire" (v. 13).**

"Coals of fire" are to purge and cleanse and purify (Isa. 6:6-7). Fire is judgment and destruction, but "coals of fire" carry the idea of controlled, purposeful, constructive and ultimately beneficial burning. "Coals of fire," as in the natural, represent fire under control and put to a good use.

**"And like the appearance of lamps" (v. 13).**

These are the 7 Spirits of God, as we see in a parallel passage (Rev. 4:5)—

*"And there were 7 lamps of fire burning before the throne, which are the 7 spirits of God."*

While coals of fire indicate judgment, lamps indicate guidance and illumination and instruction. These are the twin and inseparable duties of the Living Creatures in the Age to Come: they must discipline men and guide them in the Way of God.

**"It went up and down among the Living Creatures" (v. 13).**

We are immediately reminded of the angels of God going up and down upon the Christ-ladder that Jacob saw (Gen. 28:12; John 1:51). Here is communication between heaven and earth, another aspect of the work of the Living Creatures. The Cherubim are the Zadok priesthood, the communication and mediation between God and man. The Spirit of God is in constant living motion among and within them—continuous direction and guidance and energizing.

**"The Living Creatures ran and returned as the appearance of a flash of lightning" (v. 14).**

Lightning is brilliance and power and rapidity of motion: undeviating, irresistible. Lightning, the most stupendous and awesome of all the manifestations of the powers of nature, travels at the speed of light and electricity: 186,000 miles per second—the maximum speed in the universe.

Electricity is the most elementary form of the manifestations of the Spirit of God. All matter and all energy are forms of electricity. This—in striking confirmation of the Scriptures—is one of the most significant and stupendous facts that man in his little scratchings of nature, has stumbled upon.

The atom bomb is the result of disturbing the electrical composition of the basic elements. A simple handful of common dust is in reality a vast storehouse of locked-in and incalculable power. In light, and lightning, and electricity, we are on the borders of the Spirit-world.

**"Behold, one wheel upon the earth by the Living Creatures."**

In this context, what is the wheel symbol?—the "rolling, whirling thing"—as the word means, "so great they were dreadful" (v. 18)? This is perhaps the strangest and most difficult part of the picture. The wheel, the circle, is a symbol of perfection, endlessness, eternity, and it is also the CHARIOT aspect—the "Chariot of the Cherubim" (1 Chron. 28:18), God's chariot of royalty, God's chariot of war—that in which and with which He crushes and threshes His enemies.

Dan. 7:9 records of the Ancient of Days (and here again we are in the same time and same events as the Cherubim portray)—

*"His throne was like the fiery flame, and his wheels as burning fire."*

A forward movement in the accomplishment of purpose: especially judicial and administrative purpose. In the same context in Daniel we have the thrones cast down and the 4 Beasts—the nations of the earth—judged.

There are 2 words in Hebrew for wheel: "ophan," meaning "circle"; and "galgal," meaning "roll." (The word for "roll of a book" is from the same root as this latter). Both words are used by Ezekiel for "wheel," and apparently interchangeably, though there must be a significance in the difference of use. Both are used in Ezek. 10:13—

*"As for the wheels (ophan-circles), it was said to them in my hearing, O wheel! (galgal—rather, Roll on!)."*

Wheels indicate going forward, progression, unfolding, movement, mobility. The laver of the Tabernacle was singular and stationary; but the lavers of the Temple were 10-fold, and had wheels. The former was for the cleansing of Israel alone, the latter symbolized the going forth of the Gospel of purification to all the world in the Age to Come.

To "bring the wheel over" someone is to crush and subdue them, as the millennial promise in Prov. 20:26—  
*"A wise king scattereth the wicked, and bringeth the wheel over them."*

This is the wheel of threshing, as in Isa. 28:27-28 (where again we find both words for wheel used.)

But "wheel" in this vision symbolize much more than rolling and motion. The Cherubim fly, the wheels are lifted up with them, and they whirl even when the Cherubim are standing still. The Spirit of life is in the wheels, and the wheels are full of eyes.

There is something that adds great power and fittingness to the wheel symbol of the Spirit, that has only become known in our own day. Man, in his little scratchings on the surface of the limitless depths of the glories of creation, has discovered that all creation is made up of wheels; that all the infinite varieties of Creation—from the rose to the hippopotamus, from the ant to the glorious sun—are simply varieties of the arrangement of wheels within wheels: atoms, neutrons, protons, electrons, etc.—an inconceivable variety of arrangement of a few simple basic things.

And these in turn break down to one basic thing—electricity. And the life and power of all these "wheels within wheels" is the Spirit of God. Each infinitesimal atom is a tremendous concentration of pure divine power, so that a handful of dust could easily send a rocket to the moon. Every atom is a miniature universe, whirling at astronomical speeds.

**"The noise of their wings was like the noise of great waters, as voice of the Almighty, as the voice of a host"**  
(v. 24)

The same symbol of the roar of mighty rushing waters as the noise of an invincible host occurs throughout Rev., as in 19:6—

*"I heard as it were the voice of a great multitude, as the voice of many waters, as the voice of mighty thunderings."*

**"When they stood, they let down their wings" (v. 24)**

Then, when the Cherubim have completed their work of subduing the earth, and have let down their wings, vs. 25-28 give us the final vision of the chapter: the Voice, the Throne, the Man, and finally, the Bow in the cloud.

