

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

LONDON, Ont.—Christadelphian Hall, 166 Central Ave. (1 block west of Richmond)—S.S. 10:15am; Memorial 11:30 am; Lecture 7 pm; Class Wed. 8 pm—Bro. David Clubb, 42 Oneida Rd., London N5V 2X1, phone (519) 451-4063.

LOVE and Greetings to all brethren and sisters of like precious Faith.

Though it has been many months since our last ecclesia news, yet we have been striving to be diligent in the things of the Truth. We have in the past 2 years gone through some heart-rending experiences, but knowing all things are for a purpose, we have received daily strength from God to endure.

During the past while, we have been particularly blessed in having many brethren and sisters visit with us, helping in the duties of the Truth. We have welcomed the following around the table of the Lord: bro. & sis. Fred Higham Sr., bro. & sis. Fred Higham Jr., bro. Fabris, bro. Growcott (Detroit); bro. Gibson and sister Crone (Toronto); bro. & sis. R. Philip (Hamilton); bro. & sis. Gilbert of (Buffalo); bro. & sis. David Sommerville, sis. H.A. Sommerville, sisters Lois, Becky and Mary Sommerville (Wanaque, NJ); bro. & sis. Paul Neely (Houston). Bre. Gibson, Higham Sr., Growcott, Philip, Higham Jr., Sommerville have several times faithfully exhorted and admonished us to remain steadfast in the Lord, and have lectured on first principles at our public lectures.

On Feb. 11, this year, we had our annual Sunday School entertainment in which many of our scholars took part in the form of recitals and hymns. Also the brethren and sisters of London and other ecclesias helped in the singing of several hymns. This took place following the Sunday morning exhortation given by bro. Gibson of the Toronto ecclesia. After the spiritual food, meals were served during which time we enjoyed further fellowship with our out-of-town visitors.

On Apr. 22, we held a special slide lecture in our hall entitled "These are the Latter Days—the End of Human Rule of the Earth is Near," by bro. Fred Higham Sr. of Detroit Ecclesia. Although there was little attendance by the alien, yet we were encouraged by hearing of the innumerable signs of the times showing the nearness of Christ. Bro. Higham illustrated that all current events point in one direction—to the fulfilment of God's Word culminating in the establishment of God's Kingdom on Earth. The day is not too far distant, brethren and sisters, when things as they are now constituted will come to an end. When that time does come, and it surely will, then we shall realize that for which we have long waited, even the apocalypse of Jesus the Anointed, our Lord and Saviour. Also for this day we had the pleasurable company of several from Toronto, Hamilton and Detroit.

The following Sunday, Apr. 29, much of the ecclesia accepted an invitation to meet for memorial service at Hamilton, Ont. with the Hamilton and Toronto brethren and sisters. Also in attendance were several brethren and sisters from Buffalo, Detroit, Waterford. A most enjoyable day filled with spiritual upbuilding took place as we assembled with those of like Faith.

We are pleased to welcome back into fellowship our bro. Stanley Howard. We are sorry to report the withdrawing from fellowship of bro. & sis. Dan Gwalchmai, sisters Jean Hill, Mary Gwalchmai, and Grace Cartlidge, and bro. & sis. Roy Sutherland on the question of divorce and remarriage. Sis. Marjorie Hudson has separated from us, having chosen the course of suing at law, which is recognized among us as a matter affecting fellowship. We have also had the sad duty of withdrawing from bro. Ralph Howard for continued absence from the Lord's table. We frequently pray that all these will be guided to reconsider their positions.

The present writer has been appointed temporary recording brother. Please note above address change.
With love and best wishes to the Brotherhood from the London ecclesia, — bro. David Clubb

SAN ANGELO TEX.—English Rm., Cactus Hotel (All but first Suns.)—SS 10 am; Mem. 11. Other Suns, at homes. Rec bro. Gary Smith, Star Route, Sweetwater, Tx. 79556.

LOVING Greetings in the Lord's Name.

It is with sadness we report the death of our beloved bro. Carl Gerdes. He died on April 10 at the age of 72. He passed away suddenly. He was an inspiration to our ecclesia and we will surely miss his exhortations. He loved the Truth, and it seemed always a great joy to him to talk of things concerning our pilgrimage in this life in preparing to be among those faithful ones in the Kingdom of God. Bro. Wayne Wolfe Jr. of Lampasas spoke words of Truth at the funeral.

Bro. Gerdes' sister-wife, Willie Mae, has moved to Pleasanton, Texas, to be with her daughter. She is in isolation. May she be comforted with God's blessings. Her address is Box 467, Pleasanton 78064.

Since our last correspondence, bro. & sis. Nick Mammone have moved to Austin, Texas. We miss them all so much, in our meetings and in association in our homes. Bro. Mammone's exhortations were so encouraging. He was also very helpful to us in our Bible classes. We are happy they are able to visit our ecclesia occasionally.

May we ever press on to be among those faithful ones.

—bro. Gary Smith

The Lord Bless Thee And Keep Thee

"Thou, Lord, wilt bless the righteous: with favour wilt Thou compass him as with a shield"—Psalm 5:12

The words *bless*, *blessed* and *blessing* occur very frequently in the Scriptures of Truth. They are both significant and comprehensive, because they express an important meaning of large, or extensive scope. Let us examine them briefly.

Our dictionaries inform us that the word *bless* means "to consecrate by a religious rite; to make, or pronounce, holy." That definition may be suitable to some religious bodies, but if we go direct to the Bible we discover that its applications are too obvious to require much explanation.

From the Hebrew *ashar* we get *bless*, and from *ashere*, *blessed*— in both cases signifying "to declare happy, or very happy." From *barak* we have "blessed" meaning "to bless, or declare blessed." In general they denote to wish, or do well to, or to speak well of.

In the New Testament we have the Greek word *eulogeo* meaning "to speak well of," and *makarios*, "to declare happy." When Jesus is said to *bless*, it signifies (1) to give thanks for food in general (Matt. 14:19), or (2) to give thanks for the bread and wine (Matt. 26:26). In the latter there is no thought of casting any spell upon the bread and wine—he merely gave thanks for it.

When God is said to *bless* it signifies (1) to bestow plenty of temporal good things, to make outward affairs prosperous and successful, as in the case of Laban who said to Jacob,

"I have learned by experience that the Lord hath blessed me for thy sake"—Gen. 30:27.

(2) To bestow both temporal and eternal good things, as in the promise to Abraham (Gen. 12:2-3)—

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; And I will bless them that bless thee, and curse them that curseth thee: and in thee shall all families of the earth be blessed."

While the study of etymology is both interesting and fascinating, it is not the motivating influence that prompts us to write on this subject. Our purpose goes much deeper. During our probation, if we are serious about our religion, we will do everything possible to keep ourselves steadfast in our faith, so that when Jesus comes into his kingdom, we may hear those gracious words,

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"

—Matt. 25:34.

It is our practice, when proclaiming the Truth in our public lectures, to seek the divine blessing on our efforts. It is also our usual custom, when entering upon some unusual venture, or undertaking some difficult task, to ask God's blessing upon the definite object we have in view. That is as it should be.

We must be extremely careful, however, in the methods we employ, for there are many things in the Scriptures that teach us that *the apparent success of an enterprise is not always an indication that God has blessed it*. In some cases it will be found that the matter in hand is successful because of our determination to see it through without any deep and serious thought as to whether it is in harmony with divine standards.

If we are conscientious about the matter, the only course to follow is to search the Scriptures and find out for ourselves what the divine requirements are. The first notable instance is that of Noah, of whom we read,

"And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation"—Gen. 7:1.

The result of his righteousness, based upon his obedience, is revealed in 9:1, where we are informed that "God *blessed* Noah."

The next great example is Abraham who, because of his transcending faith and obedience, is described as the "friend of God"—a supreme honour indeed. Of him, God said,

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore.

"And thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice"—Gen. 22:17-18.

In both of these cases the divine blessing was given because they had obeyed God's voice. That fundamental principle will always be found as the basis of God's dealings with members of the human race. In His relations with Israel, this *governing law of conduct* was always foremost.

"And it shall come to pass, IF thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee, and overtake thee, IF thou shalt hearken unto the voice of the Lord thy God"—Deut. 28:1-2.

Nothing could be plainer. And the converse is equally obvious to the understanding.

"But it shall come to pass, if thou wilt NOT hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee" (v. 15).

These words were spoken at the end of their wilderness wanderings, and the principle was not new. The same general truth had been given to them at Sinai forty years before, and is recorded in Lev. 26. Now Paul says,

"Whatever was written in former days was written for our instruction, that by steadfastness and by encouragement of the Scriptures we might have hope"—Rom. 15:4 (RSV).

Briefly, then, we learn that *God is unchangeable*, and His sententious law is just as applicable today as it was at Sinai. Therefore, if we are to receive God's blessing for anything we do, let us realize that *our words and actions must conform to His commandments*. And let us be certain that when we pray for guidance, we submit ourselves unto God, and do all in our power to please Him, and not ourselves.

If we commit our way to Him by magnifying His Word, and give it first place in our lives, He will guide our steps by filling us with the knowledge of His will. But if we hold the treasure of God's wisdom with a loose hand, and dishonour Him by a lukewarm, and half-hearted walk in the Truth, He will forsake us and leave us exposed to the influence of this present evil world which leads to destruction. It is our wisdom, then, above all things, to give earnest heed to the last message of Jesus:

"Blessed are they that DO HIS COMMANDMENTS, that they may have right to the tree of life"

—Rev. 22:14. —Editor.

Amen! Hallelu YAH!

BY BROTHER JOHN THOMAS

"And after these things I heard a great voice of much people in the heaven saying, Hallelu YAH! The salvation, and the glory, and the honour, and the power, to YAHWEH our ELOHIM!

"For true and righteous are His judgments, for He hath judged the Great Harlot who corrupted the earth with her fornication, and He hath avenged the blood of His servants at her hand.

"And a second time they said, Hallelu YAH! And her smoke ascended unto the aeons of the aeons.

"And the Twenty and Four Elders, and the Four Living Ones, fell down and did homage to the Deity sitting upon the Throne, saying, AMEN! HALLELU YAH!"

REVELATION CHAPTER NINETEEN

THE words, "a second time," imply a first time, with an interval between the first and second. There is doubtless something intended in the information that they (the "much people in the heaven") a second time said, "Hallelu YAH."

Why did they say it in the first instance? They tell us (v.2) that it was because YAH had judged the Great Harlot, and had avenged the blood of His servants in destroying her. In other words, because of the successful issue of

the Second Angel's mission announced in Rev. 14:8. The "Hallel" was "Praise to" YAH, because He had caused the fall of the Great City Babylon which had made all nations drink of the wine of the intensesness of her spiritual fornication.

But the judgment given to the saints, as the Elohist agents of the all-powerful YAH, was not finished with the fall of the capital and government of the Roman Babylon. "The Remnant" still remained to be—
"Slain with the sword of the King of kings" (Rev. 19:21,16).

