

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.

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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

LENEXA, Kansas

IT IS with sorrow we report the falling asleep in Christ of our brother James Ross, on March 26. He was 93. He was buried beside his sister-wife near their former farm in Nebraska.

Bro. & sis. Ross spent all of their married life in isolation on their farm in Nebraska. The Truth was always uppermost in their minds, and they were great lovers of the works of brethren Thomas and Roberts. They now lie peacefully together, awaiting the Master's call.

Bible Questions

"Thy testimonies also are my delight and my counsellors"—Ps. 119:24

IDENTIFY THE OTHER NAME

Write number of each name in List 1 beside matching name in List 2.

LIST ONE — QUESTIONS

- | | | | | |
|-----------|------------|-------------|--------------|---------------------|
| 1. Luz | 11. Simon | 21. Didymus | 31. Calvary | 41. Jerubbaal |
| 2. Mark | 12. Jebus | 22. Tabitha | 32. Chittim | 42. Mattaniah |
| 3. Saul | 13. Javan | 23. Pontius | 33. Memphis | 43. Gennesaret |
| 4. Esau | 14. Laish | 24. Sergius | 34. Palmyra | 44. Kirjatharba |
| 5. Sela | 15. Horeb | 25. Porcius | 35. Jedidiah | 45. Belteshazzar |
| 6. Mary | 16. Israel | 26. Azariah | 36. Barjesus | 46. Kirjathsepher |
| 7. Peter | 17. Benoni | 27. Mishael | 37. Barnabas | 47. Jegarsahadutha |
| 8. Judas | 18. Sirion | 28. Matthew | 38. Barsabas | 48. Tiglathpileser |
| 9. Herod | 19. Uzziah | 29. Lebbeus | 39. Apollyon | 49. Zaphnathpaaneah |
| 10. James | 20. Thebes | 30. Eliakim | 40. Claudius | 50. Hananiah |

LIST TWO — ANSWERS

- | | | | | | | |
|------------|--------|--------|--------|---------|----------|-----------|
| Put | Jacob | Daniel | Hermon | Bethel | Meshach | Zedekiah |
| Dan | Debir | Gideon | Galeed | Hebron | Zelotes | Iscariot |
| John | Petra | Thomas | Paulus | Festus | Azariah | Abednego |
| Paul | Sinai | Elymas | Dorcas | No-Amon | Benjamin | Boanerges |
| Edom | Joses | Tadmor | Justus | Agrippa | Golgotha | Magdalene |
| Levi | Joseph | Cyprus | Pilate | Solomon | Shadrach | Jehoiakim |
| Noph | Cephas | Greece | Lysias | Abaddon | Thaddeus | Jerusalem |
| Chinnereth | | | | | | |

March Answers

- | | | |
|----------------------------------|---------------------------------|-------------------------------|
| 1. Made havoc—Paul | 11. Born in Pontus—Aquila | 21. Gershon brother—Merari |
| 2. Loved David—Hiram | 12. Hid nephew—Jehosheba | 22. Born Alexandria—Apollos |
| 3. Hid 100 men—Obadiah | 13. Drove cart—Ahio | 23. Famous for ear—Malchus |
| 4. Taught Paul—Gamaliel | 14. Capture Debir—Othniel | 24. Child of devil—Elymas |
| 5. Kill John—Herod Antipas | 15. Shaved head—Job | 25. Chamberlain—Blastus |
| 6. Judge Paul—Agrippa II | 16. Walked with God—Noah | 26. Sharezer kill—Sennacherib |
| 7. Kill James—Agrippa I | 17. Leprous woman—Miriam | 27. Tetrarch Abilene—Lysanias |
| 8. Kill babes—Herod Great | 18. Fled to Egypt—Jeroboam | 28. Suffer dream—Pilate wife |
| 9. Had vile sons—Eli | 19. King had leprosy—Uzziah | 29. Hewed in pieces—Agag |
| 10. Anna's father—Phanuel | 20. Gershom brother—Eliezer | 30. Slain at winepress—Zeeb |
| 31. Under fig tree—Nathanael | 41. Father bloody flux—Publius | |
| 32. Under oak tree—Angel | 42. "Patience of Job"—James | |
| 33. Under palm tree—Deborah | 43. Paul "pestilent"—Tertullus | |
| 34. Under juniper tree—Elijah | 44. Injured infant—Mephibosheth | |
| 35. Under pomegranate tree—Saul | 45. Died king birthday—John | |
| 36. Bound with 2 chains—Peter | 46. Walked to & fro—Elisha | |
| 37. Life saved by animal—Balaam | 47. Grandfather die—Ichabod | |
| 38. Taught men of Succoth—Gideon | 48. Cared none things—Gallio | |

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EDITORIAL

Love Not the World

"Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God"—James 4:4.

The above words of James are in no way doubtful or uncertain as to meaning; nor are they capable of being understood in either two or more senses. They are positive and, therefore, explicitly expressed. Some, however, might question the manner by which we have expressed ourselves, and say that the statement of James is ambiguous, and must remain so until we have clearly defined what he means by the world. If we concede this to be reasonable, then it will be our duty to investigate the question in order to determine what the word signifies.

In the first place we will discover that "world" is used in more than one sense, because it is translated from several Hebrew and Greek words with various shades of meaning. Our purpose at this time will be adequately served if we examine the three Greek words most commonly used:

1. AION. This signifies an age, indefinite time, or dispensation, as in Titus 2:12, "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

2. OIKOUMENE. This appears 14 times, and denotes the habitable earth or land, as we read in Rev. 16:14, "Which go forth unto the kings of the earth, and of the whole world."

3. KOSMOS. This means order or arrangement. In the majority of texts, the word rendered "world" in the New Testament, is Kosmos. It is found 167 times, and is the word used by James in the quotation set forth above.

In Elpis Israel, bro. Thomas defines it as "that order of things constituted upon the basis of sin in the flesh (Rom. 7:17), and styled the 'kingdom of Satan,' as opposed to the kingdom of God . . . Satan's kingdom is the kingdom of sin. It is a kingdom in which 'sin reigns in the mortal body,' and thus has dominion over men."

This definition is in complete harmony with the Scriptures of Truth, for John is very emphatic in his instruction (1 John 2:15)—

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

It should be carefully noted that John is writing to first century Christians, a people who had come *out of the world*, and separated themselves from its institutions. "Love not the world," says John, and he makes it clear that "the love of the world" is *one thing*, and "the love of the Father" is *another*, with a sharp dividing line between them. When a person crosses the line from the "love of the world" to the "love of the Father" and becomes obedient thereto, he is in the state described by Paul (2 Cor. 5:17)—

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

From that time on, he is expected to, and MUST "walk in newness of life" or as Paul expresses it in another place,

"But you have not thus learned the Anointed One; if indeed you heard him, and were taught by him, as the Truth is in Jesus; to put off, according to the former course of life, that old man, corrupted by deceitful desires; and to be renewed in the spirit of your mind; and be you clothed with that new man, who, according to God, has been formed in righteousness and holiness of the Truth"—Eph. 4:20-24 (Diag.)

Thus he discovers that, being a new creature, he must confine his friendships to those of "like precious faith," for his love is bounded by the Truth. Although he must not cultivate amity with those who know not God, he realizes that he is to do good unto all men, as the opportunity arises. By this he is able to be courteous to the people of the world, without joining affinity in their schemes of pleasure or friendship. Some may look upon this as being very "narrow" or obstinately and blindly devoted to one's own belief. But that is an illusion due to *lack of knowledge regarding the way of life*. The teaching of Jesus is perfectly plain, and requires no technical or scientific education to understand—

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth to life, and few there be that find it."

In this passage it will be noted that "*strait*" adds to "*narrow*" the implication of closeness, or restriction, and that is characteristic of the obligations placed upon those who believe and obey the gospel; and it was also a distinguishing feature of the Law of Moses. After the 10 commandments were given, Moses said:

"Ye shall observe to do therefore as the Lord hath commanded you: ye shall not turn aside to the right hand or to the left."

Truly, the way of life is narrow and restricted, but it is founded upon divine wisdom; while the way of death is wide, free and easy, and voluptuous, and full of danger, as it lures its victims into its net. Many are in danger of drifting into the way of death, because they seem to think that they can retain their friendship with the world as long as they *profess to wholeheartedly subscribe to, and adhere to, the doctrines as set forth in our Statement of Faith*. Should there be any of this mind, it would be well for them to refresh their memory by reading the Statement again. If they do, and are serious about their profession of faith, they will stop and ponder well the substance of Clause 16, which reads,

"That the way to obtain this salvation is to believe the Gospel they preached, and to take on the name and service of Christ, by being thereupon immersed in water, and continuing patiently in the observance of all things he has commanded, NONE BEING RECOGNIZED AS HIS FRIENDS EXCEPT THOSE WHO DO WHAT HE HAS COMMANDED."

This shows us plainly, that while it is indispensable to believe the truth concerning the nature and sacrifice of Christ, there are other doctrines that must be adhered to, or such belief is of no value whatever. Doctrine means teaching, and *there is much comprehended in apostolic teaching that many seem to overlook*.

John says "if we love the world, the love of the Father is not in us," and James says "if we are friends of the world, we are enemies of God." So, if we are devotees of this world's pleasures; are members of business men's clubs; accept the honours of this world by way of academic titles, by which we are grouped with the great men of the world; if we are members of cultural societies, or other worldly organizations, *what can we expect to receive at the judgment seat of Christ?* Apostolic teaching gives us the answer.

What if the path that leads to life is narrow, and we are subject to severe discipline? Is not the joy set before us glorious and beautiful, when the garment of praise will replace the spirit of heaviness? The day is not far distant when (Isa. 52:10)—

"The Lord will bare His holy arm in the eyes of all nations; all the ends of the earth shall see the salvation of our God."

Who would not, in view of such a glorious future, choose rather to suffer affliction with the people of God, than to enjoy the fleeting pleasures of this present evil world? Now is the time to decide whether we will be lovers of pleasure, more than lovers of God, for—

"God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting"

—Gal. 6:7-8. —EDITOR.

The Winepress of the Wrath of God

"And another Angel came out from the Nave, which is in the Heaven, he having also a sharp sickle. And another Angel came out from the Altar, having power over the fire."

"And he shouted with a great outcry to him having the sharp sickle, saying, Thrust in thy sharp sickle, and cut off the clusters of the earth, for her grapes are fully ripe.

"And the Angel cast his sickle into the earth, and cut off the Vine of the Earth, and cast it into the great Winepress of the wrath of God. And the Winepress was trodden without the City"—Rev. 14:17-20.

