

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

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

Love and Greetings to the Household of Faith,

It is with sadness that we report the death on Sept. 25 of sis. Dollie Box, daughter of sis. D. Grayson of this ecclesia. Bro. R. Philip of the Hamilton ecclesia took the service, reminding us that we sorrow not as others who have no hope, for soon our sister will rise again at the day of resurrection.

Since our last ecclesial news we have had the company and fellowship of many visiting brethren and sisters. Visitors have been bro. and sis. F. Higham Jr., bro. Fabris, bro. Growcott, bro & sis. F. Higham Sr. (Detroit); bro. & sis. Joe Jackson (Winnipeg, Man.); bro & sis. Ed Sargent (Worcester); bro & sis. R. Philip, sis. Fogg (Hamilton); bro & sis. Paul Neely (Houston); bro. Gibson, sis. Crone (Toronto); sis. Ruth Sommerville & sis. Margaret Sommerville (Wanaque, N.J.); sis. Ethel Hoage (Denver); bro. & sis. George Booker (Austin, Texas); bro & sis. V. Gilbert (Buffalo); bro & sis. Williams (Waterford). Brethren Gibson, Higham Sr., Growcott, Jackson, Sargent, Philip, Higham Jr. Booker and Williams have exhorted and/or lectured for us. We appreciate their efforts in helping us in the Truth's work.

On Feb. 24, we held our 61st annual entertainment in our hall, enjoying the recitations and hymns by the Sunday School scholars and brethren and sisters. Bro. Gibson gave us the comforting words of exhortation that morning. Several brethren and sisters from Hamilton, Toronto and Detroit were in attendance.

We have also endeavoured to hold forth the light of the Truth through weekly Bible lectures and have distributed handbills advertising the same, but have received little response. It reminds us of the words of Christ—"As it was in the days of Noe, so also shall the coming of the Son of man be."

We are thankful to receive bro. John Clubb and bro Ralph Howard back into fellowship.

Sis. (Mrs.) Ruth Connell now lives in isolation. Her address is: Sussex, P.O. Box 1472, Kings County, N.B., Canada, and she would appreciate correspondence from the brethren and sisters.

We are sorry to report that sis. Wanda Evans has withdrawn from fellowship for personal reasons. We pray that she will be guided to reconsider her position.

The writer has been appointed recording brother. We welcome any brother or sister in the one Faith to visit us anytime. May the Lord Soon Come. —bro. David Clubb

* * *

DETROIT, Mich. 48227—12954 St. Marys. Phone (313) 272-0349.

Dear brethren and sisters:

Much has happened in the development of the purpose of God since our last communication to you in this manner.

In the political sphere, nations have been realigned in accord with the words of God through the prophets, and each day brings new proof of the unchangeability of the Word of God. While several more national readjustments appear necessary before the onrush of the Northern Host upon the mountains of Israel, and further amalgamations of the great Nebuchadnezzar Image that is to be crushed by Christ and the saints, there is nothing which appears to remain to occur before Christ's return, the resurrection of the responsible, and the assembly of the called out to the august presence of the righteous Judge. Any prolongation of this time period is an illustration of the exceeding mercy and love of God, not willing that any should perish but that all should come to repentance.

World events as they gather momentum should certainly be observed closely by the saints, and are designed as an exhortation to us to prepare for the trumpet sound and to assure ourselves that we are busily occupied in the service of the Creator, rather than being involved in the pleasures, pursuits and cares of a world steeped in wickedness.

Since our last report we have had the association of many brethren and sisters at the various ecclesias both in U.S. and Canada. We have been encouraged by the activities of the various ecclesias, large and small, and the efforts to maintain the lightstand burning brightly. While we may be scattered upon the wall in the work of building over great distances, still the encouragement—as in the days of Nehemiah—is as strong today as then. The Word of God has not changed; the loving mercy and care of God continues, and His arm is not shortened that it cannot save.

We have appreciated the comfort of visits from the following brethren and sisters since we last wrote, who have met with us around the table of the Lord: bro. & sis. David Clubb, bro. & sis. Frank Pyne, sis. Connie Clubb, bro. John Clubb, bro. & sis. David Gwalchmai, sis. Helen Boyce and sis. Jennie Hill (London, Ont); bro. & sis. Braden Edwards (Canton); sis. Garvey Sr. and sis. Eleanor Garvey (Boston); bro. & sis. Paul Neely (Houston); sis. Ethel Hoage (Denver), and sis. Annetta Jones (Richard).

We were strengthened by the word of exhortation by brethren Clubb, Pyne, Gwalchmai and Edwards.

The writer would personally like to express appreciation to all who have written and conveyed their loving remembrances and encouragement during recent months as he has been confined with back problems. These trials, as they come upon us, must be received with patience, realizing that the flesh is weak, but looking forward to the day when, if we are found approved, we shall—

“Run and not be weary; walk, and not faint.”

With much love in the bonds of the Truth from your brethren and sisters of the Detroit ecclesia,

—bro. Fred Higham Sr.

* * *

LAMPASAS, Texas—Christadelphian Hall, 1606 E. Ave. I—S.S. 10 am; Memorial 11 am; Ezekiel class 7 pm (Lectures once a month); Daily Readings class Wed. 7 pm. Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas 76550. Phone (512) 556-5249.

LOVING Greetings to our brethren and sisters of the Household of Faith.

We are glad to report that bro. & sis. Charles Banta Jr. have moved to Burnet and will be meeting with us. This is a welcome addition to our number.

The Lampasas ecclesia plans a Fraternal Gathering for Fri. to Sun., June 7 - 9 (Lord willing). This gathering in the past has been well attended by the Texas ecclesias, and also by some from out of Texas. We wish to make it a time of rejoicing in the glorious hope we have, with "each esteeming his brother better than himself to be." It is our desire to make this gathering a living example of Hymn 161, with all self-pride being crushed to the ground, and all praise, honour and glory ascribed to God—

*"Let us each prefer another: full of love, from envy free;
Happy are we, when in this we all agree."*

We are thankful for the many visitors, and those who have exhorted us, since our last report.

Exhortations are planned for Friday at 8 pm, Saturday at 11 am & 2 pm, and a lecture at 8 pm. On Sunday, Sun. Sch. will be at 10 am, Memorial 11.

Those who need a place to stay may contact bro. Ross Wolfe, 1802 Rumley Road, Lampasas, Texas 76550; phone (512) 556-5249.

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HOUSTON, Texas—Christadelphian Hall, 8008 Junius St.—S.S. 10 am; Memorial 11 am; Lecture 7:30 pm on 3rd Sunday, Ezekiel studies on other Sundays at 7:30 pm. Daily Readings discussion on Wed., 7:30 pm. Law of Moses on Sunday mornings. Bro. John Packer, 210 East Third St., Deer Park, Tex. 77536. Phone (713) 579-4292.

GREETINGS in the precious Name of Christ Jesus.

On Jan. 29, 30, Feb. 1 & 2, bro. Don Newcomer of our ecclesia met with a representative of the "Church of Christ" for Bible discussions. The first 2 nights bro. Newcomer affirmed that "Man is wholly mortal and that the destiny of the wicked is eternal annihilation." The other nights the "Church of Christ" representative affirmed that "Man is of dual nature (flesh and spirit) and the destiny of the wicked is eternal punishment." The attendance at this discussion was not as good as the previous one held in June 1972, but the Truth was well presented to those who attended.

On May 13 we had our annual Sunday School program, followed by games and awards. We are well pleased by the progress shown by our scholars.

On June 30 a Sunday School picnic was held at the San Jacinto Monument Park. It was a profitable and enjoyable occasion.

It is with sadness we report the withdrawal of sis. Sharon Scott for personal reasons.

We were blessed to have a few brethren visit with us before and after the Hye Fraternal Gathering, and during the past year. We certainly welcome all of like precious Faith that come our way, to stop and visit with us.

Visitors during 1973 were:

Bro. & sis. David Clubb, bro. & sis. Frank Pyne (London); bro. & sis. Nick Mammone, bro. & sis. George Booker, bro. Wesley Booker, sis. Kay Wolfe (Austin); bro. & sis. Roy Johnson (Richardson); sisters Alice Copeland and Janie Pittard (Dale); bre. Growcott and Fabris (Detroit); bro. & sis. Braden Edwards (Canton); bro. & sis. David Sommerville, and sisters Margaret, Mary, Lois and Becky Sommerville (Wanaque); sis. Edith Scott (Southport); bro. Wayne Osborne (Denver); sis. Carolyn Thompson (Evansville); sisters Annetta and Shirley Jones (Richard); bro. & sis. Jack Stanaland (Centerville); bro. & sis. Gary Smith, sis. Ouida Landers (San Angelo); bro. & sis. Pat Cassidy, bro. Andrew Marshall Sr., bro. Ronnie Wolfe and bro. Jimmie Summerville (Lampasas).

We appreciate the labour of love that some of these brethren expressed to us in the way of exhortations and lectures.

As we see the signs of the times unfold before our very eyes, we can certainly be thankful for our high calling, and to our elder brethren who so ably laid the Truth in its purity before us in their many writings.

—bro. John F. Packer

Edified Unto Godliness

"O ye sons of men, how long will ye love vanity? But know that the Lord hath set apart him that is godly for Himself"—Psalm 4:3

FOR the past 30 years the world has been in a state of turmoil with "wars and rumours of wars." The people in various parts of the world have been, and now are, in extreme nervous tension, not knowing what to expect next.

A good illustration of the present situation is a recent report that was headed "Spreading Mideast Terror is piling up new trouble for U.S. More and more, U.S. is caught in the middle of the underground war between Israel and the Arabs that is gaining momentum in Mideast and around the world."

Christadelphians have been anticipating this condition for over 100 years, for we know that it presages the coming of the Lord Jesus. We do not say that he is coming today, tomorrow, or any other specific day, but we do feel strongly that the day of his coming is very near. Peter, speaking of world conditions prior to the coming the Lord, said—

"Seeing then that all these things (the whole present world order and all the passing animal interests of the flesh) shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness"

(2 Peter 3:11).

Is not the attaining and preservation of godly edifying and purification the great object of the Truth—the making READY a people prepared for the Lord? What do we mean by that question? We mean that it is a lifetime process of building up in the things pertaining to God.

How can we do this? First and foremost, it begins in the knowledge we obtain in reading God's inspired Word. From this source, we learn of the hope that is set before us in the Gospel, the hope of escaping the corruption that is in the world through lust, and the attaining to God's Kingdom to be established on earth in righteousness.

Then we discover that God requires painstaking obedience in many things. And further, that an unwavering faith in Him must be maintained, regardless of circumstances or appearances. In Heb. 11:6 We read—

"Without faith it is impossible to please God: for he that cometh to Him must believe that He is, and that He is a Rewarder of them that diligently seek Him."