The Rainbow is the Everlasting Covenant of God to man. There are 2 essentials for a rainbow: water and the sun. Water is life. The cycle of water is the cycle of life for the earth: drawn up by the sun, formed into clouds, poured down on the earth in rain, running into rivers, then down to the sea, and then up again into the clouds to begin its joyful and beneficent cycle over and over again.

Water—joyful, flowing, cascading, glistening, living water—is the dominant aspect of Ezekiel's Millennial Temple. Water is everywhere around. Water flows in abundant profusion from its central and holiest point, the up-raised Altar on the top of the mount. It cascades down the slopes and pours forth out of every entrance. Without water, the beauty of the Temple would be but the beauty of a tomb: bare dead stone, and bare dead sand.

The Rainbow reveals the whole range of colors that make up light. The Covenant Rainbow is spoken of as emerald green in the Revelation (4:5). Green is the central color of the natural rainbow. The word for "green" in Hebrew means moist, fruitful, flourishing, LIFE.

With it, the whole Temple swarms with life and greenness. The vast and beautiful masonry of the Temple structure is but the underlying form and foundation of a great flourishing canopy of lush and verdant flowering greenery that transforms it into one huge and glorious arbor of most delightful shade and atmosphere and perfume.

Here, indeed is the HOLY CITY—not a "city" as the horrible, crime-laden, corruption-filled, rat-infested ant hills of man's creation have given us a picture, but a true, beautiful divine polity—

*"The Wood of Life in the midst of the Paradise of the Deity."*

The Rainbow manifests to us all colors. Color is prominent in the symbols of Scripture; red, purple, blue, green, and the yellow-gold of faith. Where does color come from? What is color? Why do we see red, purple, green, etc.?

**THE COLOR IS IN THE LIGHT.** Light contains all color. Objects of themselves have no color. They just have the capacity to reflect color that shines upon them. In the dark they are all the same. They are all NOTHING.

There is a great lesson here. In our natural darkness we are all the same—all nothing. There is no royal purple, no spiritual heavenly healing blue, no fruitful, verdant, living green, no yellow-gold of faith. In any active, meaningful accountable sense, there is even no red of sin for—

*"Where there is no law there is no transgression."*

*"The times of this ignorance God winked at."*

*"Man that is in honor and understandeth not is as the beasts that perish."*

There is just the solid black darkness of death. Black is the absence of all color, as white is all colors combined. Let us always remember that—

***THE COLOR IS IN THE LIGHT.***

We must come to the light to be anything. We must keep the light shining on us to continue to be anything. As soon as we step, even for a moment, out of the light into the darkness, we immediately become nothing again. We have nothing in ourselves, no matter how long we have been in the Truth. Cut off from the Vine, we are useless and dead.

*"God is Light, and in Him is no darkness at all."*

—John declares (1 John 1:15). All is of God. The light of God for us is manifested through the Sun. The sun represents Christ—the "Sun of Righteousness"—"God with us."

In the Rainbow the glory of the light of God is manifested in a multitude. The Rainbow is the Covenant, the symbol of the Eternal Purpose. In it we see revealed all the colors that together make up the Divine Light for man.

How does the Rainbow separate the light and manifest the different features of the Divine Plan? The rainbow is the Sun's light reflected from multitudes of tiny drops of water in the air. These drops are a very fitting symbol of the Redeemed. They are from the great ocean of nations—the "waters of the Great Sea." But they have been called out, separated, drawn up into the heavenlies by the mighty attracting power of the sun. In this process they have been purified.

We hear much today about polluted waters. Man has suddenly been jolted by discovering that in the stupidity of his cleverness he is destroying the earth and himself. Even under the curse that man brought upon himself by disobedience, God has given man a beautiful earth, a beautiful habitation, and has in infinite wisdom and love established thereon a beautiful, balanced self-purifying natural cycle of life. But man in his godless ignorance and greed and violence is rapidly destroying all the beauty and balance, and bringing death and desolation to whatever he touches.

But these tiny drops of water have been purified from all this as they have been drawn up by the power of the sun.

As they are being drawn up, they are invisible to the world. But suddenly, at the proper time, they will be manifested in clouds which will cover the earth, streaming down in floods and torrents: God's long pent-up wrath and judgments against the universal wickedness of man. Then the sky clears, the Sun is revealed, the Rainbow appears, and the glory of God is manifested to the world in all the marvelous details of the Divine plan for mankind.

Each of these drawn-up drops of water is a sphere—a circle or wheel in 3 dimensions. The different colors are the different wave lengths of which light is composed. Each separate color is reflected in the raindrop at a slightly different angle—so each ray of white light is thus spread out in all its range of colors, and the glorious beauty of the rainbow appears.

To us, a Rainbow is an arc. How can an arc, a part of a circle, represent the fulness and completeness and endlessness of the Divine Glory? Here, by deeper examination, we find a beautiful hidden fitness. If we ascend high enough, we discover that the Rainbow is a complete and perfect circle. It is only the earth and our low viewpoint that obscures this fact for us. The higher we ascend, the more of the circle we see.

Viewed from a mountain top under the right circumstances, the whole circle of the Rainbow would be revealed. The lesson for us is that we must constantly be ascending the mountain of the Lord, never satisfied with the present limits of our understanding or our spiritual accomplishments.