BY BROTHER JOHN THOMAS

"AND another Angel came out of the Nave." This is the same form of expression as in v. 15. The word "another" in v. 15 implies that the One sitting upon the Cloud was an Angel, or Messenger-Power, also. The Angel of v. 17 is, doubtless, identical with the symbolic Son of Man. This is to be inferred from the fact that they both have possession, or command, of a "sharp sickle." The power of the sickle is vested in the Commander-in-Chief, who executes thru his officers & brigades—the behests of the Supreme Power.

In v. 17, the holder of the sickle is styled an "Angel"; and "another" in relation to the One on the Cloud who reaps the harvest, because the situation of the sickling executive is changed.

Thus, the symbolic Son of Man—

"Whose voice is as the sound of many waters" (Rev. 1:13.6).

—sickled the HARVEST for the purpose of "opening a door" through which the Mighty Ones of the Spirit, the Elohim of Israel, might enter in the heaven and set up a throne therein (Rev. 4:1-2). In this work, or labour, they succeeded gloriously. They opened a door, entered amid the acclamations of the people, planted themselves on Mt. Zion, and established the throne of the Deity, before and around which they circle in faultless myriads (Rev. 14:1,5).

But the OTHER Angel that sickles the VINE of the Earth comes OUT of the Nave "which is in the heaven." The Angel-Power of the Harvest and of the Vintage belongs to the Nave, or Temple, in Most Holy manifestation. But between the Advent and the Harvest, it is the Nave "which is NOT in the heaven"; while AFTER the Harvest and before the Vintage, it is the Nave "which IS in the heaven," or Air, where it will continue evermore.

The reaping of the Harvest of the Earth, which puts the Saints in possession of the "City of the Great King," is only the beginning of national judgment. It is the smiting of the Babylonian Image upon its Russo-Gogian clayey feet by the Stone-Power. This shatters its homogeneity as a political organization under one imperial ruler.

But though the continuity of its political elements is broken, the dynasties represented by the gold and the silver, the brass, the iron and the clay, do still exist; so that the work remaining for the Mighty Ones of the Spirit is that of reducing the broken fragments of the Image to the condition represented by the chaff of the summer threshing floors, which the wind carries away into nonentity (Dan. 2:35). This is the work of the Vintage in its simplest illustration.

The Harvest (vs. 14-16) and the Vintage (vs. 17-20) of the earth are still further distinguished in Daniel's vision of the 4 Beasts of the Great Sea (Dan. 7). First, there is the slaying of the 4th Beast, a process the beginning of which is the Harvest. Then there is the destroying of his body in the burning flame, and the taking away of the dominion of the other 3 Beasts—which consummates "the Judgment written," and constitutes the Vintage of the Earth, which the Angel Son of Man with the sharp sickle is to gather and tread without the city.

But before this Angel issues forth from the heaven, the proclamation of the Aionian Gospel is made through midheaven (v. 7). It announces that the "Hour of the Judgment," or the time of the treading of the winepress by the Angel, is come.

When these causes and its result are manifested, it is found that the political organization symbolized by "the Beast and the False Prophet," the "Kings of the Earth," and the "Ten Horns" (making in the aggregate the powers within and "without" the Great City Babylon) refuse to comply with the demands. In evidence of this—

"The Beast and the Kings of the Earth and their armies gather together to make war with the Lamb and them that are with him" (Rev. 19:19; 17:14).

Affairs having arrived at this crisis, the Deity determines to exercise forbearance no longer. This decision is evinced by "another Angel" coming out of the Temple from the Altar, having power over fire (v. 18).

The Angel is said to come out "from the Altar." He issues thence as the avenger of those whose blood had been poured out beneath it. Hence, the Altar is symbolical of the apostles, prophets and saints, and of all the slain upon

the earth for the witness of Jesus and the Word of the Deity (17:6; 18:20,24; 6:9,10; 20:4). All of these, accepted at the Tribunal, are constituents of the avenging minister. They live again; and judgment being given to them, they have "power over fire"; over that fire—

With which Babylon is utterly burned" (18:8);
Into which the Beast and the False Prophet are cast alive (19:20);
With which the worshipers of the Beast & his Image are tormented;
Which is mingled with the Crystal Sea (15:2); and
The smoke of which ascendeth to the end of the "1600 furlongs" (14:20).

This is the "fire," or "wrath of the Deity poured out unmixed in the cup of his indignation" at their command. Their tribulations, sufferings, and down-treading have continued and accumulated for ages and generations, so that the cry for vengeance in the day when the Deity avenges His elect is truthfully represented as the shout of a great outcry (Rev. 6:10). The cry of Abel's blood, though faint as that of one man, was loud enough to reach the ear of Deity. Hence the loudness of the cry proceeding from the Angel of the Altar (14:18) is not because the Avenger is hard of hearing, but symbolic of the multitudes to be avenged—

"A great multitude which no man can number" (Rev. 7:9);
"A great Cloud of witnesses . . . of whom the world is not worthy" (Heb. 12:2; 11:38).

But the Angelhood of the Altar, though possessing power over the fire, does not apply it to judicial purposes of its own accord. It appeals to the Angel of the Sickle, the Head of which is Christ the Lord. He being the Commander-in-Chief, all things await his mandate. Hence the loud outcry must be understood, not as a command, but as an entreaty, that he would now—

"Thrust in his sharp sickle, & gather the clusters of the Vine of the Earth."

Remembering their former sufferings in the flesh, which they endured without retaliation, and seeing that the day of vengeance has come and that they are now in power, they long to begin the work of vindicating the Truth— which cost many of them their lives—by overthrowing Babylon, destroying the Beast, and grinding to powder the broken fragments of the Image, so that these evil and accursed powers being abolished, they may enter upon—

"The Rest that remaineth for the People of God."
—in which there is abundant peace so long as sun & moon endure.

"The Vine of the Earth" is a phrase representative of the civil, military, and ecclesiastical constitution of what is called "Christendom." The grapes of this Vine are the nations clustered together into empires and kingdoms upon it. To "gather the clusters" of the Vine is to cause the armies of the nations to assemble together for war, so that they may be cut off and trodden down. Wherever the trampling of them occurs, there is the "winepress" into which they are cast—

"The great Winepress of the wrath of the Deity" (Rev. 14:19).

The great outcry shouted forth by the Angel of the Altar is promptly responded to by the Angel of the Sickle, who puts his forces into motion against the enemy. The sickle he handles in the sanguinary Vintage of the Earth is the "Remnant of Jacob" who are then—

"Among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both TREADETH DOWN and teareth in pieces, and none can deliver.

"And I will execute vengeance in anger and fury upon the nations, such as they have not heard" (Mic. 5:8,15).

Such is the instrumentality of the Spirit in the down-treading of the Winepress. Judah and Israel in their dispersion are handled by the King of the Jews as his sword, bow, arrow, battle-axe, sickle, fan, and so forth. "Behold," saith the Spirit (Isa. 41:15-16)—

"I will make thee a sharp new threshing instrument having teeth.

"Thou, worm Jacob, shall thresh the mountains (empires) and beat them small, and shall make the hills (lesser states) as chaff.

"And thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them.

"And thou shalt rejoice in Yahweh, and glory in the Holy One of Israel."

THIS HAS NEVER COME TO PASS SINCE WRITTEN. It will, however, assuredly be fulfilled when he who hath been Raised up—

"Shall come upon princes as upon mortar, and as the potter treadeth clay."

And in Psalm 44:4-5 they say—

"Thou art He, O Elohim my King: command thou deliverances for Jacob. Through Thee will we push down our enemies: through Thy Name will we TREAD THEM UNDER that rise up against us."

Then (Psalm 58:10-11)—

"The righteous shall rejoice when he seeth the vengeance. He shall wash his feet in the blood of the wicked, so that a man shall say:

"Verily there IS a reward for the righteous: verily there is Elohim judging the earth!"

Jesus and his Brethren in command of the Twelve Tribes of Israel are the sickle of the Spirit by which he cuts off the Vine of the Earth, and treads its clusters in the great Winepress of divine wrath.

Behold them all in battle array in Rev. 19:11-16! There is the Faithful and True One, the Commander of the forces, who "makes war in righteousness!" There are his Brethren in arms, who are the "called and chosen and faithful." And their hosts: the horses they ride, and the sharp sword of their warfare.

These constitute the instrumentality symbolized in Rev. 14 by the Angel of the Sickle who treads the Winepress. This is evident from the fact that his mission is the same as theirs, which the reader may see by comparing Rev. 14:19 with Rev. 19:15 where it is written—

"He treadeth the Winepress of the fierceness of Almighty God."

Thus (Malachi 4:2-3) those who—

"Go forth and grow up as calves of the stall" shall—

"TREAD DOWN the wicked, for they shall be ashes under the soles of your feet in the day that I shall do, saith Yahweh Tz'vaoth."

Second Voyage to Australia

BY BROTHER ROBERT ROBERTS

"My soul, wait thou only upon God.. Surely men of low degree are vanity, and men of high degree are a lie"

—Psa. 62:5-9

PART TWENTY-EIGHT

WELCOME RELIEF FROM THE "TOFFS" AND "SWELLS"

ANOTHER circumstance that tended greatly to the comfort of the voyage was that my cabin was on deck, with free admission to air and light of heaven through door and window. Usually I have been packed away down "in the sides of the ship" in some stuffy, narrow, four-bedded chamber, sometimes without even a port-hole. In this case, by the kindly offices of friends at headquarters (for bro. Bell has a brother in the head office at Sydney), I had a cabin all to myself as far as Honolulu.

Not only so, but it was well "aft" in the vessel—that is, towards the stern end of the ship—which had the advantage of taking me away from the society of the class variously designated as "toffs" and "swells." This class are all pompous, with a solemnity or a jerky buffoonery which makes their society burdensome.

I was among the steerage folks, though a saloon passenger. That is, the steerage people, in the intervals of their meals, were given to congregating and squatting on the deck outside the deck cabins, where my quarters lay; so that when I walked on deck, I was among them. I do not say they are much to be preferred to the other sort, but I was at least more at my ease than when herding with the lordly inanities of the saloon. I was eligible for their society if I liked, but I was not obliged to be in it.

It is another point in favour of American travelling that there is not the hard and fast line between the classes that exists on board British vessels. In theory, the Americans are all one class. In practice, "birds of a feather" flock together. Still, it is not the awful sacrilege that it is on board an English ship if one of the steerage people should be found straying beyond limits. On an English ship, there are boundaries and barriers. Here on the Alameda there is a free run, though little intermixing. It is left pretty much to natural gravitation and the occasional authority of the stewards.

