

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

ESPERANCE, West Australia—2 Emily Street—Memorial 11 am: Class Thursday 7:30 pm. Bro. Ray Hodges (same address).

LOVING Greetings in the Hope of our calling in Christ Jesus our Lord.

With joy we announce that on Feb. 29, 1972, after a good confession of the things concerning the Gospel of the Kingdom of God and the Name of Jesus Christ, Mrs. HAZEL QUENBY and her daughter CHRISTINA QUENBY (Tina), 15, rose from the waters of baptism to that newness of life in Christ.

Even at this late hour, in the mercy and love of God, a few still answer the call to be laborers in His Vineyard. Their companionship refreshes and encourages us in our labors.

May it please our Father to bless and guide our new sisters and each of us, that our greatest desire may be fulfilled by hearing the gracious words of our Lord: "COME, ye blessed of my Father!" —bro. Ray Hodges

TORONTO, Ont.—Home of bro. James MacIvor, 29 Peacham Cres., Downsview 464, Ont. Ph. (416)247-4411—SS 10 am; Mem. 11 am; Sun. eve home bro. G. Gibson, Ap. 1616, 1501 Woodbine, Toronto 365, Ph. (416) 425-1256.

SINCE our last report we have had only one visiting speaker: on Dec. 19 bro. George Booker of Austin, Texas, gave us the word of exhortation. On the last Sunday in each month we all travel to Hamilton to assist our bro. Philip in his ecclesial work. Bro. Booker traveled with us on Dec. 26, and again gave the word of exhortation. We indeed appreciate his ministrations.

Other visitors have been: bro. Joseph Jackson (Halifax); bro. Douglas Boyce and sisters Helen Boyce, Jeannette Hill, Edith Hunter and Lovena Martin (London); and sis. Kathleen Jones (Richard). We thank God for their association and fellowship.

In our last account, we referred to the Current World Events as they appear in the Berean each month, and stated that they present a complex and sickening pattern that has spread among the people of the world. This condition is on the increase, and we may expect it to become much worse as the weeks and months come and go. We are not discouraged for we have expected a condition of wickedness for many years, because of the prophecy of the apostle Paul in his second letter to Timothy.

Let us beware of this custom-laden world, that we may not be drawn into some of its ungodly habits through the deceitfulness of sin. We were sometimes darkness, but now are we light in the Lord; therefore let us walk as children of light, being kind one to another, tenderhearted, and knit together in love. That is the divine pattern we are expected to follow. —bro. G.A. Gibson

WANAQUE, N.J.—Memorial 10:45 am—Home of bro. David Sommerville, 224 Conkintown Rd., Wanaque, N.J. 07465; phone (201) 835-4751. Occasionally at home of sis. Ella Smith, Blooming Grove, Pa.

WITH sorrow, yet with hope, we report the falling asleep on Jan. 19 of bro. H.A. Sommerville, father of the writer, after more than 81 years in the Master's service. He had reached the ripe old age of 96 six days previously.

He was born and immersed in the vicinity of Warren, a small town in western Pennsylvania from whence he moved to Ohio where he was active in ecclesial matters. Later he moved to eastern Pennsylvania where he served as recording brother in Hawley and Honesdale.

In his zeal for God throughout his long career in the Truth, he stood ready to defend and proclaim the Truth without fear of consequences, and he made the Truth's service his life's work.

As blindness and infirmity overtook him, he was forced to retire, though he continued to exhort and even write for a while after becoming totally blind. In his declining years, with the meeting in his home and ours, he was able to break bread regularly until the end. When Isa. 11:6 was read at the last memorial service before he fell asleep, he remarked, "Oh, won't that be a wonderful time!" So he cherished the Hope of the coming Kingdom steadfastly until the end. He now rests in that Hope.

Bro. Fred Higham spoke words of comfort and hope to mourners and friends, reminding us of those good things God has prepared for those that love Him.

My mother, brother, sister and I all appreciate the great kindness shown to us by so many during our bereavement.

Visitors at the Lord's table have been: bro. & sis. Wesley Prentice and bro. James Sommerville (Worcester); bro. Harry and sis. Emily Phillips (Canton). Bre. Prentice and Sommerville strengthened us with words of exhortation. — bro. David Sommerville

Troubled World: Divine Remedy
PART TWO

"And the Lord shall be King over all the earth: in that day there shall be one Lord, and His Name one"—Zech. 14:9

LAST month, we concluded our message stating that Christ is to return to the earth, and assume the power that is vested in him, and take over all Government, and rule the world in righteousness. Why are we so certain? Because of the teaching of the prophets, the Lord Jesus and his disciples.

Beginning with Jesus, let us look at the subject matter of his teaching. First, in Luke 4:43, he states the purpose of his mission—

"And he said unto them, I must preach the KINGDOM OF GOD to other cities also: for therefore am I sent."

THE RECORD OF HIS PREACHING

"Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the KINGDOM OF GOD"—Mark 1:14.

"And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the KINGDOM OF GOD: and the 12 were with him"—Luke 8:1.

And even after his resurrection, we find him on the same subject when he was giving final instructions to the apostles—

"To whom also he showed himself alive after his passion by many infallible proofs, being seen of them 40 days, and speaking of the things pertaining to the KINGDOM OF GOD"—Acts 1:3.

WHAT THE APOSTLES PREACHED

"But when they believed Philip preaching the things concerning the KINGDOM OF GOD, and the name of Jesus Christ, they were baptized, both men and women"—Acts 8:12.

"And when they had appointed him (Paul) a day, there came many to him into his lodging; to whom he expounded and testified the KINGDOM OF GOD, persuading them concerning Jesus, both out of the Law of Moses, and out of the prophets, from morning till evening"—Acts 28:23 (see also vs. 30-31).

These are a few passages out of many that clearly state that the subject matter of the teaching of Jesus and the apostles related to the "Kingdom of God." One may ask, what is the Kingdom of God? Well, one thing is certain, it is not the Church of Rome, nor is it the Church of England, for both are composed of human beings, and Paul said in 1 Cor. 15:50—

"Now this I say, brethren, flesh and blood cannot inherit the Kingdom of God."

PAUL PREACHED FROM "MOSES AND THE PROPHETS"

When Paul preached the Kingdom of God in Rome, you will have noticed that he did so from the Law of Moses and the prophets. Our space is limited, so we will depend upon the prophet Daniel, for Jesus quoted from his prophecy, and we will do the same.

In this search, we should read carefully his prophecy in chs. 2, 7, 8 and 11. Vs. 31-35 of ch. 2, describe an image seen by the King of Babylonia. Then the interpretation is given in vs. 36-45. Here the prophet foretold that 4 universal empires would rule the world in this order: Babylonia, Medo-Persia, Greece and Rome.

It should be noted that Rome was not to be superseded, but was to be broken up and subdivided, leaving the various nations in a state described as being like iron mixed with clay, and not cleave one to another.

NO DANGER OF FIFTH WORLD EMPIRE

There is no fear that a fifth nation will become a universal empire. Napoleon and Hitler cherished the idea, and now Russia aspires to that distinguished honor. However, it is revealed in Dan. 11:40-45 that in the time of the end, there will be a confederacy of nations that will attempt to overcome all enemies and rule the world with an iron

fist. But here is where the "Little Stone" power of Dan. 2:45 takes over, and the result is revealed in v. 44, where we read—

*"And in the days of these kings shall the God of heaven set up a Kingdom which shall never be destroyed.
"And the Kingdom shall not be left to other people, but it shall break in pieces and consume ALL these kingdoms, and it shall stand FOR EVER."*

This is confirmed in Dan. 7, and vs. 15 to 27 should be read carefully. In addition to Daniel, chs. 38-39 of Ezekiel should also be read in their entirety. These portions of Scripture show plainly that the Kingdom of God will not be established by what the clergy call "preaching the Gospel." It will be accomplished by the mighty power of the God of Heaven as illustrated in Ezekiel 38 & 39.

WAR AND VIOLENCE TO BE ABOLISHED

The Bible not only reveals how the Kingdom of God will be set up, but it also describes conditions that will prevail throughout the entire world. One of the greatest achievements will be the abolition of war, followed by universal and everlasting peace, Isa. 2:4—

*"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks:
"Nation shall not lift up sword against nation, neither shall they learn war any more."*

Another notable change will appear in the animal kingdom—there will be no more wild animals. A beautiful word-picture is given in Isa. 11:6-9—

*"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."
"They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."*

It is interesting to note that in this verse the Kingdom of God is spoken of by the term "holy mountain." You will recall that in Dan. 2:35, the—

"Stone that smote the image became a GREAT MOUNTAIN, and filled the whole earth."

The earth will no longer be in the hands of those tyrants and oppressors who corrupt it and everything they hold in their power.

"BEHOLD, I COME.. MY REWARD IS WITH ME"

But the believers in heaven-going at death disagree with us, and claim that the Kingdom of God is in heaven, and direct our attention to the words of Jesus in Matt. 6:19-20—

"Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven."

But he did not say we would go there to enjoy the treasures. The apostle Peter assists us in our search for the right answer—

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you"
(1 Peter 1:4).

Yes, the treasures in heaven are held in reserve, and Jesus enlightens our minds in his last message, where he says—

"And, behold, I come quickly (that is by surprise, or suddenly) and my reward is WITH ME, to give every man according as his work shall be" (Rev. 22:12)

However, it should be clear to us that the giving of rewards is not the main purpose of his coming. The main purpose is indicated in Rev. 11:15—

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever."

This briefly, is the glorious future to which the Gospel calls us. The Bible exhibits a future free from all evil—a future of everlasting joy to the righteous—a future when the Lord shall be king over all the earth: in that day shall there be "One Lord, and His Name One."
—Editor

Lampasas Fraternal Gathering

The Berean Christadelphian ecclesia of Lampasas welcomes those of like Faith to be with us on June 9,10,11.

The Lord willing, a talk will be given on Friday at 8 p.m.; on Saturday at 11 a.m., 3 p.m. & 8p.m.; and on Sunday, S.S. at 10 a.m. and Memorial at 11 a.m.

For accommodations, write or phone bro. Ross Wolfe, 1802 Rumley Rd., Lampasas, Texas 76550; phone (512) 556-5249.

Fraternal Gatherings

If the Lord Will

LAMPASAS, TEXAS: FRIDAY to SUNDAY, JUNE 9 to 11

Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas, Tex. 76550; (512) 556-5249

HYE, TEXAS: SUNDAY to SUNDAY, JULY 30 to AUGUST 4

Bro. C. Banta, 815 Boston, Deer Park, Tex. 77536; phone (713) 479-2568

WORCESTER, MASS., SATURDAY & SUNDAY, AUGUST 24-27

Bro. Edgar Sargent, 8 Proctor St., Box 296, Ashburnham, MA 01430

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The Garden of the Lord

"To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God"—Rev. 2:7

BY BROTHER JOHN THOMAS

THIS word "paradise" is merely a transfer from one language to another—that is, it is not translated. It is originally a Persian word, transferred from Greek to English.

PARADISE MEANS "ORCHARD" OR "FOREST"

In the Perso-Hebraic form it is "pardais," and occurs in Neh. 2:8, where one Asaph is designated as "the keeper of the pardais which belongs to the king" of Persia: that is, a pardais in Palestine from which the king authorized Nehemiah to take "timber to make beams for the gates of the palace," and so forth. It is evident from this that a pardais was a tract of land containing trees from which timber might be hewn. In the English version it is "forest."

This word pardais occurs in 2 other places of the Scriptures. In Eccl 2:5 Solomon says—

"I made for myself gardens, and PARDAISIM, and I planted trees in them of all fruits. I made me pools of water for to irrigate with these the wood, making the trees to grow."

In the English version, pardaisim is here rendered "orchards." From this text it is easy to perceive what pardaisim were understood to be in Solomon's time. They were tracts of land planted with all kinds of fruit trees, and irrigated with streams of water, to make the trees productive.

The 3rd place where the word occurs is Song 4:13—

"A garden enclosed is my sister bride, a spring shut up, a fountain sealed. Thy sprouts are a PARDAIS of pomegranate trees, with fruits of most pleasant ones.

"Cyprus flowers with spikenards; spikenard and saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief of the spices;

"A fountain of gardens, a well of living waters, and streams from Lebanon."