The "kings of the earth," the merchants ruined by the wreck of their State-ship, and all its passengers and crew, who bewailed and lamented the Harlot's destruction; and who could not, therefore, join in the celebration of her Destroyer's praise, but cordially hated and blasphemed Him in their anguish (Rev. 16:21)—all these were yet unconquered.

As hard of heart as the old Egyptian government, the greatest manifestation of power fails to subdue their pride & haughtiness, so long as they can arm their people and marshal their hosts in the field of battle. "Their wickedness is great"—too great to be forgiven. The Deity, therefore, hardens their hearts as vessels fitted to destruction, and thereby ensures the execution of His purpose upon them. He—

"Puts it into their hearts to fulfil His will until His predictions shall be fulfilled" (Rev. 17:17).

The work of judgment has to be executed by the Seven-Horned Lamb and his companions, after they have said Hallelu Yah the first time, and before they say it the "second time."

The mission of the Third Angel (Rev. 14:9) has to be discharged between the first and second Hallelu YAH. The Third Angel executes his vengeance upon the Harlot's survivors and sympathizers (14:9-11; 16:20-21; 17:14), the smoke of whose torment—

"Ascends unto the aeons of the aeons" (14:11; 19:3).

—until the worshipers and sympathizers of the Beast, and the Governments of Europe, are completely and thoroughly subdued, and their kingdoms have become the Kingdom of YAH and of his Anointed Bride (Rev. 11:15).

It will be remembered that in Rev. 18:20 there is an exhortation:

"Rejoice over her, O heaven, and ye holy apostles and prophets, for the Deity hath punished your condemnation by her."

This exhortation is responded to by the "much people in the heaven." They are the "heaven" that rejoices, and gives utterance with a "great voice" to the Hallelu YAH for the first time.

They did not raise the great Hallelu YAH voice when they first established the throne on Mt. Zion. Their great enemy, the Roman Babylon, is then unbroken. They had first to destroy her before they could praise YAH, and ascribe to him the glory, honour, and power of her desolation.

And being destroyed, is there not great fitness in the celebration of the event in the Capital of the Great King? When Napoleon the Great fell from his high estate, all the capitals of the kings he had dethroned celebrated his catastrophe with joy. So also in Washington and other principal cities on the fall of Richmond and the Confederacy. How much greater will the rejoicing be in the Capital of the New Government when they, who in the days of their flesh were cruelly tormented and slain by the Roman Power, are able to say—

"She is no more, and shall be found no more at all!"

They will acknowledge that the judgments of YAH are true and righteous: and Himself entitled to the loftiest praise. The celebration will be grand, and will be the earnest of the "second" one not far remote.

But before they can apocalyptically say Hallelu YAH a "second" time, all those things must be accomplished which are represented in Rev. 19:11-21. The Four-and-Twenty Elders and the Four Living Ones (the representatives of the Saints before the throne) will THEN be able to say the Hallelu YAH a second time, and to append to it the final "Amen!" for it is written (19:4)—

"They fell down, and did homage to the Deity that sits on the Throne, saying, AMEN: Hallelu YAH!"

This verse is synchronical with Rev. 5:14, which points to the time when "EVERY creature shall say" (in deed and in truth)—

"Blessing, and honour, and glory, and power be to Him that sitteth upon the throne, and unto the Lamb for the aeons of the aeons."

To which the Four Living Ones respond, "Amen!" When this "Amen" is pronounced by them, the "war of the Great Day of the All-powerful Deity" will be ended. The judgment given to the Saints will have been fully executed. The "It is done" of the Seventh Vial will have been attained.

There will no longer be any Eighth Head and Ten Horns. The False Prophet will have disappeared in the Fiery Lake. The Dragon will have been chained in the abyss. And no dominions will be left to dispute the sovereignty of the King of kings, from the Euphrates to the ends of the earth—

"ALL nations shall serve him, and call him blessed" (Psa. 72:11,17).

All this is apocalyptically implied in the "Amen" of the Four-and- Twenty Elders and the Four Living Ones. They will conjoin with it the Hallelu YAH in its second-time utterance, because all these vast and glorious results are referable only to Him Who—

"Made the heavens, and earth, and the sea, and the fountains of waters" (Rev. 14:7; Zech. 4:6).

But to the Hallelu YAH of Rev. 19:6, the voice of the great multitude, and the voice of the many waters, and the voice of the mighty thunderings, do NOT prefix "Amen." Theirs is the utterance of the Hallelu YAH of the first time. There are no "thunders" connected with the "AMEN hallelu YAH," for all that succeeds THIS celebration is—

"Glory to the Deity in the highest heaven, over the earth peace and goodwill to men."

The Hallelu YAH of the first time not only celebrates the ruin of the Great Harlot, and the prevailing of the Omnipotent, but gives the reason why they (the "heaven, and the holy apostles and prophets" slain by her) are able to respond to the exhortation to "Rejoice over her." They say (Rev. 19:7-8)—

"We can rejoice and exult, and we have given the glory to Him:

"For the marriage of the Lamb hath come, and his Betrothed hath made herself ready. And to her it hath been given that she may have been clothed with fine linen pure and resplendent;

"For the fine linen is the righteous actions of the Saints."

All this had been done in Teman, and BEFORE the Bride had been established upon Mt. Zion. It is true that the English Version reads differently. It renders the verbs "rejoice" and "exult" and "give" as imperatives instead of subjunctives; and "came" as a present instead of a past tense; and "be clothed" as a clothing TO BE effected, that "she should be arrayed."

But all this is incorrect, and anachronistic. The Betrothed HAD made herself ready by deeds of righteousness, on account of which she had been married or united to the Lamb in being invested with the clothing of incorruption. This enabled her constituents—"the heaven, and the holy apostles and prophets"—to rejoice and exult. And they needed not to be exhorted to "give honour" to YAH, for, as they say—

"We HAVE given the glory to Him."

Their investment with the fine linen of incorruption, as the reward according to their pure and resplendent works, was preliminary to judgment being given them for execution upon the Great Harlot and the Ten-Horned Scarlet Beast that carried her. They had been clothed, and had thereby been made invincible.

But it was not until the occasion of the first Hallelu YAH celebration, commemorating the destruction of the Great Harlot, that the prowess of the omnipotent YAH, in concert with his previously prepared Bride, was celebrated by the—

"Much people in the heaven."

The first Hallelu YAH will be a great festival. John was commanded to write, and to say (Rev. 19:9)—

"Blessed are they who have been called—or invited—to the feast of the marriage of the Lamb."

There will be two classes that will be blessed. The first will consist of those who, having believed the Gospel of the Kingdom, been immersed, and thenceforth continued patiently in well-doing till death, have been restored to life, and subsequently—on account of the purity and brightness of their character in Christ—been clothed upon with the fine linen of incorruption.

And the second class will consist of the "many waters," or peoples, who may have already become joined to YAH as the subjects of his dominion. These, then, blessed in Abraham and his Seed, partake of the—

"Feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined, made by YAHWEH Tz'vaoth in Mount Zion" (Isa. 25:6).

The destruction of the great harlot corrupter of the earth will prepare many people for the reception of the light. The veil spread over them will be removed, and they will be able to—
"Buy wine and milk without money and without price" (Isa. 55:1).

Thus a new world will be in process of development, the "heavens" of which will be the blessed brethren of the Lord Jesus; and the "earth" thereof, the "many waters" of their dominion—the voice of each ascending in praise of YAHWEH Elohim, the All-powerful, because He hath prevailed (Rev. 19:6).

"And he said to me, These are the true words of the Deity."
—these words (19:9) delivered to John by the angel, at whose feet he prostrated himself to do him homage. But the angel, or bearer of the words, forbade the reverence, and said (v. 10)—
"I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Do homage to the Deity, for the testimony of Jesus is the spirit of the prophecy."

These words are parallel with 22:7-10, and refer to the time of the fulfilment of the promise—
"Behold I come suddenly," or *"as a thief."*

John and the Angel in the scene personate the Brethren of Christ. They were the fellow-servants, brethren, and prophets, who keep the sayings of the apocalyptic prophecy—who keep IN MEMORY the sayings, and who "keep them" in the sense of executing the judgments of the 7th Vial.

The angel's refusal of John's adoration was a direct rebuke to those professors who, in the days of the apostles, were beguiling themselves and others of their reward, in a voluntary humility and worshiping of angels (Col. 2:18)—a rebuke which would make the Apocalypse itself quite distasteful to them.

The angel's declaration in the scene indicated that the class he represented was restored to life, for he says he was of them. John and he meet in "the time of the dead," and see and hear the things of the prophecy in their fulfilment, which they were before acquainted with only in vision when the Apocalypse was communicated in Patmos.

John had not yet attained to the angelic nature. If he had, he would not have dramatically prostrated himself before the angel to do him reverence. All who are "equal to the angels" fall down before the throne, and do homage only to the Deity, after the example of their representatives, the 24 Elders and the 4 Living Ones in chs. 4 & 5, and in 11:16-17, of this wonderful book.

What Is Your Life?

"Lord, so teach us to number our days, that we may apply our hearts unto wisdom"—Psalm 90:12

BY BROTHER ROBERT ROBERTS

Sometimes what we read—sometimes what we sing—furnishes the starting point of our meditations. This time, it is both. We have sung of the ephemerality of our present life; we have read some cheering things touching another life and of the conditions that lead from emancipation from one to the other.

Let us grapple with both ideas for a few minutes. They need grappling with: we cannot otherwise grasp them to any practical purpose. Who estimates the vanity of human life as it ought to be estimated? Their number is very few. The appearance of things is against such an estimate.

They appear in the gross as if they were always the same. You go out into the streets and there are always babies, and school children, and young men, and middle-aged men, and old men. From year to year the picture is the same. There is no apparent change. Things appear fixed and stable, and people in general give in to the power of this appearance, and unconsciously form their purposes on this tacit but not-to-be-confessed assumption.

It is well to take time occasionally to look behind this assumption and see its utter fallacy. Though the picture of human life is always the same in the mass, take it in the detail and you find a very different state of things. If you

have it in your power, go to a place where you have not been for twenty years. Consider the people you were acquainted with before you left.

Where are the babies you knew? Nowhere. Most of them are in the graves: the rest are bustling young men and women. Where are the young men and women you knew? You cannot find them. You may find sober middle-aged people on whom time is making its mark, and who show little of the blithesomeness of youth. Where are the middle-aged men? They are dead or old. Where are the old men that interested you and were interested in you in your boyhood or girlhood? They are gone. The grass grows on their graves.

The picture saddens perhaps, but instructs. What has happened to our acquaintance is happening to all. We are all—young and old—wise and foolish—rich and poor—in one procession—one long ceaseless procession to the grave.

