

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.

Edited and Published by:

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Bible Questions

TREES AND PLANTS

Write the number of each description in List 1 beside the correct name in List 2

LIST ONE—QUESTIONS

- | | | |
|---------------------|--------------------------|---------------------------------|
| 1. Smoking —. | 18. Sound of a going. | 35. What are these 2 —. |
| 2. Was climbed. | 19. City of — trees. | 36. Pure blood of the —. |
| 3. — of valley. | 20. Rods of green —. | 37. Mixture of myrrh & —. |
| 4. His lap full. | 21. — very precious. | 38. Ark among the — |
| 5. — of Sharon. | 22. Purge me with —. | 39. Beast trode down the —. |
| 6. Hang harp on. | 23. Take a lump of —. | 40. Put pure — on each row. |
| 7. Reuben found. | 24. Absalom hanged in. | 41. Let fire come out of —. |
| 8. A grain of —. | 25. 100 bunches of —. | 42. Idolater planteth (Isa.). |
| 9. Bell & a —. | 26. Bowls made like —. | 43. —wrapped about my head |
| 10. Bow head like. | 27. Brought from Ophir. | 44. Wood used in Tabernacle. |
| 11. In the bottom. | 28. Comfort me with —. | 45. — are beaten with staff. |
| 12. — of Lebanon. | 29. Elijah slept under. | 46. My hands dropped with —. |
| 13. Wormwood &—. | 30. In midst of Garden. | 47. I am like a green — (Hos.). |
| 14. Sift you as —. | 31. Mint & — & cummin. | 48. Jacob used for conception. |
| 15. Five — loaves. | 32. Beareth thorns &—. | 49. — instead of barley (Job). |
| 16. — in the flesh. | 33. Noah made ark of—. | 50. Wicked spread like green —. |
| 17. All flesh is —. | 34. In furrows of field. | |

LIST TWO—ANSWERS

Ash	Lily	Grass	Barley	Grape	Shittim	Mulberry
Flags	Rose	Anise	Poplar	Gourds	Raisins	Sycamore
Oak	Palm	Wheat	Cedars	Bramble	Fitches	Mandrakes
Gall	Hazel	Myrrh	Gopher	Bay tree	Thistle	Olive trees
Figs	Aloes	Apples	Myrtle	Fir tree	Mustard	Spikenard
Weeds	Almug	Cockle	Willow	Juniper	Hemlock	Pomegranate
Flax	Thorn	Briers	Hyssop	Bulrush	Almonds	Tree of life
						Frankincense

November Answers

BROTHERS AND SISTERS

- | | | |
|------------------|--------------------|---------------------------|
| 1. Er — Onan | 13. Isaac—Ishmael | 25. Nahor—Haran |
| 2. Ham—Japheth | 14. Kezia—Jemima | 26. Tamar—Absalom |
| 3. Abel—Seth | 15. Jubal —Jabal | 27. Aholah —Aholibah |
| 4. Levi—Judah | 16. Kenaz-Caleb | 28. Hanani—Nehemiah |
| 5. John—James | 17. Lahmi—Goliath | 29. Asahel — Abishai |
| 6. Cush—Mizraim | 18. Uzzah—Ahio | 30. Kohath—Merari |
| 7. Leah—Rachel | 19. Sarah-Abraham | 31. Michal—Merab |
| 8. Elam—Asshur | 20. Aaron—Miriam | 32. Pharez—Zarah |
| 9. Mary—Barnabas | 21. Hobab-Zipporah | 33. Mahlon—Chilion |
| 10. Moab— Ammon | 22. Jacob—Esau | 34. Mahlah—Hoglah |
| 11. Peleg—Joktan | 23. Philip—Herod | 35. Andrew—Peter |
| 12. Abihu—Nadab | 24. Mamre— Eshcol | 36. Ahaziah-Jehoram |
| | | 37. Mishael—Elzaphan |
| | | 38. Zeruah—David |
| | | 39. Rebekah—Laban |
| | | 40. Lazarus—Martha |
| | | 41. Lo-Ammi—Lo-Ruhamah |
| | | 42. Phinehas—Hophni |
| | | 43. Jonathan—Melchishua |
| | | 44. Manasseh—Ephraim |
| | | 45. Alexander—Rufus |
| | | 46. Jehoiakim—Zedekiah |
| | | 47. Abimelech—Jotham |
| | | 48. Jehosheba—Ahaziah |
| | | 49. Solomon—Nathan |
| | | 50. Adrammelech- Sharezer |

PROFIT FOR THE LIFE THAT NOW IS

It is helpful to recollect the fact referred to by Paul, when he says, "There hath no temptation taken you but such as is common to man" (1 Cor. 10:13). At the worst, we are only fellow-sufferers with the common stock of which we form a part.

As the brethren of Christ looking for his appearing, and striving to qualify ourselves for that event by the self-denial of all ungodliness and worldly lusts, we are not worse off than those whose portion is in this life, and to whom the great and precious promises of God are as the mere froth of fanaticism.

Nay, we are much BETTER OFF than they even now. It is in many senses true that "godliness hath profit for the life that now is and for that which is to come." There is no true happiness in the world. With all the fuss and the show of importance, with all the colour and apparent zest of pleasure following, with all the display and the honouring of one another, there is a gnawing worm at the heart. —**Bro. Roberts.**

EDITORIAL

I Am the Way

"Thomas saith, How can we know the Way? Jesus saith unto him: I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me"—John 14:5-6

"The words that I speak unto you," said Jesus, "they are spirit, and they are life." His method of speaking was new to the people of his day, and it was said of him that "No man ever spoke like this man." It was thus throughout his entire ministry, but there was one occasion when he spoke to his disciples in a manner that must have left with them thoughts far beyond the usual.

It was the night in which Jesus was betrayed. The twelve had assembled with him in an upper room in a home in Jerusalem. They had finished the feast of the Passover, and Jesus had instituted the memorial feast. Judas had left the room and was on his way to meet the chief priests and the Pharisees. He was now alone with the eleven, and they knew that something most unusual was troubling Jesus. They, too, became troubled in mind and, Jesus knowing this, he turned to them and said, "Let not your heart be troubled: ye believe in God, believe also in me." Then followed that beautiful conversation recorded in the 14th chapter of John, in which the Comforter was promised. Here, too, we find one of the deep and comprehensive sayings of Jesus—"I am the way, the truth, and the life. No man cometh unto the Father but by me."

ONLY ONE WAY

The eleven must have hung on every word as they listened to Jesus talking as he had not talked on any previous occasion. The time had now arrived to explain to them many things pertaining to his work that they had not understood. They were now to learn that THE WAY was to be opened, THE TRUTH was to be manifested, and THE LIFE was to be conferred. The Greek word here translated "WAY" is the same as that used by Matthew when he quoted from Isaiah with reference to John the Baptist, "Prepare ye the WAY of the Lord."

Many sincere people think that their own way is all-sufficient, but there is no WAY apart from Jesus. As for THE TRUTH, there is much that is truth, but what we are deeply interested in is THE TRUTH as it is in Jesus. As John said, "Grace and TRUTH came by Jesus Christ." This is THE TRUTH that shall make us free. LIFE—what a small but much misunderstood word! How sad to see so many who believe that they possess life in all its fulness, when actually they merely possess life temporarily like the flower of the field. "What is your life?" said James, "It is even a vapour that appeareth a little time and then vanisheth away." If any man would have life, he must come to Jesus, who is the resurrection and THE LIFE. As we often sing in one of our hymns, "He is THE WAY, THE TRUTH, and THE LIFE, and he who would the Father seek, must seek Him Lord by thee."

"LET THE WORD DWELL IN YOU RICHLY"

These are some of the things included in the saying of Paul, "Let the word of Christ dwell in you richly." There is only one way by which this can be accomplished, and that is by "giving attention to reading." How does a typist become a good typist? How does a musician become a good musician? This style of question could be asked in regard to any of the arts, trades or professions. Whatever we become proficient in is the result of doing that thing over and over again. And so it is with the Word. If it is to dwell in us richly, we must read it over and over again. But to be truly effective, it must be accompanied with prayer and meditation in order for it to remain with us.

The preparation of the heart is the work of a lifetime. It is essential that we spend a good part of every day in reading and thinking about the things of God revealed in His Word. Such a study will cause us to realize that "Thy word alone true wisdom can impart: it only can enlarge the mind, and purify the heart." —Editor.

1974 Subscriptions

Each year we endeavour to set the subscription price at the actual cost of producing one copy per month, based on a circulation of 1000 copies. To set it higher would force those who pay to subsidize those who do not. To set it lower would not be acceptable to those who wish to pay for what they receive. Actually we are now currently printing 1400 copies per month, and the great majority are sent out free. The price is :

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TOBACCO

"Tobacco is a narcotic, having a soothing effect on the nerves, similar to opium. The philosophy inspired by tobacco is "Drift, drift." That is how it worked on me. It weakens a man in body and in mind; therefore it is clear that no follower of Jesus has any right to thus tamper with the "Temple of God." We are bought with a price; hence we should present our bodies a living sacrifice, holy and acceptable.

"In the old Gentile days it had gotten a terrible hold on my nerves. I suppose I broke the pipe, stamped my feet, and said "No more tobacco," full 20 times; and then the craving of shattered nerves compelled me to take to it again.

"It weakened my will-power, but I fought and prayed against the monster, and finally a day came when the enemy was beaten. Yes, a belief in the things concerning the Name of Jesus Christ is powerful to cast out demons today as well as in the first century. I have been exorcised of this curse of modern civilization now 8 years.

—A brother, Christadelphian, 1898.

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Rachel Weeping for Her Children

"Thus saith the Lord: A voice was heard in Ramah, lamentation, bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they were not.

"Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for there is a reward for thy work, saith the Lord, and they shall return from the land of the enemy. And there is hope for thine end, saith the Lord"—

Jeremiah 31:15-17.

BY BROTHER JOHN THOMAS

"A voice was heard in Ramah." Ramah was one of those cities which were allotted by Joshua to the tribe of Benjamin on the frontier of this canton and that of Ephraim. The word signifies an eminence. Sometimes it is put simply for a high place, and then signifies neither a city nor a village.

In Ramah, or on the high places of Benjamin and Ephraim, was a voice to be heard—in the city of that name, and in all the region round about. This voice or cry was also foretold by Isaiah:

"Ramah is afraid, Gibeath of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish. O poor Anathoth" (Isa. 10:30).

Gallim and Anathoth (the latter the birthplace of Jeremiah) were cities of Benjamin. Referring to the same event, Hosea says

"Blow ye the cornet in Gibeath, the trumpet in Ramah; cry aloud Bethaven after thee, O Benjamin. Ephraim shall be desolate in the day of rebuke." (Hos. 5:8).

Hence, the voice to be heard was lamentation and bitter weeping on account of the desolation and slaughter of Benjamin and Ephraim by the enemy, and their deportation to their enemy's land.

The contexts of these references show that the predictions relate to the removal of the whole 12 tribes from their land by the Assyrian power. Benjamin stands for Judah and Jerusalem as well as for its own particular canton, for the kingdom of Judah included Benjamin, and Jerusalem was one of the cities that fell by lot to it when Joshua subdued the country.

Ephraim represents the rest of the tribes, or the kingdom of *Israel* as distinguished from that of *Judah*, inasmuch as Samaria (the seat of government) belonged to Ephraim and Manasseh.