But far above these things, we must LOVE Him with all the heart and mind; pray without ceasing; and in ALL things give Him thanksgiving, knowing that all is of His love and for our good.

This knowledge which we obtain from His Word makes known to us who God is, and what is His great plan of salvation, based on the things He has promised. This, of course, is subject to our keeping His commandments that are revealed through His prophets and apostles, and His Son the Lord Jesus Christ.

If, then, we would be edified unto godliness and partakers of the promises, we must do all we can to strengthen our determination to walk faithfully in the Truth, whatever may come. Many things have been left on record by the apostles in the form of advice and exhortation, by which—if we give earnest heed to them—we will be

edified unto godliness. One of these is found in Phil. 4:8-9. We have all read it many times, but during periods of trial and perplexity we fail to keep it in our book of memory. Let us now read and think deeply upon what Paul said—

*"Finally, brethren, whatsoever things are honest (semnos: venerable, reverent, devout,) whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . .
"If there be any virtue, and if there be any praise, THINK ON THESE THINGS".
"Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace SHALL be WITH YOU."*

What a wonderful reward! What then can trouble us? Think of it: "The God of peace SHALL be with you." It's possible, or Paul would not have said so. It is the solution to all problems, the end of all sorrows. But we must constantly discipline ourselves to think on the things spoken of by Paul—the spiritual, wholesome, eternal things: and not the things of the world. On the other hand, as bro. Roberts said—

"Whatever distracts the attention from these, or weakens resolution in relation to them, is to be avoided as a profitless and positively hurtful strife of words" (S. of C. 109).

Included in the advice given by Paul to his son in the Faith Timothy, we find the following, well worth our consideration—

*"Flee also youthful lusts: but follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart."
"But foolish and unlearned questions avoid, knowing that they do gender strifes."
"And the servant of the Lord MUST NOT STRIVE, but be gentle unto all men, apt to teach, patient, in meekness instructing those who oppose themselves."
"If God peradventure will give them repentance to the acknowledging of the Truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2:22-26).*

There is a lot of practical and spiritual good sense in these 5 verses, and they are well worth memorizing by every one of us.

When Paul left Ephesus to go into Macedonia, he stationed Timothy in the ecclesia at Ephesus to guard against this very thing, as he wrote in 1 Tim. 1:3-4—

"As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies which minister questions rather than godly deifying which is in faith."

If it was necessary to guard against such things in Paul's day, we need not wonder that the same problems face us in the 20th century. Rather we find that our experiences are quite similar to those of the believers in the first century. In the early history of the ecclesia at Ephesus, Paul had called the elders to him at Miletus, and warned them of problems they would be called upon to face—

*"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
"Also of your own selves shall men arise speaking perverse things to draw away disciples after them.
"Therefore watch, and remember that by the space of 3 years I ceased not to warn every one night and day with tears."*

One of the most difficult problems to face in ecclesial life is that of men arising among ourselves who think they know more about the Bible and the Truth of God than brethren John Thomas and Robert Roberts. In all my 56 years of experience, I have not met a brother yet who knows more about the Bible than our pioneers, and this was their strength. All we have to do is to examine their works carefully, and we will discover that they both were intellectual giants in the matter of Bible exposition.

As a result of the indefatigable labours of these 2 brethren, we have the Truth. Let us hold it fast, and not be moved away from it. The advice given by bro. Roberts is, we believe, fundamentally sound, and we are happy to repeat it here—

"I have said with sincerity, and will say perhaps many times over again, because they are words of sober truth—that God has revived the Truth in our age by Dr. Thomas, and that the best work a man can put his hand to in this age, is to defend that work against all assaults: whether the open antagonism of those who call the Truth "blasphemy," or the insidious attacks involved in theories that make the Word of God of none effect."

If we stand firmly on what is revealed to us in Elpis Israel, Eureka and Christendom Astray, there is no doubt in our mind that we shall be edified unto godliness. —Editor

Fraternal Gatherings

If the Lord Will

LAMPASAS, TEXAS: FRIDAY to SUNDAY, JUNE 7 to 9

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

HYE, TEXAS: MONDAY to SUNDAY, JULY 29 to AUGUST 4

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

"What the 'old man' likes is something to be on our guard against. The 'new man' would feel he was betraying Christ if he accepted recognition at the hands of those who despise God."

"The world hated Christ, and it will hate his friends if they are so in deed and in truth. The world's friendship is a dangerous thing. Its countenance is almost certain death" —R. R.

The Prince of This World

"The prince of this world shall be cast out."

BY BROTHER JOHN THOMAS

Sin made flesh, whose character is revealed in the works of the flesh, is the Wicked One of the world. He is styled by Jesus, "the Prince of this world." *Kosmos*, rendered "world" in this phrase, signifies that *order of things* constituted upon the basis of sin in the flesh, and styled *the kingdom of Satan* (Matt. 12:26), as opposed to the *kingdom of God*: which is to be established upon the foundation of "the Word made flesh" obedient unto death.

Incarnated sin, and *incarnated obedience*, are the bases of the two hostile kingdoms—of God and of the adversary. The world is Satan's kingdom; therefore it is that "the saints," or people of God—both Israelites outwardly, and "Israelites indeed"—are a dispersed and persecuted community. Satan's kingdom is the kingdom of Sin. It is a kingdom in which "sin reigns in the mortal body," and thus has dominion over men.

It is quite fabulous to locate it in a region of ghosts and hobgoblins, remote from, or under the earth, where Pluto reigns as "God of Hell." The kingdom of Sin is *among the living upon the earth*; and it is called the kingdom of Satan, because "all the power of the enemy," or *adversary* (Heb. Sahtahn), of God and His people, is concentrated and incarnated in it. It is a kingdom teeming with religion, or rather forms of superstition, all of which have sprung from the thinking of sinful flesh. This is the reason why men hate, or neglect, or disparage, the Bible. If the leaders of the people were to speak honestly they would confess that they did not understand it. Their systems of divinity are the untoward thinkings of sinful flesh; and they know that they cannot interpret the Bible intelligibly according to their principles.

In their public exhibitions, they substitute their sermonisings for "reasoning out of the Scriptures," and "expounding out of the Law of Moses and the Prophets." (Acts 28:23, 31).

Thus they neglect the Bible, or use it only as a book of maxims and mottoes for their sermons; which, for the most part, have very little to do with the subject treated of in the text.

But the carnal policy does not end here. The neglect of the preachers might be supplied by the searching of the Scriptures by the people themselves. But this is discouraged by disparagements from the pulpit. The Word is proclaimed to be "a dead letter;" the prophecies are said to be unintelligible; the Apocalypse incomprehensible, and utterly bewildering; that it is necessary to go to college to study divinity before it can be judiciously explained; and so forth.

As for a college education in divinity qualifying boys for "preaching the Word," the absurdity of the conceit is manifest in the fact that the "college-bred divines" are all at variance among themselves upon its meaning. Call a convention of priests and preachers of all religious sects and parties, and assign to them the work of publishing a

scriptural and unanimous reply to the simple question, "*What do the Scriptures teach as the measure of faith, and rule of conduct, to him who would inherit the kingdom?*"

Let it be such a reply as would stand the scrutiny of deep and earnest investigation—and what does the reader expect would be the result? Would their knowledge of all the languages living and dead; of Euclid's Elements; of Ligeri, Bellarmine, Luther, Calvin, and Arminius; of the mythologies of the Greeks and Romans; of all the creeds, confessions, catechisms, and articles of "Christendom"; of logic, ancient and modern; of the art of sermonising; and of all religious controversies extant—would their acquaintance with such lore as this bring them to unanimity; and cause them to be manifested as "workmen that need not to be ashamed, rightly dividing the Word of truth"?

What can we reason upon this point, but from what we know? Experience, then, teaches us that their performance of such a thing, so simple and easy in itself, would be utterly impracticable; for "the thinking of the flesh, is enmity against God"; and until they throw away their traditions, and *study the Word*, which is very different from "studying divinity," they continue as they are, perhaps unconsciously, the perverters and enemies of the truth.

The kingdom of Satan is manifested under various phases. When the Word was embodied in sinful flesh, and dwelt among the Jews, the *Kosmos* was constituted of the Roman world, which was then based upon the institutions of paganism. After these were suppressed, the kingdom of the adversary assumed the Constantinian form, which was subsequently changed in the west to the Papal and Protestant order of things; and in the east to the Mohammedan. These phases, however, no more affect the nature of the kingdom than the changes of the moon alter her substance. The lord that dominates over them all from the days of Jesus to the present time is SIN, the incarnate accuser and adversary of the law of God, and therefore styled "the Devil and Satan."

The words *ho archos* signify "the prince," or one invested with power. All persons in authority are styled *archontes* in the New Testament, such as magistrates, and chiefs among the people. Hence, the *archon* of the *archons* would be the chief magistrate of the kingdom.

Now sin, in its sovereign manifestations among the nations, executes its will and pleasure through the civil and ecclesiastical authorities of a state. What, then, is decreed by emperors, kings, popes, and subordinate rulers, are the mandates of "the Prince of the World," who works in them all to gratify their own lusts, oppress the people, and "make war against the saints," with all the energy they possess.

Taken collectively from the chief magistrate to the lowest they are styled *archai* and *exousiai*—"principalities and powers"—the world-rulers of the darkness of this age, who are the spirituals of wickedness in the high places of the kingdoms (Eph. 6:12). So the apostle writes of the rulers of the world in his day; and from the conduct they now exhibit before the nations in all their kingdoms, it is clear that the style is as characteristic of the rulers, and of these times, as it was in the first century of the Christian era.

Iniquity has only changed its form and mode of attack against the Truth. *The world's rulers, temporal and spiritual, are as essentially hostile to the Gospel of the Kingdom as ever.* They could not embrace it and retain the friendship of the world. This is as impossible now as at the beginning. But things are now quiet with respect to the Gospel; not because the world is reconciled to it, but because there are scarcely any to be found who have intelligence of it, faith and courage enough earnestly to contend for it as it was originally delivered to the saints.

In apostolic times, it was the privilege of the church to make known to the world-rulers "the manifold wisdom of God" (Eph. 3:10). This mission brought the disciples of Christ into contact with them, as is related in the Acts. When they stood before these men of sin, in whom the thinking of sinful flesh worked strongly, the Truth of God proclaimed to them brought out the evil of the flesh in all its malignity.

They imprisoned the disciples of Christ; threatened them with death; tempted them with rewards; and when they could not shake their fidelity to the truth, tormented them with the cruellest tortures they could invent. The apostle styles these "the artifices, or wiles, of the accuser" (Eph. 6:11), against which he exhorts believers to stand firm, being panoplied with the whole armour of God.