We know it in ourselves and in the friends of our bosom. As time goes on we change—slowly but surely. The light of the eye gets more subdued; incipient wrinkles show themselves in the corners of the countenance; the curve and plumpness of beauty give way to the angularity and attenuation of decay. Grey hairs show here and there.

Follow the process long enough, and it has but one end in the natural order. The flame of the lamp burns low in its socket till, after a few unsteady twinkles, it goes out. The night comes when no man can work. The mourners go about the street.

It is not mawkishness that conjures such a picture; it is good sense; it is wisdom. Only folly ignores the dreadful inevitable to which all human life is at present subject. It drinks and forgets its sorrow. It revels and shouts and sinks deeper in the miserable mire. Rather let ours be the man of God's prayer (Psa. 90: 12)—

“So teach us to number our days that we may apply our hearts unto wisdom.”

Rather let us obey the exhortation which speaketh unto us as children:

“Redeem the time because the days are evil” (Eph. 5: 16).

“Pass the time of your sojourning here in fear.” (1 Pet. 1: 17).

The exhortation is seated in wisdom. The days are evil. Nothing we can do can alter this fact. We may embellish the evil days and make them more comfortable; but we cannot eradicate the constitutional evil in all human matters which leads every man at last to endorse Solomon's verdict,

“Vanity and vexation of spirit.”

Of course, if there were nothing else within reach, it would be un wisdom in the highest degree to trouble ourselves. To make the best of our evil days with as light a heart as possible, would be the most commendable course, though with our best endeavours, the attempt to realise good in evil must be a failure. *“Let us eat and drink, for tomorrow we die,”* would at least be a natural motto.

But this is NOT the state of the case. What means our meeting this morning? What mean these emblems on the table? There is a streak of light and hope in human history. We have another relative besides Adam. We have a redeeming as well as an enslaving kinsman. Our glorious Creator, as our reading informs us (1 Pet. 1: 3)—

“Hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.”

And this we are told is *“according to his abundant mercy.”*

Let us take comfort from this intimation. We all know what mercy is. It is the exhibition of kindness where it is not deserved. We all appreciate it keenly when it is shown towards ourselves, however we may at any time fail to conceive it towards others.

It is not only mercy we have to contemplate in the case before us: it is *“abundant mercy”*—mercy that abounds: mercy that is large and liberal and overflowing. It is what Paul elsewhere describes as—

“The exceeding riches of his grace, in his kindness towards us through Christ Jesus” (Eph. 2:7).

It is a something to open our souls to—to rejoice in, to take comfort from. The goodness of God is an inexhaustible fountain of consolation. It is manifest in many ways, but in nothing so much as in the fact that he hath—

“Begotten us again unto a lively hope.”

It was “*while we were yet sinners*” that this arrangement was made. As yet, the arrangement is only a matter of apprehension by faith. When the thing itself comes, we shall realise how much cause there is for the song which ascribes “*blessing and honour, and glory and thanksgiving*” to the Creator of all things and the Saviour by Christ Jesus.

Meanwhile, we take from it all that finite fainting human faculty can draw. It contains provision for all our need—healing for all our woes. Are we weak and imperfect, with souls cleaving to the dust? We shall attain to power of nature and knowledge and spiritual affinity akin with the angels.

Do we groan within ourselves, joining even in Paul’s lamentation—
“*Oh wretched man that I am!*” (Rom. 7: 24).

We shall be delivered from this bondage of corruption, and exchange the spirit of earth-tending heaviness for the gladsome garment of praise in that emancipation from the mortal which is the highest promise and the strongest desire.

Are we harassed and overborne with the difficulties and the complications and the vexations incident to the present form of human life on earth? There is peace and rest and tranquillity and joy in store when Christ comes to take his brethren to his bosom, overshadowing them with his love and harbouring them in his Father’s house—the glorious Kingdom of the Age to Come.

Are we poor and despised and of no account among men? The day comes when the saints will realise in their exaltation the promise of the Spirit by Isaiah:

“*Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves*” (Isa. 61:6).

Are we lonely and famished of spirit for want of the society of intelligence and nobility and worth? The day of the manifestation of the sons of God will introduce us to a multitude that no man can number of the choicest of mankind, made perfect in their glorification—men of clear eye, and quick intelligent interest, and strong faith, and devout adoration of God—men whom Yahweh Himself styles “*my jewels*” (Mal. 3:17). Such society will be a perpetual fountain of living waters in which we shall bathe and disport ourselves with joy unspeakable and full of glory.

There is no good thing to be conceived or desired but what is contained in the hope laid up for us in heaven with Christ, who will bring it unto us at his glorious revelation (1 Pet. 1:13).

With such a “*joy set before us,*” does it not become easy, when we realise it, to endure the evil of present experience, and to submit to the deprivation connected with the profession of our hope? There is but one answer. It would be madness to turn aside. There is but one wise course, and that is to take Paul’s advice: (Heb. 10: 35)—

“*Cast not away your confidence, which hath great recompense of reward.*”

Just one glimpse at another aspect of the question. For whom awaits all this “*glory to be revealed*”? Is it for all? We have learnt the truth on this point very clearly. Peter, whose letter we are considering, puts the matter plainly by question:

“*If the righteous shall scarcely be saved, where shall the ungodly and the sinner appear?*” (1 Pet. 4: 18).

The apostles always speak of salvation contingently. There is always an “*if.*” The “*if*” is not put obscurely.

“*If ye do these things*” (2 Pet. 1: 10).

—things specified. There are “*things*” which have to be done and attained, the doing of which constitutes the doers “*obedient children*” and heirs of the good things promised.

There are many such “*things.*” We shall look at one of them strongly presented in our reading this morning; the reciprocal duties of husbands and wives. The truth comes into our houses and tells us how we ought to behave there. It has to do not only with the nature of man and the purpose of God, but with the way husbands and wives carry themselves towards each other.

This has a practical interest for us all. We are most of us husbands and wives here this morning. Let us hear what Peter has to say to us on the subject (1 Pet. 3:1-7). The wives then, in subjection to their own husbands, are to exhibit a “*chaste conversation (or behaviour) coupled with fear*” in illustration of the power of the word over them. This is the opposite of the brazen-faced self-assertion which finds favour in some quarters in our day.

They are to commend themselves to their husbands by their attire, but not only their EXTERNAL attire. They are not to aim at effect in this department:

“Whose adorning,” says Peter, “let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.”

This is a very cheap kind of ornamentation. Only poor-minded women would aim at distinction by its employment. Daughters of Sarah can afford to allow the other daughters to have a monopoly of finery. It can be purchased at so much a yard! Not so with the adorning that Peter recommends.

*“Let it be the hidden man of the heart, in that which is not corruptible, even **the ornament of a meek and quiet spirit**, which is in the sight of God of great price.”*

Wise and worthy women can afford to act on this exhortation. Woman is attractive enough in herself to make her independent of trinkets and ribbons, not that she is to go to the other extreme and be prudish and unsightly. There is a medium in all these things which good sense easily finds. Women of worth will be found on the medium line. The gew-gaws will certainly be left to the fools.

It is the same among men. Where do you find dressiness, dandyism, foppery? ALWAYS among the empty heads—NEVER among the wise and righteous. In fact it is almost a safe rule of calculation that in proportion to the amount of adornment outside is the want of adornment inside. Wives are to be modest, and discreet, and sober of character and attire.

Then the husbands have their part. They are to *“dwell with the wives according to knowledge”*—not according to ignorance: not according to unwisdom. A husband of the apostolic type is governed by intelligence in his ways. A wise man is a beauty anywhere, but especially by the side of a good wife. How is he to behave to her? There is something on this point. He is to—

“Give honour unto the wife, as unto the weaker vessel, and as heirs together of the grace of life.”

There is a good deal implied in this. The wife is told to be subject to her husband: but the husband is not told to lecture her on her duty to be subject. He is told to *“give honour”* to her. This is the opposite of telling her she is subject. To tell her of her subjection is to cast dishonour upon her. To treat her as a subject is to make her a slave and not a co-heir of life eternal. Let a man do his part and a woman is very likely to do hers. Where is the woman that would not find it easy to be subject to a man who honoured her, who—

“Nourished and cherished her, even as the Lord the ecclesia”? (Eph. 5:29).

There may be women who even in such a case would be insubordinate and untractable: but they would be out of the common run. If a man, however, loves, nourishes and cherishes his wife, he will not be under much temptation to lay down the law to her on the subject of her subjection. In fact he could not do such a thing, for such a course would be inconsistent with the honour he gives her.

If each side would preach and concern themselves with their own duty, each would find their own part easier. It is not for the husband to say to a wife, “It is your duty to obey me.” It is not for a wife to say to a husband, “It is your duty to honour me.” This mode of going to work would frustrate instead of forward the end in view. A wife is not likely to be the more obedient for being told it is her duty, but the reverse; and a husband’s love is not likely to grow for being ordered.

Rather let the wife say, “It is my duty to obey you”; and let the husband say, “It is my duty to honour you.” Such an attitude, taken sincerely and naturally on each side, and carried out in a practical way, would be a powerful mutual help. The other way is a mutual hindrance and destruction. The right way is the attitude divinely enjoined, and it is the attitude taken by the children of God.

Those who act otherwise are not *“obedient children.”* A man knowing the gospel and able to talk of it, but acting the part of a tyrant at home, is no brother of Christ, however he may pass current among men. He is what Paul calls *“sounding brass, or a tinkling cymbal.”* So a woman having understanding of the ways of God, but acting an insubordinate unloving part in private, is no member of the sisterhood of Christ, however distinctly and decidedly she may be recognised as “a sister” among professors of the truth. These things concern the spirit of Christ, and—

“If any man have not the spirit of Christ, he is NONE OF HIS.”

It wants just one other element thrown in to complete the picture of the conjugal relation as scripturally defined—an element apparently incompatible with the mutual concern just considered—yet not at all so. It is the element of a certain sort of mutual uncarefulness, that referred to by Paul when he says,

“But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none” (1 Cor. 7:29).

—alluded to also by Jesus when he says (Luke 14: 26)—

"If a man come to me, and hate not . . . his wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple."

It seems at first sight impossible to reconcile this with the love that a man is enjoined to bestow on wife and children. It is one of those sayings that are apt to make a man feel as certain disciples felt who left Christ, saying of another matter,

"This is an hard saying: who can hear it?"

Persistent dwelling in the word will open this as well as other dark matters. The allusion to a man's "own life" shows the sense of Christ's words. A man is not to value any human thing on a level with the things appertaining to Christ. The things that are seen are all temporal—short-lived and inferior: the things of Christ, not yet seen, are all eternal and lofty and glorious.

Christ asks us to hate the one by comparison with the other. He asks us to put him first—before wife and child and life. This is reasonable. The family relation is ephemeral, an adaptation to the needs of a transitory phase of the world's history. Enlightened husbands and wives will recognise this, and while loving each other as is meet they will each give to Christ the higher place.