The prophecy of this voice of lamentation in Ramah found its initiatory accomplishment when the overthrow of the 12 tribes was consummated by Nebuchadnezzar, the Chaldean head of Assyria. Then captives of Judah's kingdom were gathered together in Ramah (Jer. 40:1), and with them Jeremiah the prophet, at the disposal of Nebuzaradan, the captain of the guard.

The voice of lamentation ascending from these prisoners can better be conceived than described. The tender and delicate of the upper and wealthy classes of the state—whose children and relatives had been slain by the sword, and their palaces and mansions burnt with fire—were there assembled to be marched off by a barbarian soldiery into their enemies' land. The cry of that day was a loud, shrill and bitter lamentation, not confined to Ramah, but extending throughout the land from Beersheba to Dan.

Jeremiah, though especially protected by the favour of God and the king His servant, mingled in that lament for his country's ruin,

"How doth the city sit solitary" (he exclaims) "that once was full of people! As a widow is she become! She that was great among the nations, and princess among the provinces, tributary is she become.

"Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the nations, she findeth no rest; her pursuers overtook her between the straits.

"Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy" . . .

—that is, "*They are not.*" But, notwithstanding all that calamity,

"There is hope for thine end: they shall come again from the land of the enemy—they shall return to their own border."

And they *did return in part*, as an earnest—so to speak—of the great restoration in Israel's "*latter end.*" Benjamin—the son of Rachel's sorrow, and the son of Jacob's right hand—returned with Judah, his fraternal ally, from the land of the enemy to his own border, 70 years after his deportation.

This was the first and only restoration of the Hebrew commonwealth. But there was a little comfort in it. Ephraim and Manasseh "*were not*" being still exiles beyond Bashan.

These were Rachel's children, as well as Benjamin, being the descendants of Joseph her firstborn. They have never yet returned from the land of the enemy to their own border. The time for this is not arrived; but of its certainty there can be no doubt in the mind of him who is intelligent in the Faith, believing the words of Moses and the prophets.

But the voice of lamentation and bitter weeping was not stifled by Benjamin's return. There was another crisis in Hebrew affairs to be encountered, which would cause that voice to rend the air with piercing cries of lamentation and woe.

Its echoes would sound from one end of the Roman world to the other, and be hushed only by a second deportation of Benjamin into the land of the enemy. After this the cry would be heard no more in Ramah, or on the high places of the land of Israel. "*Refrain thy voice from weeping, and thine eyes from tears.*"

This "refrain" hath continued hitherto. Since the destruction of Benjamin's city, the metropolis of Judah's kingdom, the tribe's lament has no more been heard in Ramah; for Rachel's weeping and tears can only result from the eyes and voice of her descendants in the land.

The reason why the voice of weeping no more ascends is because there is hope for Benjamin, Ephraim, and their companions; and this hope is *that they will return from the land of the enemy to their own border.*

This restoration is the subject of Jeremiah's prophecy found in chs. 30 & 31. Let the reader peruse them in this connection. They contain the Gospel of the Kingdom *with its mystery unexplained.*

The following are a few quotations from them:

"The days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah: and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

Speaking of the day of Israel's own engraftment into their own olive, he saith—

"Alas! for the day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of armies, I will, break his (Gog, the Russo-Assyrian) yoke from off thy neck; and will burst thy bonds, and strangers shall NO MORE serve themselves of him. But they shall serve the Lord their God, and David (the beloved) their king, whom I will RAISE UP unto them."

"I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

"Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city (Jerusalem) shall be builded upon her own heap, and the palace shall remain after the manner thereof."

"Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles (the saints) shall be of themselves, and their Governor (Christ) shall proceed from the midst of them: and I will cause him to draw near, and He shall approach unto me"—or be High Priest.

"In the latter days ye shall consider it."

In reference to these "latter days," The Lord saith, again—

"I will build thee, and thou shalt be built, O virgin of Israel: Thou shalt yet plant vines upon the mountains of Samaria;

"For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, and praise ye, and say, O Lord, save Thy people the remnant of Israel.

"Behold, I will bring them from the north country, and gather them from the coasts of the earth" (the land of the enemy) "for I am a father to Israel, Ephraim is My first born.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, as a shepherd doth his flock.

"For the Lord redeems Jacob, and ransoms him from the hand of the stronger than he—they shall not sorrow **any more at all.**"

Then comes the passage about Rachel in Ramah. These quotations show what the hope is for Rachel's end; and what is meant by the return of her children from the land of the enemy to their own border. There is a mystery, however, connected with this the obvious import of the prophecy, which I shall explain presently.

But before proceeding to this I would remark, that Rachel is representative of the policy of which Benjamin, Ephraim, and Manasseh were important constituents. Rachel was the mother of Joseph and Benjamin; and *literally* never wept for her children "because they were not," inasmuch as she died long before them.

The voice of lamentation is therefore affirmed of *her* in a figurative sense. The voice was a real voice of woe, and declared of Rachel in the case of her descendants. The appointment of Joseph's 2 sons, Ephraim and Manasseh, as patriarchs of tribes with Benjamin, made her the mother, or matriarch, of a fourth part of Israel; and by their political relations to the other tribes, the chief mother of the flock.

Hence, the inheritor of Joseph's pre-eminence is styled "Ephraim my firstborn." Laban would have had Leah for the matriarch of Jacob's posterity; but God, who establishes all things by an election, chose Rachel (as He had done Isaac and Jacob in preference to Ishmael and Esau, the beloved of their fathers) to be, with Sarah and Rebekah, the matriarchs of Israel.

Rachel's children, then, are constitutionally the whole 12 tribes. She died and was buried near to Bethlehem-Ephratah, afterwards rendered famous as the birthplace of David, and his son Jesus Christ.

Sleeping in the dust of Judea, she is personified as weeping in bitterness of soul for the cruelty inflicted upon her sons in the land of the living. *Her* tears fall from *their* eyes when Nebuzaradan, Herod, or Titus becomes a sword in the hearts of their children and friends; and as Israel's mother she refuses to be comforted so long as they are in the land of the enemy, exiles from home.

But there is a mystery, or hidden meaning, to this prophecy, which doth not appear to the careless reader. Hosea, referring to the restoration of Israel, says to Rachel's son,

"O Israel, thou hast destroyed thyself: but in Me is thine help. I will be thy King."

"The iniquity of Ephraim is bound up: his sin is hid."

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from My eyes."

Ephraim is politically dead, and buried; so also is "the whole house of Israel;" for, say they, "Our bones are dried, and our hope is lost: we are cut off from our parts," or native homes (Ezek. 37:11). But, saith the Lord God,

"Behold, O My people. I will open your graves, and cause you to come out of your graves, and bring you to the land of Israel."

The bringing them into the land of Israel is national restoration. The nations are the graves in which Israel is nationally entombed; but the time is at hand when their King shall say "to the north, Give up; and to the south, Keep not back."

He will be the plagues of these death-dealing and destroying powers; and until this come to pass, Rachel will not be comforted, individually nor matriarchally; for till then she will not be raised from the dead to her beloved Joseph and Benjamin, and her children the whole house of Israel, rejoicing within their own border under their glorious Shepherd, "the Stone of Israel," wearing Joseph's crown as the one like him who was "separate from his brethren."

She will rejoice because "*they are*"—because they are children returned from the land of the enemy to live in their own border, and a multitude of them *for evermore*.

But saith the inquirer, if this exposition be admitted, what does Matthew mean by saying that Herod's slaughter of "all the children that were in Bethlehem, and in all the coasts thereof," was the fulfilment of this prophecy of Jeremiah about Rachel?

Matthew does not say that that event fulfilled Jeremiah's *Prophecy*, but "*The saying*." The saying was fulfilled in an appropriate sense; for Bethlehem and the limits thereof were the resting place of Rachel's dust, which might be figuratively said, in the words of the prophet, to utter a voice of lamentation and bitter weeping, when the cry of her daughters rent the air.

On that occasion, "A voice was heard, lamentation, and weeping, and great mourning." This was a fact. The mothers of the murdered infants would not be comforted, because they were dead. This was another fact. It was also a fact, that the mothers were Rachel's people; but it was figurative to say *Rachel* wept.

Taken altogether, the saying of Jeremiah was very applicable; especially as it was the earnest of a lamentation which would be the *accomplishment of his prophecy in full*—an accomplishment to which Jesus alluded when he said to the women who bewailed and lamented him,

"Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." For behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.

"Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?"

In Matt. 2:15 there is another example of a prophet's *saying* being fulfilled, or rather applied to an incident to be taken as an earnest of the fulfilment of the thing predicted:

"When Israel was a child" (saith Jehovah) "then I loved him, and called My Son out of Egypt."

This is an historical fact. But Matthew intimates that it is *more* than history; that it is a prophecy also: and this intimation is found in the saying that the exodus of the child Jesus from Egypt, was calling God's Son out of Egypt in a sense of the prophet's saying. Christ is called "*Israel*" in Isa. 49:4. He bears Jacob's new name, and the name of the nation of which he is king.

God loved His people Israel in childhood, and Jesus too. He called them both out of Egypt, where spiritually the tribes are to this day. But "Out of Egypt call I my Son." Their king's exodus is an earnest of theirs.

Ephraim, God's firstborn of the nations, will come out of Egypt's antitype, to return again no more. Then will Hosea's saying find its accomplishment in full, when —

"The Lord shall set his hand again the second time to recover the remnant of His people which shall be left, from Egypt."

Out of Egypt will Ephraim then be called.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee"—Isa. 26:3.

Hast Thou Made All Men in Vain?

"We look not at the things which are seen, but at the things which are not seen: for the things that are seen are temporal, but the things which are not seen are eternal"—2 Cor. 4:18

BY BROTHER ROBERT ROBERTS

Amongst the various advantages connected with this breaking of bread, is that it gives us an opportunity of *seeing things in their true light*. Sometimes they appear in a very unnatural and false light indeed.

As an extreme example, take the aspect in which they appear when we awake most mornings—to those of us at all events that are in middle age. Our view for the moment amounts to aberration—everything in a fog, and everything distorted; life a failure; no use going on. If we were to act on the depression of the moment, we should give in and do no more.

But reason comes to our aid. We know it is but a cloud-bank we are in. With an effort of the will, we advance to the attack. We get up, we get our morning bath, the fog disappears. We find that all is comparatively well after all.

This is a case of physical disturbance. There are mental disturbances in which people are quite as much the subject of aberration, though quite sane in the ordinary sense. They see things in the wrong light. The present life seems so real; the prosperity of the ungodly seems so desirable: the promises of God seem so intangible; that if nothing happens to break in upon the fog, they will be liable to give in, and live a false life which will mock them at the last.

One of those things is the breaking of bread. It is the centre and meeting point of many facts which enlighten the heart. We require to know FACTS, and *many* facts, in order to have correct views of life. Directly and indirectly, they are brought before us at this moment of leisure; and the calm and searching consideration of them will help us to get rid of the aberrations arising from merely natural life.

Naturally, we look to pleasure as the aim of our efforts; but here on this Table is pain. Here is the cross of Christ: his body broken, his blood poured out. We cling to life, and lo, here is death—death too, in a special and extraordinary connection: the crucifixion of one who did no evil, who only went about doing good. Here is something pressed upon our attention, to call for explanation—for deep consideration at the *very least*.

And as we ponder it, and our view extends, we see that this case of pain and death is not alone. We discover that evil is not the exception but the rule in the lot of man.