GARDEN OF EDEN WAS A PARADISE

The literal of this exhibits a pardais as a very beautiful enclosure, and illustrates the sort of garden our first parents were placed in at the beginning. Speaking of this, Moses says (Gen. 2:8-14)—

"Yahweh Elohim planted a garden in Eden of the East. And Yahweh Elohim made to grow out of the ground every tree that is pleasant to the sight and good for food; and a Tree of Lives in the midst of the garden, and a Tree of the Knowledge of Good and Evil.

"And a river went out of Eden for to water the garden; and from thence it was divided, and became into 4 heads.

"The name of the first PISHON, that encompassing the whole region of Havilah, where there is gold, and the gold of that region is good: there is the pearl and stone of the onyx.

"And the name of the 2nd river GIHON, that encompassing the whole region of Khush.

"And the name of the 3rd river HIDDEKEL, that flowing eastward of Asshur. And the 4th river the EUPHRATES" (Gen. 2:8-14).

THE HEBREW UNDERSTANDING OF "PARADISE"

From these examples we may know what the Hebrews understood by a *pardais*: namely, a tract of land well watered, and abounding with choice trees, pleasant to the eyes, and yielding luscious fruits and fragrant flowers; and rich in gold, and pearls, and precious stones. The Greeks called the Hebrew and Persian "*pardais*" by the word "*paradeisos*", which has been transferred into our language, and anglicized into "paradise."

The Hebrews were instructed out of the Law and the Prophets. Hence all the TRUTH they believed was in harmony with these writings, while all their ERRORS obtained place in their minds by adopting the speculations of the heathen, and thinking after their own vain conceits, as Jews and Gentiles do at this day.

Corrupted as they were by myths and traditions, they never imagined "paradise" to be the grave, or sheol, or hades, or some ethereal region "beyond the solar system," or in the skies! It remained for the reverend and learned dunces of the Nikolaitan Apostasy to proclaim this marvelous absurdity.

PARADISE IS PART OF EDEN

The Jews knew what "paradise" signified, for they were taught it in glowing terms by many of the prophets. Instructed by these, they knew the area of Paradise belonged to the country styled "Eden."

When Moses wrote the passage quoted above, he was westward in "the wilderness of the land of Egypt." He says—

"Yahweh Elohim planted a garden in Eden of the East."

This region was so named because of the delightful and pleasant character of the land and climate, Eden meaning "delight, pleasure." Eden was a part of the East. It was quite an extensive range of country, and in after times became the seat of powerful dominions.

It appears to have been well watered by the tributaries to "a river that flowed out of Eden." These were 4 principal streams: the Choaspes, Gyndes, Hiddekel and Euphrates—of which the Hiddekel (Tigris) and Euphrates are well known. The Hiddekel, Moses says, "is eastward of Asshur": that is, eastward of Nimrod's original settlements between the Tigris and Euphrates. The Choaspes, or Pishon, flows down from Media. And the Gyndes, or Gihon, is the river of Khushistan.

These 4 rivers water the Eden of the East; and flowing out of it in a confluence of waters, empty at length into the Persian Gulf.

WHOLE AREA CALLED "GARDEN OF THE LORD" OR "EDEN"

This country in after ages came to be denominated "the Garden of Yahweh"; and the powers reigning in it, "the Trees of Eden." It came, doubtless, to be styled Yahweh's Garden, as a whole, from the fact of His having, in the beginning, planted a garden in it for Adam and Eve: so that the name of a small part of Eden came to be applied by his family, in the time of Abraham and his posterity, to the whole region—more especially as the prophets of their race testify that the future paradise is to occupy a considerable portion of its ancient limits.

HOLY LAND IS PART OF EDEN

That the Holy Land is a part of the Eden of the East appears from certain prophecies of Ezekiel. In setting forth the certainty of the overthrow of Pharaoh, king of Egypt, by the king of Babylon, the Spirit recapitulates the power and dominion of the Ninevite dynasty of Assyria—which, however, was not able to withstand the king of Babylon, the "mighty one of the heathen"—and therefore there was no hope for Egypt of a successful resistance.

In the recapitulation, the Ninevite Assyrian is styled a "cedar in Lebanon"; that is, his dominion extended over the land of the Ten Tribes of Israel, in which are the cedar-crowned mountains of Lebanon. After describing the greatness of his power by the magnitude of the cedar, the Spirit saith—

"The cedars in the GARDEN OF ELOHIM could not hide him; nor was any tree in the Garden of Elohim like to him in his beauty.

"I made him fair by the multitude of his branches, so that all the trees of EDEN in the Garden of the Elohim envied him" (Ezek. 31:3-9).

These trees were the royalties of Mesopotamia, Syria, Israel, and so forth, which the kings of Assyria had abolished (Isa 37:11-13), and which "could not hide him," or prevent him getting the ascendancy over them. It is clear from the terms of this beautiful allegory that—

*The countries I have indicated were parts of the Eden of the East;
As a whole it is styled the Garden of the Elohim; and
The trees are the royalties of the land.*

EDEN EXTENDED TO THE MEDITERRANEAN

That Eden extended to the Mediterranean, or "Great Sea," appears from Ezekiel's prophecy against Tyre. Addressing this power, he says (28:13-19)—

"Thou hast been IN EDEN, a Garden of Elohim. Thou hast been upon the holy mountain of Elohim.

"Thou wast perfect in thy ways from the day thou wast created until iniquity was found in thee. Therefore I will cast thee as profane out of the mountain of Elohim.

"Thou shalt be a terror, and nothing of thee during the Olahm."

The meaning of this is obvious to one acquainted with the history of the kingdom of Tyre. It was a royalty of Palestine in Upper Galilee, whose king Hiram was in intimate alliance with Solomon. He appears to have been a proselyte of Judaism, which his successors sometime afterwards abandoned. And therefore Yahweh Tz'va'oth suppressed the kingdom of Tyre by Nebuchadnezzar for 70 years; and for the rest of the olahm by the Greeks.

EDEN HAS BEEN A FIELD OF BLOOD FROM THE BEGINNING

Eden has been a field of blood from the beginning of the contest between the "Seed of the Woman" and the "Seed of the Serpent" until now; and will yet continue to be until the Serpent Power be broken upon the mountains of Israel.

It was in Eden that Abel died by the hand of Cain. There also Abel's Antitype was wounded in the heel when "he was made a curse for his brethren" by hanging upon a tree (Gal. 3:13). And lastly, to fill up the measure of the iniquity of the blood-defiled land, the serpents of Israel slew the son of Barachus between the Temple and the Altar.

But the blood of the saints shed in Eden did not cry to Him in vain for vengeance, for as the Lord Jesus predicted, so it came to pass. "Behold," said he to that generation of vipers—

"I send you prophets, and wise men, and scribes.

"And some of them, ye will kill and crucify, and some of them ye will scourge in your synagogues, and persecute from city to city.

"That upon you may come all the righteous blood shed upon the land, from the blood of righteous Abel unto the blood of Zecharias, son of Barachus, whom ye will slay between the Temple and the Altar" (Matt. 23:35).

EDEN WILL BE A PARADISE IN THE FUTURE AGE

The Holy Land, Syria, Mesopotamia, and Assyria are manifestly countries of Eden. But in the beginning Eden contained a Garden, Pardais, or PARADISE. So also in the beginning of the Millennial Aion, the same Eden will rejoice in a Paradise adapted to the necessities and enjoyment, not of 2 persons only, but of—

"A great multitude which no man can number" (Rev. 7:9).

GARDEN OF EDEN MUST HAVE BEEN NEAR PERSIAN GULF

Adam and Eve's Paradise was upon a small scale, yet ample enough for them. From its Mosaic geography, no other location, I believe, can be reasonably assigned to it than between the Gulf of Persia and the confluence of the 4 rivers named. The text reads—

"And a river went out of Eden to water the Garden: and from thence it was divided, and became into 4 heads."

This I understand to mean that a river, formed by the confluence of 4 others flowing out of Eden, was caused to water the Garden on its way to the sea. And that, tracing this river northward from the Garden, it divided into its tributaries which terminated in 4 heads.

The heads (original sources) were not in the Garden, but at a remote distance from it. Therefore they err who locate Adam's Paradise at the heads of the Tigris and Euphrates in the mountains of Armenia. A warmer climate was necessary for the comfortable existence of 2 naked persons. The heads, I say, were not in the Garden, for it was watered by ONE only, as it is written—

"A river went out to water it."

—which certainly excludes the 4 from its enclosure.

VERY APPROPRIATE LOCALITY FOR THE BEGINNING OF SIN

From subsequent developments in the history of their posterity, the Babylonian region of Eden was a very appropriate locality for the origination of "sin, which is the transgression of law." In the Adamic Paradise was laid the foundation of that gigantic system of iniquity which is styled apocalyptically—

"MYSTERY, Babylon the Great, the Mother of Harlots and Abominations of the Earth."

The principle (which may be termed the "vital principle") of this "Mystery" is DISOBEDIENCE. Adam's Paradise was the birthplace of this principle, and at once the arena of the Serpent's victory and defeat. The individual serpent prevailed, and was cursed, in the Paradise of the First Adam. So also he has prevailed, and is destined to be bruised, in the Paradise of the Second.

THE SERPENT HAS PREVAILED UNTIL THE PRESENT

The serpent-principles, embodied in the Power symbolized by the Goat and his Five Horns (Dan. 8:8-9), have thus far prevailed. The Power has desolated the Holy Land, and made it a field of blood. But this fair portion of Eden is not always to lie in ruins under the serpent-dominion, for the sentence is—

"Thy Head, O Serpent, the Woman's Seed shall bruise."

The dominion will therefore be destroyed, and the Holy Land in Eden of the East be delivered from the enemy.

(To be continued, God willing)

Second Voyage to Australia

BY BROTHER ROBERT ROBERTS

"Walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil"—Eph. 5:15-16

PART SIXTEEN

SUNDAY, JAN. 16, 1898: LECTURE AT SYDNEY

IN THE evening there was a large audience, apparently filling the hall. I was to be 3 Sundays in Sydney. The brethren had mercifully restricted the lectures to those days — selecting 3 leading subjects from the Melbourne program: "The present state of the political world"; "The present state of the religious world"; "Individual duty at the present crisis." There were good audiences at all the lectures.

But though there were public lectures only on the Sunday there was plenty of work of another sort between. On the Wednesday nights, at the usual week-night meeting of the ecclesia, I had to speak over an hour each time on the readings of the day. The public were at liberty to attend these meetings, and between brethren and strangers, there was a full hall each time.

Then there were sundry private meetings—2 of which were openly announced, but poorly attended. These were for private conversational intercourse. Their failure was due to the absence of individual invitation. People don't like to be asked anonymously to a private house. We have all only to look into our own hearts to feel this. Delicacy of feeling deters you unless you are individually invited.

"But then," it may be said, "if we make individual invitations, we cause offence to those not invited, and we cannot invite all."

Quite so; we are surrounded with difficulties. We have to make a compromise on most of such things. The way is to choose the compromise that has the maximum of advantage with the minimum of the other thing. It would probably be better on the whole to risk a little unreasonable offence—(an article we are always sure to have some of, whatever precautions we take) than to sacrifice the success of our little opportunities for the sake of a conciliation of which no one is a bit the better.

"REDEEM THE TIME"

And then when we come together, the master of the house (or, in the case of an ecclesial social gathering, the presiding brother) should not be afraid to take the helm. There is nothing so helpless as a concourse of people, great or small, without guidance. In the case of a private assembly, if no one takes the lead, the time of the meeting infallibly wastes itself in small talk.

Let the brother who has brought us together have a program, however slight, and when the tea and the conversation have gone far enough, for social purposes, let him pull us up, and guide us with a form of things that will be profitable, instead of leaving us to drift in the shallows of promiscuous conversation, which dissipate our energies and send us home with a feeling that we have wasted our time and perhaps worse. Our days are few and evil, and will not redeem themselves apart from wise initiative.

THE DE ROSSIS: TRAGEDY AND JOY

It was a special gratification in connection with this Sydney visit to find the Comte de Rossi and his lady had become bro. & sis. de Rossi. It has happened in their case, as in the case of a good many others, that submission to the Truth has been preceded by the ruin of all earthly interests.