The war being thus commenced by an attack upon the strongholds of power, the magistrates, urged on by the priests, were not content to take vengeance against them when they came in their way; but they obtained imperial decrees to hunt them out, and destroy them. This they did with destructive energy and effect. They calumniated the

disciples, charging them with the most licentious and impious practices; and employed spies and informers, who personated brethren, to walk among them, and watch an opportunity of accusing them before the judge.

These adversaries of the Christians, being actuated by the same spirit of sinful flesh, the apostle terms "your adversary the accuser;" and to express the ferocious spirit that impelled the enemy, he compares him to a roaring lion, walking about, on the lookout for prey. "Resist him," says he; not by wrestling with flesh and blood in personal combat; but continuing—

". . . steadfast in the faith, knowing that the same sufferings are inflicted in the world upon your brethren."

To walk being dead in trespasses and sins, is to live "according to the course (*aion*) of this world" (Eph. 2:12). So says the apostle. The course of the world is according to the thinking of sinful flesh, in whatever way it may be manifested or expressed. If a man embrace one of the religions of Satan's kingdom, he is still "dead in trespasses and sins," and walks "according to the course of the world." To walk in sin is to walk in this course. Hence, the apostle terms walking according to the course of the world, walking according to the "Prince of the Power of the Air;" which he explains as "the Spirit now working in the children of disobedience."

The "power of the air," or aerial power, is the *political power of the world*, which is animated and pervaded by the spirit of disobedience, which is sin in the flesh; and styled above, the Prince of the Power of the Air. This is that prince of whom Jesus spoke, saying—

"Now is the judgment of this world; now shall the Prince of this World be cast out"

(John 12:31).

—that is, "judged." The key to this is given in what follows:

"And I, if I be lifted up from the earth, will draw all unto me. This he said, signifying what death he should die."

The judgment of the Prince of the World by God was exhibited in the contest between Jesus and the civil and spiritual power in Judea. "Its poison was like the poison of a serpent" (Psa. 58:4), when "the iniquity of his heels compassed him about." "The battle was against him" for a time. They bruised him in the heel (Gen. 3:15). The Psalmist says (143:3)—

"The **enemy** smote his life down to the ground; and made him to dwell in darkness, as those that had been long dead."

But here the serpent-power of sin ended. It had stung him to death by the strength of the Law, which cursed every one that was hanged upon a tree: Jesus being cursed upon this ground, God "condemned sin in the flesh" through him.

Thus was sin, the Prince of the World, condemned, and the world with him according to the existing course of it. But Jesus rose again, leading captivity captive; and so giving to the world an earnest that the time would come when death should be abolished and sin, the power of death, destroyed. Sinful flesh was laid upon him, "that through death, he might destroy him that had the power of death, that is, the devil," or sin in the flesh (Heb. 2:14): for "*For this purpose* the Son of God was manifested, that he might destroy the works of the Devil."

It is clear that *sin* is the thing referred to by the apostle in the word devil. The sting of the Serpent is its power of destruction. The "sting of death" is the power of death; and that, the apostle says, in one place, "is sin;" and in another, "is the devil." There are not two powers of death; but one only. Hence, the devil and sin, though different words, represent the same thing.

"Sin *had* the power of death," and would have *retained* it, if the man, who was obedient unto death, had not gained the victory over it. But, thanks be to God, the earth is not to be a charnel house for ever; for he that overcame the world *in his own person*, is destined hereafter to "take away the sin of the world," and to "make all things new" (Rev. 21:5). Every curse will then cease, and death be swallowed up in victory; for death shall be no more.

The *works of the devil*, or evil one, are the *works of sin*. Individually, they are "works of the flesh" exhibited in the lives of sinners; collectively, they are on a larger scale, as displayed in the politics of the world. All the institutions of the kingdom of the adversary are the works which have resulted from the thinking of sinful flesh; though happily for the saints of God, "the powers that be" are controlled by Him. They cannot do what they please. Though defiant of His truth, and His hypocritical and malignant enemies, He serves Himself of them; and dashes them against one another when the enormity of their crimes, reaching to heaven, demands His terrible rebuke.

If there were no *moral* evil in the world, there would be no *physical* evils. Sin and punishment are as cause and effect in the divine economy. God does not willingly afflict, but is long-suffering and kind. If men, however *will* work sin, they must pay their account with "the wages of sin," which is disease, famine, pestilence, the sword, misery and death. But let the righteous rejoice that the enemy will not always triumph in the earth. The Son of God was manifested to destroy him and all his works; which, by the power and blessing of the Father, *he will assuredly do*.

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The Evidences of God

"O Lord, how manifold are Thy works! In wisdom hast Thou made them all The earth is full of Thy riches"

—Psalm 104:24

BY BROTHER ROBERT ROBERTS

Our privilege in having been permitted to know the truth is greater than we can continually realise. No man adequately estimates any privilege of which he has been long in possession. He can only get to know its value by contrast or by deprivation. It is not by deprivation that we can have our apprehensions refreshed in this case; for no man can take the truth from us.

Truly, we may SELL the "right" which God has given us to the Tree of Life (Rev. 22:14). We may sell it, as Esau sold his birthright, by bartering it for the temporary conveniences of the present vain life; we cannot otherwise lose it. It is not like some position of worldly advantage, which may be ours today and lost tomorrow.

By contrast only can we fully renew our appreciation of the great position to which we have been introduced by the knowledge of the truth delivered from the fogs and darkness of the dreadful ecclesiastical centuries of the past. How do we make this contrast? There are two ways.

We can look back to the time when creation was in a haze to our eyes, and life a mysterious thing of fretful impulse and vain desire. If we can feel over again what we felt in those days of moral and intellectual abortion, we shall rejoice with unspeakable thankfulness for an emancipation which has cleared heaven and earth of all darkness, and redeemed life from its fatuity and gloom, and given us an exhilarating policy which changes the "vanity and spirit-vexation" of natural life into the light, beauty, and gladness of the perennial wisdom of God.

But it is not easy at all times to perform this feat of subjective comparison. We get at the result easier by looking out into the darkness that is in the world. We are coming into contact with this everyday in some shape or form.

Here we are with the key to the problem of existence in our hands. How great that problem is has appeared to many a capable but groping intellect. It is the problem which David summarises when he asks,

"O Lord, wherefore hast thou made all men in vain?"

It seems as we look upon the endless procession of human generation upon the earth as if it were all in vain. Men are born, grow, hope, strive, are disappointed, get weary of the struggle and die, and their children come after them with the same hopes and the same endeavour and the same end.

THE EVIDENCE OF BOUNDLESS WISDOM AND POWER

Yet behind all, there is a kind of radiance of promise as of far distant sunlight on the horizon. The mind cannot but see boundless power and wisdom in the universe, and cannot but argue, however dimly, that there must be possibilities of life as much above present experience as heaven is high above the earth. Yet the argument does not avail much, in the absence of knowledge. Thinkers and poets languish in their measurements and assessments of the magnitude, beauties, and problems with which the universe overwhelms the understanding. Things are great; things are wise; things are beautiful; yet things are dreadful.

In all the contemplations of the greatness and the wisdom of the beauty—whether in the vastitudes of the starry expanse, or the invisible and minute world which the microscope reveals—there comes forth no answer to the

question, What is man! No solution to the problem, What is he living for? No alleviation of the apparently pitiless and calamitous vanity in which his lot in all countries is involved.

If the mind have no higher information than nature can yield, it sinks back at last into a species of stoical despair, in which all the finer capabilities of the human mind are blighted.

Oh, men, ye are wandering far from the fountain of living waters. Ye have eyes on one another only. Ye seek good in your merely animal wants or intellectual gratifications. You cannot get satisfaction there.

MAN'S HIGHEST CAPACITY

Look at the configuration of the human brain. Are there not in it a clustering condensation of powers and capacities of which the highest, highest in mechanical position, highest in mental scope—the very crown of our being—is the reaching upwards and opening outwards to the SUPREME?

What if this is scarcely to be met with in a full or enlightened form? What if the vast mass of the population show it only in a degraded and futile way? What if its indication in most cases is so obscure and uncertain that it can scarcely be read? Is it not there?

The North Pole was a fact when the trembling needle of the compass had not as yet been poised on the disc that should enable mariners to navigate the ocean. The sublimities of music were latent and possible when as yet the only sounds to be heard were the clattering of bones, the beatings of gongs, or the harsh blast of the horn. The splendid movements of the universe had been for ages showing the presence of a Master Mind when as yet our untutored forefathers scarcely noticed the twinkling glory of the heavens at night.

So though "*the natural mind is enmity against God*"—though "*the world hath not known the Eternal Father*" the Eternal Father is THERE, and it is eternal life to know Him and Jesus Christ whom He hath sent, though there were not upon earth a single Noah, Daniel, or Job, to apprehend and rejoice and faithfully championise the glorious fact.

EMPTY RELIGIOUS PROFESSIONS

Nothing is more melancholy in assemblies of educated Gentiles than to see this most glorious of topics ignored. What does it mean? They PROFESS to be religious; and their PROFESSION means that religion is the transcendently highest concern of life, and yet everything is honoured and provided for BUT this.

Consequently, in association they are a mere collection of icicles, who if they do stick together occasionally, do so by freezing, that is, by the action of identical selfish interest and not by the affinity arising from a common submission to the will of God.

Their abject timidity in divine directions is a shame to them. Benighted Mohammedans put them to the blush by their hearty and courageous devotion at all times and places. But, alas, there is a sadder interpretation. It is not that they are ashamed of God; it is that they are UNBELIEVING. They have most of them reached the pitiful death of believing in their hearts with David's fool that there is no God.

Oh, where are men's eyes? Have they none? Can they look at nature's exquisite workmanship in things great and small; can they contemplate the mysterious all-prevalent energy that lies at the root of every form of substance animate and inanimate—can they think of the history of man upon the earth—the nature of the Bible—the character of Christ—the fulfilment of the prophecy, and not perceive the traces of eternal power and wisdom? It seems they can. Sad day of darkness! How great the privilege—how great the RESPONSIBILITY of being called to the position of children of light.

THE REALITY OF THE TRUTH

How great is that light—how noble and true. It is not an empirical—it is not an imagined—it is not a questionable thing. It is not like the inebriation of the so-called religious world—and enthusiasm wrought up into the froth of idealess excitement, and expending itself in egoistic ignobleness.

It is not like the unidentifiable and unprovable illumination of the theological sects—resting upon an experience which is purely subjective and necessarily limited to individual feeling—which they assume to be the action of the Holy Spirit, but which may be the action of something else, and which a comparison with the authentic deliverances of the Holy Spirit, in the Scriptures, it is shown that it IS something else.