**"As the appearance of the Bow that is in the Cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.**

**"And when I saw it, I fell upon my face, and I heard a voice of one that spake" (v. 28)**

This is the culmination of the vision of the manifestation of Yahweh—Christ and the Saints ruling a peaceful and purified earth. The Cherubim of Glory have let down their wings. Their work of destroying the wicked and subduing the earth is ended—

*"The Temple was filled with smoke from the glory of God, and from His power.*

*"And no man was able to enter into the Temple till the 7 plagues of the 7 angels were fulfilled" (Rev. 15:8).*

But now the plagues are over, and all the smoke of judgment and destruction has cleared away. The horsemen among the myrtle trees have accomplished their work, and—

*"All the earth sitteth still and is at rest" (Zech. 1:11).*

This final verse of Ezek. 1 is the glory of God now revealed in full and unrestrained effulgence. The Tabernacle of God is with men, and God is all in all—

*"As the appearance of the Bow that is in the Cloud in the day of rain."*

—G.V.G.

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Our days upon earth are as a shadow. Our affairs are constantly on the move. Fifty years make a wonderful difference. Fifty years, apart from the Lord's coming, will see most of this assembly in the grave.

Fifty years will see all the children, if they survive life's tempest so long, grown to be elderly men and women, "in the sere and yellow leaf," with hair silvered, and faces wrinkled with care. Fifty years will see the joys and anxieties of the present hour gone forever.

Change is our portion now, as we have been singing, but, "there is that changes not." Jesus Christ is the same yesterday, today and for ever. Where is our wisdom, then, but in keeping this truth constantly before our eyes? Let us fight against appearances. Let us resist the deception of our senses. Let us nail up as our motto: "WE HAVE HERE NO CONTINUING CITY—WE SEEK ONE TO COME."

—**Bro. Roberts**

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## **THOUGHTS FOR TODAY**

### **The Berean Magazine**

*"Give attendance to reading, exhortation, doctrine.. Meditate on these things: give thyself wholly to them"—1 Tm. 4*

THIS month we take a diversion from our usual line of monthly thoughts and take issue with 2 things closely associated—

"1) *The Berean and its contents.* 2) *The non-reading subscriber.*

It has been said that the Berean lacks a certain something—that after reading the Ecclesial News many close the magazine and file it away. To those who complain about the contents of the magazine, then, we direct these few remarks. Perhaps they will appear harsh and somewhat too pointed, but at times we all need to be jarred out of our complacency.

It is very easy to sit back and criticize, rather than exerting energy and assisting where possible. Some, presently writing for the magazine, feel others are much more capable, but because "talents" are not being utilized by others they feel compelled to do what they can.

Is it right then to complain? Rather than becoming critics, we suggest these same people endeavor to write 12 articles (only 1 year's supply) on topics of interest to all brethren worldwide.

Second: It has been mentioned that some members don't even read the magazine. If this is the case, we suspect these same brethren and sisters find time to eat, time for picnics, time for holidays, time for the newspaper and other such reading material, time for television, plus a hoard of other possible time-consuming things.

Like a glaring neon sign, the Scriptures state—

*"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."*

If there is no time for study, there is no time for work.

No time for work results in no time for rightly dividing the Word.

No time for rightly dividing the Word means no time for salvation.

No time for salvation ends with a time for DEATH.

The magazine is for ALL brethren and sisters) As a rule the articles are not long, and they can be read during the period of a month one section at a time comfortably.

It is not our intention at this point to flatter, nor to puff up one's pride: however, a great deal of work has been accomplished by the present editor for a great number of years. He has supplied us with articles, and lest any should think his labor is an easy chore we suggest that they try their own hand at it.

The work involved in assembling material each month is tremendous, and this work would be a lot easier if more articles were contributed. It is the writer's understanding that the magazine is open for all pieces written by those in fellowship, and that these articles should consist of material beneficial to the Brotherhood, be they an exhortation or an exposition.

It has been expressed that the Berean is a "one-man magazine." However, the accusation could possibly come from either the non-reader or non-contributor wishing to pacify their own attitude.

It is not a pleasant duty to write in this manner, nor do we wish to appear as placing ourselves as 'rulers and judges.' Rather our desire is that the comments might be an incentive for ALL OF US to put our shoulders to the wheel and work together for good.

—J.J.

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## Current World Events Fulfilling Prophecy

*"All the inhabitants of the earth are reputed as nothing: and He doeth according to His will among the inhabitants of the earth, and none can stay His hand"*—Dan. 4:35

**RUSSIA'S NEW PATRIARCH:** Enthronement last week in Moscow of a new Patriarch of All Russia was fraught with implications. Ever since the Revolution, the Russian Orthodox Church, which now embraces 50 million faithful, has managed to survive—and in recent yrs. to thrive—by a delicate accommodation with the Communist regime.

The Russian Church has been making a strong bid for leadership of all 126 million of the world's Orthodox Christians, a primacy long and jealously guarded by the Greek Orthodox Patriarchate of Constantinople.