Our reading from Isaiah this morning (Ch. 15), gives us a picture of something that in one form or other is universal. It is a scene of pillage and bloodshed and ruin and tears—a whole district desolated in a single night, and the whole population out next day in bitter lamentation in the open fields.

"In the night Ar of Moab is laid waste and brought to silence."

Moab, “gone up to the high places to weep:” everyone weeping and howling, their voice heard even unto Jazer. Distress and care are not always to be seen in this acute form, but in some shape or other, in all countries, in every age, in our own age, every day, *evil reigns*. It reigns intensely.

We learn how bitter and incurable it is when capacities to rightly read the situation, open with growth and experience. At times, the fact is overwhelming. It comes upon us with a force that crushes to the earth. It wrings from the heart the bitter wail of David.

“O Lord, wherefore hast Thou made all men in vain? Where are Thy mercies and Thy loving kindness?”

The struggling mind asks the reason. Here is a fair and beautiful earth—the fit platform for a happy and glorious life. Here is man a noble creature—or a creature fundamentally intended for nobleness—with great capacities for intelligence and joy: with great aspirations for high things. Here he is, painfully struggling with abortion in every shape and form.

It is no cant or hypochondriacal phrase that describes his lot as one of “vanity and vexation of spirit.” That is the verdict of wisdom: it is the lesson of experience. Only fools challenge it, only men of a limited mind think it an exaggeration.

What is the explanation, then, of this distressing situation of things—that a creature formed for goodness—desiring goodness—*striving* for goodness in some shape and way everywhere, should be weltering in a bottomless bog of failure and evil?

There *is* a reason both simple and profound, at once satisfactory to wisdom and contemptible to the carnal mind. It is a reason arising out of a fact which we see most conspicuously of all when we look at Christ, especially when we look at him on the cross.

The one fact visible above all others as we look at him, is that *God exists as well as man*. If God exists, God must have rights as well as man. What are those rights? Here is where the natural man stumbles. The universal idea is that the universe exists for man, and that if there is a God, it is only as man’s servant that He has any function.

If this is the truth, the state of man as he now is upon the earth is a problem that defies solution. But it is *not* the truth. It seems as if the shallowest intellect ought to see that it *cannot be* the truth, but that only can be the truth which the Bible teaches, that all things exist for God, that *His* aims, *His* rights, *His* principles, and action must prevail.

This indeed is forced upon reflection as the unquestionable truth, and as the only explanation of the evil state of things that now distresses us, for when we enquire, we find there is a history to this matter that is open to no other understanding.

The Bible is proved true in so many powerful ways that we only yield to a reasonable guidance in going back with it to Eden to find the root of the matter. God made man for His own purpose, and that purpose required first of all *implicit subordination of man’s will to God* where God’s will was expressed.

This, in the final event was refused, and that crime was so insufferable on every ground that God banished man from his open society, and gave him over for a time to evil and death. When Adam walked out of the garden of Eden to take care of himself, evil began.

The evil that has prevailed since is not to be looked upon as the consequence of the sin of Adam in the *penal* sense. That is, Adam’s posterity are not punished for what Adam did, but what occurred in Adam’s case places his posterity in such a position that the cause that brought death and evil on him continues an operative cause in all their generations.

Sin brought exile and death, and sin continues among dying exiles, and the sin that they sin brings punishment of its own, as illustrated in the cases of the flood, the destruction of Sodom and Gomorrah, the afflictions of Israel, the destruction of Jerusalem, and the overthrow of their land, and as illustrated everywhere, in the distressful experience of man.

The real and simple explanation, then, of the reign of evil, is that *God and man are separated*. This is a fact not seen in natural life—a fact not discerned, though felt palpably enough in its *consequences*. Consequently, most men live in indifference to the fact. We once did so—all of us. We are liable to slip into old indifference and to adopt the foolish policy it inspires.

It is here where the breaking of bread helps us. It presents matters in their true light. It recalls the mind to things that are not a human invention. Peter has well said,

“We have not followed cunningly devised fables.”

The breaking of bread itself is not an invention of man. It is an appointment of the Lord. Trace its history, and we find ourselves at last in the presence of him who said—

“Do this in remembrance of me.”

Attending to it intelligently, we discern its origin in the unquestionable historic work of Christ and the Apostles, and that work connects us with God, for the work was God’s work:

“God was in Christ, reconciling the world unto Himself.”

Hence, at this Table, we are face to face with the *most wonderful work that is going on among men*, however feeble may be its aspect for the time being—the most wonderful fact among all the myriads of facts that affect our being, however dim in the glare of Gentile day—the fact that *Christ gave himself for us*, that—

“. . . he might PURIFY unto himself a peculiar people, ZEALOUS OF GOOD WORKS.”

If men could estimate this fact at its intrinsic consequence, they would observe a very different attitude to it from what is common. That they cannot do so is due to the mental conditions figuratively expressed thus:

“The god of this world hath blinded their eyes.”

The present world and all that goes to make it up so fills the orb of their vision that they cannot see beyond it, or through it. They are unable to realise that the “world passeth away,” and that in the midst of its shifting scenes, a will of God has been announced, the doing of which will secure for the doer this wonderful effect that he will “abide for ever.” Their vision is too contracted. They cannot see things in their true light.

We were once in the same position. It is for us, while having compassion for them and trying to turn them from darkness to light, to take care that they do not draw us back into the old position. As Paul expresses it—

“We are not of the night nor of the darkness, let us watch and be sober.”

Our watchfulness was to be directed to this very point.

“Beware lest there be in any of us an evil heart of unbelief in departing from the living God.”

The world even in its most cultivated and enticing aspects, is alienated from God. The gospel has caused us to be friends of God. It has therefore called us to a position in which there is considerable present inconvenience; for *a man cannot be the friend of the world and the friend of God at the same time*.

Christ has said it, and the nature of things preclude it. A man who truly knows God requires no arguing on this point. A man who truly knows God yields Him a constant loving reverence; and how can this mix with the mind that prevails in the world, the most predominant feature of which is the absence of reverence?

Nothing teaches wisdom in this matter more powerfully or more directly than the Law of Moses, and the history of its communication to Israel. For this very purpose they were written, that those who came after might receive the instruction which they naturally imparted to those who received them in the first instance. We deprive ourselves of great good if we neglect their study. What is the foremost lesson of it all, but this that God Himself announces—

“I will be sanctified in them that approach unto Me.”

“*I WILL be exalted*”—exalted on every day and always. He took hold of a nation for Himself. See what He did with them? First of all, having delivered them with His Own naked hand, manifest in direct works of power, in the destruction of Egypt, and their own miraculous rescue from mortal peril, He “*humbled them and proved them*,” by putting them on low diet and scourged them repeatedly in their waywardness. He led them in a great and terrible wilderness and taught them. Taught them what?

Science? No. What good to show them how He made things?

Political economy? No. There is a better principle of social regulation and the distribution of supplies than the blind and heartless law of supply and demand, and “competition the soul of business.”

The art of legislation, (which being interpreted means self-government by count of human wills, whether wise or foolish? No, no, man is not capable of self-government. See what a miserable pass it has brought him to after 6,000 years fair experiment. He requires the government of God. He requires God to tell him what to do, and make him do it by power governmentally applied.

What God taught Israel was the art of worshipping God and serving man. This was the essence of the Law of Moses. It was taught in many rites and ceremonies, but *this* was the thing taught. God was in all things and in every

way to be exalted as an object of reverence and fear, and love on the basis of fear. Holiness was the perpetual exhibition—

“I, the Lord thy God am holy.”

“Thou shalt fear before Me.”

It is the lesson of circumcision: of presentation to the Lord; of the purifications presented in the various recurring uncleannesses of life; of the sacrifices and offerings in the various relations of experience; of the incessant ablutions connected with approaches to the Sanctuary.

The pith of all these things is brought to bear on us in Christ—the Holy One of God. The righteousness of the Law was fulfilled in him, and Paul declares it is fulfilled in us *if* we walk not according to the flesh but according to the Spirit.

Holiness or consecration to God, is the first principle of righteousness; just as God is the first principle or idea of the Spirit.

Here is where the world is utterly destitute of godliness, and becoming more so under the leadership of elegant gabblers infected with Darwinism and the higher criticism.

With the children of God it is otherwise; they *grow in the knowledge and love of God*. What greater contrast could we conceive than that between the attitude of the world towards God and the attitude of the symbolic seraphim:

“Each one had six wings: with twain he covered his face: with twain he covered his feet, and with twain he did fly; and they cried one to another, Holy, holy, holy, is the Lord of Hosts.”

This has a practical bearing on us: for though the vision was a symbolic one, it is impossible to mistake the *moral import*, the angelic veiling in the presence of the Deity, is not only modesty; it is awe, reverence, fear, and that, too, on the part of the highest beings. As David says,

“Thou art worthy to be had in reverence of all them that approach unto Thee.”

If we are among the chosen on the coming day, we shall be incorporate in a community who are symbolised almost in the same way in the Apocalypse—by four living creatures full of eyes,

“. . . who rest not day or night, saying Holy, holy, holy, Lord God Almighty, Who art and wast and art to come . . . Thou art worthy to receive glory and honour and power, for Thou hast created all things.”

These are among the things brought to mind by this table of the Lord and which help us to see our life in its true light. Life upon the earth at present is afflicted because God is not allowed His place in human life.

He will yet acquire that place without setting aside the free agency of man. He is slowly creating for Himself a family in whose affections He lives and whose life He controls by His Law, and whom at the appointed time He will glorify with incorruptibility of nature.

If the process is a painful one, it is because the result is an everlasting one. God's claim on human love and obedience is so reasonable, and so beneficent in its operations; and its repudiation is so destructive of every good and noble feature in life that *no enforcement of it can be too stringent*, even though it cause long ages of darkness, tears and blood.

There is a plan of beneficence in all the confusion. Out of the chaos will come shining order and joy. The Gospel of the Kingdom is the announcement of this.

But triumph will not come except with the triumph of the principle, overthrown at the beginning, and now trampled under the feet of perishing millions—the *principle of God's supremacy*.

To this principle we have yielded ourselves willing captives. To this principle, let us continue in devoted and unwearying subjection; and ours will at last be the unspeakable joy of beholding its unchallenged and irresistible ascendancy in the great and long-promised day of its earth-filling glory.

Marriage with the Alien

(Continued from last month)

THE TESTIMONY OF SCRIPTURE

IT IS essential that the expressed mind of God on this matter be realised in full—not just that it is wrong, but *how* wrong, dangerous and undesirable it is. The Scriptures use every possible means to impress us and enlighten us on this matter.

Since the birth of Cain and Abel, there have always been two separate classes of people in the world—the children of God, and the children of the flesh. *Between these 2 classes enmity exists, by God's appointment* (Gen. 3:15).

Throughout the Bible there is constantly emphasized the wide and irreconcilable gulf between the things of God and the things of the world. We are repeatedly told that it is *utterly impossible* to successfully mix the two. What could be more emphatic than this?—

"Know ye not that the friendship of the world is ENMITY WITH GOD? Whosoever therefore will be a friend of the world is the ENEMY OF GOD" (James 4:4. see context to v. 10).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is NOT IN HIM" (I John 2:15).

"Be ye not unequally yoked together with unbelievers. What part hath he that believeth with an unbeliever? Ye are the Temple of the living God. COME OUT—BE SEPARATE— TOUCH NOT—and I will receive you, and be your Father" (2 Cor. 6:14).