The true light is a definable, a palpable, a PROVABLE thing. It rests upon the basis of ACCOMPLISHED FACTS. The most general and comprehensive of these facts is the one stated by Paul, that *“God has spoken!”* God commanded the men to whom He spoke to write what He said (Num. 33:2). He qualified them to do in a way that placed the writing beyond the infirmities of human will (2 Pet. 1:21; 2 Tim. 3:16).

The writing so produced we have. It has come down to us in a manner that excludes doubt as to whether the Bible is it. We look into the Bible and we find it corresponds with this account of its origin. It is as different from human writing as the eternal is from the temporary. It is its own witness. It is impossible for a capable and a humble mind to read it without feeling this.

THE VERY GUIDANCE MAN NEEDS

Then, as we read, we find it contains the very guidance which distracted human life requires. It tells why we are here, and how circumstances came into their present unhappy form. It tells us that God made the earth for man and man for God, but that early after the appearance of man upon the earth, man set God aside, and sought to live for man himself alone. It contains what is to be found in no other document under the sun, the foretelling of God’s final purpose with the earth and man, and the full revelation of what God desires at the hand of men NOW in this time.

The reading of such a book is found experimentally to lead to those results which the Apostle Paul said it was given for. He says it was *‘able to make men wise unto salvation,’* and was *“profitable for reproof, for correction, for instruction in righteousness”* (2 Tim. 3:15).

Men are governed, and the mind is moulded by ideas. Here we have ideas the most potent under the sun. What idea is so ennobling as the revelation that the Being in which all things subsist is an Eternal Person, embracing the universe in the effluence of His uncreated Spirit, and working all things after the counsel of His own will?

What so calming and purifying as the fact that no distance can separate us from Him, but that in the subtle energy of His presence, *“all things are naked and open, and no creature is hid from His sight?”*

What philosophy of man’s evil state at once so rational and satisfactory as the dogmatic teaching of the Divine Spirit that death reigns because of sin, and that the affliction of man is due to the turning away of the countenance of the Almighty because of human insubordination?

What tranquillity of mind, in the presence of the distracted problems of human state and history that press themselves on every thoughtful mind that looks beyond the horizon of his immediate experience, can come from any source, like that which is imparted by the conviction that God has a plan which is being slowly worked out in the course of the ages?

What comfort of anticipation, what interest in life, what incentive to conformity with the ways of righteousness can compare with that which springs from the assurance that Christ will judge the living and the dead, and confer glory, honour, and immortality on all who please him by their faith and obedience?

THE GLORIOUS PROSPECT

What prospect so attractive as that which the Word of God opens out to us, of God becoming known and loved and praised in all the earth, with the fervour of David, and every heart filled with gladness, every life ennobled with heavenly gift?

What satisfaction so perfect as that which springs from the fact of forgiveness and reconciliation to God through Christ, and the certain hope of ascending from the weak and grovelling and decaying nature we can now possess to a nature pure, incorruptible, capable, joyous and everlasting?

All these are the teachings of the Spirit of God in the Holy Scriptures. Their infinite superiority to all ideas of man is manifest on even a superficial comparison of their effects with those produced by the philosophy which is bounded by the horizon of human life as it now is. There is something sterile and unsatisfying in the highest of merely human thoughts and attainments.

Man cannot find peace in that boundless mental action which lays hold of God for its delight and stay; Christ as the ideal of its affection, and an endless futurity of perfection as the vista of its anticipations.

This, dear brethren and sisters, is what the understanding of the truth has brought us. It is a position we may lose if we neglect the conditions of its preservation. We must beware of the enticements suggested to us in the spectacle of cultured men and women *“without God and without hope in the world.”* We must beware of the zests and honours and emulations connected with society as it now is.

It is a society that is NOT THE FRIEND OF GOD, however amiable and attractive. We must not surrender to its seductions, or accept its embraces. It is written, *"The friendship of the world is enmity with God."*

It is not in vain that we addict ourselves to the ways and the studies of godliness, and decline the leeks and garlic of the Egyptians. The issue of things will justify the choice of wisdom, and reward beyond what tongue can utter or heart conceive, the faithful endurance of the monotonies and self-denials of this time of probation.

"Yet a little while, and he that shall come will come," from whose bright presence will fly all clouds and darkness forever.

My Yoke Is Easy

"Fellow-workers unto the Kingdom of God"—Colossians 4:11

HAVING begun another year, we should pause, look back, and add up the account: take inventory: try to determine where we stand. And also, we should face the days ahead with a confidence motivated by faith and understanding. Our faith in the future, and the end results of our walk in life, from a spiritual angle, are inescapably tied to our present attitudes and behaviour, and our willing cooperation with God and one another in our work in the service of Christ.

The past year has been a trying one for all, both in our relations with one another as individuals, and as members of an ecclesia of Christ, and as yokefellows with those of the Berean fellowship. I am sure that many have felt that the Truth brings heavy burdens and heart-rending experiences, and have turned in various ways to try to escape what seems our present lot.

We must always remember Paul's words (Rom. 14:7)—

"For none of us liveth to himself and no man dieth to himself."

Our actions and our decisions affect others, including Christ and God, and in no way can we pursue a course through life that only concerns ourselves with ourself, without eventually reaping dire results. Our first and most important concern must be our relationship with our Creator (Matt. 22:37)—

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind."

This love goes further than understanding and belief. It comes from the heart: the deepest form we have, and is manifested by our works and behaviour—

"If ye love me, keep my commandments" (John 14:15).

In these things, God and Christ are inseparable. Of the love of God, Jesus says (Matt. 22:38)—

"This is the first and great commandment."

In view of the feelings of frustration and disappointment we may experience from the failures and difficulties of our walk, we may join with John the Baptist (Matt. 11:3)—

"Art thou he that should come, or do we look for another?"

Or, Do we really have the Truth or not? Jesus answers—

"Blessed is he whosoever shall not be offended (stumbled) in me."

We can do nothing against the Truth: it only comes back on our own pate.

"It is of the Lord's mercies that we are not consumed."

"The Lord is good unto them that wait for Him."

"It is good that a man should both hope and quietly wait for the salvation of the Lord."

"IT IS GOOD FOR A MAN THAT HE BEAR THE YOKE IN HIS YOUTH."

"The Lord will not cast off forever; but though He cause grief, yet will He have compassion according to the multitude of His mercies."

This calls forth belief, humility, and faith. We read (Matt. 11—

"At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

"Even so, Father; for so it seemed good in Thy sight.

"All things are delivered unto me of my Father: and no man knoweth the Son but the Father. Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him.

"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.

"For MY yoke is easy, and MY burden is light" (vs. 25-30).

Are we the babes spoken of? Jesus says (Matt. 18:3)—

"Except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven."

Converted means to turn: we suggest, "to be trained." We put on the yoke and start carrying the load. A yoke indicates to be yoked together, or teamed up, to be subject to another as a fellow or companion; as a team of oxen—a symbol of servants working together, connected by a yoke.

Few of us have had experience with oxen, but some of us have had a great deal of experience with horses: with 2, 4, 6, or even 8 horses working together. The more there are, the greater the strength; but also the greater need for converting to teamwork and coordination, and greater need for stronger ties together.

We have need for training, to pull together, and with Christ. The older horses that are put with the younger ones which are in training must be steady and reliable: not balky or stubborn, but PATIENT. Paul, by the Spirit, counselled Timothy (1 Tim. 6:1-2)—

"Let as many servants as are under the yoke count their own masters worthy of all honour, that the Name of God, and His doctrine, be not blasphemed.

"And they that have believing masters, let them not despise them because they are brethren; but rather do them service because they are faithful and beloved, partakers of the benefit.

"These things teach and exhort" (1 Tim. 6:1-2).

How much more acceptable to our spiritual Master are we if we obey from the heart, and not from fear of the whip: all of us working together with Christ to accomplish the work given us to do. Similarly, to the Ephesian brethren Paul exhorts (6:5-8)—

"Servants, be obedient to them who are your masters according to the flesh, with fear and trembling, in singleness of your heart, AS UNTO CHRIST.

"Not with eye-service, as men-pleasers, but as the servants of Christ doing the will of God from the heart:

"With good will doing service as to the Lord and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

We should be doing the will of God from the heart: not from a selfish motive, but from an understanding that we are working with God, a pulling with Christ, a carrying the load with our fellow man: all pulling together, each member fulfilling its function for the edifying of the Body in love.

What about the balky horse or mule? He is usually a good worker—IF all goes well: but having no patience, he can't wait for others; tries alone, fails: then gives up; then refuses to cooperate. How difficult to work with such! It requires much patience, wisdom and understanding. Hear the Master's voice—

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye.

"Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.

"Many sorrows shall be. to the wicked: but he that trusteth in the Lord, mercy shall compass him about"

(Psa. 32:8-10).

A good driver tries never to ask more than can be rightfully expected. Our Master has promised not to expect of us more than we are ABLE to bear (but not necessarily no more than we are WILLING to bear).

Psa. 94:17-20—"Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, My foot slippeth; Thy mercy, O Lord, held me up.

"In the multitude of my thoughts within me, Thy comforts delight my soul. Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?"

In accepting the Truth in baptism, we yoke ourselves to God by a covenant. We are fellow workers—or yoked together—with Christ. And we become members of—or yoked together with—one another in the Body. We take upon ourselves the yoke or service of God, and free ourselves from the yoke of sin. So we read in Rom. 6—

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin (v.6).

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness (16-18).

"Now, being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (v. 22).

Servants to sin receive DEATH: what a heavy load! Servants to God will receive LIFE: what a light load! If we are faithful, God and Christ are always pulling with us, as partners yoked together—

"Thou shalt not plow with an ox and ass together.. "

—this is unequal yoking. So (2 Cor. 6:14)—

"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness?"

We can have no real friendship, no partnership, marriage or fellowship with the world. By so doing we are teaming up—with ourselves and God—one who is NOT YOKED TO GOD, one who is wild and untrained. This makes the burden heavy and dangerous.

This applies to adults, and the young, and the children. To be yoked to Christ, we have his help: he pulls his share, shows the way, breaks the road, lifts us when we fall, and leads us in the paths of righteousness. As brethren to one another, we should be similar helpmeets one to another. Our yoking is like a marriage to one another and to Christ. In Eph. 5:21-32, a spiritual yoking to one another and to Christ our Head is symbolized—

"Submitting yourselves one to another in the fear of God.

"Wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the Ecclesia, and he is the Saviour of the Body.

"Therefore as the Ecclesia is subject unto Christ, so let the wives be to their own husbands in everything.