All these circumstances tended to make the voyage comparatively enjoyable. There was rough weather most of the time, which was unfavourable to free intercourse among the passengers, or incident of any kind.

AUSTRALIA TO NEW ZEALAND: LIFE ON BOARD

Life on board was pretty much the same thing from day to day. My own time was filled in with great regularity. I had a certain amount of work to get through which required sticking to. I had to finish the November Christadelphian, write an analysis and index for The Law of Moses, and get ready the Christadelphian for December, besides writing letters at various points. After breakfast and reading I devoted the morning to Christadelphian work, and the evening to indexing and letters—afternoon to reading and rest.

At the beginning of the voyage, I had given a copy of Christendom Astray to the purser (a real typical Yankee of the better sort, free, humorous, well-informed, sensible and ready to talk with anybody, yet with a certain amount of reserved official dignity). This book he appeared to have shown to several of the passengers as a curiosity.

One of them was a young Englishman whom I had observed with interest, a student on travel with a view to service in the Colonial office. He went out of his way to get into conversation with me. This was on the second day out from Sydney.

THE DOCTRINE OF A FUTURE LIFE IN THE OLD TESTAMENT

He particularly wanted to know if there were plain recognitions of a future life in the Old Testament. He fully recognized that the doctrine of immortality was advanced in the New Testament, but had his doubts with regard to the Old Testament.

I said if he meant the doctrine of the Greeks, which was also the doctrine of the present day, namely, that man lived in death and was in fact immortal by native constitution—his doubts were well founded, not only with regard to the Old Testament, but to the New Testament as well. The Bible doctrine of a future life was life by resurrection invariably, and of this future life there were nearly as many recognitions in the Old Testament as in the New. He was surprised to hear this.

I promised to make him out a list, and we were getting into the subject when the dinner bell interrupted our conversation. I afterwards drew out a list of 140 references under the heading—"Passages in the Old Testament in which either by figure, by implication, or by express statement, the doctrine of a future life is taught." In going through this list it struck me that it would make a good subject for a book some day if time permitted. I handed him the list and received thanks, but heard no more of it.

FRI., SEP. 2: ARRIVAL AT AUCKLAND: FRATERNAL VISITS

We reached Auckland, New Zealand, on Friday, Sept. 2. Here I landed to post letters. While in the hall of the Post Office, a gentleman saluted me with surprise; I did not know him. "What! back again! How nice it must be, going about the world like this!"

I replied that that was only one side of the subject. There was another side. I would rather be at home. Travelling was all very well for a few days. After that it ceased to be an enjoyment.

On returning to the ship I found bro. Tanfield and bro. Leitch had separately called. In the afternoon, met bro. Gold on the wharf; he had come up from Stratford to spend a few days in Auckland. Auckland was his place of residence years ago; he now found it so much changed as to be unrecognizable in many parts. We live in a world of change, "So doomed to change are we," but "There is that changeth not." In Christ we are linked with the eternal—a comfort unspeakable when white hair and feeble health, as in bro. Gold's case, tell of the inevitable decay of things mortal.

Afterwards, I went over the Devonport ferry and called on bro. Tanfield. I had intended this call independently of his visit to the ship, for the purpose of reporting, on behalf of sis. Roberts, the result of a visit on her part to a daughter of sis. Tanfield's, in Sydney, whom sis. Tanfield was anxious to interest in the Truth. I was able to present a favourable report. I spent a pleasant hour-and-a-half with bro. & sis. Tanfield and family.

They are all becoming interested. A lady in the church which they had been in the habit of attending had given the girls a copy of Clemance's "Christadelphianism Exposed," in the hope of weaning them away from its further consideration. It was having the contrary effect. They were going carefully through the pamphlet at a home Bible class, along with the answer in the "Vindication."

Afterwards, later in the evening, I went to see bro. Leitch, at whose house I stayed the first time I was in Auckland, but in the absence of arrangement—which could not be made in the case of a short and uncertain call at a seaport) he was from home.

SAT., SEP. 3: SAILING AGAIN: THE FINAL VISITS

Next day (the steamer not sailing till 2 o'clock), I called on bro. & sis. Walker, and attempted to call on bro. Harrison at Mt. Eden railway station, but had to relinquish the endeavour in consequence of uncertainty as to the whereabouts, the heat of the day, the steepness of the roads, and the danger of over-running the time. I returned to the vessel for dinner. Bro. & sis. Connolly, in their heavy bereavement, I would have called on if I had thought of it in time.

I obtained the newspapers for the 4 days that had elapsed since our departure from Sydney. One never knows what may happen in such times as we are living. There is nothing like the Truth for making public life interesting, though on another side, it robs the present world of much of the interest it has for its own children. I found the British expedition for the capture of Khartoum was on the point of making a final dash for that famous place, and so planting England permanently in Egypt; and also that the Czar had made a proposal to the governments for mutual disarmament—seriously made, but not seriously received; how could it be?

A little before sailing time, bro. & sis. Leitch, and bro. & sis. Walker, Jr., came to the steamer to see me off. As the wind was blusterous and cold, and no satisfactory intercourse was possible in a bustling throng of people coming and going, I persuaded them not to wait the actual sailing of the boat. So we parted (regretfully) to meet again another and better day, if God permit.

At 2 o'clock the steamboat moved out of the harbor—the "beautiful harbor" of Auckland, but not so beautiful as Sydney, though having a beauty all its own in another way. All parts of the earth are beautiful enough, if the people were only wise and good—which they will be some day.

AT SEA: ON THE WAY TO U.S.: AN INTERESTING 17-YEAR-OLD

For the first 2 days the sea was fairly smooth and life on board fairly regular. At Auckland we had parted with one or two of the more inane of our company, and had taken on board some fresh passengers who were an element of interest. One of them was soon prominent in the whole ship. There are people that you can no more keep back than you can prevent cork from floating. Such was one of the new passengers—a young man who was seated next to me at the table, and of whom I saw a good deal.

He turned out to be a relative of Louis Stevenson, the popular novel writer who recently died at the Samoan Islands. He was on his way to the States, to which by birth he belonged, but from which he had been absent the most of his life, spending 6 years in the Sandwich Islands, 6 months at the Samoan Islands, with Mr. Stevenson aforesaid; 3 years (educationally) at Wellington, New Zealand, from which he was now returning to his mother in San Francisco, and father in New York.

He was active, alert, well-informed, and courteous to every one. He was at home with the captain and officers, and worked his way into the deepest recesses of the vessel. He knew everything and talked with everybody. He was much younger than he looked. You took him for 25; he was only 17.

While full of the confidence that distinguishes the Americans, he had none of the American accent, or (shall I say) the American swagger. (I would say it, only for the fear of hurting Americans who have none of the swagger.) He was free of the vices that characterize the educated youth of most countries. He did not smoke: detested the doctrine of "wild oats": and had, as the one ambition he set before him in life, the purification of American politics.

I told him he was setting before him an impracticable enterprise, and that the world was incurable, except in God's way. What was that? This led to the Gospel of the Kingdom. He soon discovered where I was, and he told me where he was—a Roman Catholic.

"Why, Mr. Roberts," he said, "we are natural enemies!"

I admitted it, and said I felt sure that when Christ came, he would find he was on the wrong side.

He looked rather serious. "It is all a matter of opinion, isn't it?"

Yes, I replied, so far as our relation to the matter was concerned, but there was an actual right and wrong in the matter, that could not be altered by our opinions. There was such a thing as Truth, whether we knew it or not. An

earnest man would set himself to find out what this was. If God had not spoken, we could not know; if He had, it was not only a mistake, it was a crime to be indifferent. Many such conversations we had.

WED., SEP. 7: AT THE SAMOAN ISLANDS: A BRITISH OUTPOST

When we got up on Wednesday morning, Sept. 7 (after duplicating Sunday, to square with our longitude), we found ourselves in smooth water, close to the Samoan Islands. We were approaching the harbor of Apia—the capital of the Islands (pronounced Ah-pee-a). The town, seen from the sea, looked like a slender white streak, at the foot of high green wooded hills behind.

When we came to anchor, we were not in much of a harbor, but in a bay about half-a-mile from the shore. The only other shipping was Her Majesty's gunboat Ringdove, moored to our left as we looked ashore, and a Norwegian barque on the other side. There were small boats and canoes in plenty, to take the passengers ashore if they chose, at a shilling a head; or to supply them with fruit if they chose to buy ("nothing for nothing in this world," except the supplies from heaven, which come to the just and the unjust).

There was just one other object that struck the eye of the visitor, and that was a huge rusty wreck, well in-shore. This was the dismantled and broken hull of the German warship that was blown ashore by the hurricane that suddenly burst on the Samoan Islands about 10 years ago. The same hurricane sank 2 American warships on the same station, and would have sunk the Calliope, a British gunboat, also, but for the alert seamanship of the captain, who got up all his steam and made a way out in the teeth of the gale and got clear away. The matter was reported in the papers at the time. Neither the Germans nor the Americans have replaced their destroyed ships; the British alone remain in possession.

ASHORE FOR A VISIT: MEETING A PHILISTINE: BUYING BREAD

As the steamer was to stay 6 hours, I went ashore to post letters and see the place. It consists of one long street skirting the beach. The houses are mostly of the Colonial type—wooden frame houses with verandas; but they are mixed with native huts.

I looked into one where 12 or 15 men and one woman were at work making mats. The head of the company, who spoke a little English, beckoned me to come in. I went in and sat down in the centre. I tried to converse, but without much success. The headman's range of English was very limited, my knowledge of the Samoan dialect, nil.

I asked him what he was in religion. He said, "Nothing; I am a Philistine." "Believe nothing?" said I. He gave a grunt. I replied we must all go DOWN, indicating by an earth-dig. "Yes," he said. "But," I said, "God would bring up again" (with a dig-up gesture). The man shook his head. The other men were all attention with a grin. I said I wished I could speak to them. They offered me a native bludgeon—which I brought away as a memento.

The street might be a mile long; I went right to the end of it, and then returned. A native boy joined me; and soon some others. The boy (who spoke a smattering of English) was quite amusing in the earnestness of his dramatic representation of the wreck of the ship.

I saw a seat under a tree in a well-kept enclosure, and went in to sit down. They came with me, but were uneasy, and said they were afraid of "the mishonary"—every syllable slowly pronounced. I talked with them about school, and such other topics as our limited vocabulary allowed. They were principally concerned about "kiki," which I discovered meant bread. They were delighted when I took them into a shop and bought them some bread. At last, the hour came for departure, at which they expressed sorrow.