The process has been so complete in their case as to border on the tragic. It is impossible not to feel deeply moved at the recital where the heart is not a heart of stone. "Heart wrung deep with anguish" must often times have been the experience of our new brother and sister. Yet they front the dread billows of adversity in the beautiful spirit prescribed by Christ when he recommended the washed face and oiled head—

"That thou appear not unto men to fast."

This is the spirit that as ages have rolled, has crystallized in the habits of the aristocracies of the earth who don't know its true origin. With them it has become indomitable pride, but it began in lowly maxims which became exalted with the change that abolished Paganism & which have made their impression on the civilizations of the time, though divorced from the system of divine wisdom to which they belong.

Bro. & sis. de Rossi do not regret the change in their circumstances. They say if they had not been brought down, they would never have known the Truth and the Kingdom of God, which they would not exchange for the wealth of the world. The Count is somewhat of a public character from his contests with the Bishop of Goulburn in matters of ecclesiastical right. In these he evinced a tenacity of purpose which made him formidable and often successful.

The same tenacity has been evinced in his intercourse with the brethren. Bro. Bell says it is "the tenacity of pugnacity." Bro. de Rossi says, "No, it is the tenacity of veracity"—(he must see into the true essence of a thing): which suggested on the part of others, "the tenacity of sagacity," or even "the tenacity of voracity" (of truth all devouring); and, afar off, and not to be mentioned but for the temptation of alliteration—the tenacity of capacity. Loquacity, ferocity and velocity come panting in, half-an-hour after the race is over.

"CAST YOUR BREAD UPON THE WATERS"

I must not forget to mention another interesting incident during my stay in Sydney. I don't mean the presence of the music professor of Darmstadt experience at 2 of the lectures at least, but the introduction to me by the Count at the close of one of them, of a Miss Marks, who told me she had known and appreciated my writings for many years, and would be glad if I would come and see her before my departure.

She was not a resident, but a visitor in Sydney. She lived with her father (a planter) at Tweed River, some 100 miles to the north of Sydney. Her father was also a lover of Christadelphian literature, and indeed might be said to be one of us, though not in communication with any of the brethren. They sometimes visited Sydney on business. She had quite casually noticed by the papers that I was lecturing in Sydney and had come to hear for the first time. Her father was not with her on this occasion, and would be so disappointed when he found I had been and gone.

Next day, I went to the boarding house at which she was staying, and had a very pleasant interview of about half-an-hour. Miss Marks I found an exceedingly intelligent and robust young woman of 30—a typical colonial lady—well read in religious literature of all kinds, but not yet decided. She said there were no books she read with such satisfaction as ours.

I did not glean in our hurried conversation how she and her father had come in contact with them in the first instance. It was very gratifying to discover the power of the Truth in a quiet and unsuspected corner of the earth. It naturally suggested that there might be many such cases of which nothing will be known till the great day of manifestation. When brethren advertize and circulate the literature of the Truth, they may be doing something that they will never know of till the end.

MON., JAN. 31: TO TOOWOOMBA, VIA NEWCASTLE

HAVING finished my Sydney program, I left the city on Mon., Jan. 31, by the 6:15 express. Bro. Bell, bro. Jackson, bro. de Rossi, and a number of brethren and sisters saw me off. Sis. Reece, of Newcastle, accompanied me in the train as far as Newcastle. She had run down with one or two others to the last lecture in Sydney on account of Newcastle having been inadvertently omitted from the tour appointments.

Newcastle is about 100 miles to the north of Sydney, on the east coast of Australia. It is a coal seaport like its namesake in England. The railway journey from one to the other lies through some of the most beautiful scenery in the colonies. The train seems to be most of the time on the top of a mountain range, with tree-clad ravines descending in all directions, opening out to beautiful views of distant valleys and hills beyond. At one part of the journey, there is a tortuous lake that seems to keep the train company for many miles. The lake is shut in by high hills, and presents many a splendid view.

We reached Newcastle about 10 o'clock. A considerable company of brethren and sisters were waiting for us on the platform. The train had to stay ten minutes, so we got out and had a very hurried meeting. One of the sisters had brought tea and nice things in a basket, and we sat down on a bench and had a hurried refreshment and rapid talk, "knowing the time was short." The brethren were almost scolding me for passing Newcastle by, but their feelings mollified when they understood it was not so, but that I was being driven by, through stress of circumstances.

But why didn't you send word and stay a day, the same as at Albury?

Well, I was not sure in the absence of letter, how much credence to accord to rumors of obstacles. However, I would make up for it by squeezing in Newcastle somehow before going home, even if I had to take the time from Sydney. Soon the bell rang, and I resumed my place in the train.

A sister handed in after me a large basket of beautiful grapes which would have been an acceptable sustenance by the dreary wayside on a long journey; but when I got to the border of Queensland (at Wallangara), the custom house officials took them from me, with the remark that passengers were not allowed to bring grapes into Queensland. It struck me as a peculiar piece of pillage—quite Turkish in its way, but of course, I could only submit.

I was told afterwards it was a piece of unwarrantable confiscation. Grapes in commercial quantities were no doubt dutiable under the laws of the state, but it was sheer robbery to impound the contents of a private refreshment basket. The proposed federation of the colonies will (presumably) end this as between one colony and another. If not federation, then another kind of "ation"—regeneration—will be the end of this, not only in colonies, but throughout the wide world, and not only this officious tenacity and capacity, but a good many other diabolic things that at present pass muster for legitimate ordinances of government.

TUES., FEB. 1: ARRIVAL AT TOOWOOMBA: LECTURE

After a weary night in the train, trying to sleep bolt-upright on a hard seat, we arrived at Toowoomba at 5 o'clock in the afternoon of the next day—having meanwhile passed through long stretches of magnificent scenery of wood and hills.

Bro. Watson was waiting me. It was pleasant to meet him for the first time as "a brother beloved." When I last parted with him (2 months after our voyage in the Oruba), he was a "stranger and a foreigner," with a strong presumption in favor of the Truth, but mixed with a sufficient amount of indecision to render his future course uncertain. Now he had both hoisted and nailed Zion's flag to the mast and burnt all his boats, and stood forth modest but resolute in the service of the hope of Israel.

He conveyed me to the Royal Hotel, where he engaged quarters for us both for 2 days. I had come to Toowoomba at his invitation to lecture on behalf of the Truth. I found the ground had been well prepared. Bro. Watson, besides conversing with people on the Truth, had advertised Christendom Astray in the local daily papers regularly every day for 3 months, under a contract of which 9 months were yet to run. He had also provided a local bookseller (Proban and Co.), with a supply of the work, of which a considerable quantity had been sold. By this means, several people had become interested. The consequence was that at the Toowoomba lecture, there was a large and deeply interested audience.

One gentleman (manager of a local cheese factory) came forward at the close of it privately and said that after the reading he had had, the lecture he had listened to had decided him that Christadelphianism was the Truth, and his wife, who was with him, was of the same mind. Some others expressed themselves in the same way.

Several brethren were present — 2 called Roberts, from Southbrook, and 1 of the name of Boon who had ridden 40 miles through the bush to be present.

THURS., FEB. 3: AT SOUTHBROOK WITH BRO. WATSON

Next day we went to Southbrook, which is 18 miles distant from Toowoomba by the road and 30 miles by the railway (which winds and twists about). It will be remembered that bro. Watson's farm is at Southbrook. I was a guest here (at Sunnyside) for 2 days. Southbrook is an extensive township. Sunnyside is the name given to a house which stands on the sunny side of a hill (Mount Watson) in Southbrook. The hill rises behind the house, and in front there is a beautiful view of cultivated and wooded vale with back ground of mountains to the left, and indeed more or less all round.

Mr. Watson's "selection," as it is called, contains 1,200 acres of land, part of it in scrub. He has divided the land among his sons while he is yet alive, instead of leaving them to inherit under a will. Bro. Watson's part is the smallest part but the best, comprising the house and accessories, in addition to 175 acres of cultivated land.

And has the father embraced the Truth yet? Well, no; he is very friendly, but he cannot get over the prejudice against the divinity of the Bible which he has imbibed from various "learned" sources. The God of the Bible is too petty for him. He does not like the "narrow way" and the "few-there-be-that-find-it" doctrine. He wants a God who will be a God and a Savior to everybody.

This is a very kindly desire on his part. He might as well want a "nature" that will do no drowning and starving with drought and famine. There is no such God as he wants any more than there is such a nature as he would like. Yet you cannot persuade him to accept the God there is. It seems probable he will go to the grave gazing after a God that has no existence, rejecting "the only living and true God," because He is not what he, a creature, thinks He ought to be.

This is a kind of intellectual infatuation that it is very difficult for common sense to understand. It is the characteristic of wisdom by every standard to find facts as they are, and accept them with the utmost docility. The man who dictates to facts is bound to be carried away by their irresistible force at last.

During the 2 days I was at Southbrook, I gave one lecture at Pittsworth, a hamlet of scattered houses about 6 miles away. The audience was not large, but was considered large for the place—perhaps about 40.

THE ROBERTS FAMILY: COMPANIONS FOR BRO. WATSON

One of the 2 evenings, I spent with the Roberts' family, who are all in the Truth, except one (the youngest). They occupy the large farm adjoining Sunnyside. They recently lost the father, who died in the faith. It appears they came from the neighborhood of Huddersfield, Yorkshire, 30 years ago. The family consists of mother, 5 sons and 1 daughter, who, since the father's death, work the farm among them and manage very well.

Their acceptance of the Truth was a great surprise as well as a great comfort to bro. Watson. He says he never did a thing with a more hopeless sense of duty than when he gave them Christendom Astray to read. He had begun to be considered in the district a little off his mind, and he expected this act of his likely to add to the evil report. But in some 2 or 3 months (during the father's lifetime) he was surprised to receive an invitation to the house, and to find that

they had all been reading the book and were sure it was the Truth, and wanted some difficulties cleared away preliminary to their being baptized.

It is certainly an extraordinary circumstance that God should have given bro. Watson society in the Truth on the very next farm to his own, with symptoms in various directions of further increase. The elder 3 sons are most earnest and interested; indeed, they all are. They are a great comfort to bro. Watson.

Going on to Perfection

"Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection"—Hebrews 6:1

WHAT the apostle means by the above statement is that we should not stop merely with the knowledge of first principles, but that we must develop to spiritual depth and maturity. Or as Peter says—

"Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18)

Let us then, together, consider some of the problems we meet as we strive to reach spiritual maturity, and then take a comforting and inspiring glance into the Future Age when the full joy of perfection will be reached in the Kingdom of God.

By a careful and painstaking study of the Scriptures, we have become fully persuaded that the Bible is the Word of God; that it is infallible; that it is wholly God-inspired. Therefore, we have thankfully inclined our ears unto wisdom: we have cried after knowledge, and have lifted up our voices for understanding.

WE HAVE FOUND THE TRUTH: AN EXALTED POSITION

And this has not been in vain, for in the love and mercy of God we have found the Truth of the things concerning the Kingdom of God and the Name of Jesus Christ. It is the "Glorious Gospel of the Blessed God" (1 Tit. 1:11).

Having made such a wonderful discovery, we have obeyed the call of the Gospel, in the appointed way, and through our belief and obedience we have become part of the Ecclesia of the Living God. We are not saved. We are not participants in the Kingdom of God: but we are "heirs according to the promises" that God made to Abraham: "heirs of God, and joint heirs with Christ."

What an exalted position to be in! What a lofty height indeed for creatures of dust! Having been baptized into Christ, we have gone forth rejoicing to "walk in newness of life" as sons and daughters of the Eternal Father. John describes our elevated position—

"Beloved, now are we the sons of God! And it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is" (1 John 3:2).

"WE SHALL BE LIKE HIM"

"We shall be LIKE HIM"! What does this signify? It means, first of all, that we are not like him now. No, sad to say, we are not. But, nevertheless, we are in a very exalted position. Wonderful as that position is, it is only too true that we live today in an imperfect state. Who among us has not felt that bitter power of imperfection? Have we not all, and often, cried out with Paul—

"O wretched man that I am! Who shall deliver me from this body of death?" (Rom. 7:24).

As we strive to "walk in the Truth," do we not all share in a similar experience with Paul that—

"When we would do good, evil is present with us."