The Church is certain to continue broadening its contacts with foreign religious bodies because such connections provide Russia with an effective platform for propaganda. The Patriarch's installment last week provided just such an occasion. With an audience of religious dignitaries from around the world, including the head of the World Council of Churches, and a high emissary from the Vatican, the Russian Church attacked "slandorous allegations of restrictions on freedom of conscience in Russia." (Nwk 6:14)

**WHY MAN IS NOT FIT TO RULE WORLD:** Plight of citified US Indian is new dimension in wretchedness. High school dropout rate over 50 percent. Suicide & murder rates highest in country; life expectancy lowest. Alcoholism is problem for 25 percent of men. Five times more likely to have pneumonia or TB than average; diet is so poor that dysentery rate is 35 times average. Only 30 percent achieve anything like a normal life: rest line up as day-laborers or join homeless derelicts in skid row.

What makes Indians bitter is fact that many did not come to cities of free will but as result of govt. policy. Govt. promised job, house, hospital care; but what awaited Indians in town was no job, no decent place to live, & a culture difficult if not impossible to assimilate.

Most of the reservation land allotted to Indians is arid, providing little to support even a moderate standard of living. (Nwk 6:14)

**DEATH OF US's BIG CITIES:** When rich move out & poor stay behind, tax base is fatally weakened. More & more poor need more & more welfare, & there are fewer & fewer rich to support them with tax money. Result's inevitable. NY Mayor said: "We have deficit of \$300 million; face deficit next yr. of \$1 billion. Even with Federal help I'm not sure we can pull out of crisis in time."

Cities have become unlivable. Those who can afford to are leaving; a lot leaving because they're scared. In past 10 yrs. Manhattan lost 15 percent of white population, Chicago 18, Detroit 30, St. Louis 31, Newark 36, Washington 40 percent. Number of Negroes swelled proportionately, & so did no. of whites in suburbs.

A grim vision of US city of future: exodus of business & factories will accelerate, along with exodus of middle-class blacks as well as whites. More & more of population will be dependent on welfare; time will come when actual majority of big-city population will be publicly supported. The cities could then come increasingly to resemble old Indian reservations kept alive by state, but ruled by a kind of internal jungle law.

Surrounding middle-class suburbs would be heavily guarded (some are already), chief function of guards being to protect middle-class majority in suburbs from marauding bands from cities. (Nwk 4:5)

**TERROR IN CEYLON.** Ceylon's Prime Minister is a leftist, but Marxist militants are leading open rebellion. Terrorists bombed police stations, seized public buildings, bridges. (USN 4:19)

**DOCTRINE OF INFALLIBILITY**—that Pope can't err when speaking 'ex cathedra' (from the throne) on matters of faith or morals—is both a cornerstone of Catholic Church & an obnoxious obstacle to other Christians. That, & question of papal authority in general, has been so non-negotiable for both Catholics & non-Catholics that till recently discussion was ruled out.

But now the papacy & its powers are being studied in official talks between Catholic & Lutheran theologians. Within Catholicism itself, liberal theologians are subjecting infallibility doctrine to new, searching scrutiny.

One of most daring scrutinizers is Hans Kung, first important Catholic theologian to come right out and deny it. He recites a syllabus of papal errors from the famous fallibilities of St. Peter to the "high-handed" decrees of Pope Paul. The whole idea of papal authority, Kung says, was ambiguous as late as Augustine & not absolute till Aquinas, who leaned on forged quotations & false texts. Belief in infallibility evolved later, & has been defined dogma only since Vatican Council I a century ago.

In Kung's view, reform-minded Vatican Council II actually made things worse. It not only reiterated Vatican I's teaching, but went on to extend infallibility to entire hierarchy. That affirmation was drawn from the direct exclusive succession of Catholic bishops in an unbroken line from the apostles—a doctrine Kung thinks has "feet of clay" because of its weak biblical & historical basis.

Vatican Council I (1870) said: "The dogma has been divinely revealed that Roman Pontiff, when he speaks ex cathedra—that is, when carrying out duty of pastor & teacher of all Christians in accord with his supreme apostolic authority he explains a doctrine of faith or morals to be held by universal Church thru divine assistance promised him in blessed Peter)—operates with that infallibility with which the divine Redeemer wished His Church to be instructed in defining doctrines on faith & morals; & so such definitions of the Roman Pontiff, from himself, but not from the consensus of the Church, are unalterable. If anyone presumes to contradict this definition of ours, which may God forbid; let him be anathema."

Vatican Council II (1964) said: "Although individual bishops do not enjoy the prerogative of infallibility, they can nevertheless proclaim Christ's doctrine infallibly, provided that while maintaining unity among themselves & with Peter's successor, & while teaching authentically faith or morals, they concur in a single view point" (Tm 4:5)

**DRUG ADDICTION IN US\$ ARMY:** In addition to 55,000 Americans who have died in Vietnam, there are now many 1000s more who might almost as well be dead. For according to a new & authoritative estimate—vividly supported by news reporters — there are 30 to 40,000 servicemen in Vietnam who use heroin. Most on return to civilian life, are condemned to life of crime & an early death.