In the Image of God Made He Him

PART FOUR

THE GLORIOUS BODY OF CHRIST OUR GROUND OF HOPE

The present, real, glorious spirit body of Jesus Christ is the anchor and foundation of our hope and belief. If we allow these various sure landmarks of revealed Truth to be tampered with and nullified to fit private views, we shall soon find that we have no solid body of Truth left at all.

The suggestion that Jesus merely assumed a human form when he appeared after his resurrection, and that he himself—his real spiritual identity—was something different from and independent of that body, has no support in Scripture and is a wide departure from what is revealed.

*"Behold my hands and my feet, that **it is I myself**."*

"Handle me and see, for a spirit (such as they thought they saw—v. 37) hath not flesh and bones as ye see me have" (Luke 24:39).

To say that Jesus just assumed a body for the occasion is to make a mockery of his words here. It was the real, **bodily** Jesus that died; the real **bodily** Jesus that rose from the dead, and was changed from a mortal **body** to an immortal **body**.

If we hold fast to the simple record of the Scriptures, where do we find these ideas about an immortal, immaterial essence independent of a body? That has no place in the scriptural record, and is not the Jesus we know.

"Jesus showed HIMSELF again to the disciples" (John 21:1).

If it was not the real "himself" they saw, but just a temporary body that the "himself" was using, we can see the foundations disintegrating under such passages as "Dust THOU art." We use this passage to prove that the living body was the real Adam.

"Thou wilt not suffer Thine Holy One to see corruption" (Acts 2:27).

If the body that was raised and glorified was not the real, permanent Jesus, but only a form he took for the occasion, what happens to the resurrection of the **body**? It becomes meaningless.

*"We must all appear before the judgment seat of Christ; that everyone may receive the things **in body**, according to that he hath done, whether good or bad" (2 Cor. 5:10).*

The good, as well as the bad, receive their reward **IN BODY**.

*"The Lord Jesus Christ shall change our vile **BODY**, that it may be fashioned **like unto his glorious BODY**" (Phil. 3:21).*

This is how the faithful attain to immortality—by having their **BODY** made like Christ's, their Elder Brother. To say that he has no body, but assumes a body on certain occasions, is completely foreign to—and destructive of—the scriptural picture—

*"So also is the resurrection of the dead. It is sown a natural **body**; it is raised a spiritual **body**."*

*"There is a natural body, and there is a spiritual body; and so it is written: 'The first man Adam was made a living soul' (a natural body); the last Adam was made a quickening spirit (a **SPIRITUAL BODY**).*

*"The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy; and as **IS the heavenly** (Christ), such are they that are heavenly."*

*"And as we have borne the image of the earthy, **we shall also bear the IMAGE of the heavenly**."*

*"For this corruptible must **PUT ON incorruption**, and this mortal must **PUT ON immortality**" (1 Cor. 15:42-53).*

The foregoing is the true picture as we have always believed it. This plainly teaches:

(1) That Jesus Christ, the last Adam, was made a **SPIRITUAL BODY**—that is what he actually **IS**—his real identity—he **IS** a spiritual **body**, not a bodiless essence that just assumes a body as it desires. The Scriptures know nothing of such.

(2) That the faithful will be **made like he is** by their mortal **BODY** being changed to an immortal **BODY**. He is the first fruits and example, the head, the firstborn, the first among many brethren.

It is a false and dangerous speculation, wholly unscriptural, to say that the real Jesus is something different from his body—

"This SAME JESUS, which is taken up from you into heaven, shall so come in like manner as ye have seen HIM go into heaven" (Acts 1:11).

Of Stephen we read (Acts 7:55)—

"He being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and JESUS STANDING on the right hand of God."

And of Paul—

"Have I not seen Jesus Christ our Lord?" (1 Cor. 9:1).

"Last of all he was seen of me also" (1 Cor. 15:8).

And it is specifically testified—

"This MAN, after he had offered one sacrifice for sins forever, SAT DOWN on the right hand of God" (Heb. 10:12).

"If ye then be risen with Christ, seek those things which are above, where Christ SITTETH on the right hand of God." (Col. 3:1).

This is the way the Scriptures present the matter to us. These are God's words. Simple humility and wisdom will accept what God says, and not try to improve on it. Where do we get any license to nullify and deny these testimonies, and presume that they do not mean what they say? What floodgates of uncertainty would be opened by treating Scripture this way!

We are very much afraid of these speculations concerning Christ as a bodiless essence. These assumptions (and others, are afraid, as the future will unfold) arise from refusing to accept the clear foundation God lays in the beginning—

"In the image of God created He him."

This is the beginning of the divine plan to create a family for Himself for His glory and pleasure, of which His only begotten Son was to be the Head and Elder Brother.

We greatly prefer the safe and solid and scriptural conclusions of bre. Thomas and Roberts—

BROTHER THOMAS' VIEW

"Having affirmed that man stands related to two kinds of BODY, the apostle gives us to understand that in the arrangements of God the spiritual system of things is elaborated out of the animal. In relation to human nature, two men are presented as its TYPES in the TWO PHASES it is to assume. These Paul styles 'the First Adam' and 'the LAST ADAM', or 'the first man' and 'the second man.'

"The former he terms 'earthy,' because he came from the ground and, goes thither again; and the latter, 'the Lord from heaven,' because being 'known no more after the flesh,' he is expected from heaven as the place of his final manifestation in 'the body of his glory.'

"Then, says John, 'we shall be like him.' If, therefore, we have been successful in depicting the Lord as he IS NOW, while SEATED AT THE RIGHT HAND OF GOD; namely, an incorruptible, honourable, powerful living person, SUBSTANTIAL AND TANGIBLE, shining as the sun and able to eat and drink, and to display all mental and other phenomena in perfection: if the reader be able to comprehend such an 'IMAGE OF THE INVISIBLE GOD,' he can understand what THEY ARE TO BE who are counted worthy to inherit His kingdom.

"Therefore, says Paul, 'As we have borne the image of the earthy, we shall also bear the IMAGE OF THE HEAVENLY,' or 'Lord from heaven.' This CORPOREAL change ... is an absolute necessity before they can inherit the Kingdom of God. A man ... must be 'changed into spirit,' put on incorruptibility and immortality of BODY." (Elpis Israel, p.44).

"The Bible has to do with things, not imaginations; with BODIES, not phantasmata; with 'living souls' of every species; with CORPOREAL beings of other worlds; and with incorruptible and undying men" (Same, p.46).

AND BROTHER ROBERTS' VIEW

"The angels, in FORM AND FEATURE, resemble human beings. They eat and drink, and walk and talk, and deport themselves in general like ourselves; but, unlike us, they are incorruptible, deathless, perfect, and strong in the might with which God has invested them for the execution of His purpose.

"In the angels we behold an exemplification of WHAT THE SAINTS WILL BE after resurrection, for Jesus says:—

"They that shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels and are the children of God" (Luke 20:35-6).

"It is a state in which they will be real, SUBSTANTIAL, HUMANLIKE IN FORM, of flesh and bone, yet incorruptible, glorious, powerful, and never-dying" (Christendom Astray, p.132).

"Paul points to Christ AS HE NOW IS as a specimen of the spiritual body (1 Cor. 15:44-5). Here is an unmistakable clue to the simple and glorious truth of the matter. The righteous are to be MADE LIKE TO CHRIST.

"Now, concerning Christ, we have the plainest information on this point. The BODY THAT WAS CRUCIFIED ON CALVARY was the body that was put in Joseph's tomb, and that came out alive on the morning of the third day. When Jesus appeared alive to his disciples, it was an ACTUAL BODILY MAN that so appeared ... Here was Jesus, after his resurrection, possessing flesh and bones.

"In 40 days, he visibly left the earth in the presence of his disciples; and it was said to them by two angels, 'THIS SAME JESUS, who has been taken up from you into heaven, shall so come in like manner as ye have seen him go.'

"Consequently, Jesus at his return will be a REAL AND BODILY person, possessing flesh and bones; for HE IS SO NOW, AND HAS BEEN EVER SINCE HE WENT AWAY. Paul saw him several years after his departure to heaven. He is a living illustration of what a spiritual body is ... as tangible as the bodies we now possess, yea, more so" (Finger Post 31, What is a Spiritual Body?).

THE DANGEROUSNESS OF THE THEORY

ALL this is undermined by the theory that actually the angels and Christ are spiritual essences independent of bodies. The scriptural picture of salvation is eternal life manifested through **incorruptibility and perfection of body**, and Christ and the angels are presented to us as examples. Surely the dangerousness and unsoundness of a theory is self-evident when it requires such a complete revision of the scriptural picture, and such groundless assumptions that the real facts of the case are quite different from the way the Bible invariably presents them to us!

The Bible always presents angels and Jesus Christ to us as real, actual, substantial bodies in human form, Jesus the very same body that was laid in the tomb. The theory presented requires us to believe that from beginning to end this is all one big deceptive appearance—that actually they are bodiless, immaterial identities, and that the bodies that have been seen and handled and presented as evidence of reality were just assumed for the occasion.

NO DESIRE TO PRY OR SPECULATE

THE revealed fact that we are "made in the image of God" does not enable or entitle us to picture God, and none of us desire to. We realize that this is both dangerous and irreverent. God's visible appearance is inconceivable. "Glory" is an inseparable element of His nature and substance—

"The GLORY of the celestial is one, and the glory of the terrestrial is another . . . so also the natural and spiritual bodies" (1 Cor. 15:40-4).

"They changed the GLORY of the uncorruptible God into an image made like to corruptible man" (Rom. 1:23).

Jesus is now both *"the brightness of His GLORY, and the express image of His person."* Israel was denied any visible manifestation, and the reason strongly impressed upon them—that they should be fenced

against the ever present danger of pictorializing God—reducing the GLORY of the great Majesty of the Heavens to an image or picture.

THE VALUE OF WHAT HAS BEEN REVEALED

It has been revealed to us that we are patterned after Him. This is a great and gracious revelation. We cannot presume on it or beyond it, but we can humbly accept it. It inspires us with a sense of direct relationship to our Father in heaven. It emphasizes and ennobles the truth that our **bodies** are His temple, and that they are a vital and important part of His purpose. This revelation points FORWARD to the glorious communion of the divine family in the eternal ages of the future. It is fitting and beautiful.

It also entails upon mankind great responsibility before Him. Formed intimately as SONS, bearing the DIVINE IMPRESS, it is men's destiny and duty to comport themselves as sons.