We all "delight in the law of God after the inward man," but we discover "another law in our members, warring against the law of our minds and bringing us into captivity to the law of sin which is in our members." Therefore, says Paul—

"If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19).

But therein lies the secret of our endurance. Our hope is NOT in this life, but in the life to come. That is the life to be manifested at the appearance of Jesus Christ. This is the Hope set before us, which Hope we have—

"As an anchor of the soul, both sure and steadfast."

TREASURE IN EARTHEN VESSELS

What a precious heritage is ours! But this great treasure is held in an imperfect state, as Paul expressed it—

"For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us"
(2 Cor. 4:6-7).

How descriptive of our present state! What a wealth of meaning in those words! How true it is to be likened to perishable earthen vessels: Abraham recognized this fact, styling himself a creature of dust and ashes. And Job, when the majesty of God was unfolded before him, said—

"Behold, I am vile . . . Wherefore I abhor myself, and repent in dust and ashes" (Job 40:4 & 42:6)

If a righteous man like Job could feel such abasement, is it any wonder that we should feel broken in heart and contrite in spirit as we think about the joy that is set before those who believe and obey the Gospel? There are many ways in which our present lot is hard to bear at times, yes, and even grievous; and sometimes we think we must feel as Jacob did as he was about to meet Esau, for he prayed:

"I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant" (Gen. 32:10).

It is certainly vitally important to constantly think on these things, and upon our position before the Great Creator of the universe Who has condescended to call us and speak to us. In this way the spiritual mind is developed.

"PERPLEXED, BUT NOT IN DESPAIR"

But even in our most difficult trials we should not let ourselves become dejected in spirit, for this is a reflection upon the assured love and wisdom of God. If we recognize our present evil state, and turn to God for help, such action on our part is pleasing to Him. Many times, in His Word, God has declared that His favor is toward those who place themselves by the standard He has set for them. The example we give is Isa. 66:2—

"But for this one will I look around: for him who is humbled and smitten in spirit, and so careth anxiously for My Word" (Rotherham).

It is not enough, however, that we merely recognize our imperfect state. We must go further than that. We must take positive action, and show positive results—

"Every branch that beareth not FRUIT, he taketh away."

This is the fruit of the Spirit: love, joy, peace, etc. We must therefore be keenly distressed about our sins and weaknesses and shortcomings, so that we will realize the necessity of humbling ourselves in the sight of the Lord, and fervently seeking His help to overcome them.

Why is it that the people of the world do not feel so? Because they do not understand that—

"They are without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise; having no hope, and without God in the world" (Eph. 2:12).

In their ignorance of the way of salvation, they think that God is indebted to them, and so much so that when they die it will be His duty to crown them with honor and great glory, though they have never really set themselves to find out what He desires, and obey it.

WE MUST STRIVE AGAINST THE FLESH

But our position is different (or certainly should be, and MUST be). We love God, and reverence His Name, and think upon His will continually. His Word is precious in our sight, and constantly meditated upon, and we honestly strive against the flesh to walk in the paths of righteousness as He has pointed them out to us. We look and long—hope and pray—for the appearance of His beloved Son.

But even so we fail—and, oh, so often—and it distresses us. But let us not fall under trial, for our Father is aware of our anxiety and tribulation, and has made provision for it. Listen to His Word—

"If we confess our sins, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness"
(1 John 1:9).

"If we walk in the Light, as He is in the Light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

"Wherefore he is able also to save them to the uttermost that COME UNTO GOD by Him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

As we read, in God's Word of the glory and majesty of the Kingdom of God, and the place the saints will occupy in association with Christ, we begin to wonder who could possibly qualify for such a position. Ah, but we are looking at these things from the human viewpoint. Let us get away from all that, and listen to His Word:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called:

"But God has chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty . . ."

" WHY?—

" . . . that no flesh should glory in His presence" (1 Cor. 1:26-29).

As also the Psalmist hath said—

"He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes, even with the princes of His people" (Ps. 113:7-8).

As we think of our exalted and lofty calling in the Gospel, we look at each other and say within ourselves, "Surely there is not one of us with qualification of being a king or priest in the Kingdom of God!"

WE MUST BE CHANGED

Well, brethren and sisters, that is all too true. In our present imperfect state, not one of us would be appointed to such an elevated position. How, then, are any of us to attain to a place of honor if we are accepted at Christ's judgment seat? Paul gives the answer—

"We must be CHANGED: this mortal must put on immortality."

This is our hope, and the joy is set before us, as we walk in the Truth—

"For our polity begins in the heavens, from whence also we are expecting a Savior, the Lord Jesus Christ,

"Who will transform the body of our humiliation into a conformity with his glorious body, according to the energy by which he is able even to subject all things to himself" (Phil. 3:20-21).

With such a change in our natures, how different we would be! When we think of the dignity assumed by the angels who have appeared in the past, we realize that it is far superior to that exhibited by any mortal king that ever sat upon a human throne.

"FAITH THAT WORKS BY LOVE"

The gift will be of God, and will come through faith, not of works, lest any man should boast, says Paul. However, Jesus says his reward will be given—

"To every man according as his WORK shall be" (Rev. 22:12).

Are Paul and Jesus in agreement? Yes, by all means. Paul enlightens us further when he says—

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but FAITH that WORKS by LOVE" (Gal. 5:6).

All doubt on the subject is removed by James (2:21-22)—

"Was not Abraham our father justified by WORKS, when he had offered Isaac his son upon the altar?"

"Seest thou how faith wrought with his works, and by works was faith made perfect."

So then, faith that is not followed and manifested by WORKS OF RIGHTEOUSNESS, is dead. Let us heed the words of Paul, and—

"WORK out our salvation with fear and trembling" (Phil. 2:12).

"WE OUGHT TO GIVE THE MORE EARNEST HEED"

Not the fear of the world, but holding God in reverence, and being daily exercised about His Word, for we know that He has magnified it above all His Name. Paul solemnly warns us regarding our conduct during these brief, soon-passing days of our probation, when he says (Heb. 2:1-3)—

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip . . ."

—or subtly glide away from us unnoticed—

"For if the Word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward . . ."

—and we see so many tragic times under the Law how transgression was punished—

". . . How shall WE escape, if we neglect so great salvation?"

No, brethren and sisters, we will NOT escape, if we neglect to occupy until Jesus comes. He passed through the period of his probation with an imperfect body, the same as ours. He knows what we suffer. He understands the trials and tribulations that come on us.

THE WARNING TO THE ECCLESIAS

He knew what the imperfections of the members of the Ecclesia of the Living God would lead to, so he WARNED them in his Apocalyptic messages to the 7 Ecclesias in Asia. Through the mercy of God, these warnings have been preserved to this day as a great lesson to all believers who are striving to keep themselves on the narrow path that leads to the Kingdom of God. What did he say?

Some had left their first love. They were still plodding along, patiently doing many good works, but the heavenly, transforming power of spiritual love was no longer there. They were no longer the pillar and ground of the Truth. Therefore, said Jesus—

"If you do not reform and do your first works, I will come quickly and remove your lightstand, unless you reform."

Some came into the ecclesias who did not hold the Truth in purity. They called themselves Christadelphians—Christ's Brethren—but were actually members of the adversary.

Some taught false doctrine for self-advantage; that they might become leaders. They prided themselves in their great knowledge—even greater than the teachers God had given them.

"I WILL VOMIT THEE OUT OF MY MOUTH"

The ecclesias continued on the downward course until their zeal had disappeared, and they became lukewarm—insipid—tasteless—nauseating to their Master. Therefore, said Jesus—

"Because thou art lukewarm, and neither hot nor cold, I am about to vomit thee out of my mouth."

This is a very vivid, striking figure. It is not a pleasant picture: it is somewhat repulsive to contemplate. Why does Jesus use such language? To impress us with the repulsiveness of these characteristics in his sight. Faith WORKS energetically by love. That is zeal—

"The zeal of Thine House hath eaten me up!"

He cannot stand half-heartedness in such a glorious, tremendous thing as the service of God and the Gospel of eternal salvation.

"WILL HE FIND THE FAITH ON THE EARTH?"

The things we have mentioned in this sad catalog of failure are some of the conditions that imperfection has led to in many today. Let us be warned. Let us examine ourselves. If Christ is to find THE Faith in the earth when he comes, he will find it in those who never forget the fact that they live today in the imperfect state and must be ever seeking God's strength; who never forget that the call (to be sons and daughters of God, and partakers of His divine glory—this greatest of all treasures) is held in earthen vessels, even frail and leaky vessels that must constantly be replenished with the water of life that flows through the Scriptures of Truth.

If these poor weak earthen vessels are not given daily attention, they become dry and parched, and soon fall and are broken to pieces. To prevent this, we must ever keep in mind the nature of the vessel, and keep it full of living water. Yes, full even to overflowing, with the joy that is set before us, looking to that time of perfection that awaits the Ecclesia of the Living God—that day when the earth will be filled with the knowledge of the glory of God as the waters now cover the great deep. It is the glorious time of perfection that lies just ahead for all who truly seek first the Kingdom of God and His righteousness.

LET US LOOK AT THE FUTURE GLORIES

BECAUSE of the sorrows which compass us on every hand, and the severe trials many of us encounter, let us close the eyes of imperfection and look, for a few moments, through the eye of faith to the time when the Master is established as King over all the earth. It is a portion of a word-picture drawn by the pen of bro. Roberts—

"What do we see? Ah, what beauty! The curse has been removed from the earth. Thorns have been replaced by fir trees, and briers have given way to myrtle trees. Rivers have been opened in high places, and fountains in the midst of the valleys, and the desert blossoms as the rose. The hills are clothed with pleasant woods, and the valleys rejoice with glorious vegetation.

"No smoke obscures the landscape—the sun shines in all its grandeur. Men no longer eat bread in the sweat of their faces. Each has his own peaceful home standing in a well-kept plot. Joy and gladness is found everywhere, also thanksgiving and the voice of melody, for the Lord has comforted His people.

"As we come to a turn in the road, a strange and unusual sight meets the eye. a little child romps through a field, and following close behind we see a wolf, a lamb, a leopard, a kid, a calf, and a young lion. Strange, yes, but do we not remember the words of the prophet: 'They shall not hurt nor destroy in all My holy mountain.'

WHAT WONDERFUL CHANGES IN THE EARTH!

"After a long walk, we are not tired. Then another reminds us of the prophet's words: 'They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint' (Isa. 40:31).

"What wonderful changes have taken place! The people no longer groan under misrule, for the Law goes forth from Zion into the whole earth, and the Word of the Lord from Jerusalem. Implements of war have been changed into implements of agriculture, and peace has come upon the earth, and good will to all mankind.

"Death has been swallowed up in victory. There is no more sorrow, no pain or crying. All these things have passed away, for the ransomed of the Lord have returned to Zion with songs and everlasting joy upon their heads. God has given them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

"We go on to Jerusalem. What a magnificent city! Beautiful for situation, the joy of the whole earth is mount Zion on the sides of the north—the City of the Great King."

THIS IS NOT FANCY, BUT DIVINELY-ASSURED REALITY

What a beautiful picture! WE ARE NOT DREAMING! It is not a fancy or fable, not some vision of impossible joy and perfection and release, mocking us in our weakness with its unattainability, for God has given it to us and revealed it in His infallible Word of Truth. Peter refers to these things, and we come within the scope of his words when he says (2 Pet. 1:2-4)—

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

"According as His divine power hath given us ALL THINGS that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue,

"Whereby are given unto us exceeding great and precious promises: that by these we might be PARTAKERS OF THE DIVINE NATURE, having escaped the corruption that is in the world thru lust."

Brethren and sisters, let us strive with all our might to keep these promises of God ever before our minds. If we do, we shall have to confess much imperfection and many failures within ourselves, and we shall have to forgive one another many trespasses. As Paul said:

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

BUT REMEMBER that God, in His mercy for Christ's sake will forgive us and bless us beyond comprehension, for (1 Cor. 2:9)—

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things God hath prepared for them that love Him."