"Husbands, love your wives, even as Christ also loved the Ecclesia, and gave himself for it, that he might sanctify and cleanse it by the washing of water by the Word;

"That he might present it to himself a glorious Ecclesia, NOT HAVING SPOT, OR WRINKLE, OR ANY SUCH THING; BUT THAT IT SHOULD BE HOLY AND WITHOUT BLEMISH.

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Ecclesia: for we are members of his body, of his flesh, and of his bones.

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

"THIS IS A GREAT MYSTERY: BUT I SPEAK CONCERNING CHRIST AND THE ECCLESIA."

This is the ideal: the fellowship that we should strive for.

"If we do not love our brother whom we can see, how can we love God Whom we have not seen?"

"This commandment have we from God: that he who loveth God love his brother also.

"This is love—that we keep God's commandments."

—A.S.J.

"I Do Rejoice, Yea, and Will Rejoice!"

"Rejoice in the Lord ALWAYS: and AGAIN I say, Rejoice!"—Phil. 4:4.

This is the most intimate and personal of Paul's ecclesial epistles. The ecclesia at Philippi was the first established by Paul in Europe—in response to the vision of the Man of Macedonia. It was there that Paul went on the

sabbath day to the place of prayer by the riverside, and found Lydia, whose heart the Lord touched. This was the beginning of the Philippian ecclesia, which held such a prominent place in the apostle's affections.

The spirit of the epistle to the Philippians is joy, contentment, fraternal affection, and holiness. Its background is loneliness, imprisonment, and the hovering shadow of condemnation and a cruel death, but its keynote is peace and rejoicing. "*I do rejoice, and WILL rejoice!*" the apostle triumphantly exclaims (1:18); and to them he writes—

"Rejoice in the Lord **always**: and **again** I say, REJOICE!" (4:4).

Our minds turn again to that unforgettable scene at midnight in this same city of Philippi years before (Acts 16:23-25)—

"And when they had laid **many stripes** upon them, they **cast** them into prison . . . **thrust** them into the inner prison, and made their feet fast in the stocks . . . And at midnight Paul and Silas prayed, and SANG PRAISES UNTO GOD."

What glorious secret was it that these men had? Surely no circumstance could be more physically and mentally miserable and depressing—cast roughly into an inner dungeon to be reserved for more abuse on the morrow—distressingly fastened by the feet in stocks, and racked with the pain of the "many stripes" they had unjustly received.

But they "sang praises unto God." *WHAT for?* This epistle gives the answer—

"Be careful for nothing"—let nothing depress you—"but in everything by prayer and supplication **with thanksgiving** let your requests be made known unto God. And the peace of God, which passeth all understanding, SHALL keep your hearts and minds through Christ Jesus" (4:6-7).

Nothing could dim or obscure for Paul the ever-present and overwhelming ecstasy of the love of Christ. He gloried in tribulation (Rom. 5:3), for the bitterest of tribulation only impressed him more intensely with the all-sufficiency of the consolation of Christ—

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? **Nay!** In all these things we are **more than conquerors** through him that loved us!" (Rom. 8:35-37).

All these things were everyday experiences with Paul, and he gloried when they flooded down upon him, for each visitation but thrillingly revealed anew their utter powerlessness to pierce the all-protecting armour of the love of Christ in his heart.

"*I thank my God upon every remembrance of you,*" he tells them as he begins his letter (1:3). That must be *our* feeling concerning all our brethren and sisters who are striving toward the mark of the perfection of Christ. Our minds, like Paul's, must be constantly filled with loving thoughts and thankful prayers concerning them.

V. 4—"Always making request **with joy**."

This is an unusual and striking expression—"making request *with joy*"—but it well illustrates the spirit of the epistle. Paul was in prison, writing to dear friends far away whom he longed achingly to see, but still there is not even a hint of any restraint upon his buoyant rejoicing. These are the circumstances in which the wisdom of the Spirit has placed him; these then are the circumstances in which God sees that he can do the most good, or receive the most benefit.

Therefore, though he earnestly desires the freedom and opportunity to enjoy their company and fellowship, he does not let the enforced separation lessen his present joy. He and they rejoice in mutual, understanding love, knowing that "*ALL THINGS work together for good to those that love God,*" content to wait out the sorrows of the brief present in the cheerful confidence of the eternal, cloudless future.

He was confident, he said (v. 6), that God, Who had begun a good work in them, would perform it until the day of Christ. If we are watching for them, we shall find many thrilling references to this glorious Divine mystery which is expressed so boldly later in the epistle—

"It is **God which worketh in you**, both to will and to do of HIS good pleasure."

It is God which worketh in us—if we will let Him—if we will yield and submit, putting aside our own desires, our own plans and hopes and ambitions, and seeking to follow the guiding light of Scripture and Providence from day to day.

"The things which have happened unto me have fallen out rather unto the furtherance of the Gospel" (v. 12).

Paul's life was wrapped up in the furtherance of the Gospel of his beloved Master. What did bonds and imprisonment mean to him if they contributed to that end? He turned it all into a powerful and glorious advertisement for Christ (v. 13)—

"My bonds in Christ are manifest in all the palace, and in all other places."

And the result went further still (v. 14)—

"**Many** of the brethren, waxing confident in my bonds, are much more"—note the emphasis— "**much more** bold to speak the Word without fear."

Thus he turned a crippling handicap into a stirring inspiration. Such is the power of a fearless example—not only of courage, but more—of *inextinguishable rejoicing*. He not only endured with patience, but in his very enduring he radiated a confidence and peace that inspired others to fearlessness and joy.

"And I therein do rejoice, yea, and WILL rejoice!" (v. 18).

Why?—

"For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ" (v. 19).

See how he binds up *his* salvation with the power of *their* prayers and Christ's indwelling Spirit. There was no self-sufficiency about Paul. "No man liveth unto himself." Again and again we are impressed with the mutual interdependence of the body of Christ, for so it is ordained in the love and wisdom of God. "*The eye cannot say to the hand, I have no need of thee.*"

Paul was humbly conscious that, in the strange and marvellous working of the Divine purpose, the prayer of the least of God's saints could have a bearing upon the issues of his salvation. What a wonderful bond of unity a perception of this truth creates!

V. 21—"To me, to live is Christ."

Here again Paul briefly and beautifully expresses our walk in the world—"To me, to live is Christ." All his life was bound up in Christ—all his activities centred in him.

Outside of Christ *there is no life*—he is the Way of Life—all else is death. How dimly we seem to perceive what was so living and vivid to Paul! "*To me, to live is Christ.*"

V. 27—"Stand fast in one spirit, with one mind striving together for the faith of the Gospel."

This epistle contains no criticism or rebuke. But if there was one thing in which Paul thought it advisable to exhort them, this would be it. The thought appears again at the beginning of ch. 2, and again beginning ch. 3. "*With one mind striving together for the faith of the Gospel.*"

The brotherhood today is going through a crucial period of purging and tribulation. It *must* drive those that are left closer together—there could be no greater tragedy than to suffer the tribulation without reaping the joys and

benefits that the tribulation is Divinely designed to effect. To the apostle, this was the deciding index of success or failure—of sorrow or joy. He pleads (and who could ignore such pleading)—

"If there be any consolation in Christ, if any comfort in love, if any fellowship in the Spirit—if you have any affection and sympathy—fulfil ye my joy by being of one mind, united in mutual love" (2:1-2).

What relationship is more tender and beautiful than the fellowship of the Truth? Jesus said, "*Behold, my mother and my brethren!*" But it requires much patience and gentle understanding—

"Let each esteem other better than themselves" (v. 3).

Paul advances this as the basis of mutual love and communion and forbearance. The worth of any individual in the sight of God depends upon his *degree of overcoming*. "Where much is given, much is expected." We cannot judge. Our own record may prove to be the poorest when abilities and opportunities are in the last Great Day weighed against accomplishments. How can we evaluate the efforts and struggles of others? Only God can gauge the bitterness and stress of each heart's secret conflicts.

Paul, in his pleading, but expresses the mind of Christ. "*Grieve not the Holy Spirit of God*" is still the most touching and powerful of entreaties. The future of the Berean fellowship may well hinge upon the degree to which we are moved by this entreaty to *enlarge our hearts one to another in the bonds of a love that suffers long and is kind*—hoping all things, bearing all things, and enduring all things.

Paul emphasizes his entreaty by the example of Christ—

"Let this mind be in you which was in Christ Jesus—he humbled himself, and made himself of no reputation" (vs. 5-8).

Christ, the Great Example, was big enough to yield lovingly and cheerfully in everything that concerned his own desires and honour and self-gratification—always seeking peace and putting the pleasure and welfare of others before his own—realizing the utter unimportance of the present, and the immensity of the eternal issues—*the great work of God in him*.

This leads the apostle to that glorious paradox (vs. 12-13)—

"Work out your own salvation with fear and trembling. For it is **God which worketh in you**, both to will and to do of His good pleasure."

"*Work . . . for God worketh in you.*" The mighty, rushing wind of the Spirit is upon you—set your sails to catch every ounce of it, for this is your day of opportunity.

V. 14—"Do all things without murmurings and disputings . . . that ye may be the children of God."

"Without murmurings and disputings." "*Forbearing one another in love*" is the thought—recognizing in others a fellowship of effort, a unity of objective—and overlooking in love the weaknesses and shortcomings which they are perhaps more conscious of, and secretly grieved by, that we are.

BUT—*there must be a sincere unity of objective*, and it can only be the objective the Scriptures hold forth—*the perfection of Christ*. Without this basic agreement there can be no hope of the fellowship of the Spirit. *That* is the real issue today.

V. 15—"Among whom ye shine as lights in the world."

Here indeed our walk in the world is brought into sharp focus. Jesus said likewise, "*Ye are the light of the world.*" The picture we are given by these words is one of a spectacular radiance in the midst of a boundless darkness. Our walk in the world must be such that men will be impressed that we are motivated by a strange, unearthly power. Jesus said (John 13:35)—

"By this shall all men know that ye are my disciples—**if ye have love one to another.**"

To what extent do we conform to this *essential requirement of discipleship*? Love does not plead the excuse of unloveliness in others—rather in such it finds an opportunity to demonstrate its own unselfishness and power. Paul desired this heavenly fruit in his converts that (v. 16) he might rejoice in the day of Christ that he had not run in vain, for truly unless their spiritual growth in Christ reaches the full ripeness of unselfish, uncomplaining love, his efforts on them had been completely wasted, as on a barren tree.

* * *

He planned (v. 19) to send Timothy to them soon, as his messenger of consolation, he said. And then comes a revealing note which, though infinitely tragic, has an aspect of comfort for us in this dark day (vs. 20-21)—

"I have no one else to send—for all seek their own, not the things which are Jesus Christ's."