"Pure religion and undefiled before God is . . . to KEEP UNSPOTTED from the world"
(James 1:27).

"Your bodies are members of Christ—the Temple of the Holy Spirit. Shall we make the members of Christ the members of an harlot? (either literal or spiritual—see Rev. 17) Glorify God in your body" (1 Cor. 6:15-20).

"She is at liberty to be married to whom she will—ONLY IN THE LORD" (1 Cor. 7:39).

"God hath called us to holiness (separateness)" (1 Th. 4:7).

"Be ye holy" (1 Peter 1:14).

"Can a man take fire into his bosom, and his clothes not be burned?" (Prov. 6 27).

"He that walketh with wise men shall be wise, but a companion of FOOLS shall be destroyed"
(Prov. 13:20).

The same word is used for 'companion' here as applied to a wife, in Mal. 2:14. The scriptural definition of a 'fool' is clear from the following—

"A fool hath no delight in understanding" (Prov. 18:2).

"The fool walketh in darkness" (Eccl. 2:14).

In God's estimation, all who reject His Truth and eternal life are fools in the fullest sense of the word.

"An unjust man is an abomination to the just: and he that is upright is an abomination to the wicked"
(Prov. 29:27).

Therefore, no truly "just" and godly man could desire the lifelong companionship of the "unjust" (unjustified, alien from the covenant). Such would be an "abomination" to him. *To desire it proves he is not "just," in God's sight.*

"Can 2 walk together, except they be agreed?" (Am. 3:3).

"As in the days before the flood"—"marrying and giving in marriage" (with the 'daughters of men')—"so shall it be at the coming of the Son of Man" (Matt. 24:38)—"Shall he find faith on the earth?" (Lk. 18:8).

"If ye live after the flesh, YE SHALL DIE" (Rom. 8:13).

"Be not conformed to this world" (Rom. 12:2).

"Ye are the Temple of God . . . If any man defile the Temple of God, HIM SHALL GOD DESTROY" (1 Cor. 3:16).

"The world—dead in trespasses and sins—children of wrath — Gentiles — without Christ — aliens — strangers—no hope—without God—foreigners" (Eph. 2:1, 3, 11, 12, 19).

"Wives, submit to husbands, AS TO THE LORD. (Apply that to alien marriage!) "Husband is head of wife, as Christ is Head of church. Husbands, love wives, EVEN AS CHRIST LOVED THE CHURCH, and gave himself for it, that it might be HOLY and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself"

(Eph. 5:22-6).

Consider the *intense intimacy* portrayed here! All this is destroyed and grotesquely caricatured by alien marriage—a sad and evil corruption of a beautiful divine figure.

"Be not deceived; GOD IS NOT MOCKED: for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:7-8).

Deacons' wives MUST be faithful (1 Tim. 3:11). *Alien marriage destroys a man's qualifications for this work.*

"Lay aside EVERY weight" (Heb. 13:1).

"Give DILIGENCE to make your calling and election sure."

"Work out your salvation with fear and trembling" (Phi. 2).

"Always ABOUND in the work of the Lord" (1 Cor. 15:58).

No one who truly respected these commands and had his whole heart set on pleasing God could possibly join himself (or herself) for life with one of the world. *They would shudder at the thought of such a galling and hybrid existence.*

* * *

FROM the very beginning, there has been a sharp scriptural distinction between the children of God and the children of the world. *God's whole purpose of redemption right from the Garden of Eden depends upon the former maintaining a faithful and holy separation from the latter.*

Union between them, in defiance of this eternal ordinance and purpose, has brought untold misery and punishment and evil. It has—time and time again—sidetracked the called-out people of God into the dead-end of failure. A brief summary of the record shows the fatal effects of this sin:—

THE BEGINNING: Woman to be a HELP meet (SUITABLE) for man—cleave together—one flesh (Gen. 2:20).

EDEN: Perpetual enmity appointed between the seed of the woman and the seed of the serpent—the children of God and people of the world—as the plan of redemption and sanctification is begun (Gen. 3:15).

FLOOD: "Sons of God took them wives of the daughters of men." Result: "Wickedness of man great"—"All flesh corrupted God's way on the earth." All destroyed in the Flood (Gen. 6:2).

PATRIARCHS: The enlightened, intelligent, God-pleasing faithfulness of Abraham and Isaac, strongly opposing and condemning alien marriages for their sons (Gen. 24:3; 28:1).

ESAU: The displeasing ("grief of mind") alien marriages of Esau, who despised God's blessing. Rejected as a "profane person"—"no place of repentance" (Gen. 26:34; 27:46).

SINAI: God's solemn charge to Israel as He constituted them His holy nation, and they enter the covenant: no alien marriages. They promised, "We will obey." God a jealous God.

(Exod. 34: 12-16).

THE LAW: Not yoke ox (clean) and ass (unclean) together (Deut. 22:10). Doth God take care for oxen, or saith He it altogether for OUR sakes? (1 Cor. 9:9-10)—that is, as a LESSON and WARNING.

BAAL-PEOR: The command violated. The dreadful consequences—24,000 perish. Phinehas, by slaying an Israelite and his alien wife, turns away God's terrible wrath from Israel, and receives an everlasting covenant of peace for his zeal. (Num. 25).

MOSES: As he dies, pleads, "Take no alien wives." A holy people, separated for a joyful and glorious destiny in God's love. The inevitable evils of disobedience (Deut. 7:3-8).

JOSHUA: At his death, warns of the judicial calamities to follow alien marriages—traps, snares, scourges. "If you violate the covenant, you will be cast out." (Josh. 23:11-13).

JUDGES: Israel soon turned aside to evil and married with the alien. God brought on them cruel oppressions until they repented and cried to Him for forgiveness (Jud. 3:6-8).

SOLOMON: Breaks the covenant—takes alien wives. They turn away his heart. God is very angry. Because of this sin, He will rend the kingdom from him (1 Kings 11:1-11).

AHAB: His alien wife leads him to ungodliness and evil. She "stirred him up" to "work wickedness in the sight of the Lord." His whole house destroyed (1 Kings 16:31-33).

JEHORAM: Did evil before God "because he had the daughter of Jezebel to wife." He is destroyed together with the house of Jezebel by Jehu, the type of Christ (2 Chr. 21:6).

EZRA: Two chapters worthy of deep study. The evils and corruptions of alien marriage. The "fierce wrath of God" against Israel for this "trespass unto the heavens" (Ezra 9 and 10).

NEHEMIAH: Casts out one who had "defiled the priesthood and the covenant" by alien marriage. "Thus I cleansed them from strangers." (Neh. 13:23-29).

Brethren and sisters, "These things are written for OUR admonition" (1 Cor. 10:11). Let US not "Fall after the same manner of unbelief" (Heb. 4:11).

Without Excuse

"For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world His eternal power and deity (divinity) have been clearly perceived in the things that have been made. So they are without excuse"—Rom. 1:19-20 ARV.

THUS PAUL declares that all around us there is evidence of God for those who *desire* to see. There is "no excuse" for ignoring God's existence and authority. Paul says again—

"And He made from one every nation of men to live on all the face of the earth, having determined allotted periods and boundaries of their habitation, **that they should seek God, in the hope that they might feel after Him and find Him.**

"Yet He is not far from each one of us, for 'In Him we live and move and are'."

(Acts 17:26-28).

And David says (Psa. 19:1)—

"The heavens declare the glory of God and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night uttereth knowledge."

This clear foundation of His reality and powers is laid by God in the sight of all men. What men next require are concrete facts concerning God's purpose with man and His desires concerning man—*what He wants man to KNOW and what He wants man to DO.*

* * *

RELIGION CANNOT be built on feeling—that is, permanent, worthwhile religion to grow in and live by. It must have *facts—realities—certainties.*

This is the purpose for which the Bible is given. It is a textbook of God's arrangements and requirements, and tells how man can fit himself for and into God's great plan for the future of the earth and mankind.

First of all, we would like to strongly emphasize the fact that the New Testament *alone* is not a sufficient revelation for salvation. This is only the last quarter of God's message to man and *cannot be understood* without the background of the Old Testament.

There are about 1,000 references to the Old Testament in the New. The New is built upon, and presupposes a knowledge of the Old. Jesus said to some—

"Ye do err, **not knowing the Scriptures** (Matt 22:29).

He was referring to the Old Testament which was the only "Scriptures" then in existence. Again he said—

"O fools, and slow of heart to believe ALL that the prophets have spoken" (Luke 24:25).

And again (John 5:47)—

"If ye believe not Moses writings, how shall ye believe my words?"

* * *

ANOTHER elementary point is that *the Bible is a big study*. We shall never get much satisfaction from it unless we are prepared to devote considerable time and effort to it.

If we *do*, we shall find that it slowly becomes more and more interesting and satisfying and will gradually transfer our interest from the passing things of the present to the great eternal realities of the past and future.

This is its purpose, and the whole purpose of our life. This present life is for probation and study and preparation for a future life of incomparably greater value and importance. God asks us to invest this present brief life in a glorious, endless future.

We must learn what we are, and what our needs are, and what has been done for us by the love of God. The love of God is manifested in the wonderful provision He has made in relation to the earth. As Paul says—

"God left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17).

The earth, even in its present condition, is a glorious habitation. It contains in abundance everything needed for the temporal happiness and wellbeing of man. All these things manifest God's love for man and His desire that man should reciprocate that love and draw near to Him.

But the earth, sadly enough, is not the place of happiness and plenty and love and peace that it could and should be. That, too, doubtless, has impressed all serious thinkers strongly in these recent troubled years.

It is *intended* to be, and it *will* be, for the testimony is—

"As truly as I live, **all the earth SHALL be filled with the glory of the Lord**" (Num. 14:21).

"And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever.

"And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places" (Isa. 32:17).

But at present man's energies are dissipated in hate and cruelty and selfishness and desire for power and dominion over his fellowman.

What is wrong? Clearly there is something wrong with man. We know within ourselves there is something wrong with man. If we are thoughtful, we shall have noticed within ourselves natural impulses which, on a larger scale, we can perceive are the cause of all man's trouble and sorrow.

PRIDE, envy, selfishness, greed, inconsiderateness, impatience, irritability—all these, to some degree, we perceive naturally working within ourselves. We are injured, and immediately anger wells up, and we desire to retaliate and destroy. These things, developed to their logical conclusion, are the causes of murder and war.

Now these things we find within ourselves. We do not put them there. We *discover* them there, rooted in our natures. Often we sincerely regret the reactions they lead us to. We show by this that we recognize their undesirability.

We realize that kindness and patience and unselfishness would make a much happier world. But we find that these things *do not come naturally*. They are contrary to our natural impulses. So our own experience corresponds exactly with what Paul says—

"I find then a law that, when I would do **good, evil** is present with me" (Rom. 7:21).

* * *

WHAT IS the point in all this? The point is to show that *man in his natural state is NOT good*; he does not by nature act in the way that is best either for himself or for mankind in general. And if he is reflective his own intelligence and observation will tell him this. But it cannot tell him *why* he is like this, or *what the solution is*.

Here is where the Bible comes in. It is a message from God to man telling him all he needs to know about himself. It reveals man's history, tells why he is like he is, and the provision God has made in regard to him.

God did not create man evil. But for the development of character it was necessary that man be acquainted with both evil and good and *that he learn to overcome the one and develop within himself the other*.

Paul puts it very beautifully—

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

"For the earnest expectation of the creation waiteth for the revealing of the sons of God.

"For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it in hope, because the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.