God could have made us any shape, mere creatures for His pleasure. But how inspiring and ennobling and uplifting to learn of the destiny He has planned for us as eternal sons of His glory! How much deeper and richer and fuller has He made the possibilities of our love for and communion with Him by this evidence of kinship! Picture it otherwise, and the great excellence and fittingness of the way His wisdom has planned it will forcefully impress us.

This is the profitable avenue of thought to follow. Not prying backwards along the revelation, and speculating concerning the details of God's being, but advancing with it in the direction of what it means as regards our relationship to Him, and our ultimate destiny.

Paul says to the Athenians—

"Forasmuch then as we are the OFFSPRING OF GOD, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17).

Here again is a direct relationship between God and man implied, a relationship so strong and direct that certain facts concerning God are inferred on the basis of it. Man is never represented as a mere unrelated creation of God, as the animals or the trees or the planets, but always as His CHILDREN.

THE BEAUTY AND NECESSITY OF THIS TRUTH

INASMUCH as God's own Son was to be born as one of the human race—identical with them—a very real and close relationship between God and man is necessitated. And when we realize—as we do—that the present form of man is to be eternally perpetuated in glorious spirit-nature, we see the beauty and necessity of the primary revelation concerning the relation of that form to God's.

Just so much has been revealed. Just sufficient to form the necessary foundation. At this point we must stop, for we are on holy ground. To attempt to peer further than is revealed, or to speculate concerning God or to pictorialize Him is the height of presumption.

We all well realize this and are heartily in accord with the necessity of caution in this respect. There is no subject where delicacy and discretion are more essential. We do not forget the lesson of the fifty thousand who were slain by God for having looked into the Ark, and the people said in awe and fear—

"Who is able to stand before this holy Lord God?" (1 Sam. 6:19-20).

Truly an "image of God" must not be made or worshipped—in the mind or anywhere else. None of us have any desire to do so. To attempt to is to "change His celestial glory" to terrestrial standards.

We are simply concerned with learning and believing the necessary things that God desires us to believe—in the plain, simple way that God desires us to believe them.

We cannot understand God's nature and being. We realize the pitiful limitations of our intellects in this matter. But we CAN, in humble faith, believe what He tells us. He has chosen, for reasons of His own love and wisdom, to tell us in the plainest of words that He has been pleased—in the furtherance of His own glorious purpose—to fashion man after His own form.

"In heaven" said Jesus, "angels do always behold the face of my Father."

This beautifully and simply sums up the understanding and hope that God desires us to have concerning Himself. May we have the wisdom to accept it in simple faith.

Fraternal Gatherings

If the Lord Will

LAMPASAS, TEXAS: FRIDAY to SUNDAY, JUNE 8 to 10

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

HYE, TEXAS: SUNDAY to SUNDAY, JULY 29 to AUGUST 5

Bro. N. Mammone, 2200 W. No. Loop, Ap. 129, Austin, Tx. 78756; 512-453-1048

"That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long suffering with joyfulness"—Col. 1:9-11.

God's Purpose in the Death of Christ

"God, sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh"—Romans 8:3

BY BROTHER ROBERT ROBERTS

Nothing is more notorious than the fact of Christ's death by crucifixion in the reign of Tiberius. Not only is the fact circumstantially related by the apostles who were eye-witnesses of the event, but Tacitus, the Roman historian who flourished in the reign of Nero, only 30 years after, records it in his annals, in connection with the burning of Rome. A "Christian world," full of crosses today, is an evidence of it.

What is the meaning of this strange event? For a strange event we must account it, that, a man who went about doing good, and against whom no possible charge of sin could be brought, should be executed as if he were a felon.

As regards the motive of his executioners, there is no obscurity in the tragedy. Jesus deeply wounded the pride of the ruling classes of the Jewish nation, by his open denunciation of their evil ways. The Romans, who garrisoned the country, were but their instruments in executing a man whom they had no power themselves to destroy. This is what we may call the human side of the event.

But there is a divine side to the event, as explicitly affirmed by Christ when he said—

"No man taketh my life from me. I lay it down of myself. This commandment I have received of my Father."

"I lay down my life for the sheep."

"The Son of man is come to give his life a ransom for many."

"I give my flesh for the life of the world."

It will be a profitable enquiry to ask: first, How an event can be both human and divine at the same time? And second, Being divine as well as human, what were the divine objects aimed at in the sacrifice of the sinless son of God?

As regards the first point, the Bible is a continued illustration. The divine and the human were blended notably in 3 leading instances where there are hundreds—

Joseph, who was sold into slavery by his brethren, says—

"It was not you that sent me hither, but God" (Gen. 45:8).

Israel—who were overpowered by natural enemies—are made by the prophet Isaiah to enquire (42:24)—

"Who gave Jacob to the spoil, and Israel to the robbers?"

"Did not the Lord, He against Whom we have sinned?"

Thirdly, God says by the same prophet that He would send Sennacherib against Israel, and adds—

"Howbeit he meaneth not so, but he saith, By my wisdom and the strength of my hand I have done it"

(Isa. 10:7-13).

See also Deut. 32:26-27. It is easy to comprehend this duality of operation, when we remember that man lives in God, and can be controlled by Him without man being conscious of the operation, as Solomon says—

"The king's heart is in the hand of the Lord, and he turneth it about whithersoever He will."

And again—

"God ruleth in the kingdoms of men" (Dan. 4:17).

On the face of it Christ's death was wholly a human event; but by the testimony of the apostles afterwards, as well as of Christ beforehand, its divine side was its strongest side, so strong that the human side would not have existed but for the divine aims in the case (Acts 2:23)—

"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain."

"To do whatsoever Thy hand and Thy counsel determined before to be done." (Acts 4:28).

The chief question is: What were the divine objects in so apparently cruel an arrangement? We have all been made familiar with the popular view: That the death of Christ was a vicarious punishment of all the sins that men ever committed; and that all that men have to do in order to get the benefit is to believe—"only believe." There are several difficulties and confusions in this—

1. *The punishment of sin is supposed to be eternal torments in hell. How could Jesus endure endless agony in a brief moment, and how could he on earth suffer what belongs to hell only?*
2. *The sinning part of man is supposed to be the immortal soul. But it was in Christ's mortal body that he made a sacrifice for the sins of the world.*
3. *It was death that Jesus endured in the process of taking away the sin of the world. But according to the popular theory he could not die.*
4. *On what principle of justice is it possible to understand a righteous person being punished for a wicked person?*

All these difficulties, inconsistencies, and obscurities disappear, when we realize the Scripture testimony in the case. There are various features to this testimony, and we must blend them all.

One is that the death of Christ was an arrangement of favour, for granting salvation by the remission of sins.

Another feature is that justice was done, while favour was shown; "that He (God) might be just," etc.

(Rom. 3:25-26).

Another is that while salvation is offered through forgiveness for Christ's sake, its attainment is contingent on individual obedience and faithfulness, even to the extent of said individuals being judged and rewarded "according to their works."

All is intelligible when the mortal nature of man is recognized and sin understood as the cause of the entrance of death into the world. What we have to ask is, In view of the reign of death, in what way did the death of Christ contribute towards its removal? On the surface of things it would seem as if a living Christ would be more suitable to the needs of dying man than a Christ given over to death.

We can only get at an answer by the testimony, and it is explicit. We are not only told that it was by means of death in the flesh and blood of the children that Christ was to destroy that having the power of death (Heb. 2:14); but we are admitted into an insight into the divine aims in the case—

To condemn sin in the flesh (Rom. 8:3).

To declare the righteousness of God for the remission of sins.

That God might be just, while the justifier of him that believeth. (Rom. 3:25-26).

As to the further question—how these things were accomplished in the death of Christ—we cannot see it unless we recognize the identity of his human nature with the nature that sinned in Eden, and was sentenced to death because of sin. This identity is expressly affirmed in the apostolic writing—

"Likeness of sinful flesh" (Rom. 8:3).

"Made sin for us" (2 Cor. 5:21).

"Flesh and blood—the same" (Heb. 2:14).

"Seed of David according to the flesh" (Rom. 1:3).

"Made in all things like his brethren" (Heb. 2:17).

"Came in the flesh" (1 John 4:1-3).

If we consider him as a representative man, sharing with us the very nature that has an inherited death from Eden, and the nature that is in us the cause of sin, we may understand how his death was a virtual repudiation of sinful human nature, and an assertion of the supremacy of God, and the enforcement of His righteousness for our recognition and identification in baptism, as the condition of a favour that bends to us in kindness without the compromised authority of righteousness.

But his death was the death of a righteous man, and therefore resurrection could take place conformably with the righteousness of God. The victory is Christ's alone, but he is empowered to share the fruits of his victory with all those who, in humility and true repentance, come unto God by him.

Forgiveness is none the less free forgiveness because Christ died. Still it is forgiveness based on the enforcement of righteousness and submission to this enforcement on the part of those forgiven. We are forgiven "for Christ's sake," and thus "the blood of Jesus Christ cleanseth us from all sin."

"Christ also loved the Ecclesia and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Ecclesia, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish"—Eph. 5:25-27.

The Bible Use of 'Soul' and 'Spirit'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lev. 19:28—"Ye shall not make any cuttings in your flesh for dead (nephesh)."

Lev. 21:1—"There shall none be defiled for the dead (nephesh) among his people."

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

Lev. 22:4—"Who so toucheth anything that is unclean by the dead (nephesh)."

Num. 6:11—"He that sinned by the dead (nephesh).»

Num. 9:6—"Defiled by the dead body (nephesh) of a man."

Num. 9:7—"Defiled by the dead body (nephesh) of a man."

Num. 9:10—"Unclean by reason of a dead body (nephesh)."

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

Num. 19:13—"Whosoever toucheth the dead body (nephesh) of any man that is dead."

Hag. 2:13—"If one that is unclean by a dead body (nephesh) touch any of these, shall it be unclean?"

In 13 more places souls (nephesh) are spoken of as going to the grave—

Psa. 30:3—"Thou hast brought up my soul (nephesh) from the grave (sheol)."

Psa. 89:48—"Shall he deliver his soul (nephesh) from the hand of the grave (sheol)?"

Psa. 16:10—"Thou wilt not leave my soul (nephesh) in hell (sheol—same as 'grave' above)."

Psa. 86:13—"Thou hast delivered my soul (nephesh) from the lowest hell (marg: grave)."

Job 33:18—"He keepeth back his soul (nephesh) from the pit" (Also vs. 28 and 30).