WE MUST BE MORE ENTHUSIASTIC

If, then, we are to share in these things, we must be watchful, and continually restore our first love-of God, and of the Truth, and of one another. As one brother has said—

"Let us try to revive the old Christadelphian spirit of enquiry and discussion of the Scriptures, before we fall asleep. Let us be more enthusiastic about it: we shall find that enthusiasm is infectious."

Let us try to catch the spirit of the Psalmist—

"Behold, I have longed for Thy precepts! . . . How love I Thy law: it is my meditation all the day.

"My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

Let us also try to be more enthusiastic about all our work in the Truth, and make ourselves a living testimony of our love for the Truth. There is no use talking about "keeping our fellowship pure," and saying we will not fellowship this one and that one—unless we ourselves, by our walk, manifest to the Body and to the world that we walk even as the Lord Jesus walked.

And when we come together, as we have this morning, let it be done with the spirit of deepest, most solemn reverence, our minds freed of other things and keenly alert to the greatness of our privileges and responsibilities, realizing that we are here to worship the Creator of heaven and earth, in the beauty of holiness. And—

"Let our minds be centered on His Word, upon His love, and upon our absent Lord."

— G.A.G.

The BIBLE Meaning of Soul

PART TWO

"He that killeth the soul of a beast shall make it good—soul for soul"—Lev. 24:18.

SOUL IS NATURAL, ORDINARY FUNCTIONS OF ANIMAL BODIES

NOW A few passages to show that "soul" (Hebrew: *nephesh*) is not some immaterial essence, but is applied to the ordinary, natural functions of living creatures—

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

Isa. 29:8 — "A hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul (**nephesh**) is empty—a thirsty man dreameth, and, behold, he drinketh, but he awaketh, and his soul (**nephesh**) hath appetite."

Lev. 17:10—"I will set my face against the soul (**nephesh**) that eateth blood, for the life (**nephesh**—soul) of the flesh is in the blood."

Deut. 12:20-23—"Thy soul (**nephesh**) longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul (**nephesh**) lusteth after . . . "The blood is the life (**nephesh**—soul); and thou mayest not eat the life (**nephesh**—soul)."

It is clear that the immortal soulists' only solution is to do what they have done, and *regard the Bible as merely the speculations of partially enlightened men*. They could not possibly agree with Peter's statement (2 Pet. 1:21), that—

"Holy men of God spake as they were moved by the Holy Spirit."

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SOUL IS MORTAL, SUBJECT TO DEATH: 300 REFERENCES

NOW WE reach what perhaps may be termed the climax of the subject—the soul's *relation to death*. The term "immortal soul" expresses one side of the argument. "Immortal" means "not subject to death." That is the stand of Plato and orthodox Christendom.

Let us look at what *GOD* says. Now it would have been quite possible for the Scriptures never to have mentioned soul in connection with death. Many other terms and expressions could have been used. So that when we find that in *nearly 300 places* (one-third of the total uses of the word) souls are described as being *mortal, subject to death*, from which they can be saved and delivered, it is quite clear that God is taking special pains to give us correct ideas on this subject, and remove all excuse for believing in "immortal souls" after the manner of the unenlightened heathen. Examples of this are—

Psa. 22:20—"Deliver my soul (**nephesh**) from the sword."

Jer. 38:17—"If thou wilt go forth unto the King of Babylon, then thy soul (**nephesh**) shall live."

I Sam. 19:11—"If thou save not thy life (**nephesh**—soul) tonight, tomorrow thou shalt be slain."

I Kings 19:10—"They seek my life (**nephesh**) to take it."

Es. 7:7—"He stood to make request for his life (**nephesh**)."

Psa. 22:29—"None can keep alive his own soul (**nephesh**)."

One out of every three occurrences of the word are of this character—referring to its *mortality* and *liability to death*. How could the immortal soul theory be more strikingly disproved? The most prominent fact regarding the soul that is forced upon our attention throughout is its *frailty* and *danger of destruction*. Upon this is based the one great lesson of Scripture—

"Hear, and your soul (**nephesh**) shall live" (Isa. 55:3).

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SOULS KILLED BY MAN: 32 REFERENCES

LET US go further. *In 32 passages, souls (nephesh) are spoken of as being KILLED BY MAN.* Examples are:

Josh. 10:28—"Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, and all the souls (**nephesh**) that were therein."

This is repeated in vs. 30, 32, 35, 37, and 39.

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

Let us look particularly at Lev. 24:17-18. The A.V. reads—

"He that killeth any man shall surely be put to death, and he that killeth a beast shall make it good; beast for beast."

In the original, *nephesh* occurs here 4 times, as follows—

"He that smiteth the **nephesh** (soul) of a man, shall be put to death. And he that smiteth the **nephesh** (soul) of a beast shall make it good, **nephesh** for **nephesh**."

Here again the translators have, by inconsistent and biased translation, obscured another clear divine lesson in the meaning of *nephesh*, or "soul."

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SOULS ACTUALLY DEAD: 13 REFERENCES

ONE MORE step, and then we are as far away from the immortal soul theory as it is possible to be—in 13 places *souls (nephesh) are said to be actually DEAD.* Examples are—

Num. 6:6—"He shall come at no dead body (**nephesh**).

Lev. 21:11—"Neither go in to any dead body (**nephesh**).

These are parts of the Mosaic regulations concerning uncleanness and defilement by contact with *corpses*.

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“SOUL” IN N.T. CANNOT BE SEPARATED FROM “SOUL” IN O.T.

ALL REFERENCES quoted so far have been from the Old Testament. That is the foundation of the New, and the word "soul" occurs in the Old *seven times as often* as in the New. It is ignoring the foundation work of the Old Testament that has prevented so many from understanding the New.

The Bible is one single, indivisible unit. It cannot be broken up and a part cast aside. Only when it is regarded as one equally inspired and equally divine book can it be properly understood. God has varied His commands at different times to different people, but *statements of FACT and TRUTH never change from beginning to end.*

"Soul" in the N. T. cannot be considered apart from soul in the Old. Considering them together, we find them in complete harmony. As in the Old, so in the New, "soul" is used of animals; it is spoken of as dying; it is used for the mind, the heart, the appetite and the emotions.

"PSUCHE" IS SAME AS "NEPHESEH": BIBLE PROOF

Whenever speakers in the N. T. quote from passages in the Old containing the Hebrew word *nephesh*, they use the Greek word *psuche*. One outstanding example will illustrate this. In 1 Cor. 15, beginning at v. 42, Paul makes a contrast between corruption and incorruption, weakness and power, mortality and immortality. Then (v. 44) he says:

"There is a **natural** body and there is a **spiritual** body."

The word "natural" here is *psuchikos*—soulish, from *psuche*—soul. He continues, v. 45—

"And so it is written, The first man Adam was made a living soul (**psuche**)."

He is quoting Gen. 2:7 which we have considered. In v. 46 he calls this living soul, "that which is natural." In v. 47 he calls it "of the earth, earthy." In v. 50 he calls it "flesh and blood" and "corruption." *Paul's conception of "soul" fits perfectly with what we have already discovered.*

SOUL IN N.T.—ANIMALS, DYING, NATURAL FUNCTIONS

Similarly souls are applied to animals, and souls die, in the N. T. just as in the Old. In Rev. 8:9 we read—
"And the third part of the creatures that were in the sea, and had life (**psuche**—soul) died."

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

And "soul" is used for natural life and functions, as in the Old. In Matt. 6:25, Jesus says—

"Take NO THOUGHT for your life (**psuche**—soul), what ye shall eat or what ye shall drink."

The soul here is clearly *that which is supported by eating and drinking*. Acts 15:25 we read—

"Our beloved Barnabas and Paul, men that hazarded their lives (**psuche**) for the Name of our Lord Jesus Christ."

In faithfully serving Christ they certainly could not have been *hazarding immortal souls*, but they WERE hazarding their *scriptural* souls—their *natural* lives and bodies.

The same applies to Paul's words in Acts 20:24—

"Neither count I my life (**psuche**) dear to myself, so that I might finish my course with joy."

And Jesus' words (John 10:17)—

"I lay down my life (**psuche**) for the sheep."

And Phil. 2:30—

"For the work of Christ he was nigh unto death, NOT REGARDING his life (**psuche**)."

In all these, *psuche* is used in the common sense of *natural life*, and cannot be harmonized with the immortal soul idea.

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FEW PLACES (OF 100s) CAN BE TWISTED TO FIT IMMORTAL SOUL

NOW, AS in the Old, so in the New, there are a few passages where the use of the word *could* possibly be made to fit with the immortal soul idea. There are none, of course, that *prove* or even *support* this idea—that would be impossible as we can see from the basic meaning and general use of the word—but there are some where it *could* be read in if the rest is ignored.

The passage most frequently quoted is Matt 10:28—

"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 Gehenna."

Now it is rather peculiar at the outset that *the one passage most quoted to support the indestructible soul theory is the very one that speaks of the soul being DESTROYED*, but, we find that these people do not regard "destroyed" as meaning destroyed, but the opposite—eternally preserved.

And we find further that they do not regard "death" as meaning *death*, but "eternal LIFE in misery." *We can see that with definitions such as this we could make anything prove anything.*

MAN CAN AND DOES KILL THE SOUL

We have seen that according to the Scriptures elsewhere, a man *can* and DOES kill the soul. We have looked at several passages to this effect, and there are many others. The first use of the word in the New Testament (Matt 2:20) speaks of Herod "seeking the young child's life" (*psuche*— soul). The first appearance in the gospel of Mark is similar. Jesus says (Mark 3:4)—

"Is it lawful on the sabbath to save life (**psuche**) or to kill?"

Paul in Rom. 11:3 quotes Elijah as saying—

"I am left alone and they seek my life (**psuche**)."

What is meant here by saying that man *cannot* kill the soul? Are the Scriptures contradictory? Of course they are not. We must use wisdom to discern them properly. There is no difficulty in understanding what Christ means, if we *sincerely seek a scriptural solution*. Man can kill the body, but this has no permanent effect on our ultimate existence. To the faithful, this is but a brief sleep. In *this* sense, the ultimate, eternal sense, man can not kill the soul, or life. But God on the other hand is able to blot us out of existence forever and make all our memory to perish.

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SUMMARY

NOW, TO sum up the points that have been covered:

1. We have seen that the doctrine of the immortality of the soul is admittedly traced to heathen Greek philosophers, and its followers are quite willing to concede that the Bible meaning of soul is something very different.
2. The issue is clear and there is no middle ground—we must choose between Bible teaching and human speculation.
3. The words **nephesh** and **psuche**, translated "soul," occur 850 times in the Bible and in **not one case is there any suggestion of immortality.**
4. The translators have used over 40 words in translation and a glance at this list shows how far different the **Bible** soul is from the **orthodox** one.
5. The word is first used of ANIMALS.
6. One-third of all its occurrences speak of it in terms indicating its mortality and subjection to death.
7. It is often spoken of as being **killed by man**, and it is several times spoken of as **actually being dead**, and being handled and touched in a dead state.

Anything more different from the immortal soul theory it would be difficult to imagine.

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CONCLUSION

IN CONCLUSION, let us urge two points of action—

FIRST, make a thorough, scriptural examination of the soul. The word occurs 850 times. Make the effort to trace them through. Compare them with the general, hazy ideas on the subject. It takes time, but *there is no other way*. God requires us to work and search.

And SECOND, having determined the facts of what we are—perishing creatures of dust—investigate God's great offer of what we may *become*—

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

"As we have borne the image of the earthy, we shall also bear the image of the heavenly."

"This corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

These glorious words of the Apostle Paul will be fulfilled someday in the great joyful host of the redeemed, as they stand assembled before the judge of all the earth.

For all *others* it will be—

"As the beasts that perish."

"Like sheep are they laid in the grave, death shall feed upon them, and their beauty shall consume in the grave."

Let US choose the path of wisdom and life.

—G.V.G.

Current Events Fulfilling Prophecy

"All the inhabitants of the earth are reputed as nothing... none can stay His hand, or say unto Him, What doest Thou?"—Dan. 4:35

WHO RULES CHINA? So far as is known, there is no vertical hierarchy, no line of succession. There is Chairman Mao, 78, the Chinese revolution's ever more remote deity. Then there is Premier Chou En-lai, 73, the gov't.'s chief—& almost only—public presence.