All were wrapped up in their own quite legitimate, but quite temporal, interests. How meaningless it will all seem in retrospect when the day of golden opportunity is passed, and the only reality left is the judgment seat of Christ! Can we measure our own lives and activities by this unsparing yardstick, and be content?

The comfort of the picture lies in the fact that even the apostolic times were "a day of small things." It was a very restricted and family affair. "My son Timothy . . . *I have no one else to send . . .*"

But still the apostle is not discouraged or cast down—

"Finally, my brethren (3:1), rejoice in the Lord."

Again he returns to his basic theme of rejoicing, which nothing can quench. The aged and forsaken prisoner is encouraging those who are younger, at liberty, and have the advantage of ecclesial companionship. But it was fitting, for he possessed in much fuller measure than they the one real, never-failing source of joy—the vivid awareness of the power of the love of Christ.

The word translated "*Finally*" literally means "*remainder*," and the sense is, "This, then, remains . . ." He uses the same word again in ch. 4, "*Finally*, whatsoever things are true, etc." This word is translated "Henceforth" in the expression, "*Henceforth* there is laid up for me a crown of righteousness." *This remains*, in spite of all passing sorrow—"Rejoice in the Lord."

V. 3—"We worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

"Worship God, and rejoice in Christ." The closer we come to that as our fixed and habitual frame of mind, the closer we are to the mind of the Spirit, which is life and peace.

"Have no confidence in the flesh." This is infinitely far-reaching. Jesus said: "He that loseth his life for my sake shall find it." Paul had done just that, as he goes on to say, and he had done it gladly—even eagerly.

All that had made up his former life of satisfaction and pride, he had cast aside. He saw the emptiness and falseness and unsoundness of it all. The mind of the flesh seeks self-expression and self-gratification in a 1000 different, subtle ways—many of them apparently righteous, noble and good, but *pride* is at the bottom of them all. We *must* see through it. We must abhor every ugly impulse of self-assertion and self-esteem. We must empty ourselves of self, and be overwhelmed with our utter insignificance.

"What is man, that Thou, O God, art mindful of him?"—pitiful specks of briefly animated dust in the immeasurable vastness of eternity. Who are we to even think we have a thought worth thinking? "Worship God in the Spirit, and rejoice in Christ, and have no confidence in the flesh."

"I count all things but dung that I may win Christ, and be found in him; that I may **know** him, and the **power** of his resurrection, and the **fellowship** of his sufferings—if by **any means** I might attain!"

Surely we can but sadly smile when some speak disparagingly of "extremists" in the race for life. How pale the most extreme would appear before the intensity of the apostle's fervent strivings and desire!

"In stripes above measure, in prisons more frequent, in deaths oft . . . beaten with rods, stoned, scourged with whips . . . weariness, painfulness, watchings, hunger, thirst, cold, nakedness . . ."

And *yet* he says (vs. 13-17)—

"I count not myself to have attained . . . I strive that if by any means I **might** attain . . . I **press** toward the mark for the prize of the high calling of God in Christ Jesus . . . Brethren, **be followers of me.**"

And then he goes on in sadness (vs. 18-19) to speak of those who walked as the enemies of the cross of Christ . . . whose end is destruction . . . whose glory is their shame. . . *who mind earthly things.*

Is it so terrible to "mind earthly things"? Does it call for such extreme condemnation? Houses, lawns, furniture, automobiles, business, what shall we eat? what shall we wear?—all must be attended to in their time and season—but *where is our heart?* What fills our interests? Where does our mind naturally love to turn?—patterns, recipes, needlework, hobbies, workshops, gardens, photographs, recreation, sport? . . . or the *eternal things of God?*

"Set your affections on things above, not on things on earth."

"I count all things but loss . . . I press—I strive—I strain toward the mark . . . if by any means I might attain to the transcendent, eternal glory of oneness with Christ.

* * *

"Therefore, my brethren dearly beloved and longed-for, my joy and my crown, so stand fast in the Lord, my dearly beloved" (4:1).

Does this overflowing manifestation of affection seem to us extreme and overdone? Are we, like the Corinthians, afraid to open our hearts to one another? Are we cold, and reserved, and self-contained? Peter exhorts (1:4:8)—

"ABOVE ALL THINGS, have fervent love among yourselves."

That will solve most problems.

There is nothing ordinary or commonplace about the glorious Gospel of Christ. It means a complete and revolutionary transformation of the heart. It is *all or nothing.*

Then once more (v. 4) comes that exultant refrain—

"Rejoice in the Lord always: and **again** I say, **Rejoice!**"

How eager and anxious he was that they should enjoy the full glory and power of their holy calling—that they should share with him the transporting joy and peace of life in Christ!

V. 5—"Let your moderation"—the word really means 'gentleness' and is so translated in other places—
"Let your **gentleness** be known unto all men."

Christ's true brethren will be universally known for their unflinching gentleness in all relationships and circumstances. Gentleness is the manifestation of a calm and spiritual mind—"Be careful for nothing" (v. 6)—let nothing make you anxious or upset—take every problem to God in thanksgiving and prayer.

"And the peace of God, which passeth all understanding (v. 7), SHALL keep your hearts and minds through Christ Jesus."

He speaks in terms of unshakable assurance. He has no doubts of the unflinching efficacy of his Divine prescription.

"Finally, my brethren, whatsoever things are true, honest, just, pure, lovely, and of good report—**think on these things.**"

The practical wisdom of this counsel, even from a natural point of view, is surely obvious. The folly of the opposite course is surely manifest. To keep the mind occupied with thoughts of things that are lovely and pure is not only beneficial and spiritually upbuilding—it is also self-evidently the course of peace and happiness. But, above all, the crowning promise of this way is (v. 9):

"The God of peace shall be with you."

He finds occasion, in conclusion, to rejoice in them again (v. 10)—that their care of him in his affliction had flourished. In the intimacy of his special affection for them, he reminds them (v. 15) that when he was establishing the ecclesias, they alone of all the churches had been concerned to contribute to his daily needs. Philippi was in Macedonia. To the rich Corinthians he said—

"The deep poverty of the ecclesias of Macedonia abounded unto the riches of their liberality . . . beyond their power they were willing . . . praying us with much entreaty that we would receive the gift."

And later, in ch. 11, he tells the Corinthians that he had accepted nothing from *them*, relying rather on the hard-earned assistance of the Macedonian brethren. He refused the help of the rich, and accepted that of the struggling poor. He refused the help of the Corinthians, he said (2 Cor. 11:12), that he might cut off occasion from them that desired occasion—that he might not give them cause to glory that they had supported him.

How much this tells us of the confidence of his intimacy with the brethren and sisters of Philippi—that he did not hesitate to share the meagre resources of their poverty with them! There were no puffing-up, pride-gratifying riches here—no danger that the well-to-do would glory over him that of their abundance they had patronizingly supported this indigent wanderer, among their various charitable hobbies. *Rich Philippians*—powerful in their poverty! *Poor Corinthians*—impotent in their opulence!

Arising out of this consideration, he beautifully reveals to them the secret of his divine peace of mind (vs. 11-13)—

"I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and suffer need."

"*I have learned . . . I am instructed.*" It was a state of mind that had to come by a process of learning. Jesus said: "*Learn of me, for I am meek and lowly in heart.*" And of the Son of God himself it is recorded, "*He learned obedience by the things that he suffered.*"

This word "instructed" in v. 12 means *to be initiated into divine mysteries*. It is the only place it occurs in the Scriptures.

"I can do **all things** through Christ who strengtheneth me" (v. 13).

That was the glorious secret into which he had been initiated, and it must be ours. "When I am weak, then am I strong." When I most fully realize and am impressed with my utter helplessness, then am I most strong through the transforming power of Christ.

V. 20—"Unto God be glory forever and ever."

This dare not be just a form of words, or an occasional remembrance. "*Thou hast created all things, and for Thy pleasure they are, and were created*" (Rev. 4:11). Let us keep that before us as a continual perspective of the purpose of our life and walk in the world. Our part in the glorious, unbounded future depends upon whether our lives and characters contribute to the glory and pleasure of God.

* * *

V. 21—"Salute every saint in Christ Jesus."

Not just "*all saints*," but "*every saint*"—each one separately and individually. A beautiful concluding thought—"Salute *every saint* in Christ." Consider them all, over and over, one by one, in loving and prayerful

remembrance, after the wonderful example of the aged apostle, that the whole body, fitly joined together according to the effectual working of every part, may grow up in Christ unto the edifying of itself in love.

"The grace of our Lord Jesus Christ be with you all. Amen." —G.V.G.

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Salvation Conditional Upon Obedient "Endurance to the End"

"Saved Already" Not a Scriptural Doctrine

A SUMMARY OF THE PRINCIPAL PASSAGES ON THIS SUBJECT

"He that ENDURETH TO THE END shall be saved". (Matt. 10:22).

"He that shall ENDURE UNTO THE END, the same shall be saved" (Matt. 24:13). (Mark 13:13).

"He that overcometh and KEEPETH MY WORKS UNTO THE END, to him will I give power over the nations . . . and I will give him the morning star" (Rev. 2:26-28).

"Be thou faithful UNTO DEATH and I will give thee a crown of life" (Rev. 2:10).

"God will render to every man according to his deeds: to them who by PATIENT CONTINUANCE in well-doing seek for glory and honour and immortality—eternal life" (Rom. 2:6-7).

"Be not deceived: God is not mocked: for whatever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us NOT BE WEARY IN WELL-DOING, for in due season we shall reap, IF we faint not" (Gal. 6:7-9).

"The Gospel . . . by which ye are saved, IF ye keep in memory (RV: hold fast) what I preached unto you" (1 Cor. 15:1-2).

"Christ . . . whose house are we, IF we hold fast . . . FIRM UNTO THE END" (Heb. 3:6).

"Our fathers were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink . . . but with many of them God was not well-pleased; for they were overthrown in the wilderness. . . These things were written for our admonition . . . Wherefore let him that thinketh he standeth, TAKE HEED LEST HE FALL" (1 Cor. 10:1-12).

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, WORK OUT YOUR OWN SALVATION with fear and trembling" (Phil. 2:12).

"You . . . now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight: IF we CONTINUE in the faith grounded and settled, and BE NOT MOVED AWAY from the hope of the Gospel" (Col. 1:21-23).

"Jesus said, No man, having put his hand to the plow, and LOOKING BACK, is fit for the kingdom of God" (Luke 9:62).

"They returned again to Lystra . . . confirming the souls of the disciples and exhorting them to CONTINUE in the faith" (Acts 14:21-22).