Finally, says Peter, going outside of the domestic circle (3: 8-9)—

"Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing."

The sons of God answer to this character. Unity, compassion, love, prevail among them—even now. Where contrary conditions exist, it is because of the presence of a foreign element.

There will be no foreign element in the perfected body of Christ. The mustered family will be perfect and entire, lacking nothing. A powerful mutual affection, on the basis of mutual and unblemished excellence, and nurtured by the unfailing strength of the spiritual and immortal nature, will provide a chief and glorious feature in the feast of good things to come that awaits the accepted brethren of the Lord Jesus.

What We Must Do to Be Saved

"But wilt thou know, O vain man, that faith without works is dead? Ye see then how that by works a man is justified, and not by faith only"—James 2:20-24

REGARDLESS of what we accomplish in this life, the one all-important matter that we must all see to is our eternal salvation. If we fail to obtain that, all is lost.

So naturally we would ask the question, "What must we do to be saved?"—if it were not the fact that the question is made to seem unnecessary. Easy formulas and short cuts to salvation are offered to us by many, which would seem to make it unnecessary to seek out the "strait and narrow way to life" of which Jesus speaks so solemnly and urgently.

But such "easy" assistance, instead of helping us to find the way of life, tends rather to keep us from doing so, and may in the end cheat us out of life itself. Those who earnestly seek salvation must turn to the Holy Scriptures which alone are "able to make them wise unto salvation" (2 Tim. 3:15), and pray for God's guidance to find it.

When considering the question, "What must we do to be saved," we think of the words of the angel Gabriel to Mary concerning her son who was to be born, the Son of God and Saviour of mankind—

"Thou shalt call his name Jesus ("Saviour"), for he shall save his people from their sins" (Matt. 1:21).

This is a fact we should keep clearly before us: that SALVATION IS THROUGH JESUS ALONE. Peter said of him (Acts 4:12)—

"Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

This being established, the next question that comes to mind is, "How do we obtain that salvation which is to be had through Jesus?" The Apostle Paul said—

"If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

We might compare this statement with one regarding fire safety. If one were to say, "You can be saved from a burning building by pulling the fire alarm," you would take for granted that the person who did it would also follow the instructions of the fire company when it came: but if he refused to do so, then pulling the fire alarm would in no way save him. Likewise when we call upon Jesus, we must also OBEY him to saved by him. Jesus said—

"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that DOETH THE WILL of my Father which is in heaven" (Matt. 7:21).

Jesus said concerning the salvation of people in his Kingdom—

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy Name? And in thy Name have cast out devils? And in thy Name done many wonderful works?"

"And then will I profess unto them, I never knew you. Depart from me ye that work iniquity" (Matt. 7:22-23).

The question arises: Why is this so? If Jesus is our Saviour, if he died on our behalf, if salvation is by the grace of God, then what need is there of works on our part? Did not Paul say—

"By grace ye are saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

Yet Jesus said plainly (after 3 chapters of detailed instructions) that a man who did not OBEY HIS WORDS would be like a man who built his house on the sand (Matt. 7:24-27). We cannot disagree with Jesus to agree with Paul. Rather we must find a way of understanding both in harmony. First let us consider a parable of Jesus which will illustrate the matter. It is in John's Gospel—

"I am the True Vine, and my Father is the Husbandman. Every branch in me that beareth not fruit He taketh away. And every branch that beareth fruit He purgeth it, that it may bring forth more fruit.

"Now ye are clean through the Word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

"I am the Vine: ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned" (John 15:1-6).

That illustration shows us the way to harmonize the words of Jesus and Paul. It teaches us that first of all we must come to Jesus for salvation. We cannot save ourselves. Then—after we have come to him, put on his Name, and become part of him—our works are counted for righteousness, having been done through his help and in his Name. Note that branches that bear no fruit are "taken away"—cut off the Vine. Paul told the Galatians—

"Be not deceived: 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).

It is surely quite obvious here that by "sowing" Paul referred to the deeds performed, and that good deeds are essential for salvation—and not just good deeds done once in a while, but rather a WAY OF LIFE composed of good deeds.

Truly, aside from Christ, works could not save us. But IN Christ (like the branch on the vine), our works, if righteous, are credited to us as bearing fruit.

We cannot take for granted that once we have put on Christ, once we have become part of the Vine, then our works will automatically conform to his way. Instead, we are constantly exhorted and instructed to make them conform by continuing to walk in the way of life. Paul spoke (and note it was said to baptized believers) of the way to salvation as opposed to the way to death (Rom. 8:13)—

"If ye live after the flesh, YE SHALL DIE. But if ye through the Spirit do mortify (put to death) the deeds of the body, ye shall live."

This statement in Romans helps to clarify the other statement in Romans regarding belief and confession of Christ, showing that salvation depends upon living after the Spirit, that is, the Word of God. THIS is truly "confessing Christ." Paul said also that God will render to every man according to his deeds. We find this by turning back to Romans 2—

"Thinketh thou this, O man, that judgeth them which do such things (see ch. 1), and doest the same, that thou shalt escape the judgment of God . . . Who will render to every man ACCORDING TO HIS DEEDS.

"To them who by patient continuance in WELL DOING seek for glory and honour and immortality, eternal life.

"But unto them that are contentious and do not obey the Truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Rom. 2:3-9).

If instantaneous salvation were guaranteed on confession of Jesus' Name, there would be no need of "patient continuance in well doing." And Christ's words regarding the rich would not apply—

"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God" (Matt. 19:24).

And we could safely forget about his warning that—

"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven" (Matt 5:20).

It ought to be noted here that it is not impossible for those who at first accept Christ to turn away from him. Rather we are frequently warned of this very real danger, as when Jesus said—

"The love of many (RV: the many) shall wax cold, but he that shall endure UNTO THE END, the same shall be saved" (Matt. 24:12-13).

Even when Jesus was on earth, many followed for a while and then turned away. His parable of the sower illustrates the fact that it is possible to endure for a while, and then fall away (Matt. 13:20-21)—

"He that received the seed into stony places is he that heareth the Word and with joy receiveth it. Yet hath he not root in himself, but endureth for a while."

Paul warned some (baptized believers) in Philippi about their walk, writing them and weeping because some were headed for destruction—

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction" (Phil 3:18).

He wrote to the Corinthians about wickedness among them—

"Ye do wrong. Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God" (1 Cor. 6:9-10).

And to the Ephesians he wrote in strong exhortation (5:5-6)—

"No whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the Kingdom of Christ and of God.

"LET NO MAN DECEIVE YOU WITH VAIN WORDS, for because of these things cometh the wrath of God upon the children of disobedience."

These scriptural passages (and they could be multiplied manyfold) inform us in trumpet tones that regardless of how much "faith" we have, and how much we have "loved and confessed Jesus," we cannot be saved without righteous living. We must show our faith by our works (James 2:18). James is most specific that faith without works is dead, being alone, and cannot save us without works. He said—

"Even so faith, if it hath not works, is dead, being alone" (2:17).

He goes on to point out that the men of faith were saved BY WORKS: that is works which manifested their faith—

"But wilt thou know, O vain man, that faith without works is dead?"

"Was not Abraham our father justified by works, when he had OFFERED ISAAC HIS SON UPON THE ALTAR?"

"Seest thou how faith wrought (worked) with his works, and by works was faith made perfect? Ye see then how that by WORKS a man is justified and not by faith ONLY" (James 2:20-24).

Paul listed Faith, Hope, and Charity as the 3 greatest principles of the Christian faith, and he singled out Charity as the greatest, which shows us that more than Faith is needed. He said—

"Though I have ALL Faith, so that I could remove mountains, and have not Charity (Love), I am NOTHING" (1 Cor. 13:2).

And what did he mean by "Charity"? Did he refer to an instantaneous belief, love, and confession of Jesus—or did he refer to WORKS of love? What he meant comes out clearly as we read along-

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up" (1 Cor. 13:4).

So we see that rather than being saved by a momentary confession of Christ, we must have a Charity consisting of not only love for Christ but love for others, together with all other principles of righteousness.

Let us remember that when Jesus gave an illustration by parable of what the grounds for rejection or acceptance would be, he not only insisted that we must do good deeds toward him, but added:

"Inasmuch as ye did it (or did it not) unto one of the least of these my brethren, ye did it unto me" (Matt. 25:40-45).

This seems a far cry from walking up and accepting Jesus as one's "personal Saviour" at a revival, and being instantly "saved."

We have already noted that "Charity suffereth LONG," that "patient CONTINUANCE in well doing" leads to eternal life; so let us consider the scriptural testimony that any failure in this line may prove fatal to our hopes of salvation. Paul said of himself—

"I keep under my body, and bring it into subjection: lest that by any means—when I have preached to others—I myself should be a castaway" (1 Cor. 9:27).

Jesus warned his apostles to watch and pray lest they enter into temptation, and he prayed for them that their strength would not fail. He exhorted his followers to watch, and not to relax their guard for a moment lest they should be caught off guard at his return—

"Watch ye therefore, and pray ALWAYS, that ye may be accounted WORTHY to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

Peter states (1 Pet. 4:18)—

"And if the righteous SCARCELY BE SAVED, where shall the ungodly and the sinner appear?"

Here we might ask: What would be so hard about it if all that was necessary was to "confess Jesus"? But when it is understood that we must—*"WORK out our salvation with fear and trembling"* (Phil. 2:12).—then the matter is revealed in its true and scriptural light.

John in vision was shown things that would be hereafter. Of that vision he tells us in Rev. 20:12—

"And I saw the dead, small and great, stand before God. And the books were opened; and another book was opened, which is the Book of Life.

"And the dead were judged out of those things which were written in the books, according to their WORKS."

This will, of course, result in each individual saint being rewarded differently one from another. Paul said (1 Cor. 15:41-42)—

"There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory. So also is the resurrection of the dead."

This variation in reward according to works is further brought out in the parable of the pounds, where one is placed over 10 cities, another over 5, and another over NONE, but loses all he has—showing that works will determine who will be saved at all, and the extent of their reward.

Looking back on the lives of various biblical characters, we can see how they were classified according to their works, good or bad. Judas, for example, one of Christ's chosen 12 apostles, with all the opportunities of the others, transgressed. He fell. Therefore he lost all. Adam, when under test, failed. He sinned and lost his standing before God. This principle can also be applied to the first king of Israel who failed his opportunity because of sin. And Jeroboam the son of Nebat, first king of the Ten Tribes, promised blessing by God if he were obedient, was condemned because he sinned and made Israel to sin by worshipping idols. Later Paul lamented the fact that some of the believers in his day had fallen away, like once-faithful Demas who had forsaken him, "having loved this present world."

But while the Scriptures classify men as good or bad in regard to whether they hold fast or forsake the Way of Life, they do offer an opportunity for repentance. The prophets long pleaded with Israel to run from their sins, and promised that God would turn from His wrath and have mercy on them.