Nixon thus pursues his negotiations with a 2-man gerontocracy whose days must be numbered. The passing of either man from the scene could mean an explosive end to China's fragile surface stability—not to mention any understandings that Nixon might bring back. (Tm 2:21)

VIOLENCE HAS REACHED NEW PITCH in US mass entertainment media. Substantial scientific evidence that violence on TV breeds violence in children. Americans love to watch violence in the mass media.

Beyond the baleful light of the box, violence races in the streets & it's the rage in the movies. Moviemakers find ultra-violence ultra-profitable; the mass audience find it enjoyable: kicking, stomping, beating a woman's brains out, knifing, mutilation, acid-tossing, shooting, beating & burning.

A Newsweek survey across the nation reveals little or no public dissatisfaction with the violence of new movies. It's what the people want. Mass audience have always wanted violence, & always gotten it, whether in bear baiting, comic books or pro football.

Yet something new did come over media violence in the '60s, due to a convergence of events without parallel in US history—race strife, assassination, confrontation, the Viet war. Movies critics & moviegoers welcome the new ultra-violence, & feel it illuminates the human condition with its vision of violence as a rite of passage in which a man puts himself in touch with his primal emotions—to become, for better or worse, a man.

If the effect of TV violence on children has finally been demonstrated, it's not unreasonable to assume that ultra-violence in the movies has some effect on adults. A man can only be a true male, according to the movie, when he's won his merit badges in rape, combat & murder. This kind of entertainment is seductive in more ways than one.

"I don't mind saying that I myself was sickened by my own film," says one producer, "But somewhere in it there is a mirror for everyone." Purveyors of the new violence can tell themselves & their critics that they're involved in a program of "character building, public service, & ethical culture," but a few visits to neighborhood theaters suggest that a large part of the mass audience simply loves the violence as violence.

Never before has so much violence been shown so graphically to so many. There's a sense of imminent disaster when you're in an audience that's grooving on ultra-violence, & you're tempted to say that things can't go on this way too much longer. (Nwk 2:14)

NOTE: How horribly true is the Bible's evaluation of the depravity of natural man! What a wonderful invention the TV is! Violence is the prophesied hallmark of the last days—"As it was in the days of Noah—all the earth filled with violence" (Matt. 24:37; Gen. 6:11)—and TV is Violence's highly-successful super salesman.

RUSSIAN JUSTICE One of the most chilling tactics used by Soviets to suppress dissent is enforced confinement in a mental hospital. Rebel intellectuals are declared insane by obedient psychiatrists, & can be held

indefinitely or punished at will—all under the aura of "medical treatment" and with no need of a public trial that could embarrass the state.

The practice dates back to '36, when the secret police first established prison hospitals. Dissident Author Andrei Amalrik, last reported in ill health in Siberian prison, calls it 'most disgusting thing this regime does.' (Tm 2:7)

RUSSIA'S NAVAL CRASH PROGRAM. For over 2 yrs., Soviets have been talking to US negotiators about limiting the nuclear arms race—while at same time pursuing a crash program to gain upper hand over US. Already Russia has passed US in intercontinental missiles. It is driving toward supremacy in missile-armed subs, & deploying global fleets.

Russia, once a minor power at sea, has been outbuilding US for a decade; now has almost as many nuclear subs as US, far more conventional subs, more cruisers.

Only in aircraft carriers has US a dominant advantage. Russia has none, but now appears to be building one—which could indicate a significant expansion of naval strategy. (USN 2:7)

FRESH WORRY OVER RUSSIAN ARMS BUILDUP. No longer any mistaking what Russia is up to. Unless US strategy shifts quickly, yrs. ahead could bring disaster. Russia has finally & indisputably caught up with US in nuclear arms, & is on verge of gaining clear superiority.

Russia is lengthening its lead in land-based ICBMs. US lead in sub-based missiles is shrinking rapidly: by end of 73, Russia will be ahead. In total number of vehicles for delivering nuclear weapons (missiles & bombers), Russia is ahead & enlarging its lead.

In every major field of weapons to defend against nuclear attack (interceptor planes, surface-to-air missiles, antiballistic-missile-systems), Russia's margin is huge, & still being extended.

On top of everything, Russia is spending so heavily on research that they may be about to spring a "surprise"—US officials think it will be a new system able to shoot down or neutralize US space satellites.

US has frozen the size of its arsenal ever since the Arms Talks with Russia were announced in '68. During that time Russia increased their missile force by 300 percent. In sheer nuclear-blast power (mega tonnage) military men estimate Russia has an advantage of as big as 8 to 1. Interceptor aircraft: Russia 3100, US 593; anti-ballistic-missile-systems: Russia 64, US 0.

Some fear it is already too late for US to catch up, & that Russians will soon have an overwhelming nuclear advantage. All agree the momentum is now all with the Russians. (USN 2:28)

NOTE: How bro. Thomas would have rejoiced at the imminence of the end, & at the marvelous confirmation of his prophetic expectations of 125 years ago! Clearly Russia is fast getting ready to strike for world power, & men's hearts are "failing for fear" as foretold (Luke 21:26). Christadelphians have never had any doubt "what Russia is up to," and have been proclaiming it from God's prophetic Word for 125 years.

ULSTER'S BLOODY SUNDAY. As one of bloodiest scenes of carnage since Ulster civil-rights movement was born 4 yrs. ago, the shootings in Londonderry may well prove a watershed in Irish politics. In its aftermath, old-fashioned anti-British nationalism raged in hearts of Catholics.

Such was impact of Bloody Sunday that Lynch of Ireland and Faulkner of N. Ireland, both moderates, came under attack by their own hardliners, & will be subjected to extreme political pressures in weeks ahead.

Not a Catholic in Ireland believed other than that British Army perpetrated cold-blooded (& perhaps coolly-planned) murder. Wave of bombings & snipings promptly broke out across tortured country.

What anyone could do to defuse situation is difficult to see. Basic facts of dilemma: the 1 million Protestants in N. Ireland want to remain British; the ½ million Catholics want to be united with Ireland. (Nwk 2:14)

POPE MENDING THE DIKES. For over 10 yrs., Dutch hierarchy has provided liberal Catholics with their major laboratory for progressive Church reform. But there's every evidence Pope intends to use his power of bishop appointment to terminate the experiment.

Last week, for 2nd time in 13 months, Pope pointedly ignored a list of liberal nominees to place a tough conservative at head of a Dutch diocese.

For conservative Dutch Catholics, building the dikes can't come soon enough. In past 10 yrs., Church attendance has fallen 50 percent. New priests (which used to average 300 a yr.) dropped to 4 in '71. Not a single seminary still operating in Holland. There's little doubt that liberal leadership is waning, & that conservatives have important allies at Vatican. (Nwk 2:28)

GUN MERCHANTS. A 5-yr. surge has tripled France's arms exports, & made it world's third-largest arms supplier (after US & Russia). A big coup for Gaullist diplomacy: when it comes to making friends & influencing

people, few methods so successful as inducing them to rely on your armaments. Arms deals, in fact, have brought much of N. Africa & Mideast, as well as portions of Africa, Asia, & Latin America, into French military orbit.

It stems from DeGaulle's determination to make France's national defense independent of Anglo-Saxon sources. He ordered the development of a huge domestic armaments industry. (Nwk 2:14)

US IS NO. 2 IN STEEL. Ten yrs. ago, US was far & away No. 1 in steel: (US '61 output 98 million tons, Russia 78, Japan 31). Now Russia is No. 1 & Japan is moving up fast ('71 output: Russia 132; US 120; Japan 97).

For first time in history, Russia produced more steel than US in '71. Russia is expected soon to be major factor in world's steel markets. Japan planning to double output by '80. (USN 2:28)

NOTE: Consider the ominous potential of the united power of Russia and Japan, Japan is now being driven into the arms of Russia by shortsighted US foreign policy. How beautifully God works His will by stupefying the nations, "turning their wise men backward, and making their diviners mad" (Isa. 44:25). Steel power is, and always has been in modern times, the measure of war power.

FLARE-UP IN RHODESIA. Blacks resist new plan. Bitterness & violence among Blacks has plunged Rhodesia into deepest crisis in years. In immediate jeopardy: last-ditch agreement to restore ties between Britain & Rhodesia. At stake over longer run: whether Rhodesia's 5 million Blacks continue to submit to dictates of ¼ million Whites who rule them.

Rhodesia first colonized by Whites 100 years ago. In '65 it broke from Britain over political rights for Blacks. Britain & UN imposed sanctions to try to strangle Rhodesia's trade. The move failed.

Recently Britain & Rhodesia worked out agreement to gradually give Blacks majority rule in 50 years. Blacks are rejecting it. Their strong opposition has knitted them together and given them new confidence, but it may lead to greater repression by the White minority. (USN 2:7)

WAR OF FUTURE: BIGGER & BETTER. Robot air force coming soon. Since mid-'64, US has lost 1100 airmen & over 1000 planes worth \$3 billion.

Now being developed: cheap, expendable bombing planes that don't need pilots—expected in just few more years. Just beyond that will be unmanned aircraft capable of aerial combat and pinpoint troop support. The technology, & to some extent the planes to do this, already exist.

What has made the remotely-piloted plane feasible is, among other things, laser light beams, tiny television cameras, a wide variety of electronic sensors, miniaturized computers, & microwave transmitters.

Pilots, sitting in darkened rooms watching wall size screens, have by remote control sent robot planes into aerial combat tests with best manned aircraft US has—and emerged victorious, evading missiles with ease.

A robot air force would be relatively cheap. A manned aircraft requires a large & expensive life-support system. For all-weather flying at supersonic speeds, pilot needs an extensive instrument display inside the cockpit, an extremely reliable engine, & a variety of safety features.

Once the man is removed, need for all these disappears, & aircraft size can be reduced drastically. Since the planes are launched by rocket & return by parachute, there's no need for airfields.

Beyond all this, the robot plane can perform maneuvers at speeds no human could survive. A man can survive—for a brief period—turns which produce forces 6 times gravity. Today's robot planes can make turns at forces 12 times gravity, far outmaneuvering any manned craft. (USN 2:28)

"RECEIVING IN THEMSELVES THE RECOMPENSE." Last wk. US Environmental Protection Agency reported that noise is insidious form of pollution that may affect at least 80 million Americans, being a health hazard to ½, & impairing ability of other ½ to lead productive, happy lives.

Experiments on animals show excessive noise increases susceptibility to infection. In schools, particularly disturbing evidence of noise damage. Examinations of students from 6th grade to college revealed a pattern of steadily declining hearing ability.

While just 4 percent of youngest children failed a check test, 10 percent of the ninth grade & 30 percent of college freshmen failed the same hearing test. The report concludes: "The current population of young people will encounter much more serious hearing problems in their middle yrs. than the present 50-60 yr. olds." (Nwk 2:7)

PEOPLE BOOM: FASTER & FASTER. World population boom shows no sign of slowing: may even speed up in yrs. ahead. Prospect for year 2000: 6½ billion in a world now having trouble with little more than ½ that.

It will take only the next 30 yrs. to do what it took from first appearance of man of earth to fate '50s—add 2.8 billion. Population rising 75 million a year.

There were ¼ billion people at time of Christ; 1 billion by 1850; 2 billion by 1930; 3 billion by '60; 4 billion by '75, 5 billion by '86; 6½ billion by 2000 AD.

Feeding the added billions is only part of problem. More & more are crowding into cities—increasing likelihood of unrest & upheaval. By '85, in many areas, living conditions will be intolerable, & standards will decline as population increases more than offset economic gains. (USN 3:6)

DYING CITIES. South Bronx, like other parts of NY, is visibly dying as though of some loathsome, lethal disease. It seems destined to become a rubble filled semi-desert. Drive down almost any street & you see abandoned apt. houses: broken windows, sagging wrecks.

The process is always more or less the same. The junkies, with an assist from drunks, criminals & the violent, make a neighborhood unlivable. The mom-and-pop stores at bottom of an apt. bldg. have been "hit" too often. There have been too many muggings in the lobby. Stores are boarded up; apts. deserted 1 by 1. Owner cannot sell at any price; mortgagee refuses to take possession—so it's abandoned.

Many are sounder & better bides, than the prison-like postwar housing, but between 20 & 30,000 are being abandoned yrly. in S, Bronx, & pace is accelerating. Same is happening in many central cities of US.