"For we know that the whole creation groaneth and travaileth together until now."

If we do not see the whole picture, the travailing of creation in pain and sorrow is a puzzling and disturbing thing. But when we realize that *God is working out a purpose* and that He subjected it to these conditions in hope, we begin to perceive its necessity and wisdom. Paul says (Rom. 5:3)—

"We rejoice in our sufferings: knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given us.

"While we were yet helpless, Christ died for the ungodly"

And again (Heb. 12:7-11)—

"It is for discipline that you have to endure. God is treating you as sons . . . He disciplines us for our good, **that we may share His holiness**. For the moment, all discipline seems painful rather than pleasant: later it yields the **peaceful fruit of righteousness** to those who have been trained by it."

This is the principle and purpose that lies behind the overall picture of things as we see them. God is training His sons in holiness, and creation as we see it is laid out in reference to this purpose.

Holiness and character and love cannot be created by a mere act of power. Therein lies their value in the sight of God. They must be *developed by freewill desire* toward God on the part of creatures endowed with independent volition.

God has subjected the creation to travail for a glorious purpose that cannot be otherwise accomplished.

* * *

WHAT is the practical bearing of all this? We are trying to lead up to what course man must follow in order to please God and promote his own happiness.

THERE IS NO TRUE, PERMANENT HAPPINESS OR SATISFACTION OUTSIDE OF PEACE AND COMMUNION WITH GOD.

Until man is at peace with God he cannot experience the happiness that God has planned for him. And this depends upon a knowledge of what God has done and revealed, and a conformity to it.

Incomparably the most important and outstanding act of God on behalf of man was the giving of His Own Son to suffer and die for man's sake. What was the purpose of this and what did it accomplish?

First of all, it provided a basis upon which God could extend His love and mercy toward man without compromising His holiness and justice.

It is primarily a *manifestation of love*—the highest and greatest manifestation of love possible. It is an advance on the part of God, seeking to stir up man's love and devotion.

Secondly, it is to provide an example and incentive for man to follow the way that is pleasing to God, demonstrating the type of life and devotion that God desires, and the benefits and divine approval and affection that result—

"This is My beloved Son, in whom I am well pleased."

And Jesus said (John 8:29)—

"I do always those things that please the Father."

This is the key to happiness and satisfaction: *knowing what God desires us to do, and—to the best of our ability—complying with it.*

A third purpose of the sacrifice of Christ was to demonstrate the evilness and sinfulness and destructiveness of sin. Sin is disobedience to God's loving wise and just instructions to His children for their good and His glory and pleasure.

Sin destroys all happiness and pleasure on the part of both man and God. It destroys the communion between them, and alienates man from God. It is the root of all misery. We must be strongly impressed with this fact, and resolutely determined to avoid it at all cost. We must set ourselves to learn what God desires and to follow it.

This will not be motivated by fear, but by the enlightened conviction of the extreme *repulsiveness of sin*, and by the transforming love of God and overpowering desire to be near to and allied with Him who is the epitome of all that is desirable and good.

MAN, IN his natural state, lies in sin. To a large extent, *ignorant sin*—he does not know that his natural way of life is displeasing to God—

"The whole world lieth in wickedness" (1 John 5:19).

"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

"And the world passeth away, and the lust thereof: but **he that doeth the will of God abideth forever . . .** Love not the world, neither the things that are in the world" (1 John 2:15-18).

Unaided, we do not and cannot know what is sin and what is the will of God. Uninstructed, we constantly offend and grieve Him, because our natural course is to follow the way of the flesh and the world (Rom. 8:13)—

"If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

This is why He has caused the Bible to be written for our instruction. It must be our daily study, if we truly desire to be pleasing to him. A few thoughts from the pen of David (writing, of course, under the influence of the Spirit) will illustrate the necessary course that love for God and desire to know Him and please Him will follow—

"Blessed are they that keep the Lord's testimonies, and that seek Him WITH THE WHOLE HEART. Thou hast commanded us to keep Thy precepts diligently . . .

"O, that my ways were directed to keep Thy statutes! . . .

"With my whole heart I have sought Thee. O, let me not wander from Thy commandments . . . Thy word have I hid in mine heart that I might not sin against Thee.

"Open Thou mine eyes that I may behold wondrous things out of Thy law . . . I will delight myself in Thy commandments, which I have loved . . .

"The earth, O Lord, is full of Thy mercy; teach me Thy statutes . . . Thou art good, and doest good.

"Thy hands have made me and fashioned me; give me understanding that I may learn Thy commandments. I will never forget Thy precepts, for with them Thou hast quickened me.

"O how love I Thy law! It is my meditation all the day. How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth! Thy word is a lamp unto my feet, and a light unto my path.

"Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart . . . GREAT PEACE HAVE THEY WHICH LOVE THY LAW."

These passages, which are all taken from Psalm 119, show the *necessary frame of mind in relation to God's revelations*—a wholehearted and fulltime devotion and absorption—and the importance of these revealed truths, not only as essential instruction in the way of life, but as the great and consuming interest of life and substance of pleasure and meditation. The entire Psalm is very instructive in this respect.

A daily, consistent study of the whole Bible is the ONLY way to acquire the saving and guiding and mind-transforming knowledge that brings peace.

There is a booklet, called "The Bible Companion,*" by which the Bible can be read through in one year—once through the Old Testament and twice through the New, because the latter is more detailed and concentrated.

* Available free on request.

We would strongly urge any who desire to know God to follow this plan of reading faithfully, prayerfully, and consistently.

Much of the reading will be difficult. Much will, to begin with, be incomprehensible and therefore perhaps somewhat dry. This is to be expected in relation to a matter of such transcendent importance. Nothing worthwhile comes easily, and there is nothing more worthwhile than this.

Get a Bible with good, big print and read it daily, meditating upon it, praying for the enlightenment and understanding, and *putting into practice the part you understand*. This latter is essential, for God is not to be mocked. We must approach God's Word with a sincere and humble intention *to learn* and DO. Jesus said (John 7:17)—

"If any man will DO His will, he shall know the doctrine."

Read it with an open mind and without preconceived ideas, for *much of what passes for religion and doctrine has no foundation in Scripture* but is the invention of man.

On the other hand, do not jump too quickly to conclusions without comparing Scripture with Scripture. The Bible is a consistent whole when properly understood and many passages clarify other passages.

Prayer is principally a matter of thanksgiving to God and seeking His guidance as to what we should do. What we should do is plainly told us in the Bible. Praying to God for guidance or for some benefit, without doing everything we can to find out for ourselves from the source of information He has lovingly given us, would not ring true and consistent in His eyes.

There are some very plain instructions in the Bible as to what to do. If we ignore these, or do not trouble to find out about them, our prayers have no chance of recognition.

Belief of the true Gospel of salvation—the things concerning the Kingdom of God and the Name of Jesus Christ—and baptism into these things, are outstanding among the first things that must be attended to in order to stand in God's favour and receive His recognition and blessing.

You may say, "It does not seem fair to pray for help when I can do nothing myself." In a sense this is true, although actually we can never do anything of ourselves. It is God that "works in us to do His will," and gives us the power to overcome, that the glory may be all to God.

Our part is to put ourselves into that humble and teachable and truth-desiring and receptive condition that will enable God to work through and in us—to put aside our own desires and cast ourselves upon Him.

Our natural condition is perishing. We are, with the rest of the world, in the grip of sin, and *of ourselves it is impossible to get out of this condition*, regardless of our efforts, because our greatest efforts at best would be insufficient to entitle us to immortality. At best we are still sinners.

Our best efforts fall far short of perfection, and according to God's eternal and necessary and righteous laws, *perfection alone could ENTITLE us to endless life*. Sin and death are inseparable.

But God has, in His love, made a provision of His own freewill for us to escape from sin and its inevitable consequence, death. He has provided Jesus Christ as the Mercy-seat where we can approach God and be forgiven, on the basis of our belief in God and love of Him, and our repudiation of our own sinful natures and taking upon ourselves the sin-covering Name and identity of Christ.

We die as individuals and are reborn as a part of Christ and share with him the fruits of his victory over sin.

As a token of the genuineness of our belief and love, He requires us to devote ourselves to the obedience of His all-wise commandments, which are simply His loving instructions regarding the course to follow for our own happiness and wellbeing.

We cannot *earn* life. It is entirely a free gift on the basis of love, but we must act in consistency with the love and belief we profess. We must show, by striving to obey Him in all things, that that love is the ruling power in our lives.

This is what God desires, and this gives Him great satisfaction and pleasure—

"There is joy in heaven over one sinner that repenteth."

—are the words of Jesus. This is a glorious and inspiring truth. This is something we *can* give God—the pleasure and joy of obedient sonship. For this, all the creation was made.

If we are sincerely striving to know and do His will and promote His glory and pleasure, we have the great satisfaction of knowing that we *are* doing something for Him. We are making our lives worthwhile and useful in the most satisfying pursuit to which it is possible to devote ourselves.

In the words of Paul, we become "labourers together with God" in the great plan of the ages which is to fill the earth with His glory.

Do not feel that you can do nothing for God and therefore hesitate to keep asking Him to do things for you. But there are many things we *can* give God which are of great value to Him—thanksgiving and recognition of His loving provision, praise and glory, a humble heart sincerely seeking to do His will, *a love for Him that carefully avoids those things that grieve Him*, an appreciative reverence and devotion to His holy Word which He has caused to be written for our guidance to life.

The only way to find God, and through God to find peace, is by the study of His Word. It will not come by strivings with ourselves, no matter how agonized and sincere they are. We must get the *facts*, and get ourselves in line with them—

"It is not in man that walketh to direct his steps aright."

But God says—

"This is the way, walk ye in it."

It consists of specific facts and specific commands: "Do this—do not do that." It cannot come by wishful thinking, any more than we could learn to play the piano by merely wishing. Jesus says—

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

The *closer we get to Jesus*, and actually *learn* of him—who he is, what he has done, what he will do in the future, and what we must do in order to be allowed to draw near him and share his love and friendship—the fuller and richer and more satisfying our life becomes.

It is all real, solid facts, like learning the laws of mathematics or the facts of history, although on an incomparably higher plane. Do not grope in the dark. Use the light that has been lovingly provided for your feet.

The Bible throws a light back 6000 years, and forward into eternity. It lifts us out of the murky restrictions of the immediate present and gives us a clear view of a glorious plan unfolding through the centuries. It gives our life a purpose and a meaning and a connection with eternity and divinity.

The Rock That Followed Them

"They drank of that spiritual Rock that followed them, and that Rock was Christ"—1 Cor. 10:4

PAUL TELLS us here that the rock struck by Moses to provide water represented Christ. He was smitten by the *Rod* (or Law) of Moses, in order to provide a way of life. He came under the curse of the Law and broke it open to free those held in bondage by the Law.

And it was the *Levites*, the tribe of Moses, the custodians of the Law who smote him. They were the divinely-appointed "Rod of Moses," for they were the administrators of Moses' Law, confirmed in this office by the rod of the tribe of Levi being caused to blossom (Numbers 17:8).

The incident of smiting the rock occurred at Rephidim, which was the last stop before reaching Mt. Sinai. Maps usually place it in the immediate Mt. Sinai region. The point is that Paul says here that this rock "*followed them.*" What did he mean?

The most reasonable meaning seems to be that *the stream caused by the smiting of the rock followed them from Rephidim to Sinai, where they stayed a whole year.* The smiting of the rock was a very significant and important event. It is reasonable that it is associated with their whole stay at Sinai, which was the most important year in their entire history.