"If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in (baptized believers) . . . be not high-minded, but fear: for if God spared not the natural branches, TAKE HEED lest He also SPARE NOT THEE. Behold therefore the goodness and severity of God: on them that fell, severity; but towards thee, goodness, IF thou CONTINUE in His goodness: otherwise THOU ALSO SHALT BE CUT OFF" (Rom. 11:17-22).

"Let us hold fast the profession of our faith without wavering . . . For if we sin wilfully after that we have received the knowledge of the Truth, there remaineth NO MORE SACRIFICE FOR SINS, but a certain fearful looking-for of judgment and fiery indignation" (Heb. 10:23-27).

"For it is IMPOSSIBLE for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted of the good word of God and the powers of the world to come, IF THEY SHALL FALL AWAY, to renew them again unto repentance" (Heb. 6:4-6).

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

"IF by any means I (Paul) MAY attain unto the resurrection of the dead. NOT THAT I HAVE ALREADY ATTAINED, or am already made perfect; but I press on, IF so be that I MAY lay hold on that for which I also was laid on by Christ Jesus. I count NOT myself YET to have laid hold: but one thing I do, I press on TOWARD THE GOAL unto the prize of the high calling of God in Christ Jesus" (Phil. 3:11-14, RV).

"If ye (baptized believers—see 1:7, 6:2-3) live after the flesh, ye shall die: but IF ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom 8:13).

"I know thy works, and thy labour, and patience . . . Nevertheless I have somewhat against thee, because thou hast LEFT thy first love. Remember therefore from whence THOU ART FALLEN, and repent and do the first works, or else I will come unto thee quickly, and will REMOVE THY CANDLESTICK OUT OF HIS PLACE, except thou repent" (Rev. 2:1-5).

"Ye therefore, beloved, seeing ye know these things before, BEWARE lest ye also, being led away with the error of the wicked, FALL from your own stedfastness" (2 Pet. 3:17).

"For, IF after they HAVE ESCAPED the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are AGAIN ENTANGLED therein, the latter end is WORSE WITH THEM THAN THE BEGINNING. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them." (2 Pet. 2:20-21).

"Behold, I come as a thief. Blessed is he that watcheth, and KEEPETH his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

"Thou hast a FEW names even in Sardis which have NOT DEFILED their garments: and THEY shall walk with me in white, for they are worthy" (Rev. 3:4).

"I am the true vine, and my Father is the Husbandman. Every branch IN ME that beareth not fruit He TAKETH AWAY . . . Abide in me . . . IF a man abide not in me, he is CAST FORTH as a branch. IF ye abide in me, ye shall ask what ye will and it shall be done . . . Continue ye in my love. IF ye keep my commandments, ye shall abide in my love" (John 15: 1-10).

"Then we ought to give the more earnest heed to the things which we have heard, LEST at any time we should LET THEM SLIP . . . How shall we escape IF WE NEGLECT so great salvation?" (Heb. 2: 1- 3).

"Follow peace with all men, and holiness, without which no man shall see the Lord, looking diligently LEST ANY MAN FAIL of (margin: FALL FROM) THE GRACE OF GOD, lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterwards, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he SOUGHT IT CAREFULLY WITH TEARS" (Heb. 12:14-17).

"When the righteous turneth away from his righteousness, and committeth iniquity, shall he live? ALL HIS RIGHTEOUSNESS THAT HE HATH DONE SHALL NOT BE MENTIONED: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezek. 18:24).

"A sower went out to sow. Some fell upon a rock, and as soon as it was sprung up, it WITHERED AWAY; some fell among thorns, and the thorns sprang up with it and CHOKED IT; others fell on good ground, and bear fruit.

They on the rock are they which, when they hear, receive the word with joy; and these have no root, which FOR A WHILE BELIEVE, and in time of temptation FALL AWAY.

And that which fell among thorns are they which, when they have heard, go forth and are choked with cares and riches and pleasures of this life, and BRING NO FRUIT to perfection;

But that on the good ground are they which in an honest and good heart, having heard the word, KEEP IT, and bring forth fruit with patience" (Luke 8:5-15).

"Stand fast therefore in the liberty wherewith Christ hath made us free, and BE NOT ENTANGLED again with the yoke of bondage. Behold I Paul say unto you that if ye be circumcised, CHRIST SHALL PROFIT YOU NOTHING . . . Christ is BECOME OF NO EFFECT unto you, whosoever of you are justified by the law; YE ARE FALLEN FROM GRACE" (Gal. 5:1-4).

"Of your OWN SELVES (baptised believers) shall men arise speaking perverse things to DRAW AWAY disciples" (Acts 20:30).

"Know ye not that they which run in a race run all, but one receiveth the prize? SO RUN, that ye MAY OBTAIN" (1 Cor. 9:24).

"God is not unrighteous to forget your work and labour of love . . . and we desire that every one of you do show the same diligence to the full assurance of hope UNTO THE END: that ye be not slothful, but followers of them who through faith and PATIENCE inherit the promises" (Heb 6:10-12).

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ. IF we hold the beginning of our confidence STEDFAST UNTO THE END" (Heb. 3: 12-14).

"Notwithstanding she shall be saved in childbearing (RV margin: "by the birth of the child"—see Gen. 3:15; Gal. 4:4), IF they CONTINUE in faith and charity and holiness with sobriety" (1 Tim. 2:15).

"IF that which ye have heard from the beginning shall REMAIN in you, ye also shall continue in the Son and in the Father . . . And now, little children ABIDE IN HIM that, when he shall appear, we may have confidence, and NOT BE ASHAMED before him at his coming" (I John 2:24-28).

"If they escaped not who refused him that spake on earth, much more shall we not escape, IF WE TURN AWAY from Him that speaketh from heaven . . . Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire" (Heb. 12:25-29).

"Ye are the salt of the earth: but if the salt have LOST HIS SAVOR, wherewith shall it be salted? It is henceforth good for nothing but to be CAST OUT" (Matt. 5:13).

"For now we live, IF ye STAND FAST in the Lord" (1 Thess. 3:8).

"Having faith and a good conscience, which some having PUT AWAY concerning faith have MADE SHIPWRECK" (1 Tim. 1:19).

"If these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful . . . But he that lacketh these things is blind, and hath forgotten that he WAS PURGED from his old sins. Wherefore GIVE DILIGENCE TO MAKE YOUR CALLING AND ELECTION SURE; for IF ye do these things ye shall never fall" (2 Pet. 1:8-10).

OUTWARD ADORNING

"LET IT NOT BE":—"Whose adorning (says Peter), let it NOT be that OUTWARD ADORNING of plaiting the hair, and of wearing of gold, or of putting on of apparel." As Paul puts it: "Not with broidered hair, or gold, or pearls, or costly array."

"LET IT BE":—"But let it be (says Peter), the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit" (and with regard to their exterior, as Paul says): "That women adorn themselves in modest apparel, with shamefacedness and sobriety."

Incorruptible adorning within, and modest apparel without, is what the apostles here enjoin upon the daughter of Sarah. This—we are told—accompanied by good works, is at once becoming to women professing godliness, and of great price in the sight of God; and further, that it was just the way in which the holy women of old adorned themselves.

A challenging, profusely ornamented exterior speaks only of vanity and the "lust of the eye" which (John says) is not of the Father, but of the world.

THERE CAN BE NO DOUBT that the modern fashion of CUTTING LADIES' HAIR SHORT is a BREACH of the objects God had in view in endowing women with long hair, for—as Paul says—her LONG HAIR is at once a GLORY and a COVERING (or "vesture," as the word is rendered in Heb. 1:12). Paul endorses the view that it is a SHAME for a woman to be shorn—in such a case, SHORN OF HER GLORY.

—Christadelphian, (Ans. to Ques.), 1889.

Current Events Fulfilling Prophecy

"The whole world lieth in wickedness"—1 John 5:19

DEADLY NEW WEAPON. By far the most decisive new weapon in Mideast fighting was Russian SAM-6 missile, which had never before been used in combat. In first 2 days of fighting, 40 Israeli planes were shot down near Canal, most by SAM-6s. The missile was equally devastating over the Golan Hgts., protecting Syrian Army from fury of Israel Air Force, & taking heavy toll of Israeli planes.

The launcher is mobile & can move with the armed forces, providing an umbrella of protection from treetop level to 35,000 feet. Missile has 3 guidance systems: built-in radar that homes on target, heat sensor, & ground guidance control, making it very difficult to evade. Frequency of its radar system can be changed quickly, making it very hard to jam or confuse its signals. Neither Israel nor US has anything like it.

Another new Russian weapon, the anti-tank rocket, knocked out 1/3 of Israel's 1900 tanks in the first 10 days of fighting. Rocket has accurate range of a mile or more, & is automatically directed by a gunner who merely keeps target in his sights. It is carried and launched by a foot soldier. (Tm 10:20)

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OMINOUS WARFARE CHANGES. As result of rapid development in antitank warfare, the battle tank has become far more vulnerable than experts ever thought possible. Arabs knocked out 850 Israeli tanks with Russian antitank missiles. Some experts even suggest the tank is obsolescent.

The new Russian missiles have given the foot soldier what he never had before: the high probability of killing an attacking tank with one shot, before its own armament can be brought to bear.

As for planes, even the best have a hard time dealing with the new Russian missiles. Nearly all the lost Israeli planes were downed by missiles.

Another lesson brought out is that static lines of defence are highly vulnerable. In many respects, the NATO defences—with their conventional fixed lines backed up by masses of armour and reserve troops—seem similar to Israel's defence line that Egypt overran with Russian weapons & tactics. Many European experts wonder whether the successes of the new Soviet weapons signifies a shift in Europe's strategic balance.

Mideast war has dramatically underscored just how quietly and quickly technological changes can revamp military practice. What's more, in the hush-hush world of weapons research, there is no way of telling just where the next break-thru will come. Armies always seem to be preparing to fight previous wars. (Nwk 11:5).

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NEW RUSSIAN WEAPONS. New Soviet technology in Arab hands has consigned to history an era in which the tank and aircraft ruled the battlefield. For first time since 1916, when the tank made its debut, a single foot soldier armed with an antitank guided missile, was potentially an equal match for the armour-plated behemoth.

This could have enormous implications for NATO, which calculates the balance of strength between itself and Communists largely in terms of tanks and planes. NATO does not seem to have paid as much attention to antitank missiles as has Russia. (Tm 11:12)

NOTE: The Russians are a clever & tenacious people, masters of the highly intellectual game of chess. They are fanatically dedicated to supreme world power, & are devoting all their national resources to this end. In the past 60 years we have seen a fantastic parade of devastating new weapons: tank, airplane, panzer column, dive-bomber, radar, jets, atom bomb, hydrogen bomb, rockets, guided missiles, nuclear-powered ships, missile subs, lasers, etc. Russia has now added another chapter. What lies ahead? When Russia finally is ready to strike, what dreadful new horror will she unveil to blast out her path to world conquest?