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

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

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

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

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

* * *

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

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

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

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

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

Gen. 26:35—"Which were a grief of mind (spirit—ruach) unto Isaac and to Rebekah."

Gen. 41:8—"And it came to pass in the morning that his spirit (ruach) was troubled."

Exo. 6:9—"They hearkened not unto Moses for anguish of spirit (ruach)."

Num. 5:30—"The spirit (ruach) of jealousy."

Deut. 2:30—"The Lord thy God hardened his spirit (ruach), and made his heart obstinate."

Josh. 2:11—"Our hearts did melt, neither did there remain any more courage (spirit) in any man."

Judges 8:3—"Then their anger (ruach) was abated toward him."

1 Kings 10:5—"And when the queen of Sheba had seen all Solomon's wisdom . . . there was no more spirit (ruach) in her."

1 Kings 21:5—"Why is thy spirit (ruach) so sad?"

Psa. 34:18—"Such as be of a contrite spirit (ruach)."

Psa. 51:10—"Renew a right spirit (ruach) within me."

Prov. 15:13—"By sorrow of heart the spirit (ruach) is broken."

Prov. 16:19—"A humble spirit (ruach)."

Prov. 16:10—"A haughty spirit (ruach)."

Eccl. 7:8—"The patient in spirit (ruach)."

Eccl. 7:8—"The proud in spirit (ruach)."

Eze. 11:5—"I know the things that come into your mind (ruach)."

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

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

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

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

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

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

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

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

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

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

* * *

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

Only God Hath Immortality

1 Tim. 6:1546—"The blessed and only potentate, the King of kings and Lord of lords, Who only hath immortality."

Immortality to Be SOUGHT FOR, Not Now Possessed

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

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

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

Man Is of the Dust, Returns to Dust

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

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

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

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

Souls Die, Are Destroyed, Go to Grave

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

1 Cor. 15:22—"In Adam all die."

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

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

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

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

No One (Except Christ) Goes to Heaven

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

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

Some Never Awake From the Sleep of Death

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

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

The Dead Are Asleep in the Ground

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

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

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

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

The Dead Know Not Anything

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

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

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

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

Resurrection (at Last Day) the Only Hope of Life

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

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

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

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

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

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

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

Current Events Fulfilling Prophecy

"Moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there"—Eccl. 3:16

CRUSHING NEW MONEY CRISIS. When Smithsonian agreement signed in Dec, 71, Nixon hailed it as "most significant monetary agreement in history of world." But last wk., new full-scale monetary crisis exploded. Billions of speculative \$s poured into currency markets around world. Stakes involved were enormous.

International monetary cooperation has been hallmark of Western alliances since WW II. If mechanism is in disrepair too long, tariff barriers could cripple trade, & plunge world into depression, as in '30s. (Nwk 2:19)

NOTE: With countless millions being made overnight by the big money interests in these international monetary shenanigans, at the expense of the common taxpayers and consumers, one cannot help but wonder how much of these "crises" is deliberately contrived. But whatever lies behind the scenes, it is obvious that the world's monetary stability—once proudly taken for granted as a natural concomitant of modern man's great maturity and civilization—was a mere circumstance of passing events. When first Britain, and then US, dominated the financial world and backed their own money with gold, there was an illusion of world stability. Today the pound is one of the weakest and least meaningful of the world's currencies, and the dollar has lost all stability in utter, spendthrift confusion. One more sign of the need for Christ's Kingdom—worldwide justice and stability under ail-wise immortal rulers. .

A CITY IN SINAI. In next 2 months, Israel surveyors—followed by bulldozers & construction workers—will begin building a new city in a 40-sq. mile area on coast below Gaza in Sinai Peninsula. Plans are for ¼-million residents by yr. 2000. This land still legally Egyptian.

In 1909 a band of Jewish families followed Meir Dizengoff out of Jaffa to a deserted stretch of dunes. They listened in hope & disbelief as he prophesied that a Jewish community of 25,000 would rise on the sand where they stood. Today that spot, Tel Aviv, has 1.2 million population, & has completely swallowed up Jaffa. Rest of Israel growing almost as rapidly. Present 3.1 million population expected to be 5 million by year 2000.

In order to secure its borders, Israel, since '67 War, has been building permanent settlements in captured territories. On Golan Heights, there's new town, Benei Yehuda. Sharm el Sheikh, overlooking Straits of Tiran in south Sinai, has been renamed Ophir, & is being developed as an Israeli town. Dayan's concept in northern Sinai is to build up area with Israeli settlements, not only to provide needed Israeli housing but also to make Egyptian attack impossible. (Tm 1:22)

NOTE: This is a direct provocation to the Arabs. Israel's actions make it clear that they are irrevocably committed to permanently holding much of the conquered Arab lands. This is doubtless militarily sound policy, and perhaps their only practical option, but it makes a final showdown inevitable. Arab oil wealth growing enormously; with wealth comes power.

RACE RIOTS IN NAVY. From a recent Congressional report: "Discipline is keystone of armed services of any nation. If discipline collapses, a military force become a leaderless mob, capable only of its own destruction.

"US Navy is now confronted with pressures, within & without, which if not controlled will surely destroy its discipline. Recent instances of sabotage, riot, disobedience, contempt for authority—with increasing frequency—are clear-cut symptoms of dangerous discipline deterioration." (USN 2:19)

NOTE: How ominous!—when this troubled, fractured, unsteady sword of US military power is all that stands between Russia and world conquest!

WHY MAN'S EVIL RULE CAN NEVER BRING JUSTICE. From report by NY Commission on Police Corruption:

"We found corruption widespread, & strikingly standardized. Plainclothesmen collected regular payments (biweekly or monthly) of up to \$3500 from each gambling establishment in area under their jurisdiction, & divided it in equal shares. Monthly share per man ranged from \$400 in Manhattan to \$1500 in Harlem. Supervisors received 1½ shares.

"In each area investigated, almost every plainclothesman in the division, including supervisory lieutenants, was implicated. Corruption payments in narcotics enforcement could be staggering; largest we found was \$80,000.

"Uniformed police on street duty did not receive money on nearly so grand or organized a scale, but the large number of small payments they got present an equally serious problem. Uniformed patrolmen get regular payments from construction from after-hours bars, bottle clubs, tow trucks, motorists, cab drivers, parking lots, prostitutes, & defendants in court cases.

"A code of silence brands anyone as a traitor who exposes corruption. Any policeman violating this code did so at his own peril. The rookie faces a situation where it is easier to become corrupt than to remain honest.

"The problem of corruption is not new. Investigations have occurred about every 20 yrs. since 1900. Yet conditions exposed by one investigation seem substantially unchanged when next one makes its report.

"In every area where police corruption exists, it is paralleled by corruption in other agencies of govt., in industry, in labour, & in professions.

"The most serious roadblock to any attack on police corruption is a stubborn refusal at all levels of Dept. to acknowledge that a serious problem exists. First, Dept. morale requires there be no official recognition of corruption, even tho practically all members know it's extensive. Second, Dept's public image & effectiveness requires official denial of this truth. This makes it difficult, if not impossible, to make any meaningful attempts at reform. Pressures gradually convert an idealistic rookie into an increasingly bold finder of bribes & payoffs.

"The present situation is just like that existing at close of previous investigations. A considerable momentum for reform has been generated. After previous investigations, the momentum evaporated. (USN 1:29)

NOTE: This is not barbarous Russia, or some dark, backward African state, but the biggest and most influential city in what considers itself the world's "leading" country. Surely this dismal report, covering—be it noted—the whole of the past 75 "modern" years, reveals the utter hopelessness of any justice or dependable honesty under human rule—just as the Scriptures have declared for 3500 years.*

PRAYER BREAKFASTS. In most major US cities, midweek prayer breakfasts are fast becoming preferred form of Christian fellowship— especially for busy executives who want to make room for God in their profit picture. "We pray to do the right thing," says a Chicago banker, "because the right thing is usually the profitable thing. We want God to show us the right way to success."

No one seems to look harder for heavenly guidance than the govt. officials who have turned Washington into the prayer-breakfast capital of world.

Some question whether the prayers served up at breakfast are directed to the proper deity. In a handbook for organizers of prayer breakfasts, groups are urged to thank the God who gave us the "blessings of living in US, & for free enterprise." (Nwk 2:19)

NOTE: This is a strange phenomenon, disgusting in one sense as one equates it with the callous corruption of human politics typified by Watergate and all its similar associated activities, but it is a hopeful sign in another sense as it indicates a vague recognition by evil man that there is a power higher than himself which he wants to get on his side and working to his advantage.

RUSSIA GAINS ADVANTAGE. The subtle volleying between East & West in chilly new phase. Actual Europe Security Conference talks haven't yet begun, but Russia seems to have grabbed an advantage—one that will force some sharp reassessments of West's ability to translate detente into genuinely relaxed tensions.

Russia had pressed for ESC for years, arguing they wanted to "help Europe establish its security on the basis of cooperation & mutual trust." But last wk. they turned aside several West proposals designed to do just that. Russia totally rejected a series of "confidence-building" measures for greater intercourse. Warning that East bloc would allow "no room for the dissemination of anti-culture," Russia said West proposals for increased flow of ideas & people between East & West would go nowhere.

Russia also struck back at West on other great European negotiations front—armed forces reduction, making demands that seemed calculated to ensure talks would accomplish nothing.

Russia's abrupt treatment of force reduction issue suggests that West may have less leverage than it thought when it comes to prying concessions out of Russia. Russia has already got most of what it hoped to get from the proposed conferences, including recognition of E. Germany, & Western acceptance of Moscow's sway over E. Europe.

Moscow has always been loath to trim East bloc's over-muscled forces (91 divisions, 48 of them Russian, facing 61 NATO divisions). These forces are basis of Russia's power in East, & of its demands to be heard in West (Tm 2:5)

NOTE: Bro. Thomas saw a Roman Europe under the lordship of Russia as an essential step in developing Armageddon. For 10 years a combination of trends—political, military, economic and religious—have all been moving steadily in this direction, and the pace quickens.

CATHOLIC CHANGES. "Extreme unction" has long had ominous meaning: patient given up for dead. It will hereafter be used, not only for those in imminent danger of death, but for any seriously ill. Will no longer be given to persons who die before priest arrives, because Church now emphasizes recipient should have positive faith in sacrament's grace. (Tm 2:5)

NOTE: The "infallible" Church of Rome has veered and changed in so many ways lately! How do they explain it to the faithful? Was everything wrong that they have enforced for centuries? But these modernizations will bring her into position for her role of regathering the Harlot Daughters of "Christendom," and uniting the world against Christ.