If this be the case, it gives harmony and meaning to Moses' action of grinding up the golden calf and casting the dust of it into the "brook that descended out of the mount" and making the people drink (Ex. 32:20; Deut. 9:21).

The water of life from the Rock, defiled by the sin of the people, would have the same significance as the brazen serpent—sin's flesh—lifted up to typify the nailing of the body of sin to the cross. In the one case the people had to *drink*, in the other to *look with faith*. Jesus said—

"He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John 7:38).

John immediately explains that Jesus referred to the pouring out of the Holy Spirit, which was dependent upon Jesus' crucifixion and ascension. He says the Spirit was not given because Christ was not yet glorified. And Jesus himself said (John 16:7)—

"If I go not away, the Comforter will not come unto you."

There are various aspects to the reason why the Spirit streams could not be poured forth until the Rock was smitten. Primarily, it is the same reason why the seals of the apocalyptic scroll could not be loosed until the Lamb was found worthy to loose them. The sacrificial death of Jesus—his glorious victory over, and destruction of, the sin-flesh devil—was *the great key that unlocked the treasures of spiritual blessing bound up in the rock*—

"He led captivity captive, and gave gifts unto men" (Eph. 4:8).

Then, again, the pentecostal outpouring of the Spirit was to be a *witness* and *confirmation* of Christ's resurrection and glorification—a *carrying forward* and development of the foundation he had laid, so the one had to follow the other. This is made clear in the early chapter of Acts.

* * *

THERE IS another interesting aspect to the water-supplying rock. We are familiar with Jesus' identification as the foundation-rock of the spiritual Temple—the rejected and smitten stone that was made head of the corner, that is, made the cornerstone. Now the smitten rock, we are told was "in Horeb" (Exo. 17:6). The first time Horeb is mentioned it is called the "Mountain of God" (Exodus 3:1). *Horeb is another name for Sinai.*

So we can trace a parallel here between the Old and New Covenants—Sinai and Jerusalem. The rock was smitten in Mt. Horeb or Sinai, and the water of life came forth and sustained the people while the Law was being given to them and the first Tabernacle was being built. This was the *typical Mosaic shadow* enacted at Sinai—the founding and organization of the natural Israelitish Kingdom of God.

Similarly, the true, anti-typical Rock was smitten at Mt. Moriah at Jerusalem. From this mountain—"beginning at Jerusalem" (Luke 24:47)—the Spirit poured forth carrying the Gospel to the ends of the world. Furthermore, we are told that when the new Kingdom is set up, living waters—both literal and spiritual—will issue from the foundations of the Temple, and the river of water of life of the last chapter of Revelation gives the spiritual counterpart. And finally, through the Prophet like unto Moses, the new Law will go forth from this mountain to all the earth.

Current Events Fulfilling Prophecy

"*The way of man is not in himself: it is not in man that walketh to direct his steps*"—Jer. 10:23

BREAD & CIRCUSES: HOW ROME FELL. A family of 4 in NY City, under Welfare, Medicaid & other social-benefit programs, can get yearly untaxed income of \$8959 (equivalent to \$11,500 taxable wages). This operates as real incentive not to work: turns work ethic upside down.

Problem's deeper still: a Detroit study shows that working poor are just as impoverished as those on dole, & have little prospect of improving their lot thru work. (Tm 7:23)

NOTE: What a foolish and demoralizing social system: a rich class made more and more rich by the wicked interest and land-acquisition systems; a hopelessly and grindingly poor class; and a growing parasite Welfare class with no incentive to work or usefulness. How infinitely better and more wholesome was God's wonderful Law to Israel—with periodic redistribution of the land; interest forbidden; no prisons; appropriate corporal punishment; and debts worked out by bond-service limited to 6 years, with rehabilitation and generous financing at the end of the 6 years. The ordinances of the Law were to encourage faith in God and joyful liberality toward men, and to help men see through and overcome the evil greed-and-lust-and-profit motive of the flesh that the modern world is built on.

RUSSIA-CHINA WAR? Big worry now is deteriorating & explosive Russia-China relationship. Soviets squarely up against an excruciating choice: should they unleash a war that would destroy China's nuclear might & probably overthrow anti-Russian Govt. in Peking—or should they do nothing, & condemn Russians to live indefinitely with over 800 million Chinese whose military strength & hostility will grow by leaps & bounds?

Right now, & in next few months, Russia could destroy China's nuclear bases at small risk. Outlook will change once China begins to deploy new 3500-mile missile already in production—capable of hitting Moscow & other major Russian centres.

No success in 3 years of negotiations. China demands Russia must acknowledge, as first step, that 19th century "unequal treaties" are invalid. Russian control over 100s of 1000s of sq. miles is based on these treaties (forced on a weak China by the Czars).

Drain of forces to Chinese front weakens Russian position in Europe. They fear Chinese incitement among Russia's eastern Asian minorities. The spectre of heavily populated China forming an axis with highly industrialized Japan or US haunts Russia's rulers. China's challenge has destroyed hopes of a unified Russian controlled world Communism.

China pushing nuclear program at top speed. Missiles that could reach Moscow expected to be operational in '74. A successful Russian attack, neutralizing China, would shift balance of world power in favour of Russia & against US. (USN 8:27)

NOTE: A deliberate, unprovoked, pre-emptive strike by Russia against China of the scale necessary to destroy China's nuclear capacity for a long time to come, would seem unthinkable. But we live in unthinkable times. It was "unthinkable" that Germany would attack its ally Russia, but Hitler saw that that was a necessary step in his planned mastery of Europe, so he coldly and deliberately did it. Russia must strike in the Mideast: the divine purpose requires it. She can hardly do so until she has settled the China problem one way or another, unless she gains such overwhelming might, and such ascendancy and support in Europe, that she feels able to hold off China and still achieve a quick victory in the Mideast. With UN approval, and a papal blessing, she may feel capable in the near future of a "legal" Mideast "police" action to discipline Israel, as she recently threatened. That threat may foreshadow the future course of events. We watch developments with great interest.

IMMORTAL TRASH. Americans discard over 3 million tons of plastic every year. Most ends up in local dumps, creating mountains of non-rotting, non-rusting, immortal trash. (Tm 8:6)

NOTE: What cleverness! What foolishness! What an artificial, dead-end system of destroying and corrupting the natural resources of the earth!

ABANDONED CHILDREN OF LATIN AMERICA. Vast army of children, some only 4 or 5, fending for themselves. Latin America's major cities swarming with well over a million children who have been abandoned by families unable or unwilling to take care of them.

A glance at recent Latin American newspapers shows innumerable cases of children being beaten, murdered or tortured. Little wonder that the cold, hunger & anguish of living on streets often seems preferable to home.

The homeless children face a daily ordeal of survival. At night they can be found in trash heaps, cemeteries & sewers. Govt. programs for dealing with problem pathetically inadequate: situation grows worse daily. (Nwk 8:6)

NOTE: The news media teem with such items indicating the tragic failure of modern "civilization" which is increasingly artificial and unnatural. More and more, the world's large cities are dead-end breeding grounds for such problems as this. In the midst of glitter and luxury for some, all large cities have their squalid and hopeless slums.

BLUEPRINT FOR DISASTER. US Army will soon hardly be in shape to take on a determined girls' hockey team. Now dependent on volunteers, & men aren't volunteering fast enough, despite pay scale that makes it infinitely most expensive army in world history.

Moreover, Army bureaucracy, in its incredible way, has ruled that only 15 pct. of Army have to be fighting men. That means an Army of only 120,000 combat soldiers—rest are support troops or bureaucrats in uniform. An Army of 120,000 combat soldiers must seem some sort of a joke to Russia which fields a superbly equipped army of at least 80 combat-ready divisions.

Jane's Fighting Ships, traditionally accurate, believes Russia—which hardly had any navy 15 years ago—may already have become the dominant sea power.

US satellites have spotted at least 3 new Soviet missile types this year, all designed to carry very heavy warheads. Why all this emphasis on heavy warheads? Answer's obvious: MIRVing a warhead is like slicing a pie—bigger the warhead, more numerous the individually-targeted missiles it can deliver. All experts agree Russia will have fully mastered MIRV technology by '80 at latest. Then Russia will have capacity to knock out entire US land-based nuclear force in first strike, plus every major US city.

One interesting thing about these facts: Democratic party's reaction to them—a \$14 billion cut in defence budget by sharply cutting conventional forces. & eliminating practically all new weapon development. Democrat's defence blueprint seems likely to be adopted, for to dispute its wisdom in today's atmosphere is to invite the politically disastrous label of "cold warrior" or "Pentagon toady." (Nwk 8:13)

NOTE: In WW I and WW II, US had the protection of the oceans, and time to marshall its strength for the struggle, while others held the front line. But this time, when Russia finally decides it is ready, and strikes, it will be massive, and like lightning—"like a cloud to cover the land." What a fitting symbol this is for the vast fleet of planes that will suddenly descend upon the land, crammed with troops and highly sophisticated weapons of destruction. The essence of today's warfare is the surprise, first-strike advantage. What hope is there of stopping Russia, in light of the above article?

POLITICAL CORRUPTION: CLEANUP DRIVE HITS SNAGS. Against backdrop of Watergate scandals & charges of political corruption from high place to low. Congress casting about for some way to clean up whole process. But new laws are producing more questions than answers. Sharp disagreement among political leaders. Sec. of State Wm. Rogers says financing of political campaigns is so "rotten" that "otherwise honourable men can be corrupted by it." (USN 8:20)

NOTE: Nearly 100 years ago, bro. Roberts in his voyage met an idealistic young man whose life's ambition was to clean up the corruption of US politics. Bro. Roberts sadly told him how hopeless that task was, in light of natural man's depravity—as testified by history, experience and divine revelation.

BIG RED GAINS IN LAOS. Since '50s, US has tried everything ranging from billions of \$s in aid to creating secret armies, to maintain Laos as an independent, neutral & non-Communist nation. Now a coalition regime is being formed that will give Communists several key Govt. ministries, & let them keep troops in capital.

The new arrangements reflect reality: Reds control $\frac{3}{4}$ of country, & can go almost anywhere they choose. If N. Vietnam, which has never abandoned its goal of conquering South, can dominate & use Laos & Cambodia, S. Vietnam's chances of survival become much weaker. (USN 8:20)

NOTE: Reds control $\frac{3}{4}$ of Laos, over $\frac{1}{2}$ of Cambodia, and a large part of S. Vietnam. And they are building feverishly for further conquests. For what did US spend \$140 billion, and 50,000 young US lives, and tear itself apart at home, and destroy its respectability abroad?

EUROPE DOUBT US. Europeans beginning to doubt Nixon's wisdom, even in foreign affairs; have host of anxieties about US intentions. They're particularly troubled about new US-Russia chumminess.

Reaction to Nixon-Brezhnev "Agreement on Prevention of Nuclear War" was a collective gasp in W. Europe: almost everyone believes DeGaulle is now vindicated in his view that US wouldn't risk nuclear destruction to save Europe. They fear the Nixon-Brezhnev agreement robs NATO of nuclear credibility, & opens door to Soviet blackmail.