In Ezek. 18 we have a detailed explanation of God's way in dealing with sinners, and with repenters (vs. 21-24)—

"But if the wicked will turn from all his sins which he hath committed, and keep all My statutes, and do that which is lawful and right—he shall surely live, he shall not die."

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live?"

"All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned—in them shall he die."

In case one may think that this, being in the Old Testament, does not apply in our day, we refer again to the New Testament where one can read Jesus' own warning of the dangers that lay ahead for his disciples, and then his words (Matt. 10:22)—

"And ye shall be hated of all men for my Name's sake, but he that ENDURETH TO THE END shall be saved."

This was the rewarding feature of the faith of the worthies of old. Although we read of some who failed after starting out well, it is also recorded that others remained faithful through everything, in spite of all trials. For example, we read of Abraham not staggering at the promises of God because of unbelief (Rm. 4:20); of Moses not fearing the wrath of the king (Heb. 11:27), etc.

By this faithful adherence to God's ways they manifested by works their faith in Him and in the One to come who would be their Saviour. Even though Jesus was not yet born in their day, the faithful of old looked forward to the Christ, and believed in him.

Jesus in his prayer to God said (John 17:3)—

"And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

He told the Jews (John 8:24)—

"If ye believe not that I am he (the Christ), ye shall die in your sins."

When he used the term "Christ," we must remember that at that time people did not (as today) use the word as though it were Jesus' surname, but rather as a title of office, like "King." The word "Christ" is a Greek word meaning "anointed," and is the equivalent of the Hebrew word "messiah" (masheach). When the Israelites of Christ's day used the word Messiah, or Christ, they used it in reference to Israel's coming King who would reign in Jerusalem in God's Name, and bring peace, prosperity and righteousness to all the world.

The prophets of Israel spoke glowingly of their coming Messiah who would sit on David's throne and rule the world in righteousness after subduing all nations. The "Good News" or "Glad Tidings" of this coming Kingdom was preached by Christ and the apostles as the "Gospel." The apostles preached the Gospel before they knew that Jesus was to die; they preached about the future Kingdom, or the "Gospel of the Kingdom."

The Hope of entering the Kingdom and the Hope of salvation were the same things to them, so when they preached the Gospel of the Kingdom they were in fact preaching the way of salvation— especially since belief of that Gospel was, and still is, required in order to obtain that salvation.

Paul said he was not ashamed of the Gospel of God for it was the "power of God unto salvation" (Rom. 1:16). This Gospel, as we have observed, is the "things concerning the Kingdom of God and the Name of Jesus Christ" (Acts 8:12). Paul said—

"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye received, and wherein ye stand;

"By which also ye are saved, IF ye keep in memory what I preached unto you, UNLESS ye have believed in vain" (1 Cor. 15:1-2).

Note the qualification regarding salvation. The Gospel saves—UNLESS we have believed in vain, and IF we keep in memory what Paul preached. This "keeping in memory" is an important requisite for salvation. Paul brings this out perhaps even more strongly writing to Colosse—

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you HOLY and UNBLAMABLE and UNREPROVABLE in his sight:

"IF ye continue in the Faith, grounded and settled, and be not moved away from the hope of the Gospel which ye have heard.

"And which was preached to every creature which is under heaven; whereof I Paul am made a minister" (Col. 1:21-23).

If there were a short formula for salvation, one wonders why Paul did not tell them about it, rather than placing so much stress on lifelong holiness, and continuing in the Faith, and not being moved away from the Hope of the Gospel.

This "Hope of the Gospel" was the "Hope of Israel" to which he referred on several occasions. It involves his hope of resurrection to immortality, to which he said he hoped to attain (Ph. 3:11; Acts 24:15). To enter into that Hope, one must enter into Jesus. We put on his Name by baptism. Peter refers to baptism as something that "saves" us (1 Peter 3:21)—

"The like figure (Noah saved by water) whereunto even baptism DOTH NOW SAVE US—not the putting away of the filth of the flesh, but the answer of a good conscience toward God—by the resurrection of Jesus Christ" (1 Peter 3:21).

To be saved we must, like Noah, enter the ark of safety—enter into Christ in the only appointed way. And as Peter points out, this is done by baptism. See also Gal. 3:27—

"As many of you as have been baptized into Christ have put on Christ."

We are thus "saved by water," like Noah. Jesus told Nicodemus he had to be born again. And he added, as the conversation progressed—

"Except a man be born of water AND of the Spirit, he cannot enter into the Kingdom of God" (John 3:5).

Paul compares our baptism or burial in water to burial with Christ. (The word "baptize" comes from a Greek word meaning to dye by submerging in a liquid.) So Paul takes up the theme in Rom. 6, and says we are "buried with him"—

"Therefore we are BURIED WITH HIM by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of Life" (v.4).

This is called "baptism for the remission of sins." When we are baptized into Christ, we are saved from our sins. There is no other way to be washed from our sins. Ananias said to Paul—

"Arise, and be baptized, and wash away thy sins" (Acts 22:16).

But we are still not saved in the ultimate sense until we are also "born of the Spirit" as Jesus told Nicodemus we must be. For—

"Flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption" (1 Cor. 15:50).

This change is to take place "in a moment," after Christ returns, raises the dead, and judges them. Then, in Paul's words, we shall be:

"Changed in a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15:52).

First, however, we must (Heb. 12:1)-

"Run with patience the race that is set before us."

Then those who, in Jesus' words, are "accounted worthy" will be transformed into the Spirit-nature, and given dominion over the nations (Rev. 2:26) to reign as kings and priests on the earth (Rev. 5:10), bringing—

"Glory to God in the highest, and on earth peace and goodwill among men."

They will THEN be "saved," for Jesus says of them (Lk. 20:35-36)—

"But they which 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, being the children of the resurrection" (Luke 20:35-36).

Let us conclude with the beautiful description of their condition expressed in symbolic language in Rev. 7:13-17—

"And one of the elders answered, saying unto me, Who are these which are arrayed in white robes? And whence came they?"

"And I said unto him, Sir, thou knowest."

"And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

"Therefore are they before the throne of God, and serve Him day and night in His Temple. And He that sitteth on the throne shall dwell among them."

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters.

"And God shall wipe away all tears from their eyes."

D.S.

Forty—Period of Judgment

By **BROTHER JOHN THOMAS**

"According to the days of Israel's coming out of the land of Egypt will I show unto him wonderful things"—Mic. 7:15.

The numeral adjective 40 is used so frequently, and in such connection in the Scriptures, as to leave the student of "the Word of the Kingdom" without a doubt of its significancy in relation to the times appointed, bearing upon the events to be manifested in the closing up of "the times of the Gentiles," and the restoration of the Kingdom of God again to Israel.

In the following lines, then, I propose to cite the instances in which it strikingly occurs that we may be able, if possible, to extract the thing of which it is exhibited as the *sign*.

The Noahic deluge, whose incidents were so arranged as to be convertible into a sign of things pertaining to Israel, was the result of rain for 40 days and 40 nights (Gen. 7:4). Noah opened the window of the Ark 40 days after the tops of the mountains were seen above the waters (Gen. 8:16).

Moses was in Mt. Sinai in the presence of Jehovah's glory, 40 days and 40 nights (Exo. 24:18).

When he came down the 2nd time from glory, where he had been interceding for Israel, and bringing with him the new tables of the Covenant, it was after an absence of 40 days and 40 nights. On this occasion his face shone intensely with the glory of the divine majesty he had been contemplating; so that the Israelites could not behold it unveiled (Exod. 34:28).

The 12 representatives of the 12 Tribes of Israel were 40 days among the 7 nations of Canaan spying out their affairs (Num. 13:25). These 40 days became a sign of the duration of the time in which they should continue to bear their iniquities before entering into the possession of the land under the victorious Jehoshua, the son of Nun. The time signified by the sign was 40 years—a day for a year (Num. 14:34).

The great giant-image, Goliath, defied the armies of Israel 40 days, until he was destroyed by the "little stone" out of the shepherd's purse of David (1 Sam. 17:16).

Elijah travelled towards Horeb during 40 days and 40 nights, in the strength of one meal of bread and water (1 Kings 19:8).

Ezekiel lay on his right side 40 days as bearing the iniquity of the House of Judah. This, with the 390 days he lay on the other side for the Ten Tribes, was "a sign to the House of Israel," that they should eat their defiled bread among the Gentiles during 430 years, from the destruction of Jerusalem by the King of Babylon. Of this 430 years' national vassalage, 40 years were on account of the transgressions of Judah, when the government of the whole nation was in the hands of that tribe, under Solomon, from the foundation of the temple to the revolt of the Ten Tribes from the house of David, in the 4th year of Rehoboam's reign—a year for each day of the sign (Ezek. 4:3-13).

Jonah announced to the king and nobles of Nineveh, the capital of the great Assyrian monarchy, that if they did not repent, their city should be overthrown at the end of 40 days (Jonah 3:4).

Like Moses and Elijah, Jesus fasted 40 days and 40 nights in the wilderness (Matt. 4:2). He was afterwards 42 months, or 1260 days preaching the gospel of the kingdom as Jehovah's "dove" (Matt. 3:16) bearing the olive leaf to Israel (Acts 10:36). John the Baptist preached the same gospel for the same length of time before him, or 2520 days for both.

Forty days elapsed between the resurrection of Jesus and his ascent from the Mount of Olives; during which interval he discoursed with his apostles concerning the things pertaining to the kingdom of God (Acts 1:3).

The symbolical "Holy City," or "those that keep the commandments of God, and have the testimony of Jesus Christ," that is, the saints, were to be trodden under foot of the Gentile governments for 42 sign-months (Rev. 11:2). These papal powers were to practise their oppressions for 42 similar months (Rev. 13:5).

Such are the principal places where 40 occurs in connection with *days and months*; let us see now what the Bible suggests in relation to the phrase—

FORTY YEARS

Between the first passover eaten in Egypt, and the entering into Canaan under Joshua, the Hebrew nation ate manna 40 years in the wilderness (Exod. 16:35).

Moses was 40 years old when he forsook the court of Egypt. He remained in the land of Midian as a keeper of sheep 40 years (Acts 7:28-30). After that he was king in Jeshurun 40 years, during which he showed the wonders of God in the wilderness.

"According to the days of Israel's coming out of the land of Egypt, will I show to him wonderful things"

(Mic. 7:15).

"In the wilderness of the people; where I will plead with them face to face, like as I pleaded with their fathers in the wilderness of the land of Egypt" (Ezek. 20:35-36).

in bringing them into Gilead and Bashan to feed there as in the days of old (Mic. 7:14).

The days of the coming out of Egypt were 40 years. This passage in Micah confers an interest and importance upon this 40 years, additional to what they naturally possess as the transition period between the servitude in Egypt and the encamping in the valley near Jericho, named the valley of Achor, under Joshua.