The rich & the big corporations got their money out of the central cities long ago. The private owners left are little people who unwisely expected a retirement income from real estate. As the disease spreads, the Federal Govt. or near-bankrupt cities become the slumlords. In NY, 75 percent of repayments on housing-loan programs in default.

Make no mistake about it: this process is killing our great cities, in the simple, dictionary meaning of the verb "to kill." The disease certainly cannot be cured. Those who have had their noses rubbed in the problem all agree on that point: "We are always going to have slums, bad slums." says Roger Starr, able director of NY Housing & Planning Council. (Nwk 3:28)

NOTE: So it is in the world's richest country, which pours out luxuries & amusement gadgets to please & gratify the lusts of suburbia, which has run away and closed its eyes to the realities of life. And so it will be till Christ returns & destroys all human bungling & injustice with the unquenchable fire of righteous retribution.

IRELAND: RISING THREAT OF CIVIL WAR. A torrent of gunfire, bombings and killings. A divided Ireland ripped by old hatreds. General view now is that IRA terrorists have gotten a new lease on life in their guerrilla war against British troops. Unending war of attrition between terrorists and soldiers now believed likely.

Before the Jan. 30 shootings of 13 civilians by the troops, there was widespread feeling that British Army had seized initiative against IRA. Now many believe IRA campaign will be stepped up, & that IRA has chalked up a major gain in fight for united Ireland.

Prime Minister Lynch of Irish Republic has been forced to abandon his policy of moderation, and to demand unification as only way out. (USN 2:14)

NEW MOVE IN GREAT POWER GAME. Last wk., Gromyko flew into Tokyo, all smiles & amiability, to conduct most important Russia-Japan talks in over 10 yrs. Most important result: agreement to begin negotiations on a peace treaty to end technical state of war that has existed since WWII.

This could have important implications for balance of power in E. Asia, & cause considerable discomfort to US, which gambled it could reverse its China policy without driving Japs & Russians into each other's arms.

Negotiators to meet in Feb. for possibly decisive talks on \$2½ billion Russo-Jap pipeline project from Siberian oil fields to near port of Vladivostok, to give Japs 50 million tons of high grade oil, freeing it from dependency on Mideast. (Nwk. 2:7)

EGYPT PUTS THE CHILL ON RUSSIA. Shaky nature of Egypt-Russian alliance. They have stumbled from one crisis to another ever since last May when Sadat arrested Vice Pres. Sabry & 90 other pro-Russian officials. Later Egypt joined other Arab states in suppressing Communist coup in Sudan.

Recently the verbal iciness has been translated into frosty actions. The Egyptian spy network, once heavily infiltrated with Soviet agents, has been thoroughly purged. But ridding Egypt of the Russians is easier said than done. There are now 20,000 Soviet military in Egypt, & Russia wouldn't take an expulsion order lying down. (Nwk 2:28)

NOTE: The prophetic picture appears to require Egypt (the original "King of the South") to be not a Russian ally but captured by force by Russia when Russia comes with the European hordes against Israel.

TV VIOLENCE MAKES REAL VIOLENCE. Violent fictional programs are seen by the young as highly realistic, even more so than news & documentaries. A massive study of children from 8 to 18 found a long-term correlation: the more children watched violence on TV, the more socially aggressive they became: violence a child watches on TV is directly related to amount of violence he does afterwards. (Nwk 3:6)

BANGLADESH: BLEAK FUTURE. Less than 25 percent of Bangladesh's meagre industry is working, because of wrecked & looted machinery & lack of raw materials, capital, credit, & management personnel. Virtually no foreign trade for 2 months, since ports are almost closed by mines & sunken ships. Shipments within country are slow because of 100s of blown up railway & highway bridges, & insufficient river transport.

Over ¼ of population destitute: in extreme northwest, 2/3 destitute. All disaster relief operations in past have no comparison with magnitude of task in Bangladesh. Destruction inflicted by Pakistani Army was greater than that suffered by Europe in WWII. The Govt. is virtually bankrupt, & pleads for massive international aid.

US has not yet recognized Bangladesh, or made any commitment of aid. To put Bangladesh on the road to recovery would require \$1 billion this yr. alone. There's little hope it will get anything like that. (Tm 2:28)

ANOTHER NATION LOOSENING US TIES. Ethiopia wants less reliance on US, more independent status in Africa; working hard to shed its appearance of being largely dependent on US.

Its geographical position is thrusting it into unwanted role in Israel-Arab conflict. Also being caught in power struggle between Russia & China for pre-eminent position in that area.

US aid being cut back. US advisers being phased out of sensitive spots in govt. Peace Corps is down to ⅓ of former strength.

Ethiopia is often joining—sometimes leaving—African movements critical of US. If Ethiopia fell into Arab camp, the Red Sea along its coast would probably be closed to Western shipping, & radical nationalism would spread south through E. Africa.

Ethiopians say, "Nixon 'low profile' policy is abandoning us & making us orphans." What will happen when Selassie (79) passes? (USN 1:24)

BRITAIN'S DANGEROUS MOOD. Mounting tide of hatred & violence, of obstinacy & impatience & disillusionment is leading to a breakdown of traditional values in a society that has for generations been revered for its respect for justice, humanity, law & order. Nowhere is seen the leadership that might steer Britain from its disastrous course.

Govt. is confronted with a violent impasse in Ulster, impenetrable problems in Rhodesia, soaring inflation & nearly a million unemployed at home. The Treasury announced last week that pound is only worth 51 pence compared with value in '53.

Nation is divided on Common Mkt. Color problem is heightened by unemployment, housing, & schooling conditions.

The Labor opposition led by Wilson dithers irresolutely, divided on economic policy & on Europe. No longer is there that "we are on our way" zest of 10 yrs. ago. (Tm 3:6)

HUMAN POLITICS: ACROBATICS & ZIGZAGS. The scene in Peking's Great Hall of the People last week certainly had to be one of history's great ironies. There, while a Chinese Army band played "America the Beautiful," a US President merrily clinked glasses with his Chinese hosts, long considered the "baddies" of Communist world. Nor was it just any US President, either: it was a conservative Republican who has long had a reputation as being the perfect cold warrior.

The Chinese people must have been deeply startled by the change in their own leaders' attitudes, but they all live under a system of state-manipulated thought & memory control.

Subject to no such constraint, however, the US public could be excused if it found its neck wrenched & its equilibrium upset by surprising spectacle of Nixon chumming it up with his former enemies, & sitting patiently thru a revolutionary ballet.

That the public seemed to have taken it all fairly calmly is due in large part to fact that in their lifetime most Americans have lived thru so many sudden reversals of policy, so many deviations from previously stated principle, so many changes in institutions—that they have come to regard such turnabouts as part of modern life.

One of the most surprising switches in modern times was the dramatic Hitler-Stalin nonaggression pact of '39, which not only stunned the world, but even split many of world's Communist Parties which could not stomach a pact with Hitler.

Later, after Hitler turned on Russia, and US entered the war, accepting Russia as an ally shocked many Americans who had considered the Bolsheviks as archvillians ever since the revolution.

After WW II, victorious Americans suddenly found themselves not only aiding their hated enemies of WW II, the "Nazi murderers" & the "yellowbellied Japs," but accepting them as trusted allies & friendly partners.

In only a relatively few years, the British saw their empire reduced from a more than the home islands. The French too lost a vast empire, & found new amity with Germany after the enmity of 2 world wars.

Perhaps most bewildering to Americans have been the turnabouts in how they were expected to regard Communists. Up thru the McCarthy era, all Communists were seen as evil.

The Russians, of course, personified evil, but the rise of Khrushchev, who never seemed as demonic as Stalin, softened US views of Russia. Obviously, then, the most menacing Communists were the Chinese, particularly after they killed US boys in the Korean War. For a while, the Russians actually seemed to be the "good" reasonable Communists, the Chinese the vicious & unpredictable ones.

Then came the China-Russia split and, well, maybe China deserved a reassessment. Now danger is the pendulum will swing too far the other way.

Such bewildering zigzags are not, of course, unique to modern times. They occurred often in the Middle Ages, when cynical princes made devious deals to acquire more land & power.

Alignments throughout the Holy Roman Empire spun like windmills, as Pope fought Emperors, and Emperors battled each other. Religious wars not only set Catholic against Protestant, but Catholic against Catholic in a confusion of shifting alliances.

France was so torn by strife that King Henry IV, who had twice been a Catholic and twice a Protestant, converted again to Catholicism to assume the throne, explaining: "Paris is worth a Mass."

What distinguishes the changes of modern times is that even more than in other ages they have ranged far beyond politics, & have swept aside cherished beliefs & values in science, institutions, manners, even religion.

Vatican Council II shook the Roman Church to its foundations by changing the Mass, diffusing papal authority, & opening new areas of theological speculation & cooperation with Protestantism.

There is a general decline in the influence of ideology everywhere, but especially in US. We don't really have an ideology—any structured, systematic, historic set of deeply-rooted values. (Tm 3:6)

GROWTH OF RUSSIAN MIGHT. From Nixon's report to Congress: Soviet strategic program continues to move ahead. Evidence that 2 new or greatly improved intercontinental missile systems being developed. Nearly 100 new ICBM silos are being built.

An improved sub-based missile is being perfected, & missile sub production has increased significantly. Russia now has operational or under construction more modern missile subs than US. A new bomber is being tested, & new types of ABM radars & interceptor systems.

Land-based missiles in '65 US 934, Russia 224; today US 1054, Russia 1520. Sub-based missiles in '65: US 464, Russia 107; today US 656, Russia 500.

In short, in virtually every category of strategic offensive & defensive weapons, Russia continues to improve its capability. (USN 2:21)

NY'S BLACKBOARD JUNGLE. Assaults on students & teachers increasing. Teachers have been attacked with knives, scissors, sticks—even a pickax. In many schools, children are afraid to go to the toilet because of the danger of physical attack, robbery or extortion.

Teachers have been doused with lighter fluid and set afire; others raped, many robbed. Some students have been so badly assaulted that they have required plastic surgery. Truancy so widespread that at some schools average attendance is only 40 percent of enrollment. In NY schools in '71, there were 285 assaults on teachers. (USN 2:21)

THE FALLIBILITY OF THE EXPERTS. Irving produced 9 documents purportedly from Hughes. McGraw-Hill hired a respected firm of handwriting analysts to check them against samples of Hughes handwriting. They said, "The evidence that all of the writing submitted was done by the one individual is, in our opinion, irresistible, unanswerable & overwhelming." (Tm 2:21)

NOTE: The documents so highly authenticated by the "experts" were soon after exposed as forgery. The significance of the incident is the light it throws on the human "experts" who analyze the Scriptures & pompously pontificate as to how they were put together, and just which writer or editor wrote or rewrote which parts. There is a tremendous body of ever-changing mythology on this subject that passes in the learned world as "science."

CONFUSION IN CATHOLICISM. US Catholic Bishops suffered a sore surprise last year. A \$½-million study they commissioned reported that US priests disagreed sharply with hierarchy on discipline, liturgy, even morals.

Last wk., Priest Greeley, director of the study, told the Bishops, "I believe present leadership of Church to be morally, intellectually & religiously bankrupt." He said basic crisis in priesthood is over authority. No longer is authority oppressive, he said, because no one pays enough attention to it.

Problem is "collapse of confidence, credibility & consensus. Priests do not consent to church teachings on celibacy, birth control or divorce." (Tm 2:21)

US SHARE OF WORLD PRODUCTION between 1950 & 1970 fell from 39 to 30 percent. Its share of auto production down from 76 to 31 percent; steel from 46 to 20 percent. As recently as '64, US had \$6.8 billion export surplus; now \$2 billion deficit. (Tm 1:24)

DRAMATIC CHANGE IN ASIA POWER BALANCE resulting from Russia's explosive drive to gain a dominant position everywhere on China's borders. India's swift & impressive victory over Pakistan, with powerful support from Russia, has changed the climate in China.