There's an absolute conviction that to overcome his terrible Watergate weakness, Nixon sold everything Brezhnev. European nations complain they're being treated as lesser powers by US. But they've failed to get themselves together in a united grouping that might deal on more nearly equal terms with the superpowers, & maintain its own united nuclear force. Europeans are increasingly resisting, suspicious, & overly sensitive to slightest nudging by US. (Tm 7:23)

NOTE: Many factors are working together to alienate Europe from US and to make it ripe for Russian domination. If unselfishly united, Europe has the wealth and ability to stand as an equal to US and Russia—economically, militarily and nuclearly. But unity is impossible, for the divided Tower-of-Babel syndrome is too strong, as God has purposed.

"HAPPINESS" MORE ELUSIVE THAN EVER. Never have so many citizens of any society achieved lifetime dreams once limited to few. Never have as many spent as much money—\$115 billion a year—on recreation & leisure activities as in US today.

Yet for many, the best of times is beginning to seem the worst of times. Technology, while showering an abundance of goods on US consumers, also is conferring a wide range of new miseries, as massive air & water pollution, power blackouts, traffic congestion & spiralling inflation. In 6 yrs. from '65 to '71, number of children under 18 getting psychiatric treatment rose $\frac{2}{3}$ due to increased stress in families, uncertainty about values, & a more automated, less personal society.

Even before 1776, New World's riches & opportunities inspired belief among settlers that happiness was a God-given, inseparable part of American destiny. Today, happiness—or the search for it—is being exploited in the marketplace far & wide as never before.

In ancient Greece, Epicureans, Stoics & Hedonists pondered the meaning of happiness. Hebrew prophets underlined the importance of obedience to the laws of Jehovah for those who would achieve happiness—an approach that was expanded by Christ: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven."

From those early explorations of the mysteries of happiness emerged a classical view that saw it not as a goal reachable in itself, but as a by-product of such ideals as religious devotion or hard work—and which, furthermore, saw happiness in terms mainly of tranquillity, with occasional moments of delight, not the other way around.

In the past, most Americans shared the certitudes of faith in God's existence, national destiny, & rewards of virtue in hereafter. Extended families that included grandparents, aunts & uncles often provided the security of a close-knit community within the home.

For most Americans, religious belief no longer has the cutting edge it once had. Even so, more adults attend church or synagogue regularly in US than in almost any other Western nation. Growing faster than all other denominations are those stressing firm belief in Biblical teachings.

Material goals have been reached, but many Americans without real happiness. Eight million will be travelling abroad this year. Sales of records, TV, radios, musical instruments doubled between '60 & '71. Camping vehicles, some costing \$30,000, up from under million to 4½ million in past 10 years. Skiing had 50,000 participants in '40: now 4½ million.

In such activities there's growing emphasis on happiness as excitement, not contentment—and as escapism more than fulfilment. Billions being spent on alcoholic beverages, narcotics, gambling, pornography, & luxuries that range from beauty spas to winter cruises.

Astride this heap of manufactured pleasures is found the TV set portraying high affluence so incessantly as to arouse lust to buy, & luring viewers into escapist hours of looking at one-dimensional characters, impossible missions, & instant solutions. TV & other instant pleasures are doing little to alleviate a more deeply rooted isolation.

Materialism as measurement of progress in US society is diminishing the authority of religious belief that once enabled God-fearing Americans to cope with adversity & loneliness, in life or in death. Some Americans—most dramatically the Jesus people—are returning to strongly-held religious beliefs. But large numbers are locked into emptiness. (USN 8:27)

NOTE: This is the same old story as Solomon dramatizes in Ecclesiastes, summed up in those concluding words of wisdom and life: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments, for this is the whole of man." Apart from this—reverence for, love of, and obedience to, God—"All is vanity and vexation of spirit." Outside of God, all is meaningless mockery. Power, position, possession all mean nothing as far as happiness or satisfaction is concerned. "Learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls." All the mad rush of life is a cheating folly: all the pursuit of pleasure and excitement and entertainment and hoarding of wealth and goods is a bodiless, ungraspable, ever-elusive delusion: all the world's little tinkertoy enterprises—from a night in a bar room to a month on the moon—is only the passing vapour of the flesh. Joy and peace and happiness and life are only where God puts them, and are only found by His children lovingly following His instructions.

RICH & UNHAPPY SWEDES. Prosperity unparalleled anywhere in Europe, yet Swedes are a troubled people. Intolerable tax burden: 42 pet. of gross national income—world's highest. At \$12,000 a year, tax is 70 pet. Tax system has devastating effect on people's willingness to work. Hard to find people willing to work for advancement: higher pay mostly lost in taxes.

Every November many workers see that year's income has reached marginal tax bracket that makes it hardly worthwhile to earn more, so they get sick & collect tax-free sick benefits for rest of year. Tax evasion is becoming a way of life.

Dramatic upturn in armed assault, postal & bank robberies, motiveless attacks by youngsters on old people in their homes. Crime: 162,000 offenses in '50; 276,000 in '60; 572,000 in '70. Robberies in '70, ten times those in '50.

A study of Sweden's mental health reports: "Social security is greater in Sweden than in any other country in world. Still, many experience uncertainty, emptiness, discontent. Economy is overstrained, yet absenteeism continues to rise & number of early-retirement pensions increasing. Emergency wards of hospitals are overloaded & queues growing steadily, especially for psychiatric care: 25 to 40 per cent. of population needs psychiatric treatment. We're better & better off, but feel worse & worse." (USN 7:30)

NOTE: Solomon tried it 3000 years ago, as a perpetual lesson for all who have the intelligence to learn. Nothing is worthwhile without God as the centre, and godliness as the purpose. There is no satisfaction or peace except in the active and continuously-conscious love of God and goodness. The more people accumulate, the unhappier they are., and the worse they act. Outside of God, everything is an empty, evil, living death, and in this state no one can be happy.

BOOST FOR RUSSIA. 48 of the 57 Democrats in Senate favour halving US troop strength in Europe. (Nwk 7:16).

VATICAN COURTS RED REGIMES. New & important era in long history of Vatican diplomacy is opening, as Pope steers Catholic Church toward friendlier relationship with world's Communist regimes. Waning is the cold aloofness that once governed the few contacts between Church leaders & Red diplomats. Today, heads of state from E. Europe show up at Vatican for papal audiences—and no eyebrows are raised.

Recently a Vatican publication found "Christian values" in Mao's teachings. In same conciliatory mood, Russia invited Vatican to send a delegate to recent Helsinki Conference on Europe Security. In '67. Pope received Soviet President Podgorny, & Vatican initiated "theological discussions" (still continuing) with Russian Orthodox Church (seen as an obedient servant of Kremlin).

Equally important is major flow of ideas & information coming to Vatican from churchmen in Communist countries—especially since bishops now more free to visit Rome. It is expected Pope's overtures to Marxist rulers will continue to grow.

65 to 70 million Catholics under Communist rule today: Russia, 3½ million; Poland, 90 per cent. (27 million) are Catholic; Rumania, 2 million; Hungary, 65 per cent. (6½ million); Czechoslovakia, 9 million out of 14 million total; E. Germany, 1½ million; Yugoslavia, 7 million out of 20 million; Cuba, 8 million total, 90 per cent. are Catholic. (USN9:3)

NOTE: This is a wonderful sign! How it would have rejoiced bro. Thomas' heart! Note the reference to the activities of the spying "eyes" of the Little Horn (Dan. 7:8, 20)—exactly as expounded by bro. Thomas. The 2 Horns of the Europe Earth-Beast—Papal and Imperial, Rome and Russia—must unite against the Jews and against Christ (Rev. 13:11).

HANOI'S PRESENT GAME-PLAN: Rebuild at home, push into South. With about ¼ of S. Vietnam now under their control, N. Viets are building new military bases, constructing oil pipelines & all-weather roads, amassing huge caches of war supplies, & moving in 10s of 1000s of "settlers".

Hanoi's trying to shape a 'Third Vietnam' in South, to serve as a base for taking over rest of country. They're building a dozen new airbases. Elaborate construction under way at former US base at Khe Sanh, once scene of heavy US fighting. Reds building new mile-long runway capable of handling MIG jet fighters. (USN 10:1)

NOTE: Vietnam has largely faded from US and world news. More pressing problems have arisen. But the violent, death-struggle goes on, and the Communists continue to build and to gain. What has the US to show for 10 terrible years of bloodshed, destruction and desolation in the land, and deep bitter conflict and expenditure at home?

REACTION TO KISSINGER APPOINTMENT. First Arab reaction was to object to fact he's a Jew. On other hand, many Arab diplomats waiting to see if he'll take as energetic a role in settling Arab-Israel impasse as he did in ending Viet War. Certainly problem can't be postponed indefinitely. Energy crisis has spotlighted world's reliance on Arab oil, & Arabs are fast learning how to use it as political weapon. King Feisal of Saudi Arabia, a long-time U.S. friend, says U.S. can't go on supporting Israel & still get Arab oil.

Arabs not alone in suspicions of Kissinger. India has vivid memories of his saying that Nixon wanted U.S. position "tilted" in favour of Pakistan. Japan remembers Kissinger for past slights: notably his secret journey to China without any warning to Tokyo. (Tm. 9:30)

NOTE: We look with hope for Kissinger to accomplish an appearance of peace in the Mideast, and to be instrumental in orienting Jordan, Arabia and Egypt to a better relationship with the King of the South. But certainly the overall picture is bleak and hopeless, naturally speaking. An appearance of peace will only prepare the way for the overwhelming descent of the armies of Papal Europe and Russia upon the mountains of Israel.

CENSORSHIP IN RUSSIA. Walls of official censorship between Russian govt. & its citizens are high as ever—little likelihood of their coming down. According to a Soviet directive to all media editors & censors, there are a multitude of subjects that can't be broadcast or published.

The directive censors discussion of many things commonly & openly discussed in West, as: crime statistics, uncared-for children, amount of vagrancy & begging, labour camps, dissatisfaction among military personnel, general illness statistics, epidemics, wages, accidents, earthquakes, tidal waves, fires. (Tm 7:23)

NOTE: This is the Russian paradise, and the Russian blueprint for the world—a vast herd of mindless sheep with rigid control and regimentation from above, and any deviation or attempt at free thought ruthlessly stamped out. Truly mankind is utterly incapable of ruling himself, or operating the world in any just or sane or reasonable way. Christ's righteous rule will be an iron dictatorship, but it will be in holiness and divine wisdom and justice—not according to the lusts and ignorances of a small clique of power hungry mortal men.

NEW WEAPON. US Navy experimenting with electromagnetic radiation device which can disrupt operation of an enemy warship by overloading & knocking out all electronic equipment on the ship. (USN 8:20)

NOTE: The significance of this, and similar recent developments, appears to lie in the fact that when Christ comes and begins to manifest his power, men will easily be able to persuade themselves that it is some new scientific breakthrough. Even the destruction of the Gogian hosts will not awaken them. At his first advent, his divine power was attributed to Beelzebub, and thus brushed off. At his second advent, it will apparently be attributed to "science," and evil, heart-hardened mankind will continue to fight him when wisdom should long since have taught them the folly of resistance to Almighty Power.

SHRINKING \$ POWER. A \$ worth 100 cents 3 years ago is now worth: in US, 89 cents; in Switzerland 53 cents; in W. Germany 54 cents; in Japan 58 cents; in Spain 61 cents, in France 62 cents. (USN 7:30)

NOTE: The significance of deep trends is often not realized at the time. The fiction and masquerade of the British Empire was carried on long after the power and reality had disappeared. The \$ was once the rock foundation of world currency: the aura still lingers, tho the reality has evaporated.