They are converted by the Spirit into a sign of a FUTURE TRANSITION PERIOD OF 40 YEARS, at the expiration of which the Twelve Tribes shall again encamp in the same valley, preparatory to their taking possession of the rest of the Holy Land. The papal countries throughout which the Israelites are scattered, are collectively styled Egypt. The words of the Spirit are,

"The Great City, which is called spiritually, Sodom and Egypt, where also our Lord was crucified"

(Rev. 11:8).

Jesus was crucified in the Roman empire, which was constituted the great municipality or city, by the decree of Caracalla.

The demoralized condition and fate of Sodom, and the relation of Israel to ancient Egypt, being significative of the condition and fate of Rome, and of the existing bondage and oppression of Israel in the bounds of its ecclesiastical dominion, and of the Egypt-like judgments that await the kings, priests, and peoples of her communion during the period of Israel's deliverance—the Roman system is most appropriately designated by the names of those ancient sinks of iniquity and abomination.

The spiritually-named Sodom and Egypt is the existing place of Israel's exile; and (from the crucifixion of their king to the death of his witnesses) the arena of their conflicts with the Gentile powers, symbolized by the Beast with Seven Heads and Ten Crowned horns.

It is from this Egypt of the West that Israel has to be brought out in these "latter days," and to be transferred into the land promised to Abraham and his seed for a perpetual inheritance. How is it to be done? The answer to this question, not of difficult production, is not the subject of this article. What I want to impress upon the reader's mind at this time is, that there IS a coming out, or future exodus for Israel from the Egypt of the West; and that there is a future entering into Palestine by the way of the ancient Jericho; and that between the coming out and the entering in, there is an INTERVAL OF FORTY YEARS.

The "hour of judgment on Sodom and Egypt" belongs to this period. It is the grand climacteric of Israel's years—the great transition period in which they are passing out of evil into good, exchanging blindness and degradation for divine intelligence, and exaltation above all nations of the earth.

The 40 years in the wilderness of Egypt was typical of a future 40 years' sojourn in the "wilderness of the peoples."

It will begin under the 7th vial, and end with the exhaustion thereof; when it will be proclaimed, "It is done!" The work of engrafting Israel into her own Olive Tree, upon a principle of faith in Jesus as their king, will have been perfected; a work which only God can accomplish through the agency of Christ and the saints. But, how shall Israel be induced to stand to arms, and in the face of strong powers begin their march towards the appointed wilderness? Ah, saith Jehovah, addressing David's Son and Lord,

"Thy people SHALL BE WILLING in the DAY OF THY POWER" (Psa. 110:3).

"Behold, I will allure Israel, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth and as in the days when she came up out of Egypt" (Hos. 2:14-15).

This has never happened since Hosea recorded it in the oracles of God; it therefore remains to be fulfilled.

The reader will perceive from these testimonies that the restoration of the Israelites scattered and buried in the nations is indirect. When Moses led them out of ancient Egypt he did not march them direct to Palestine; but led them by marches and counter marches through a waste howling wilderness, indirectly to that glorious land.

So the Spirit testifies it shall be in the future exodus. They will be allured from that Egypt into the wilderness; and marched from the wilderness to the Valley of Achor, when, by divine discipline and instruction, they shall be regarded fit.

This 40 years in the wilderness of the peoples will precede by 10 years, and of necessity be parallel with, the last "hour" or 30 years of the continuance of "the kingdom of men," which at their expiration will lose all power to practise and make war.

The marvellous things to be shown to the Israelites will make them mighty; so that "the nations" of that kingdom—

"Shall see and be confounded at all their might; and shall lay their hand upon their mouth, and their ears shall be deaf, and they shall lick the dust like a serpent.

"They shall move out of their holes like worms of the earth; and they shall be afraid of the Lord our God, and shall fear because of thee" (Mic. 7:16-17).

—for the Lamb shall overcome them (Rev. 17:14).

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Current Events Fulfilling Prophecy

"The heart of the sons of men is full of evil, and madness is in their hearts while they live"—Eccl. 9:3

EARTH'S GROWING BILLIONS. At birth of Christ, about 250 million people on earth. 1850 yrs. later, reached 1 billion. It took just 80 more yrs. (1930) for 2nd billion; just 30 more yrs. (1960) for 3rd billion; expect to reach 4th billion 15 yrs. after that (1975).

Europe grows less than 1 pet. per yr.; US just over 1 pet.; Asia 2.3 pet.; Africa 2.6 pet.; S. America 2.9 pet. By 2000, Africa, Asia & S. America will have 81 pet. of world population—facing widespread famine, violence & upheaval. (USN 3:12)

NOTE: All signs focus on the present as the climax of human history. Obviously, with world population exploding as it is, a point of utter universal catastrophe looms very very near unless God steps in—as He will, & has said He will.

ISRAEL AFTER 25 YRS. 4000 yrs. of Jewish history have passed since God told Abraham, "Go forth from your country to the land I will show you. And I will make of you a great nation." After centuries of wandering, the people of the Covenant have returned to their Promised Land.

For Jews of world, founding of Israel was something of a miracle. So's fact that nation of 3 million, surrounded by implacably opposed Arab states who outnumber it 42 times, has not only survived 25 years of strife & war, but has grown & prospered beyond its founders' wildest dreams.

Militarily, it has never been stronger. Economically, it has never been more prosperous. Statistically, its achievements in past 25 yrs. are unparalleled in history. Israel, which had population of 650,000 in '48, now is home to nearly 3 million of world's 14 million Jews. In addition, there are 1½ million Arabs under its jurisdiction. Gross national product rising 9 pet. a yr. (\$3 billion in '50; \$28 billion in '72). Exports 48 times greater than in '49.

On May 14, '48, David Ben Gurion formally proclaimed State of Israel. Next day, 6 Arab armies invaded new nation. Within wks. they were defeated on every front. All but 160,000 of 750,000 Palestinian Arabs fled from fighting to neighbouring states.

Israel's military supremacy in Mideast has been in large measure ensured by consistent support of US. But unswerving US support is something Israel may not be able to count on in the new era of oil politics. The new people of Israel, like the old, are quite prepared to face a hostile world all alone.

One factor that unites the generations is a profound conviction nation will survive, no matter what. Survival is Jewish sacrament. Even secular minded compelled to regard Jewish survival thru millenniums of repeated exodus & holocaust as one of history's miracles. Israel is that miracle's latest & perhaps most remarkable incarnation. (Tm 4:30)

NOTE: "Where much is given, much is required." We, of all generations, have been privileged to witness this tremendous event: rebirth of the dry bones of Israel—for 20 centuries prayed for & anticipated by all God's people. "When ye see THESE things," said Jesus, "the Kingdom of God is nigh" (Luke 21:24-31).

DOLLAR LOSES MORE VALUE. Until very recently, only a "banana republic" would devalue its money twice in 14 months, but last wk. US did just that, cutting value of once almighty \$ another 10 pct.

After 71 devaluation (to help trade balance), US trade deficit more than doubled, to \$6.8 billion last yr.

The dual \$ devaluation has hastened creation of a turbulent new world of money in which once fixed values of some currencies are bouncing up & down like acrobats. Root cause of \$ weakness is that ever since '50s, US has been living beyond its means.

World now lacks any coherent monetary system. Old system of fixed values tied to \$ that was tied to gold was destroyed by 71 \$ devaluation, Since then, devaluations, revaluations & floats coming with dizzying rapidity.

World sorely needs agreed rules so there won't always be series of wrenching crises. Monetary chaos would strangle international movement of money, people and goods. (Tm 2:26)

NOTE; US, as a nation, is like a lustful, greedy, improvident individual, living in luxury & running up enormous debts. All seek pleasure & indulgence beyond their means, & there is not the national will to exercise self-control & self-discipline. This blind folly must surely be of God, to punish them for wickedness, & weaken them that Russia may prevail.

JEWES & JESUS. Relations between many US Christians & Jews have progressed over past decade to joint social witness & scholarly collaboration. Encouraged by Vatican II & World Council of Churches, Christian scholars have arrived at a new "theology of Judaism" that places Jews off limits to Christian proselyters, on theory that promises made by God to Israel constitute an eternally valid covenant that, for Jews, was not abrogated by the "second covenant" established thru Jesus.

Evangelical Christians, however, still insist there's only one way to reach God—a solid belief in Jesus & his teachings. "They're saying we're rejected & need salvation," says a rabbi, "I'm insulted by that presumption."

A Jewish delegation has approached Billy Graham concerning proselyting Jews. Last wk. he acknowledged he was "giving a lot of thought" to what the special relationship between God & Israel might imply for evangelists who want to proselyte Jews. He plans to go before a Jewish audience with a fuller statement on Judaism. "The fact that in God's providence 16 million Jews survive as Jews, despite scattering, is very mysterious to me," he said.

The strain between tolerance & evangelism has always been a problem in Christianity, & the "Key 73" proselyting crusade has brought it back into prominence, with all its dangers & sensitivities. (Nwk 3:19)

NOTE: This is pitiful confusion, & a destroying of the power of the Gospel for the sake of "ecumenism." The Gospel of Christ as the only possible Way of Life was first preached to the Jews, & is the fulfilment of all the promises of the Old Testament. And they were warned that if they rejected it they were cutting themselves off from salvation. This is the whole message of the New Testament, over & over—how then can so-called "Christians" blasphemously rewrite it to give the Jews salvation while rejecting God's Son, the very Saviour He sent them to lead them to life? What confusion! The TRUTH that no Jew can attain to salvation without accepting & obeying Christ is crystal-clear from Paul's inspired words TO JEWS in Acts 13:26-46. See also John 8:24; Acts 2:36-40; 3:19-26; 28:17-28.

US-EUROPE ALLIANCE IN TROUBLE. On both sides of Atlantic, future of US's partnership with Europe being questioned as never before. Mutual suspicions & recriminations all too apparent. US faces tough, bitter fight on economic, monetary & military matters—as result of startling change in attitude that has swept Europe in recent years.

In '48, when Alliance was formed, Europe openly feared Russian aggression. Russian troops occupied practically all E. Europe. Czechoslovakia had just fallen to Reds.

West Europe no longer feels menaced by Russia. Accommodation with Russia, not readiness for war, preoccupies political leaders. Russian domination of W. Europe, with its vast industrial resources, would shift global balance of power disastrously against US.

US-Europe partnership entering difficult period. Both sides see real danger that 73 could mark start of disastrous unravelling of Atlantic Alliance. Anti-USism—with fresh & ominous twist—on rise in Germany, long considered one of US's closest allies.