Almost overnight, China's military view of the world collapsed. The US-China talks will, to a considerable extent, focus on searching for a way to slow down Russia's drive into S. Asia. (USN 2:14)

CAMBODIA SLIPPING TO REDS. Since the rout of its army by N. Viets in Dec., Cambodian Govt.'s military grip has become precarious indeed. Communists already control over ½ country & nearly ½ population. Despite extensive US air operations, Reds have free access to Cambodian highways, supply trails & jungle sanctuaries. (Nwk 2:14)

LARGEST WAVE OF RUSSIAN JEWS to leave Russia since days of czarist pogroms. Last yr. 15,000 arrived, against only 1000 in '70. This yr. 45,000 expected. If same flow continues, ½ million Russian Jews will have landed in Israel by end of '70s.

The immigration for which Jews have so passionately agitated is beginning to pose serious problems for Israel. Taking care of immigrants has put an almost impossible burden on its already strained resources. (Tm 2:14)

IRELAND ON FIRE. The incident seemed to end almost all hope of a peaceful settlement in N. Ireland. Not since the executions that followed Dublin's 1916 Easter Rising have Catholic Irishmen been so inflamed against Britain. Bloody Sunday has radicalized many of Ulster moderates who till then still hoped for a rational political solution; & it polarized still further Ulster's divided Catholic and Protestant communities, strengthening the hands of extremists on both sides. On the Catholic side, the killings immensely strengthened the influence of the IRA terrorists, who now have more applicants than they can possibly train. (Tm 2:14)

COMMON MKT. STRUGGLE. In battle over British membership, the opposition let Heath know it was ready for a fight. Only by support of 5 Liberals that Govt. squeaked thru by slender 309-301 margin on preliminary approval. Mkt. legislation still faces long fight. (Nwk 2:28).

NOTE: Britain does not belong in the Common Market. She may go in, but she cannot stay. We believe the probability is that she will not go in at all. She is no part of the Russo-Catholic Beast that unites Europe against Israel, but rather must fill her divinely-appointed role at the end in the Tarshish defender of Israel.

DEFICIT IN US BUDGET IN '72 will be \$39 billion: spending will be \$237 billion; income \$198 billion. By this summer, national debt will have skyrocketed by \$70 billion (to \$456 billion) during Nixon's term. (Tm 1:31)

WINDS OF CHANGE IN SOUTH AFRICA. Underlying tensions bubbling up. Uncertainty at almost every turn. Afrikaners—descendants of Dutch farmers who settled land 300 yrs. ago—control S. Africa. Today, in place of the resolve that once gave Afrikaner his sense of "mission," uneasy questioning is keynote. Wide range of skilled jobs is reserved by law for Whites only. Britain's entry into Common Mkt. means S. Africa could lose 11 percent of its whole export trade. (USN 2:7)

US INTERNATIONAL BALANCE OF PAYMENTS hit staggering \$31 billion deficit in '71—nearly 3 times the '70 deficit. (Tm 1:31)

ISRAEL-US RELATIONS up from all time low last fall to new high. For one thing, US decided to deliver 40 or so Phantom jets that Israel has sought to buy for a year. (Tm 2:14)

MARIJUANA EPIDEMIC. Its use in US very widespread: among teenagers & young adults up to 90 percent in some groups. In West, nearly 1 in 4 in 12-17 age group has used it. (USN 2:21)

RUSSIA-US SHOWDOWN COMING? Stakes high in latest match-up of superpowers: control over vast expanse of sea stretching below entire Asian continent from Africa to Australia. Russia's aim—to outflank its rivals, set up a new area of Soviet domination.

Indian Ocean suddenly has become important arena in global tug of war between US & Russia. Russia determined to gain supremacy. Both powers beefing up their combat potential in area: anything can happen.

Five yrs. ago, Russian warships were virtual strangers in Indian Ocean. Today Moscow keeps up to 20 warships there, & Soviet vessels make regular calls at 30 ports in 18 countries bordering Indian Ocean, Red Sea, Arabian Sea, & Persian Gulf. (USN 1:24)

MASSACRE OF BRAZIL INDIANS. It was money, of course, that began the extermination of the Indians some 400 yrs. ago. Portuguese swarmed up the Amazon, slaughtering all the Indians that seemed unfit for slavery. When the Indians, who had no concept of regular work, proved uneconomical, black Africans were imported.

The rubber boom of the 19th century uncovered more tribes & more spoils in the Amazon's west. To harvest the rubber, new horrors were devised. Workers from all over Brazil were lured with big promises, only to find themselves victims of grocery slavery. Overextended credit at the company store, accompanied by death threats, kept the rubber workers vainly toiling to clear their debts. They were usually cheated & left to rot.

Whatever road Brazil eventually takes, it will probably be a disaster for the remaining Indians. The Amazon will be further penetrated for its wealth, resulting in the callous elimination of more tribal peoples. It is a familiar story, especially to N. American Indians, who are shown a rerun of their own haunted past. (Tm 1:31)

DEFENSE AGAINST RUSSIA. US capability to defend against Russian missiles is non-existent. We can only detect & warn. As for bomber defense, US has fewer radars & intercept aircraft now than 10 yrs. ago. (USN 2:14)

DESPERATE CITY. Calcutta's 8 million live 102,000 to each square mile: 70 percent live in "absolute poverty." About 1 million reside in fetid, squalid slums. They are the lucky ones, for 70,000 live their desperate lives entirely on streets, sleeping on sidewalks.

Cholera is endemic, TB rampant, leprosy almost epidemic. At present rates, Calcutta will swell to 12 million by '86. Violence escalates. One reason is anger of excessive poverty confronted by excessive wealth. (Nwk 2:21)

JESUITS REVOLT. After Ignatius of Loyola founded "Society of Jesus" 438 years ago, Jesuits became clerical shock troops of Counter Reformation, loyal defenders of Papacy. Lately, however, some of most outspoken attacks on Pope have come from Jesuits. (Tm 2:21)

US WELFARE CRISIS. State & local govts. Are struggling desperately to keep growing welfare costs from collapsing their entire operations. In US, 14 million drawing welfare, doubled in 10 yrs. Costs are 4 times 10 yrs. ago. Over million on welfare in NY City; million in Los Angeles. (USN 2:14)

RUSSIA WARMING UP TO JAPAN. Gromyko visited Tokyo. Jap & Soviet Premiers may swap visits. "A new era," said Tokyo papers. (USN 2:21)

SPACECRAFT PHOTOS OF MARS reshaping long-held theories of scientists, show that it is still an active planet, very young geologically. Experts had previously agreed that it was extremely old and geologically dead. More information about Mars in past few weeks than had been previously learned throughout all history. (USN 1:31)

Financially, the Berean is covered thru the July issue.

March Answers

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|-----------------------------------------------------------------------------|----------------------|---------------------------|
| 1. 1 Kings 2:26 | 17. Genesis 15:11 | 34. Gen. 5:29; Num. 26:33 |
| 2. Genesis 26:20 | 18. 2 Samuel 21:10 | 35. Exodus 31:6 |
| 3. Genesis 29:19 | 19. Genesis 20:3 | 36. Daniel 8:2-5 |
| 4. Luke 24:29 | 20. Acts 11:26 | 37. Genesis 4:2 |
| 5. John 15:4 | 21. Acts 18:2 | 38. 2 Samuel 13:37 |
| 6. Num. 12:1; Jer. 38:7;
Acts 8:27; 2 Ch. 14:9;
Acts 8:27; 2 Kg. 19:9 | 22. Genesis 27:30 | 39. Revelation 10:1 |
| 7. Judges 6:37 | 23. Genesis 35:17 | 40. Matthew 17:2 |
| 8. Genesis 29:35 | 24. Genesis 30:37 | 41. Matthew 28.3 |
| 9. Jdg. 9:6, 23; 1 Kg. 12:1 | 25. Galatians 2:11 | 42. Acts 18:2 |
| 10. Genesis 31:34 | 26. Genesis 27:13 | 43. Gen. 49:29-31; 35:19 |
| 11. Genesis 32:27, 29 | 27. Acts 24:24 | 44. Acts 16.1 |
| 12. Matthew 20:23 | 28. Genesis 27:36 | 45. Genesis 36:6-7 |
| | 29. Daniel 2:49 | 46. Genesis 37:2 |
| | 30. 1 Samuel 4:19-20 | 47. Matthew 17:1 |

13. Judges 11:3	31. Genesis 25:2, 9	48. 1 Kings 11:3
14. Genesis 5:29	32. Gen. 30:24, Matt. 1:16;	49. Genesis 7:7
15. Exodus 4:2	Mark 15:43; Acts 1:23, etc.	50. Joshua 6:4-5
16. Genesis 14:14	33. 2 Kings 5:14	

Bible Questions

- | | | |
|--------------------------------------------------------|----------------------------------------------|----------------------------------------------|
| 1. Tidal king of—? | 4. What was air tight? | 2. Who was wearing something when born? |
| 3. When were oxen under the sea? | 5. Four lepers? | 7. "Great & noble Asnapper": what did he do? |
| 6. "Under color" of what? | 7. "Great & noble Asnapper": what did he do? | 9. "This is the gate of heaven": who said? |
| 8. "Skin for skin": who said? | 11. "Assuredly gathering": what? | 13. "Bind the sweet influences of": what? |
| 10. When did watchmen beat a woman? | 13. "Bind the sweet influences of": what? | 15. "We come in a good day": who? |
| 12. "Glory over me": who? | 15. "We come in a good day": who? | 17. "Covered his face": who? |
| 14. "Let her fall off": when? | 17. "Covered his face": who? | 19. What was 30 x 50 x 300? |
| 16. "A covering upon his upper lip": who? | 19. What was 30 x 50 x 300? | 21. Who took 4 months to go to Jerusalem? |
| 18. "Forgetting" & "Fruitful": whose sons? | 21. Who took 4 months to go to Jerusalem? | 23. Who "loved this present world"? |
| 20. "To see the end:" when? | 23. Who "loved this present world"? | 25. Where did Paul withstand Peter? |
| 22. "Like a man's hand": what? | 25. Where did Paul withstand Peter? | 27. Who had 7 devils? |
| 24. Aner, Eshcol, Mamre: who? | 27. Who had 7 devils? | 29. "Weaker vessel": who, & who said? |
| 26. Who said, "Surely this thing is known"? | 29. "Weaker vessel": who, & who said? | 31. "Bring me yet a vessel": who said? |
| 28. When did Christ cook a meal? | 31. "Bring me yet a vessel": who said? | 33. "Vessel full of vinegar": when? |
| 30. "Chosen vessel": who? | 33. "Vessel full of vinegar": when? | 35. "Where 2 ways met": when? |
| 32. "Vessels of bulrushes": when? | 35. "Where 2 ways met": when? | 38. Unstable: who? |
| 34. "Where 2 seas met": when? | 38. Unstable: who? | 40. Who were "slow bellies"? |
| 36. "Lamb of God": who said? | 40. Who were "slow bellies"? | 42. Who did what "furiously"? |
| 37. Preacher: what book? | 42. Who did what "furiously"? | 44. Who outlived? |
| 39. "Who is on the Lord's side?: when? | 44. Who outlived? | 47. Who saved whose right eyes? |
| 41. 9 named women ancestresses of Christ? | 47. Who saved whose right eyes? | 50. Terah, Moab: relation? |
| 43. 17 whom Christ is specifically said to have loved? | 50. Terah, Moab: relation? | |
| 45. Who outran? | | |
| 46. AGAGE: 5 cities? | | |
| 48. Ed: what & why? | | |
| 49. Cruel as grave: what? | | |
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Worcester Fraternal Gathering

We are making plans to hold a Fraternal Gathering in this area the weekend of Aug. 26-27, if the Lord is willing. It is our desire to obtain a campground area suitable for meetings, food and lodging, so that the entire weekend can be spent in fraternal association separated from the world.

Past experience has indicated that October is a little late in the year for this type of accommodation, and also causes problems for brethren and sisters with children in school, hence selection, of the weekend before Labor Day.

There will be one talk on Friday evening for those who arrive early, 3 addresses on Saturday, regular Sunday meetings, and an afternoon lecture to conclude. Programs and details will be sent as soon as available.

Although plans are far from complete at this time, we ask you now to make plans to be with us for that occasion. Perhaps you can plan your vacation at that time, and spend more time with us. We hope so.

Your brethren and sisters in Worcester, by:

Bro. Edgar Sargent, 8 Proctor St., Box 296, Ashburnham, MA 01430.

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

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