KISSINGER, new U.S. Sec. of State, was born in Germany, the son of a Jewish professor who was harassed by the Nazis. He was 15 when the family fled to U.S. (USN 9:3)

NOTE: Again a Jew, like Daniel (and Joseph, Mordecai, Nehemiah, etc.) has risen to be the right hand man of the greatest power on earth, a power that today stands alone in protecting Daniel's people. The credibility of the records of Joseph, Daniel, etc. have been ridiculed on the basis of improbability. Kissinger (like Disraeli of England in a similar time of crisis) is a standing refutation of such doubts.

POLLUTION. Air contamination in Mexico City is 100 times the tolerable level. Breathing is equivalent to smoking 2 packs of cigarettes a day. At present rate of pollution increase, in a few years drivers will have to keep their lights on in daytime to be able to see where they're going.

Open air sewage system permits human wastes to dry & be spread by wind, causing woefully high incidence of gastrointestinal disease & typhoid. Mortality rate runs as high as 60 pet. among children of poor. (Nwk 8:27)

NOTE: The last days are to be as the days of Noah: "All the earth corrupt" (Gen. 6:11-12). It is now abundantly clear that the fulfilment of this is to be broader and more meaningful than we had realized. Corruption of EVERY form—moral, political, religious, industrial, environmental, etc.— is the hallmark of our enlightened modern times.

IRAN: US MIDEAST KEYSTONE. US placing its chips on Iran to protect its Mideast interests. Iran vitally important to US because it is a major source of oil, & only Mideast nation rich enough in human & economic resources to act as policeman for West—a long-time assignment abandoned in 71 by Britain. London also helping to double Iran navy.

Iran is only country in Persian Gulf that is not Arab & not emotionally involved in Israel conflict. Shah is old US friend.

But many observers express doubts of Iran's basic stability. Shah is a dictator: his overthrow could spin Iran into chaos. Have been several assassination attempts: 70 executions for subversion in last few months.

NOTE: It seems so sad, whenever we read that US is "placing its chips on Iran (Persia) to protect its Mideast interests." Like Libya, Persia MUST be an ally of Russia AGAINST Israel and Tarshish at the end (Ezek. 38:5). In building up Persia, US is playing right into Russia's hands. The article notes. Shah's overthrow could spin Iran into chaos," and mentions repeated assassination attempts. It's another case of US building up a dictator while Russia seeks to subvert the masses he rules.

US AID ABROAD STILL NEAR PEAK. Total foreign aid in year end June, '72: a record \$8.9 billion. '73 figures will be about same. Since end of WW II, US has spend over \$167 billion on foreign aid. US now supplies 40 pet. of all foreign aid given by free world (vs. 60 pet. in '60). Russian economic aid in '71 was \$1.1 billion-same as France (USN 8:6)

NOTE: Trying to buy friends seems to be a futile enterprise, impoverishing US without accomplishing anything. Surely the US isolation in the recent Mideast showdown shows how valueless purchased "friends" are. All recipients cynically recognize that US is doing it solely for its own ends and advantages, so there is no gratitude, but rather resentment. And much "foreign aid" is simply a device whereby US taxpayers pay US big business for exported products, or even products of US companies produced overseas to the company's profit but without any benefit to the US economy or labouring class.

BRITISH COMMONWEALTH. After acrimonious '71 Singapore conference, seemed as if sun might be setting on Commonwealth. But all 32 member nations, representing over ¼ of world population, sent heads of state or representatives to this year's conference in Ottawa.

When talking ended last week, Commonwealth still intact in same loose association it has incredibly maintained since its birth 42 yrs. ago.(Tm 8:20)

NOTE: The once-mighty British Empire that not so long ago ruled ¼ of mankind and all the world's oceans, is now a pitiful shivering skeleton of its former greatness, but still it clings together. Its day of glory is gone, but who knows what part it has yet to play in the final drama? It did its appointed work well as bro. Thomas foresaw it would. But then it suddenly abandoned God's people to their deadly enemies, and callously left the task of their defence to others.

THE OTHER BREZHNEV. In a series of moves that quickly dispelled any illusions that the comradely spirit of detente extended to Soviet citizens, Moscow imposed one of toughest crackdowns against political dissent.

List of victims includes well-known writers & scientists. Brezhnev also appears to preparing new political trials.

Foreigners continue to be screened from Soviet society. The Brezhnev regime has even begun to enforce the law—always winked at before—that forbids foreigners and Russians from fraternizing on the same Moskva River beach. (Nwk 8:6)

NOTE: Common sense should unite all those parts of the world that make any pretence at "freedom" and "democracy" against the growing menace of the ruthless Slavic slave state that seeks to swallow the whole earth. But Europe and the world drift on in blind stupor while Russia prepares (like Hitler did) for the fatal day of attack and conquest.

ULTIMATE GARBAGE CRISIS. On Apr. 24, workers at Atomic Energy Commission's huge Hanford facility in Washington State finished pumping over 500,000 gallons of highly radio-active liquid wastes into a steel-lined underground storage tank.

During next 6 weeks, monitors inside tank recorded a steady drop of 35 inches; & radiation detectors recorded levels of radioactivity beyond the limits of their scales. But incredibly enough, it wasn't till June 8 that officials realized the tank had sprung a massive leak. By then, 115,000 gallons of radio-active wastes—including such potent poisons as strontium-90, celsium-137, & plutonium—had seeped into soil beneath Hanford: largest of 16 leaks at Hanford since '58.

Incident spotlights most serious environmental problem of nuclear energy—waste disposal. Since '43, when full-scale plutonium production began at Hanford, the Agency has been unable to come up with safe, permanent method of disposing of wastes that increase in quantity with starting of every new nuclear reactor. They're studying possibility of burying wastes on ocean bottom or under polar icecap.

Ground water beneath Hanford already heavily contaminated. Another potential hazard, readily admitted, is relentless build up of lethal plutonium in Hanford soil. One crib already rests on so intense a plutonium concentration that it could explode & spew toxic plutonium into air. (Nwk 8:20)

NOTE: With the energy crisis rapidly intensifying, the pressure is on for a vast speedup in development of nuclear power. But the above article makes it evident that man has not the wisdom nor capacity to handle the Frankenstein that he is creating. How dismally hopeless the prospect for mankind would be if it were not for the glorious promise of divine intervention when human misrule of the earth has reached the end of its tether!

EUROPE: US FADES, RUSSIA RISES. Till few years ago, US's strategic commitment to W. Europe was sacrosanct. But then along came the trauma of Vietnam, the winds of neo-isolationism, and—finally—Watergate. Today the future of US troops in Europe is very much in doubt. More & more critics have begun to raise question of

whether US needs any troops there at all. Senator Mansfield suggests US could set Russia a "good example" by unilaterally reducing its forces.

W. Europeans sense that if Russia gains a clear military edge in Europe, they will use it to try to split the Western Alliance and "Finlandize" (neutralize) W. Europe. Despite a 25 pct. erosion of NATO forces in Europe in past 5 years, Moscow has embarked on an unprecedented expansion of its Europe forces. (Nwk 8:13)

NOTE: The handwriting is on the wall Everything is moving Russia's way, just as prophesied. Europe is divided and apathetic, US is frustrated and alienated, Russia presses forward, and steadily builds her might for the last conflict. What a change in the past few years, as the article wonderingly notes.

BRITAIN DISILLUSIONED with Common Mkt. All give & no take for Britain in "New Europe." Latest poll shows less than ¼ of Britons want to be in under present terms. They're upset by bills like one for an extra \$80 million to benefit French farmers.

Mkt. tells Britain it must accept bigger & noisier Europe trucks on already over-crowded roads, that they can no longer hope for cheaper beef even if world price falls, that they must quit subsidizing North Sea oil rigs, & must boost British steel prices to Mkt. levels. If Labour wins next election, look for crisis between Britain & Mkt. (USN 8:27)

NOTE: Something must sooner or later get Britain out of the Common Mkt. and back on the right track. Therefore it is interesting to note that the British people do not, and never did, favour membership. It was a political move—not a popular one.

IMPORTANT EGYPTIAN INITIATIVE—away from Libya, & into a new relationship with Saudi Arabia & the conservative, oil-rich Persian Gulf sheiks. Sadat's new alliance promised to have a major impact in Mideast politics. He seemed to have scuttled his blustering rhetoric about destroying Israel, & opted to team up with Faisal of Saudi Arabia.

Mideast power alignment is suddenly in a flux. It's most significant Egyptian policy shift since '67 War—and seems destined to change Arab world's power balance. He also plans new national charter that will erase many socialist tinges from Egypt's economy, & replace them with a decidedly capitalist apparatus—including a much-expanded private sector financed by Saudis & Gulf States. If Sadat is to attract Western investors, he needs to open up his economy.

The cornerstone of his new policy is rapprochement with Saudi Arabia. Eager to reduce his dependence on Kaddafi in order to create a more favourable climate for Western investment, Sadat negotiated a far-ranging Arabian-Egyptian aid agreement. His recent shift seems worth the gamble. With Mideast confrontation moving from battlefield to oil field, he has the perfect cover for easing Egypt from a war to a peace economy. (Nwk 9:10)

NOTE: This was written before the recent Mideast war. It indicates how blind the supposedly well-informed of the world were to what was coming. But in the main we believe it holds true. Egypt, Jordan and Arabia hate Communism and sincerely desire close US ties. We would expect something to be worked out in the coming months by which these ties will be strengthened.

ARMS RACE RACES ON. 15 months after signing of pact that was to dampen superpowers' weapon build up, U.S.-Russian competition continues virtually unchecked. No slowdown in sight. Russia rushing to build maximum number of long-range missiles that pact permits—2359. (Will give Russia considerable advantage over U.S., limited to 1710). Three new types of Russian missiles being developed: 4th in works. Russia appears determined to build all 62 missile subs the pact allows them. (U.S. limited to present 41). Russia well ahead in no. of missiles, & gap continues to widen.

However, in other directions, U.S. forging ahead: has already fitted 35 Minutemen with MIRV multiple heads; plans over 500 more. And 20 U.S. nuclear subs have been converted to Poseidon missiles with longer range & multiple warheads. New Trident sub-based missile system being developed: each sub to have 24 14-headed missiles with 4600 mile range. (USN 9:17)

NOTE: Man says, with unctuous hypocrisy, "We intend to agree to limit and reduce arms." God says of the Last Days: "Prepare war! Wake up the mighty men! Beat your plowshares into swords!" (Joel 3:1, 9-10). Which is true?

ISRAEL HAWKS WIN. Last week Dayan scored notable triumph. By 78-0 vote. Labour Party leadership approved Dayan plan—bitterly opposed by doves—for Israel economic penetration of occupied territories. Enormously enhanced Dayan's position in party; quite possibly established him as successor to Golda Meir. Israel to put up \$300 million for new developments in occupied territories.

The plan—which makes it less & less likely Israel will ever voluntarily surrender any part of occupied territories—has profound international implications. Labour Party fears outcome of next month's general election. Tho

it has ruled Israel thru its whole 25-year history, it has never had a majority in Parliament. This year Labour faces strong opposition from a new & imposing coalition of 5 parties, the "National Liberal Union." (Tm 9:17)

NOTE: This was part of the picture that precipitated the recent war. It was increasingly clear that Israel was holding the conquered lands, not just as a buffer zone until there was a guaranteed peace, but rather as a new area of permanent Jewish expansion and settlement.

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