It's worst horror to emerge from war—worse even than My Lai. Cure rate is very low, & 1000s of young men who have served in Vietnam are already, in effect, sentenced to a life of crime in the urban jungles. The heroin epidemic reflects the erosion of discipline & morale in US forces. (Nwk 5:24)

**ISRAEL'S FOREIGN AID:** Though Israel's war machine eats up 40 percent of \$3.8 billion national budget, they have earmarked \$10 million for foreign aid this yr; ½ will go to Africa. The program has been highly cost-effective in winning diplomatic friends, as indicated by Foreign Minister Abba Eban's scheduled trip this wk. to 7 Black African countries (Ghana, Ivory Coast, Liberia, Sierra Leone, Congo, Cameroun & Kenya). 250 govt.

technicians will be working in 30 African nations during '71 to guide 70 different aid projects. In past decade, 6200 Africans have received training. (Nwk 5:31)

**MILITARY BALANCE SHIFTS AGAINST US:** Significant shifting of strategic military balance against US & in favor of Russia: Growing Soviet superiority in intercontinental missiles; Soviet commitment of greater resources than US to strategic offensive & defensive weapons; Convincing evidence that Russia seeks first-strike capability; Rapidly expanding Soviet naval capability.

If these trends continue, US will become 2nd-rate power incapable of assuring security & freedom of its people. Since WW II, a degree of world order has been maintained by dominance of US strategic military strength. This world order is now disintegrating as doubts arise as to US will & strength to preserve it. Russia envisions a new era which it will dominate, employing superior military power & threat of its use to achieve long-cherished political, economic & military objectives.

In a dramatic shift in balance of power, largely unnoticed by public, 25 yrs. of clear US strategic superiority has ended. Soviet SS-9 ICBM force alone is capable of delivering a mega-tonnage of nuclear warheads several times greater than entire US arsenal.

Situation US faces is without precedent. Strategy of US superiority has given way to concept of deterrence by maintaining retaliatory capability. But there's no longer any certainty US nuclear deterrent will remain credible to a Russia which apparently seeks a pre-emptive strike capability, & which is moving rapidly into role of world's dominant military power.

In 70s, neither vital interests of US nor lives & freedom of its citizens will be secure. As US defense spending goes down, spending by Russia continues steadily upward. (USN 4:5)

**POPE & RUSSIA DRAWING CLOSER:** Vatican busily expanding contacts with Communist govts. In Rome, Tito arrived for talk with Pope. In Moscow, Vatican envoy met Soviet officials in charge of religious matters on 5-day official visit, first of its kind. In Warsaw, Cardinal Wyszynski called on new Communist Premier for first Polish Church-State summit meeting in over 10 yrs.

What's up between priests & commissars? Communists expect Vatican to help promote Europe Security Conference proposed by Russia; want clergy to urge co-operation with Reds in power; seek Vatican support for Communist world policies. (USN 4:5)

**US LOSING TECHNOLOGY LEAD:** For half a century US has led world in "technology." There are strong indications US technological position in world not only stagnant, but deteriorating. Authorities making that point, warn that tremendous economic & political implications are involved.

In 70,142,000 graduates in engineering, chemistry physics & mathematics in US; in Russia, 247,000. Since '60 the ratio of science & engineering graduates in USSR has been 2 to 1 over US. At present rate, Russia could assume technological superiority in military research & development in mid 70s. This superiority might be observable thru appearance of unexpected military systems that would make major US systems obsolete. (USN 6:7)

**CORRUPTION IN UNIVERSITIES:** Louisiana State Univ.'s yearbook is most controversial ever published. Editor tried to "reflect campus realities and produce most honest yearbook yet." A State Representative said, "I've never seen more nasty pictures." Editor replied: "If legislature is shocked by book, they might well be more shocked by university life." (Nwk 6:14)

**MAN'S GREATEST ACHIEVEMENT:** We have been living with the "peace of mutual terror" ever since the invention of nuclear weapons. It is the only peace we or our children will ever know, for it is not possible to eliminate nuclear arms: it is only possibly to limit them.

If either side achieves a first-strike capability (the ability to destroy the other with one blow), the peace of mutual terror will end, for the terror will cease to be mutual. (Nwk 6:14)

**IGNORANT, EVIL MAN TAMPERING WITH LIFE.** "Man into Superman: Promise & Peril of New Genetics." Man has altered self and planet: can only guess genetic toll from atomic fallout, chemical contamination & other assaults on environment. Improved medical care assures survival & reproduction of genetically-caused mental & physical defects, & ensures that increasingly larger part of population will have them in future.

In "DNA" are hidden the mysteries of heredity, growth, disease, aging, perhaps intelligence & memory. As basic ingredient of genes in cells of all living organisms, DNA is master molecule of life. Unraveling DNA structure was 1 of great events in science, comparable to splitting atom. Scientists have isolated, put together, & manipulated genes, & have come close to creating life itself.

DNA molecule unzips itself right down middle during cell division. Then by drawing on free-floating material in cell nucleus, the 2 separated strands link up with complementary Units along entire length, forming 2 exact copies of original, thus faithfully passing information on to new cells & future generations.

DNA also orders production of proteins — there are many 1000s of different kinds in human body: eye cell proteins, for example, differ from those of kidneys or muscles. But all are built up from some of only 20 smaller & simpler molecules called amino acids.

Just 1 teaspoon of the DNA of an elementary bacteria has informational capacity equal to 100 cubic miles of manmade computers. Man has, in each one of his reproduction cells, 1000 times as much DNA as 1 of these bacteria. It has long been known that the DNA in every body cell of an individual organism is identical; this DNA in each cell contains all the information necessary to construct the whole organism.