Latest anti-US outbursts come from "Jusos" (young socialists) in Brandt's own party. Major goals of Jusos: end financial support (\$1 billion a yr.) for US forces; order out all foreign troops; create nuclear-free & demilitarized zone in Central Europe, & make Germany a Marxist state in a Marxist Europe. Anti-US mood in Germany bound to grow. (USN4.16)

NOTE: It is significant that news writers are now beginning to talk seriously of "Russian domination of W. Europe," & its ominous implications for US. Note these realities: growth of Communist strength in W. Europe; growth of Russian "respectability"; growth of Russian (Gog) ties with W. Germany (Magog); growth of Russian power; growth of Catholic-Communist accord; decline of US power & prestige (accelerated by Watergate & \$'s collapse).

IRAN SEEKS PERSIAN GULF DOMINANCE. Significant new shift in global power balance. Persian Gulf is one of few areas in world genuinely vital to national interest of every major industrial nation. Japan gets 90 pct. of its oil from Gulf; Europe gets 60 pct. Protection of this supply is clearly a matter of life & death throughout world. Yet since British pulled out 1½ yrs. ago, a classic power vacuum has prevailed.

Shah has set out to become guardian of world's oil lifeline. He has launched world's biggest military build up since US deployment in Vietnam. Iran has spent \$3 billion on war equipment this year alone, & in next 2 years plans to spend more on arms than in all past 15 years: from laser guided bombs & ground-to-ground missiles to jet tankers to refuel fighter bombers fleet in air.

Iran moving to control all traffic in Gulf, & they're expanding their control into Gulf of Oman & Indian Ocean, making Persia a South Asian as well as Mideast power. Building a \$600 million army, navy & air force base at Chah Bahar, largest in all Indian Ocean, & \$200 million complex at Bandar Abbas.

Greatest peril in area, & chief reason for Shah's immense build up, is subversion & aggression among oil-rich nations of Gulf. To Iran, Iraq is "the enemy," US officials convinced Russia seeks to cause trouble in area—using Iraq. Russians already have sprawling naval facility at Umm Qasr in Iraq, & maintain an active Indian Ocean fleet.

Gulf has all earmarks of serious trouble spot. Even now, arms race in full swing all over Gulf. Saudi Arabia signed last wk. for \$600 million in British air defence equipment, & \$350 million in French tanks. Saudis spending \$1 billion a yr. on arms.

Lifeline that connects Gulf to world—Strait of Hormuz—so precarious that it could be interrupted by a few mines thrown from a fishing boat, or a guerrilla attack sinking a tanker. US is betting on the Shah. In addition to supplying much of his hardware, US has underwritten a vigorous training program for Iranian officers. (Nwk 5:21)

NOTE: This is very significant & ominous in the light of the clear prophecy that Iran (Persia) MUST be allied with Gog against Israel (Ezek. 38:5). At present, with deep historic irony that only students of prophecy can appreciate, both US & Israel are helping to build Persia's military power with a view (as they see it) to building a buffer & defence against Russian domination of Mideast & Persian Gulf. A powerful Persia, with great new military, air & naval bases along the Indian Ocean coast, & a strong Navy, would be a big factor in the northern confederacy (see map on opposite page).

WATERGATE DAM BURSTS. Most damaging scandal to befall Presidency since Teapot Dome. The tremors shook Govt. to its foundations. US Attorney General & Nixon's 2 top advisers resign: a shattering spectacle for President & Presidency. Nixon's move to save himself reduced his Govt. to anarchy of finger pointing among his top aides.

Morality of men running US has become a major issue. The scandal has endangered the office as well as the man. It's no longer save the Party, or even the President; it's save the Presidency.

One most sorely hurt of all may yet be Nixon himself. His gamble was that he could recover the moral high ground, portraying himself as betrayed by subordinates. Damage will be grave if he himself is implicated. If it goes to President, we've lost 200 yrs. of US history. Damage can't yet be measured. Watergate is a monument to zealotry that ignored law & morality. Already diminished Nixon & Presidency. Harm may be irretrievable. (Nk4:30)

NOTE: A terrible state of affairs, heart-rending to those whose hope & faith is in man & in the chimera of "democracy," but faith-strengthening to those who have the true Bible picture of man & God, & whose faith & trust is in the latter alone.

DESTRUCTIVE DOLLARS. If world's finance ministers & bankers are ever to put an end to the monetary crises that continually plague world, their No. 1 task is to figure out some way to mop up excessive supply of dollars sloshing around globe.

These so-called Eurodollars are dollar accounts held in foreign banks all around world. They have been increasing at an alarming rate in recent years, right along with the US balance-of-payments deficit. There are \$80 billion in private accounts, & \$27 billion more in central banks.

When US decreed that \$ would no longer be backed by gold, there was nowhere for the excess \$s to go, & they hang menacingly over world foreign exchange markets. Once there is doubt about holding \$s (that is, fear value will drop again), then everything falls apart, and that's what's happening.

The underlying economic reality is simple: US is now beginning its 3rd yr. of tremendous deficits in its transactions with rest of the world. As result, world has lost confidence in ability—or will—of world's leading financial authorities to correct the huge & seemingly perpetual US imbalance.

US gold hoard has shrunk to \$10½ billion, while there is above-mentioned \$107 billion in claims against \$. (Nwk 3:19)

NOTE: US, in its greed and stupidity, has turned loose a Frankenstein to wreak havoc in the world's markets. And every year of callous mismanagement & selfishness is adding fuel to that fire. It is not difficult to see why Europe in disgust will turn elsewhere.

CHURCHES REWRITING GOD'S WORD. Although each Gospel differs in details & approach, as a whole they amount to prima facie case that Jews were almost totally responsible for Jesus' death. Pilate, by contrast, treated merely as Roman figurehead who washed his hands of whole matter.

But today Bible scholars incline to place brunt of responsibility for Jesus' death squarely on Romans. Evidence suggests that Gospel accounts of Jesus' "trial" before Sanhedrin are seriously inaccurate. There are major inconsistencies in Gospel reports: Mark & Matt, mention 2 trials; Luke only one. In various versions of trial, there are 27 violations of Jewish law.

Present-day Christians must deal with Bible as document conditioned by time, passions & circumstances. They can't adopt every attitude in Bible just because it appears there. (Nwk 4:23)

NOTE: What ignorant & presumptuous blasphemy in the name of ecumenism! And note the best that can be advanced to support the charge of "inconsistencies": one trial mentioned in one Gospel, 2 mentioned in another. Where is the contradiction? Luke does not say there was ONLY one. And "27 violations of Jewish law". Where is the contradiction? Jesus himself points out one violation (John 18:23, compare Acts 23:3). Matthew mentions another: false witnesses. In fact, the whole tenor of the Gospel records is that the whole procedure was wicked & illegal. To charge "contradiction" because the Bible portrays the Jews as acting illegally is pitifully absurd. The whole message of THEIR OWN Scriptures is that the Jews as a nation acted illegally from beginning to end, & that is why they were scattered (Deut. 31:16-29; 2 Chron. 36:14-16; Ezek. 20; Dan. 9:5-13; Psa. 106; Jer. 32:30-35, etc., etc.).

BREZHNEV SHUFFLES; GAINS POWER. Not since Khrushchev emerged as top man in Kremlin had Politburo had such a shakeup. In most confident & decisive move of his 8 yrs. as head of Communist Party, Brezhnev last wk. eased out 2 enemies from ruling Politburo, & replaced them with 4 powerful & loyal allies, including Defence Minister Grechko, man who built Russian military machine. (Tm 5:7)

NOTE: This may or may not be significant. Certainly the firmer Brezhnev's control, the more freedom of action he has, & the more quickly & decisively he can act. Army Chief Grechko has always seemed to be one of Russia's most hardline & sinister figures, & he now comes into more power & prominence.

CLOSING IN FOR KILL IN CAMBODIA. Reds control most of Cambodia's land & ½ the population. Capital besieged: all major supply roads cut, plus vital river supply line. Army in disarray. Severe shortages of electric power & fuel in capital: food running low. Only US aid & bombing keeps Govt. going. Establishment of a Communist govt. in Cambodia would send shock waves far beyond; would strengthen hand of N. Viets, China & N. Korea; give tremendous boost to Reds in S. Vietnam & Laos; & guarantee N. Viets a safe staging area & sanctuary for troops fighting in S. Vietnam, plus an important seaport & supply centre. (USN 4:16)

NOTE: The US Govt. clearly perceived that a line must be drawn & held if Red dictatorship is to be stopped from gradually gobbling up the world. But it was not God's will that Red dictatorship be stopped, so US spent vast effort & treasure trying to build a wall on quicksand. Apart from Watergate, Nixon may have been able to rally enough public support to continue the struggle, but the scandal has eroded his influence, & Congress is blindly determined on conceding SE Asia to the Reds. So God works out His purposes.

FABULOUS WEALTH IN DESERT. World's largest known oil reserves. At breakneck speed, Saudi Arabia on way to becoming world's largest oil producer, & largest foreign holder of \$s. Beneath Arabia's sands & offshore waters lies oil US will need to prevent present fuel crisis from becoming catastrophe by '80. Enormous sums piling up from oil sales giving Saudis awesome leverage on world currency, US trade & monetary stability.

Already US has enormous vested interests there: Aramco (owned by Mobil, Exxon & Texaco) is largest oil company in world, has world's biggest inland oil field, biggest offshore oilfield, & biggest oil port.

In '69 production was 3 million barrels a day; In '71, 4½ million; in '72, 6 million; by end of '73, 8 million; by '75, 10 million (close to US, now world's No. 1 producer); & by '80, expect an incredible 20 million barrels per day. Proved reserves are 150 billion barrels: further exploration could double this quickly.

King Faisal is wary of Russian aims in Mideast, & pursues a pro-Western policy. Saudis consider close ties with US a cornerstone of their foreign policy. Both recognize a mutual need. One of Saudis' biggest fears is the growing presence of Russian influence in the Persian Gulf. Recent new Russian-Iraqi ties, Russian aid to Yemen, & Moscow's anxiety to strike a warm note with United Arab Emirates—all are keeping Saudis warier than ever.

US Govt. & private companies in huge program to build up armed forces. There's hardly an Air Force office in country without US military advisor. US is also helping create a Navy & modernize National Guard. (USN 5:7)

NOTE: It is remarkable & faith-strengthening that Jordan (Ammon, Moab, & Edom), & Saudi Arabia (Sheba & Dedan) are very anti-Russian & pro-US, as they must be. And especially that Saudi Arabia has the world's greatest oil reserves, in which US has controlling interest.

INCREDIBLE SCANDAL OF WATERGATE breaking wide open, creating crisis of confidence in US Govt. One high official said: "I don't know why anyone should ever again believe anything a govt. official says."

Burglary & wiretapping of Democratic headquarters was serious crime in itself. But now it has been revealed clearly as part of far broader campaign of espionage designed to give Nixon unfair, illegal advantage in election.

It was financed with secret funds, contributed anonymously in cash & never accounted for, in violation of law. Then same funds were used to persuade the caught burglars to plead guilty & keep quiet about higher involvement. Justice Dept. & FBI influenced to limit investigations. (Tm 4:30)

NOTE: A sad picture indeed of human govt. But if men do not have a true, living, enlightened reverence for God & His holy law, why should they be expected to be anything but self-serving? What other standard of conduct is there? Godless evolution teaches them that strongest & most self-serving survive.