THE INIQUITY OF THE AMORITES. At 40, Michael Thevis is a multimillionaire. A former altar boy, he's one of the growing number cashing in on new permissiveness. He made his millions peddling smut. US Commission on Obscenity reports that the business runs up to \$2½ billion a year. Much of it is controlled by Mafia.

The financial harvest from sexual explosion doesn't seem likely to soon end, despite all moralizing from critics, & widely publicized police crackdowns. "The first time a newspapers mentions a title," says Thevis, "you'd better reorder. Everyone wants to see what it's all about." (Nwk2:12)

NOTE: The divine command to Israel was, "Destroy the vile Canaanites—man, woman and child, for their abominable corruptions." A greater and vastly more terrible Joshua is at the door to flush the fetid sewers of modern mankind, and make the earth a place of wholesome beauty to the glory of Yahweh.

SMOKING MOTHERS. Yet another hazard of smoking: significantly increased mortality rate among babies of women who smoke during pregnancy. Women who smoke have 30 pet. higher rate of stillbirths, & 26 pet. higher rate of infant mortality within first few days of birth. (Nwk 1:29)

NOTE: No comment is needed. Holiness and purity have promise in this life, as well as in the life to come.

GROWING SEEDS OF CONFLICT. US Blacks remain disproportionately poor. Nearly ⅓ live in poverty; nearly ½ below bare-minimum subsistence line. And Black poor have been largely left behind. Black unemployment rate runs persistently double the White rate, & in ghettos it's frozen at Depression levels—18 pet. in Watts; 20 pet. in San Francisco slums; 25 pet. in Chicago's slums.

The ghettos have grown physically worse with neglect & aging—a deterioration everywhere visible. Distance between ghettos & outside world is widening. The '68 Riot Commission report pictured a future US divided between Black cities & White suburbs, & warned that to do nothing about this trend was a decision to accept "urban apartheid."

That choice has now effectively been made. The drift apart has gone on unabated. During '60s, 3½ million Blacks moved into central cities & 2½million Whites moved out to suburbs. Six major cities now have Black majorities; 8 more are over 40 pet. Black. (Nwk 2:19)

NOTE: We see it developing before our eyes, but perhaps too gradually to grasp its portents: an increasingly frustrated and ghettoized Black minority, and increasingly hostile and selfish White majority. What wonder that crime and violence are increasing by leaps and bounds, and every man is becoming afraid of his neighbour? Man has miserably failed. Only Christ can solve the world's fast-multiplying miseries.

ANOTHER MONETARY CRISIS—one of most disturbing on record—exposed US \$ as alarmingly weak. It also showed that whole world monetary system is ominously unstable, despite all "progress" supposedly made toward reform. Worst of all, the crisis seemed to be first in a new series—of type that nations try to quiet by curbing freedom of money movements.

Worst aspect of these repeated crises is that each seems to end with less freedom for international movement of capital & goods. Tho such controls & restrictions are supposed to be "temporary," there's a natural tendency to extend & tighten them with each crisis. (Tm 2:19)

NOTE: We remember the long, proud, stable years of the "almighty dollar"—the unchanging benchmark by which all world monetary values were haughtily measured. In those days the world's monetary "experts" who handled the control buttons seemed very wise and sure. But suddenly everything has fallen apart, and man finds he knows nothing about a sensible and stable world monetary system, just as he knows nothing about a stable world political system. And endless, clammering, self-serving solutions are put forward, none of which work, and the world slips into

monetary chaos and barbarism and a multitude of narrow, nationalistic restrictions, harmful to all alike. Where are the wise and unselfish men who know the answers, and seek the common welfare? There are none.

EVANGELISTIC CAMPAIGN. Last month 150 denominations (from Catholics to Canada Bible League) opened a yr.-long evangelical campaign "Key 73." to "Call our continent to Christ." Its goal is to "Give every person in US & Canada a real chance to say yes to Jesus, & to become a dependable member of his church."

The Jews fear its possible consequences. In the days when evangelical Christianity & US nationalism were considered synonymous, Jews were second-class citizens. Jews were barred in some states from voting or holding office well into 19th century. (Tm 2:19)

NOTE: Jews are becoming very touchy concerning "Christian" proselyting. They are even considering banning it by law in Israel. One can hardly blame them, considering their 20 centuries' experience of "Christian" persecution and discrimination, and the repugnant polytheistic "Trinity" theory that "Christians" press on them. But all this can only intensify the shock and mourning they will go through when they finally are forced to recognize their rejected and crucified Messiah—returned to them in the flesh.

WORLD BOOM IN ARMS SALES: surging to record levels; no end in sight—double 10 yrs. ago. Likely to double again by '80. A fiercely competitive business between US, Russia, France & Britain. Nations sinking more & more of national incomes into war materials. In 71.120 nations spent \$216 billion on defence—up 82 pct. since '60. In same period, men under arms rose from 19 to 23 million. Warplanes are ½ of arms business.

Since '55, US sold \$17½ billion; gave away \$36 billion. Russia is biggest supplier to developing countries; since '55 they've provided \$22 billion worth. Arms market growing fastest in Mideast. Italy & France are selling arms to Libya. Israel has a \$500 million credit for arms with US. Britain in \$236 million deal with Egypt. Iran & Saudi Arabia are largest immediate markets; both building forces rapidly.

With end of Viet War, many sophisticated weapons developed for that war by US will be available to buyers around world. While world leaders talk of "generation of peace," world goes right on buying & selling weapons at record rate. (USN 1:22)

NOTE: Even worldly observers can see the sad contradiction between the peace talk and the war preparations. But both are essential as vital prophetic signs of the last days. And "the arms market is growing fastest in the MIDEAST."

RISING COST OF AIR PIRACY. Next week, tough new federal regulations to guard against skyjacking take effect. Each airline will have to search every package & bag carried on to an airplane. The lines must equip all boarding areas with electronic metal-detecting devices. Airports must hire 4000 armed guards for all boarding areas.

Cost will be \$46 million a yr. to airports & \$300 million a yr. to airlines. This is more than whole industry's yearly profits. (Tm 1:1)

NOTE: Another huge useless burden and restriction on society because of man's wickedness, with which man is unable to cope. All this will be different in Christ's Kingdom: "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" (Isa. 11:9). The prophecies gain more and more force as the conditions among men increase which the Kingdom is to abolish.

CRIME IN GHETTOS. Crimes like drug peddling, prostitution & gambling are major moneymaking activities in ghettos. Turnover from these & other rackets is \$5 billion a year. In 70, Black population of Brooklyn's Bedford-Stuyvesant area spent \$88 million in drugs & gambling—\$11 million more than it collected in Welfare.

The numbers operation there had annual payroll of \$15 million, making it biggest private employer in area. Today the figures are much higher. Ghetto criminals buy up legitimate businesses, suck them dry, then take tax losses when they fail. (Tm 2:19)

NOTE: Let us ever remember these sobering things as we see the gaudy, tinselled, luxury-mad, Disneyland charade of the upper surface of US society.

WARS & RUMORS OF WARS. Ever since Japan attacked Pearl Harbor in '41, US has been caught up in throes of world's convulsions—civil wars, rebellions, & full-scale wars.

Since '41, US at peace only 3 yrs., with none of its military forces involved in foreign conflicts. US forces have intervened in past 32 yrs. in nearly every corner of the globe—Europe, Africa, Mideast, Asia & S. America (USN 2:12)

NOTE: Only 3 years of "peace" for US in past 32! And yet man dares to make the ridiculous claim of civilization and maturity and dedication to the rule of law and not the savage bludgeon rule of "Might is right." Modern man looks back with condescending pity and disdain on all previous generations of lesser "civilization" and "development," but what generation was ever as barbarous as this one?

DETROIT'S SCHOOLS HEAD FOR DISASTER. Across US, crises over money & schoolroom violence threaten to overwhelm city schools. In NY & LA, assaults on teachers & students at all time high. All these problems, & more, are reflected in Detroit, 4th largest in US.

School system close to collapse: may be forced to close Mar. 15. New school construction halted; existing schools seriously overcrowded. Cass Tech, built in '17 for 2500 students, has 4800. For lack of a study hall, students spend free periods lounging in graffiti-smearred corridors, whiling away time pitching pennies. Yet Cass is one of Detroit's elite schools, housing city's top students in music, science & arts.

Broken equipment often not repaired: nonessential maintenance, as painting, has been deferred for 2 years.

Intruders, some armed with knives or revolvers, find it easy to roam buildings, selling drugs, shaking down students for money, or snatching teachers' purses. When one principal chained the doors to keep out intruders, he was fined \$100 for violating fire laws.

Children graduate from high school who can barely spell their own names. Many teachers simply walk thru their jobs. Problem pupils are passed to get them out of school quickly as possible regardless of achievement. (Tm 2:19)

NOTE: Education is the country's only hope for a stable and peaceful society—not only mental education, but moral. But schools in US's big cities are becoming no more than battlegrounds and jungles of passion and violence, and those most affected are underprivileged Blacks. A terrible, violent, lawless, unrestrained generation is rising, and a terrible harvest looms ahead.

RENEWAL OF A VICIOUS WAR. After 4 yrs. & over 700 deaths, N. Ireland seemed, for few weeks, to be calming at last. But then terrorism broke out more savagely than ever. Once again it seems drifting to civil war, its population caught helplessly between 2 bands of extremists murdering in name of religion.

Last wk., Protestant gunmen fired indiscriminately on a funeral procession of several 100 Catholics. Same afternoon, a Convent & a Catholic school for handicapped children were attacked by mobs hurling stones, bricks & bottles. A Catholic church was ransacked. Three Catholic families were fire-bombed from their homes. A militant Protestant leader claimed day's "success" had been spoiled by British Army. (Tm 2:19)

NOTE: The more we read of Northern Ireland, where our own gentle and "enlightened" Anglo-Saxon kin is making—on the vile pretext of religious grounds—such a dreadful mockery of man's claim to decency and "humanity," the more we are impressed with the Scriptures' revelation of unrestrained human nature as fundamentally vile. Suppose ye that these wanton, ruthless murderers of children are sinners above all mankind? Not at all. N. Ireland but manifests the reality of human depravity when circumstances inflame it and turn it loose to run its full course unchecked.