As more & more of the mysterious life forces in the cell are defined in chemical language, way is opening for drastic changes in man's genetic makeup. Power to engineer entirely new characteristics for humans is a frightening prospect.

Man today has host of inherited imperfections, from diabetes to degenerative nerve disease. Each individual carries 5 to 10 potentially harmful genes in his cells, & these flawed segments of DNA can be passed down to his progeny. Most people are unaware they're carrying defective genes till they have a deformed, diseased or mentally-retarded child. If both parents carry genes for diabetes, for example, chances are 1 in 4 their children will have increased risk of getting the disease. If either parent has diabetes, odds even worse.

Test-tube babies, once science fiction, now not only possible, but probably. Scientists say man could one day "clone" (Greek for "throng") himself, creating 1000s of identical twins from a test-tube of cells.

Man's understanding of mechanisms of life opens door to genetic engineering. Soon man will be able to create man—even superman. Some scientists say man's head should be made bigger to hold more brain cells. Others note efficiency of hands could be increased by extra thumb, vision enhanced by protruding eyes, or a 2-compartment stomach that could digest cellulose.

Eventually, they say, man will escape entirely from his inefficient, puny body, replacing most of his physical being with machinery. The future "cyborg," (combination man & machine) will consist of a stationary, computer-like brain, served by machines to fill its limited physical needs & act on its commands. Discoveries in molecular biology may make it possible to mold not only body but mind.

The brain's 10 billion nerve cells are like "an enchanted room" with "millions of flashing shuttles." Brains can grasp 50 bits of visual information at once; file away 10 of them per second for later reference. One brain collects in a lifetime an estimated million billion pieces of information.

If man proceeds, and succeeds, with his experiments, he must prepare for a social & moral revolution that would affect some of his most cherished institutions: religion, marriage & family. Man knows enough, but isn't wise enough, to make man. The leap in man's abilities to reshape himself evokes a sense of uneasiness, a memory of Eden. Eat of the forbidden fruit, God warns, & "You shall surely die." Eat, promises the serpent, & "You shall be like God." That temptation—to be "like God"—is at the root of ethical dilemmas posed by molecular biology. Man has deciphered the code of life, & can now "seize the tiller of the world."

The act of compassion to 1 generation (saving the deformed) can be an act of oppression to the next. Unless birth rate of mongoloid children is reduced, their care by '75 well may cost nearly \$2-billion nationally.

Genetic engineering (restructuring genes to make "perfect" man) suggests apocalyptic possibilities. Who would decide what qualities to preserve, & by what standards?

"Cloning" is only 1 of several biological developments that threaten "basic form of humanity": the family. Family is rapidly becoming only institution in an increasingly impersonal world where each is loved not for what he does or makes, but simply because he is. Can humanity survive the family's destruction?

The new generation of experiments involves human life; many say they are evil because they toy with life. Italian Biologist Petrucci announced he's kept a fertilized (human) egg alive for 29 days before letting it die because it was monstrously deformed. Another Petrucci embryo lived 59 days before it died because of a laboratory mistake.

Most scientists fight limits on their right to experiment. C.S. Lewis warned that "Man's power over Nature is really the power of some men over others, with Nature as their instrument." (Tm 4:18)

**RUSSIA SENDS EGYPT BEST WEAPONS.** Egypt last wk. signed "confederation" with Syria & Libya. A lot of sophisticated hardware has been arriving by sea & air from Russia. Among incoming weapons spotted so far are several of Russia's most advanced aircraft & missiles. First time MIG-23, far too hot for Egyptian pilots to handle, has been sent outside Russia. SU-11: Twin-jet all-weather interceptor is capable of Mach 2.5 speeds; these too are first advanced Sukhois allowed outside Russia. SA-4: one of most advanced missiles in Russian arsenal. New defenses so modern & complete that no Israel air strikes could be made without heavy losses. (Tm 4:26)

**BRITAIN & COMMON MKT.** Growing sense of crisis surrounds Britain's latest attempt to gain entry into Common Mkt. Twice in past 10 yrs. Britain's application rejected. This time there's widespread conviction throughout Europe that 3rd failure would be last. British public not enthusiastic; food would rise 26 percent; many resent surrender of sovereignty; 66 percent oppose entry. There's suspicion French once more are seeking issue to block British admission, as they did twice before.

New Zealand says Britain's joining CM without safeguarding Commonwealth interests would mean "disaster" for New Zealand. (Tm 4:26)

**YUGOSLAVIA:** worst domestic political crisis in its postwar history could well threaten nation's very existence when Tito passes. At root are historic antagonisms that have long kept Yugoslavia's major ethnic groups—Serbs, Croats, Slovenes, Bosnians, Herzegovinians, Macedonians & Montenegrins—at each others' throats. Behind scenes, Russia, always eager to discredit Tito's national Communism—maintains links with dissident elements. (Nwk 5:17)

**HEIGHTENED VIOLENCE** in often-violent Philippines. The country is more than usually beset by economic, political & social ills—& guns of extremists. 400 families control 90 percent of wealth, while average per capita income is only \$150 a yr. Far from redistributing income, govts. have reinforced the riches & power of the oligarchs since independence in '46. (Tm 4:14)

**NEW U.S. STATION IN INDIAN OCEAN.** US Navy has started building a communications station & a jet airstrip on remote British island of Diego Garcia in Indian Ocean. Could be first of series of US moves to counter Russia's expanding naval presence in Indian Ocean.