ITT INTERNATIONAL INTRIGUE. Attempt by ITT to overthrow Chile's Marxist Govt. began in Sept., '70, immediately after Allende got plurality of 36 pct. of vote in presidential election, assuring him victory in runoff.

ITT officials, fearing for its \$150 million Chilean investment, determined that Allende had to be stopped. It tried its best to enlist support of other US companies in Chile, as well as CIA & White House. ITT offered \$1 million to US Govt. to "encourage formation of an anti-Allende coalition in Chile."

Nearly yr. after Allende came to power, ITT still plotting to discredit him. Pressured US Govt. to cut off US aid & credit, financially support Chile's opposition newspapers, & "get to reliable sources within the Chilean military." ITT officials repeatedly met with CIA to discuss plans. (Tm 4:2)

NOTE: This kind of thing—the machinations & pressures of US big money in other countries' affairs—is driving the world into the arms of Russia. Significant to note is that the CIA—a secret US Govt. dept.—"repeatedly met" with ITT officials in their manoeuvres.

WATERGATE. High Republican & White House officials chose to evade & lie. Last wk. that dam of deceit seemed on verge of collapse, spilling Watergate's contamination more widely than ever. Lack of veracity of high officials suggests disdain for law, for truth, and for public. (Tm 4:2)

NOTE: US's moral power & authority is crippled at a time when it is needed most as "leader" of the free world. It horrified the world with its Vietnam excesses, it convulsed the world with its monetary irresponsibility & instability, & now shocks the world with its callous illegality & hypocrisy. These things truly are not exclusive to US, but they make a mockery of its pious pretensions & claims of great wisdom & maturity to guide others.

ROME MOVES TOWARD REDS. Last wk. Vatican's staid "Sacred Congregation for Evangelization of Peoples" proclaimed that Mao's thoughts contained "Christian reflections." Icy mood between Pope & Red China has been thawing ever since '70, when Pope in Hong Kong delivered a "message of unity & love to all the Chinese people." Vatican said that message was an explicit gesture to Red China. Pope appears to show more concern for the good works of Red China than for the faith of its still persecuted Christians there. Rome seems to be moving with history. (Tm 4:30)

NOTE: How encouraging to see Rome & the Reds edging together for the final coalition against Israel! China is one of the bitterest enemies of Israel, arming & inciting the terrorists, & this makes her a natural ally of the Pope.

KIDNAPPINGS IN ARGENTINE. Kidnapping of officials & executives by guerrilla groups has become epidemic: 200 in 2 yrs. This yr. 1 reported case every 3 days; many unreported. Several have cost employers small fortunes—some have paid \$1½ million in ransom. (Tm 4:23)

NOTE: Another sign of the lawlessness & violence of our times.

HO CHI MINH TURNPIKE. N. Vietnam sending masses of troops & weapons into S. Vietnam, driving south in broad daylight since there's no more danger of US air strikes. Could mean N. Viets plan major offensive, after US withdrawal is complete. (Tm 3:26)

NOTE: It would appear much blood & treasure has been spent in vain, & all that has been accomplished is the permanent devastation of the land & massive desolation and destruction of the people.

GROPING FOR NEW MONETARY SYSTEM. As world watched, the money men were presiding over nothing less than death of one international monetary system & conception of another. National self interest invariably becomes paramount in negotiations: last wk. made that clear. (Nwk3:19)

NOTE: "National interest" is always "paramount" That is why no manmade system can either be fair or can work.

US ERA ENDING. Era in which US dominated all key phases of world's economic life coming to end. Just 20 yrs. ago, US held unquestioned sway over policies that determined world's trade & finance. It made ½ the world's steel, held ½ its gold & monetary reserves.

In '50, US produced 37 pct. of world's goods & services: now 28 pct., & shrinking. Between '50 & 71, US share of world steel production fell from 47 to 19 pct. In same period, Russian production quadrupled, passing US in 71 & becoming world leader with 132 million tons. In same period, Jap production climbed from 5 million tons to 97 million. Much same pattern true in autos & general industrial production.

US share of world monetary reserves: 42 pct. in '50; 8 pct. in 71. Economists believe US, in relation to other countries, is in period of long term decline. US losing more & more of world export market it once dominated: once unchallenged, now barely ahead of Germany. (USN 3:26)

NOTE: With wisdom, how different it could have been, but it was not God's will it should be different. US has been greatly blessed, & has squandered its blessings. Russia must become powerful enough, & have sufficient world support, to feel safe in attacking Israel. This is rapidly developing. The world will approve.

FRENCH NATIONAL ELECTIONS. Out of 23 million votes, Gaullist coalition got only 100,000 more than Socialist-Communist coalition—too close for comfort. Leftists now have 181 Parliament seats to Govt's 271 (USN 3:26)

NOTE: The Communists came very close to gaining control of France by open election—something unthinkable a few years ago. And they now have greatly increased Parliamentary power. The picture is developing.

NEW BUILDUP OF RED NAVAL POWER in Mediterranean. Six cruisers & 51 other units. Include "Nikolaiev," first of Kara class of guided-missile cruisers: has unparalleled mix of weapons systems & missiles. (USN 4:2)

CORRUPTION IN HIGH PLACES. The Senate confirmation hearings for Patrick Gray as head of FBI revealed among high officials in the Administration and in the President's re-election committee a disturbing callousness toward the law, and toward truth. (Tm 3:19)

NOTE: This scandal which with ever-increasing reverberations is shaking US to its foundations simply confirms Bible picture of all human govts. In the April portion of "Second Voyage to Australia," an idealistic young man 75 years ago told bro. Roberts his life's ambition was to clean up US politics. How unutterably sad! Bro. Roberts told him it was a hopeless, impossible task.

IRISH TERRORISM. The IRA last wk. carried battle to Britain. Did job well: 1 killed, 243 wounded, London in a state of shock. Bombs wrecked London bldgs. Unhappy prospect: all concerned, including people of England, in for new wave of terror. (Nwk 3:12)

NOTE: It is always hard to believe that apparently rational human beings, with families of their own, can coldly & wantonly & indiscriminately murder children who have no connection with the problem, just to get attention & vent their blind, consuming hatred. But such is raw human nature, & as the Scriptures describe it.

Bible Questions

WHO DIED IN OR AT . .

Write the number of each item in List 1 beside correct person in List 2.

LIST ONE—QUESTIONS

- | | | | | |
|---------|------------|------------|-------------|-----------------|
| 1. Ur | 11. Achor | 21. Goshen | 31. Samaria | 41. Winepress |
| 2. Hor | 12. Haran | 22. Canaan | 32. Shushan | 42. Baal-hazor |
| 3. Nob | 13. Joppa | 23. Hebron | 33. Bethany | 43. Tabernacle |
| 4. Abel | 14. Mamre | 24. Rabbah | 34. Babylon | 44. Wilderness |
| 5. Gaza | 15. Shiloh | 25. Thebez | 35. Shechem | 45. Perez-uzzah |

6. Nebo	16. Riblah	26. Kadesh	36. Pergamos	46. Kirjatharba
7. Moab	17. Kishon	27. Mizpah	37. Damascus	47. Ramothgilead
8. Millo	18. Gibeon	28. Jezreel	38. Bethel	48. Ephesdammim
9. Sinai	19. Gilboa	29. Nineveh	39. Jerusalem	49. Temple Court
10. Giloh	20. Tirzah	30. Lachish	40. Gibbethon	50. House of Baal

NOTE: Nadab is not Aaron's son. NOTE: Kirjatharba was the name at the time.

LIST TWO—ANSWERS

Eli	Abihu	Uzzah	Amnon	Mahlon	Ahaziah	Ahimelech
Ahab	Aaron	Sarah	Hamor	Samson	Amaziah	Zechariah
Joab	Abner	Nadab	Haman	Goliath	Seraiah	Ahithophel
Onan	Achan	Sheba	Moses	Antipas	Ananias	Jehoiachin
Zeeb	Jacob	Haran	Rachel	Tabitha	Gedaliah	Malchishua
Zimri	Terah	Joash	Mattan	Jezebel	Benhadad	Zelophehad
Uriah	Isaac	Amasa	Miriam	Lazarus	Abimelech	Sennacherib
Baal prophets						

May Answers

WHAT CHAPTER BEGINS

- | | | |
|-----------------------------------|-------------------------------|---|
| 1. God Who—Heb. 1 | 11. Lord Thou hast—Psa. 90 | 21. And Hannah prayed—1 Sam.2 |
| 2. O foolish—Gal. 2 | 12. My God, My God—Psa. 22 | 22. Forasmuch as many—Luke 1 |
| 3. Comfort ye—Isa. 40 | 13. Though I speak—1 Cor. 13 | 23. Blessed is the man—Psa. 1 |
| 4. The former—Acts 1 | 14. And I saw a new—Rev. 21 | 24. I am the true Vine—John 15 |
| 5. The Lord is—Psa. 23 | 15. Now the serpent—Gen. 3 | 25. The Lord said unto—Psa. 110 |
| 6. Who is this—Isa. 63 | 16. Dare any of you—1 Cor. 6 | 26. Praise ye the Lord—Psa. 150 |
| 7. Adam, Sheth—1 Chron.1 | 17. In the beginning—John 1 | 27. There was a man in—Job 1 |
| 8. Now faith is—Heb.11 | 18. The words of the—Ecc. 1 | 28. Why do the heathen—Psa. 2 |
| 9. Go to now ye—James 5 | 19. How doth the city—Lam. 1 | 29. Then was Jesus led—Matt. 4 |
| 10. The vision of—Obad. | 20. Who hath believed—Isa. 53 | 30. Let brotherly love—Heb. 13 |
| 31. Behold what manner—1 John 3 | | 41. Behold I will send—Mal. 3 |
| 32. Then 14 years after—Gal. 2 | | 42. And there was given me—Rev. 11 |
| 33. The heavens declare—Psa. 19 | | 43. And Saul yet breathing—Acts 9 |
| 34. Now after the death—Josh. 1 | | 44. Therefore thou art inexcusable—Rom. 2 |
| 35. My heart is inditing—Psa. 45 | | 45. And seeing the multitudes—Matt. 5 |
| 36. The beginning of the—Mark 1 | | 46. And I stood upon the sand—Rev. 13 |
| 37. Again there was a day—Job. 2 | | 47. And the 5th angel sounded—Rev. 9 |
| 38. From whence come wars—James 4 | | 48. And there appeared a great—Rev. 12 |
| 39. Therefore leaving the—Heb. 6 | | 49. The book of the generation—Matt. 1 |
| 40. The burden of Nineveh—Nah. 1 | | 50. Now king David was old—1 Kings 1 |

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