BLACK OPPRESSION IN S. AFRICA. Last wk., a series of strikes crippled Durban. Among the 50,000 Black strikers were 16,000 municipal employees. White authorities feared the Durban strikes would spread to the vital minefields, where average White workers earns \$475 a month & average Black \$30. In Parliament, the opposition party described wide gap between Black & White wages "a source of shame." (Tm 2:19)

NOTE: The benighted Europe-centred White man looks upon himself as something special, entitled to all luxury and power, while the Black & Asian humbly serve his whims and recognize their "place" of inferiority. What ignorance! What seeds of future cataclysm! The "White" man is a latecomer, an upstart, and a precariously small minority in a fast changing world. The first great empires of Sumeria and Egypt were Hamitic, of the Negroid race. For millenniums Hamitic Egypt dominated the world in learning, science and engineering.

LIQUID GOLD. With US oil demand spiralling upward, & with bulk of non-Communist reserves lying under Arab soil, the potential clout of Arab oil nations is nothing short of awesome. By '80, US will be dependent on Mideast for 55 pet. of its oil imports; Europe & Japan for 80 pet. of theirs.

Such a lock on the market will flood Arab states with cash. Saudi Arabia alone will have \$30 billion in gold & hard currency by '83. (In contract, US today has only \$13 billion in monetary reserves).

For immediate future, the fulcrum of Mideast oil leverage will lie in Iran (Persia), & in Saudi Arabia. Saudi Arabia's proven reserves are 30 pet. of world's total. At present, U.S.-S.A. relations more than cordial. (Nwk 2:19)

NOTE: The Moslem oil nations are gradually tightening a grip— economic, financial and political—on the Western world. Russia's interest in this developing picture is very obvious. They are intensely wooing these nations. Their growing alliance is natural and almost inevitable. We have Ezekiel's VERY significant prophecy that Persia and Libya—2 of the 4 biggest oil producers—MUST be active allies of Russia when she comes like a cloud. Few prophecies are so specific as to name and identity.

ISRAEL'S STAND. Israel firmly believes that only its military might & toughness in negotiations have kept Mideast peaceful for almost 3 yrs. in absence of a formal treaty.

Mrs. Mier says, "I can't imagine any Israeli so mad as to give up Golan Heights. Sharm el Sheikh is of absolutely no value to Egypt except to block Israeli shipping: but for us it's a lifeline to Africa & Asia."

As for Jerusalem, she says, "Arab sovereignty in Jerusalem just cannot be. It will NOT BE DIVIDED! The only way we will lose Jerusalem is if we lose a war, & then we lose it all." (Tm2:19)

NOTE: Israel's stand is the only intelligent one. Their annexations have given them a great advantage, and a measure of safety. Before, all their vital areas were under the muzzles of a tight ring of enemy guns. They know that in the ultimate issue they can trust no nation and no agreement. US will support them as long as it believes it suits US interests; and God has caused US to believe it is. But look at the treatment and betrayal they experienced in 1939-1948 from their one-time "friend" Britain. And they trusted US when Eisenhower promised them a guaranteed open Suez and Tiran Straits if they would withdraw from their '56 victory. It did not suit US to honour that promise. So how can they withdraw now? But their adamant stand puts them in direct defiance and opposition to the almost unanimous mandate of UN to make themselves defenceless and give everything back to the Arabs who want to destroy them. The clear prophetic picture is "all nations against Jerusalem" (except the Tarshish ally). How beautifully it is all developing!

FAREWELL TO DEMOCRACY. Bidding a disparaging farewell to democracy, Marcos last wk. formally ended Philippines' 26-yr. US-style Govt. In a nationwide broadcast, he announced a new Constitution that gives him dictatorial powers for as long as he chooses.

Even as he announced the new Constitution, he declared one of its key provisions—immediate convening of an interim National Assembly—null & void. Marcos alone will act as President, Premier & Parliament. (Tm 1:29)

NOTE: "Democracy"—an idealized conception of all the people having a say to select a just and competent and unselfish government—once seemed to be the "wave of the future," and bro. Thomas' pessimism on this score seemed crabbed and out-of-date. But the corruption and inefficiency and terrible expense of "democracy" are luxuries few nations can afford. Again we are impressed that the ONLY solution to man's woes is the Kingdom of Christ. "Democracy" is a pitiful shambles, and "Communism" is a cruel sham, and the bitter and practical reality of Dictatorship which actually rules most of the earth is a hopeless nightmare of bondage to the worst elements of the flesh.

US-EUROPE STORM WARNINGS. For past ¼ century, every US Pres. has supported concept of unified W. Europe. But of late, magic has gone out of vision of transatlantic partnership. Comforting notion that US, Canada & W. Europe are locked in common cause & mutual dependence no longer automatically accepted. Instead, a widening chasm of anxiety, doubt & distrust, as each side scrambles to press its own special interests.

New abrasive relation between US & Europe could lead to economic & political confrontation—with grave implications for survival of Western Alliance. A new atmosphere of East-West detente has greatly diminished Europe's fears of Russia & its intentions.

A tariff wall around Europe is bad enough, in US view, but even more worrisome are Common Mkt. efforts to extend preferential trade agreements around world. If permitted to go unchallenged, Europe could create a global trade system that effectively fences out all competition from US. Last yr., US trade deficit hit \$6.4 billion, & for first time US trade balance with Europe was in red. (Nwk 2:12)

NOTE: A significant change in US-Europe relations, and one that fits perfectly into the prophetic picture of Tarshish-Europe estrangement and Europe-Russia alliance.

ZAMBEZI NEW BATTLEFRONT? Escalating guerrilla activities could lead to full-scale conflict between Black & White Africa along line of Zambezi River. There's a sudden improvement in weapons & tactics employed by insurgents. They're winning support among local populations. "In old days," said a Rhodesian official, "our own Blacks in tribal areas were about 100 pct. loyal. Now things are different."

With Viet War's end, world attention will be focused on African conflict as only war still in business outside of N. Ireland—& this will incite Black Africa to mount increasingly intensive military operations against White controlled areas. (Nwk 2:5)

NOTE: Over 200 million oppressed or recently-liberated Blacks against less than 10 million Whites, and Russia in the background. Another explosive modern legacy of the Tower of Babel. The battlelines are hardening. How long can the explosion be postponed?

BLACKBOARD BATTLEGROUND. Security in schools is No. 1 education problem today. Armed robberies, assaults & purse-snatchings occur with depressing regularity in many city schools. A L. A. principal said,

"For teachers & students alike, issue is no longer learning but survival." His own school is known as "Fort Crenshaw" because of its armed guards & Draconian security measures.

Especially alarming aspect is growing number of violent assaults on teachers: NY had 541 in '72, double '71; Detroit averages 25 a month. Gang fights frequently spill over into school buildings. Vandalism alone costs schools \$200 million a year.

In NY's Bronx, a youngster was nearly stomped to death recently. Increasingly, students carry knives & guns. At a Los Angeles high school, a 17-yr.-old armed with a gun & knife demanded money from a 16-yr.-old. The victim drew his own gun & shot the extortionist dead. (Tm 2:19)

NOTE: It is hard for us to realize the dreadful and increasingly hopeless conditions of violence and destruction that exists in US's big city schools. They are increasingly becoming—not facilities of learning and training—but breeding grounds of crime, violence and immorality. Personal testimony and experience corroborates these official reports. Those who know God's Word know that this is a necessary part of the evil of the last days, but what can those think who are ignorant of God's purposes, and whose only hope is in evil man himself? Their only recourse is to blind, sense-drowning "pleasure" seeking—"Let us eat, drink, and be merry." And that's what's happening.

THE POPE & ISRAEL. Pope has never been willing to recognize Israel, partly for fear of offending Arabs; partly because of objections to Israeli control of Christian sites in Holy Land. Three yrs. ago, a Vatican committee drafted plan for improving Christian-Jewish relations. Pope has never seen fit to release the document—probably never will.

Pope has stalled before on subject of Jews. In '38, Pope commissioned an encyclical attacking anti-Semitism; it was never published. After Golda Meir's recent visit, Pope issued a surprisingly harsh statement (Nwk 2:5)

NOTE: This brings into clear focus the age-old Rome-Zion controversy, soon to be settled by Christ to the annihilation of Rome and the eternal glory of Zion. The nations of the earth must gather under Rome's standard, and come against Jerusalem to battle.

POLLUTION IN "PARADISE." As in other industrial nations, cost to Russia's ecology has been very great. For yrs. Russia maintained a news blackout about the relentless exploitation of its natural resources. Now blackout is lifting. Reporters & scientists have recently been allowed to describe & criticize Mother Russia's sins against Mother Nature, presumably because environmental troubles now too serious to hide.

Extent of damage seems to horrify Soviet reporters. A mine was described as so destructive that "to restore fertility would need 50,000 years." A strip-mine manager said, "We are waging an insane war with the earth."

Even in a nation with 30 pet. of world's timber, overcutting means that "the exhaustion of forests reaches farther north every year." Results: Erosion is intensifying, river levels falling, & climate changing for worse. Fifty years of headlong industrial development have left Russia with a gigantic cleanup problem. (Tm 1:29)

NOTE: It is very interesting to see the common pollution problem suddenly surfacing as a crisis in Russia, the self-proclaimed model paradise that is destined to fill all the earth and cure all its ills. Poor, bumbling man—with all his so-great pretensions!

PORTENTS OF FAMINE. Millions of Asians faced with spectre of famine. In India, fall grain harvest 60 pet. below normal; 200 million people affected. In China, drought threatens worst food shortage in years. Things will grow worse. Near-riot conditions in many India towns. (Nwk 12:25)

NOTE. How true our hymn, "The famished crave in vain their fill, while teems the fruitful earth." 3 million US farmers can feed over 200 million Americans, and have vast surpluses to sell abroad, and have to keep cutting back on acreage planted to keep up prices—while at the same time much of the earth verges on starvation because of man's greed, selfishness and oppression. More food is wasted in US than would feed most countries. How sorely Christ is needed to suppress all evil and greed, and to put this tortured, twisted, upside-down world right!

GOLDA MEETS POPE. Pope clearly worried that meeting would be interpreted by Arabs as pro-Israel. In a deliberately frosty statement, Vatican spokesman stressed that meeting was "not a preferential gesture & did not imply any change in Pope's attitude on Holy Land."

Mrs. Meir said to Pope: "Do you know the very first memory in my life? A pogrom in Kiev." She said later she "felt that I was speaking to the man of the cross, who heads the church under which Jews were killed for generations. I could not escape this feeling." (Nwk 1:29) .

NOTE: Why did Mrs. Meir want to meet Israel's arch-foe the Pope? Surely she had no hope of any good coming from it! Her own words make it clear she felt she was in the presence of a deadly and implacable enemy of her people. But as an event of divine significance to dramatize on the world stage the Rome-Zion controversy, no event could be more striking.

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