Russia maintains a squadron of 20 or more warships in Indian Ocean—including cruisers, guided-missile destroyers & subs. US has just a seaplane tender & 2 destroyers. Russian trawlers equipped with electronic-espionage gear now operate out of Mauritius (formerly British).

Another possible site for Russians is Trincomalee, in Ceylon, where extensive facilities were built by British before Ceylon—now sympathetic to Communist bloc—was given independence. (USN 4:19)

**BRITAIN'S SAD DECLINE SINCE '39.** British per capita production is less than ½ that of US. 100 yrs. ago, Britain was first in per capita production; in '38 it was 2nd; in '50 it was 5th; in '60 it was 7th; now it is 12th in world. (It was in '39 that Britain betrayed its trust to the Jews).

**PRIESTS REJECT CHURCH DOCTRINES.** Evidence mounting for yrs. that many Catholic priests in US disagree with several key teachings & disciplines of their faith. The priests' liberal position on divorce is "remarkably different from the traditional one." (Tm 4:26)

**COST OF POLITICS** —Growing dominance of TV on every level of political salesmanship has raised campaign costs astronomically & convinced public that politics is rich man's game. Even running for modest office like Congressman from Utah requires at least \$70,000. Did US really benefit because political parties spent \$300 million in '68 election (Tm 5:17)

**RAPID BUILD-UP** of Soviet challenge at Sea. Month by month, Soviet Navy showing Red Flag in every ocean & open sea of world. Russia has global force of new & modern warships. Indian Ocean, stretching 6500 mls. from S. Africa to Australia, is of particular interest to Russia. A US admiral says these waters are "Achilles' heel" of free world defense. (USN 5:10)

**All over Asia, U.S. forces leaving.** In S. Korea, 20,000 suddenly have orders to return home. S. Korea leaders deeply fear US commitment to help defend country may be waning. N. Korea has completely mobilized for war, &

many key facilities, including munitions factories & air bases, are underground. Weapons & equipment are best Russia can supply. Most critical is N. Korea's air superiority: over 550 fighters, including 130 MIG-21s.(USN4:19)

**MIDEAST Pessimism** persists that another round of Mideast war is inevitable. Dangerous pressures building up in absence of settlement. In Egypt, massive new surge of Russian aid—including deployment of Soviet-piloted MIG-23 jets, Russia's best. (USN 5:17)

**US TROOPS "DANGEROUSLY DEMORALIZED"**: With horror of nightmare, US is discovering that getting out of Vietnam has price not anticipated. US troops—once necessary to inspire the laggard S. Viets—have become dangerously demoralized. Drug saturated, mutinous, defeatist, incompetent, they're more of threat to S. Viets than Vietcong.

There's a casualty list that will haunt US society even after last GI has left Vietnam—the troops who became addicted to heroin. The no. is staggering. Soldier going to S. Vietnam today runs far greater risk of becoming heroin addict than combat casualty. No one can reckon the moral & emotional coin that US must eventually expend for Viet war. (Tm 6:7)

**PERILS OF LAST 50,000**: Major problem: how to avoid massacre of increasingly thinned-out US forces in Vietnam later this yr., & all thru 72. Remaining US units will depend more & more heavily on S. Viets for protection. Reds, seeking headlines & political impact in US, certain to step up attacks against remaining Americans.

Everybody worries about what will happen to last 50,000 men. N. Viets must have penetrated a great deal of the Saigon establishment thru their agents. Our survival in last mos. will depend upon the S. Viets ability to carry on. (USN 4:26)

**US FADING AS NO. 1 WORLD POWER**: US reconnaissance satellites have brought back indisputable evidence of immense Soviet effort to gain nuclear-missile superiority. There's equally hard evidence of a major Soviet effort to gain naval superiority, & Soviets already enjoy decisive ground combat superiority in Europe. US's basic instincts are isolationist, & US voters are clearly fed up, not only with Viet war, but with whole boring, expensive, dangerous business of being world's No. 1 power. This being a democracy, the voters will no doubt have their way, & US after its brief period of primacy, will cease to be the world's No. 1 power. (Nwk 5:31)

**RED HEAD FLIES TO PATCH UP EGYPT**: Podgorny flew into Cairo last wk.; his chief object was to find out what it all meant & to safeguard Soviet stake in Mideast. This he managed at visit's end by signing a 15-yr. friendship treaty with Sadat. Ali Sabry, Sadat's principal competitor for power, was till his last month's coup attempt, the Egyptian leader closest to Moscow. (Tm 6:7)

**ALL ASIA IN FERMENT**: Vietnam is just one small corner of a vast continent racked by violence & unrest. From Afghanistan around to Japan, 23 nations make up continent of Asia. Of these, 16 are embroiled in war, rebellion or civil strife—much of it instigated or supported by Red China. The 16 countries are home to 1.8 billion-over ½ the earth's total population.

Six nations are split by warring Communist & non-Communist regimes. Two are victims of large scale enemy infiltration & attack. Seven are fighting Peking-backed insurgents, & one is being torn apart by civil war. Communist "liberation armies" are behind much of the turmoil. (USN 5:31)

**MISERY IN BENGAL**: By the millions, Bengal refugees from E Pakistan have been streaming across border into India, fleeing brutal oppression. They have found a dubious haven, amid disease and squalor. Four million huddle in ramshackle camps. Cholera is nearing epidemic proportions.

Outlook for future is even darker. The problem is straining the sickly Indian budget: it costs a bare minimum of \$10 million a month. US has pledged \$2½ million. Other nations largely indifferent. (Nwk 6:14)

**DID RUSSIA ENGINEER EGYPT PLOT?** Did Moscow—with a \$3 billion investment in arms & 19,000 technicians, troops & advisers on Egyptian soil—know about plot against Sadat? Sabry, Sharaf & Gomaa (the conspirators) were the Russians' best friends in Cairo. Moreover, Soviet Ambassador visited Sharaf the day before he attempted takeover. (Tm 5:31)

**BRITONS DON'T WANT COMMON MKT**: British public, overwhelmingly in favor 5 yrs. ago, has turned heavily against joining. Reasons range from anxiety about higher food costs to abiding fear membership would extinguish British way of life. (Tm 5:24)

**PRESBYTERIANS ELECT WOMAN HEAD:** Yrly. General Assembly of United Presbyterian Church in US last wk. elected first female head of church in 183-yr. history. Mrs. Stair, 47, promptly announced that "male dominance" in church was disappearing. (Nwk 5:31)

**REDS GAIN IN FRANCE:** Communists last wk. won 45 out of France's 193 largest towns—6 more than they previously had—the most victories for any party. (Tm 4:5)

**VENEREAL INFECTIONS** in US rising 15 per cent a yr., & approaching epidemic proportions in some areas. (USN 5:31)

**BLACK UNEMPLOYMENT** rate nationally is 10 per cent—vs. 5.6 percent for whites—many cities far worse. Unemployment among poor youths in Los Angeles over 30 percent. Frustration of ghettos as deep or deeper now than at height of riot season several yrs. ago. (Tm 5:31)

**JETS FOR ISRAEL**—Last yr., 81 of the 100 members of US Senate demanded US ship Israel all Phantom jets they asked for. (Tm 5:17)

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## Bible Questions

1. Joab, Eliab, Abiel, Abijah: what in common?
  2. Who was Abigail?
  3. What relation was Ziporah to Jochebed?
  4. Abaddon's other name?
  5. Wilfully, wilily, wittingly, witty: where used?
  6. Who was Abishag?
  7. What did Ahijah say about! Abijah?
  8. Who said, "Alas my brother"?
  9. "The man wondering at her held his peace": who?
  10. Who was Achsa?
  11. An ass and a lion together?
  12. Whose school is mentioned in NT?
  13. Who was put in a coffin?
  14. Who was a "doctor of the law"?
  15. Who was a lawyer?
  16. Elijah and Esau: what in common?
  17. Who said, "I know it, my son"?
  18. 2 Bible books named for women?
  - 19.4 smitten with leprosy (M,M,G,U)?
  20. Who sat silent 7 days?
  21. Candace, Ebedmelech: what in common?
  22. Four little wise things?
  23. Who said, "Come down quickly"?
  24. Merab & Michal: what relation?
  25. "Holy, holy, holy": in what 2 chapters?
  26. Who sneezed?
  27. Who leaped before he was born?
  28. Identify the 9 Simons of NT?
  29. Two sayings of Jesus about camels?
  30. Neglected widows: when?
  31. Who were Eldad and Medad?
  32. Distinguish Potiphar & Potipherah?
  33. Six who were stoned?
  34. What were Ebal & Gerizim? Jachin & Boaz?
  35. Two 40's in life of Jesus?
  36. 9 fruits of Spirit: (LJPLGGFMT) ?
  37. Mahlah, Noah, Hoglah, Milcah, Tirzah: who?
  38. "More noble": who?
  39. By river Ulai: who? By river Chebar?
  40. How many water-pots?
  41. The 7 ones (B,S,H,L,F,B,G)?
  42. What relation was Dan to Dinah?
  43. "Bakers' street": what city?
  44. "Street called Straight": city?
  45. What name is in first & last verses of NT?
  46. Four anchors: when?
  47. The eighteen 7's of Revelation?
  48. Ahasuerus, Hadassah: relation?
  49. When were 8 souls saved?
  50. "Though He slay me, yet will I " : what?
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## **Boston Fraternal Gathering**

Friday evening to Sunday afternoon, October 8-10.

*(If the Lord Will)*

The Boston brethren and sisters earnestly invite as many as possibly can to come to their Gathering in October.

It is planned to hold it on a large and beautiful acreage of woodland outside and north of Boston. Food and lodging (heated lodge) will be provided on the grounds, so the brethren and sisters may enjoy a maximum of time in mutually-upbuilding fellowship, study and discussion. There are also motels nearby.

The general theme that will unite all the addresses will be 'A Light Glows in the Darkness.' Further details will be published as they are arranged.

Additional information as to accommodation and arrangements may be obtained from bro. Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867: phone (617) 944-9094. Bro MacKellar would like to be notified as soon as convenient by all who hope to come.

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\$3.00 per yr. (only for those who desire to pay)

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