US-EUROPE TENSION OVER MIDEAST WAR. Ties with old NATO allies seemed to be deteriorating fast. West Europe was seriously upset by US failure to notify them in advance of the crisis & the worldwide alert. US was equally angered with NATO allies who refused to let US planes supplying Israel to use US bases on their soil, particularly Turkey & Greece who banned US planes but winked at Russian planes passing through their airspace taking arms to Arabs. (Nwk 11:5)

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STRAINS ON US-EUROPE ALLIANCE. From Mideast war emerges split of damaging dimensions. US openly criticizing Europe for putting obstacles in way of its help to Israel. Europe snapping back that US trying to impose a pro-Israel policy on them contrary to their interests & dependence on Arab oil. US complains that in showdown over Mideast between US & Russia, Europe just sat on its hands.

More & more competition between goods from Europe & US setting stage for acrimonious negotiations on new rules for international trade. Need for raw materials, especially oil, was pulling Europe away from US even before Mideast war erupted.

From beginning of war, NATO allies refused to support US efforts for cease-fire resolution in UN, refused to take stand against the war, refused to join in warning Russia against involvement. US may reassess need for present numbers of US troops in Europe. Western Alliance in biggest trouble in years. (USN 11:12)

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DOGFIGHT IN NATO. One casualty of Mideast War may be NATO. Driven apart by divergent policies toward the war, US and Europe have spoken to one another in words more appropriate to enemies than friends. Damage to NATO—which already showed signs of wear—may be lasting.

When the giant US airlift to Israel began, several European "friends" pointedly told US it could neither fly over their countries nor refuel in them, even at US bases. London Times said, "It has never been a term of NATO membership that Europe support Zionist imperatives weighing upon US."

Wrench in the alliances is more severe than at any point since '56, when US forced Britain and France to retreat from attempt to seize Suez Canal. Europe far stronger economically now than in '56: US relatively far weaker.

Partly because of US initiatives toward detente with Russia, Europe is now less afraid of Russia and less trusting of US. (Tm 11:12).

NOTE: Several major advances in the prophetic picture emerged, and are emerging, from the recent Mideast war. This is one of them, made infinitely more significant by the fact that the US-Europe cleavage directly pivoted on Israel & the Mideast: US the only active friend of the Jew; Europe not only neutral but openly & viciously antagonistic & obstructionary—a jackal currying favour with the lion, & biting the heels of the embattled prey.

TECHNICALITIES OR REALITIES? Increasing number of defections from Catholic priesthood. And not only have priests been fleeing flocks, but flocks have been fleeing Church: sharp decline in attendance between '72 & '73—not among young, but communicants over 30.

Nevertheless, when Bishops had annual meeting, some of most spirited debate revolved around an extraordinary technical question: should priests be allowed to put Communion wafer in recipient's hand, instead of directly on his tongue? Bishops voted down the proposal.

A disillusioned priest said, "How people receive Communion is obviously more important (to the Bishops) than whether they receive it. It is business as usual while the institution comes apart at the seams." (Tm 11:26)

NOTE: Why print this? It is interesting & significant. But more: there is a very big lesson for each of us. It is so easy to drift shallowly on the surface of dead technicalities, instead of forcing ourselves to dig down to living realities. Troubles & setbacks & disappointments & failures tend to force us toward the latter. That is why these things are good, & of the love of God.

EPISCOPAL CHURCH ENDORSES SODOMY. Report and Recommendations of Mich. Episcopal Diocese Commission on Homosexuality, convened by Bishop Emrich. The Commission recommends:

"All ministries and aspects of church's life should be open to otherwise qualified people, whatever their sexual orientation. Gatherings for homosexuals on church property should be accepted to extent they serve same purpose as other social gatherings.

"Church should speak publicly for the repeal of all laws which make criminal offenses of private, voluntary sex acts between mature persons. Homosexuals seeking to build relationships of sacrificial love deserve help and encouragement from Church.

"Question facing Church today is whether Scripture can legitimately be used to exclude homosexuals from Church. We unanimously agree that time has come to discontinue a use of Scripture that is out of harmony with an understanding of God Who has revealed Himself in a spirit of love. We have no evidence this love does not include homosexuals. All people should be accepted as children of God: that means that homosexuals are to be welcomed and loved within a Christian congregation."

Mr. James Toy, secretary of the Gay Liberation Front, and Organist and Choir Director of St. Matthew's Church, Detroit, was a member of the Commission. (Detroit Episcopal Record, Sept., 73)

NOTE: This is utterly unbelievable—except for the fact that the Divine Word has warned that this WILL be the hallmark of the last days. Under the professed cloak of "love," the great Episcopal Church has cast off morality and holiness, & opened the floodgates to abominable corruption. This is that for which the depraved nations of Canaan had to be utterly destroyed—man, woman & child. Before the Mosaic Law (Gen. 19:5-8), under the Law (Lev. 18:22; 20:13; Deut. 23:17; Jdg. 19:22), and under Christ's Law (Rom. 1:24-27; 1 Cor. 6:9; 1 Tim 1:10), this abominable & filthy vice has been utterly abhorred & condemned by God. Under Moses' Law, the penalty was death. Until this generation, the world's "Christian" churches have rightly recoiled from it with horror: now they are glorifying it as "sacrificial love"—just as the Canaanites did in their vile religious practices. What a wonderful Sign that these truly are the last days, and mankind is largely ripe for destruction that the earth may be purged. WARNING: Love—true, pure, spiritual Love, rooted in TRUTH—is truly vital; but let us beware what unfaithfulness and unsoundness and fleshly thinking is peddled to us under the guise and plea of "love."

SOUTH VIETNAM. After 9 months of cease-fire, "peace" is expensive, frustrating, & not very peaceful. Cost of living rises daily. Little assurance of secure future. In 9 months of "peace," 50,000 have died in combat. Increasing prices, stagnant salaries, disappearing jobs, threatened shortages. Budget deficits rising rapidly. Armed forces take 60 pet. of all Govt. outlays. US Congress has soured on Indo-China & is at odds with Nixon: may trim aid sharply. (USN 11:5)

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NORTH VIETS PUSH ON. Reds establishing supply route down to near Saigon. Major obstacle was string of 50 S. Viet outposts. Many were lost in '72 offensive. In past 3 months, S. Viets have been pushed out of most of rest. Last week, in one of biggest battles since ceasefire, N. Viets using Russian tanks overwhelmed the S. Viet garrison defending former US base at Bu Prang. Ironically four years ago, S. Viets thwarted a similar Red attack—regarded as good omen of S. Viet ability to fight without US help.

N. Viets now have 170,000 troops in S. Vietnam—30,000 more than at time of ceasefire. Recently they have repaired 12 captured airfields, including former US base at Khe Sanh which has been upgraded to handle MIG jets, and ringed with anti-aircraft missiles. (Tm 11:19)

NOTE: US, in 12 years, at cost of \$150 billion, could not stop the Communist advance, but only succeeded in devastating the land, and corrupting and disrupting the whole lifestyle of the people.

OIL AS A WEAPON. After long muttering vaguely about using their abundant oil as a political weapon, the newly unified Arab leaders finally unsheathed it last week. They vowed to cut the oil production on which fuel short West depends, & to raise prices sharply.

Ten Arab countries meeting in Kuwait decided to cut oil output 5 pet. each month till Israel withdraws from all Arab lands, & Palestinian rights are restored. A total ban was put on all oil to US. Prices were lifted a stunning 70 pet. to over \$5 a barrel. W. Europe gets 3/4 of its oil from Arabs; Japan 4/5.

West is facing something new: a group of nations that do not need the money they could get by expanding output. By '80 Arabs will be getting at least \$50 billion a year for their oil. (Tm 10:29)

* * *

OIL SHORTAGE. As the voracious demand for oil increasingly outstripped new sources of supply in recent years, an energy crisis crept up on world with fateful inevitability. Yet, despite spreading signs of scarcity, Govt. leaders in US, Europe and Japan paid little heed.

Now time has abruptly run out. Arabs, who control 60 pet. of world's oil, are slowing the flow, in a rare show of Arab unity. It's a measure of the rise of Arab power in world affairs that a far-off desert kingdom can make life difficult for US.

Implication of the oil warfare reach far beyond Arab-Israel dispute. Not since WWII has any event carried more potential for global change. World will never be same again. (Tm 11:19)

* * *

OIL POWER. Handful of Arab states now threaten to topple industrialized nations' economic temple. Energy crisis, if not checked soon, could produce global economic depression, and prompt demands for military measures against Arabs. Arab oil pressures threaten economic chaos in Europe.

What's more, Arabs seem likely to drive damaging wedge between US & Europe. Oil shortage has caused greatest crisis in NATO history. What better development from Russia's point of view? (Nwk 11:26)

NOTE: What wonderful developments in the past few months! How infinitely more important the Mideast has become, as centre of the world power struggle. US can conceivably become energy self-sufficient; but what can Europe do? Russia overshadows Europe like a giant cloud, & Russia is almost measurelessly rich in energy & natural resources, which it dangles before resource-hungry Europe. West Europe must inevitably come under Russian power, just as East Europe was forced to. Events have moved swiftly in the right direction. We watch with joy and anticipation.

BRITAIN: WORST CRISIS SINCE WW II. Strife-ridden Britain, long dubbed "sick man of Europe," headed into gravest crisis in ¼ century. Acute shortage of energy & transport. All-out challenge by militant unions to wage-controls. Inflation for first time topped 10 pet. Food prices up 19 pet. in year; cost of living up 46 pet since June, 70. Balance of trade soared to \$8 billion deficit for year. Most plants, offices & stores on 3-day week because of power shortage. Heath says trouble caused by "internal industrial strife." Steel production down 50 pet.

Mineworkers Union executive committee of 27 includes 6 Communists, 7 militant leftists, & 4 "floaters," vs. 10 moderates. Vice president is a Communist striving to take control from the moderates. He believes there is a need for "drastic, dramatic" change in British society, and adds: "We will create a situation in which neither Heath nor anyone else will halt the movement that is going forward for radical change in Britain." (USN 12:31)

NOTE: Britain is in a sad way, rapidly sliding down the economic scale to a humiliating equality with the subservient satellites of E. Europe: a once capable & industrious people, now destroying themselves by selfishness, squabble and division. In her heyday, she did a great, prophetic work for God's people, and revered His Word. How she has fallen!

TEN YEARS OF CHANGE AND TROUBLE. Turbulent years of challenge to moral codes. Pornographic books abound. Stern morality has given way to widespread "permissiveness," seen in casual adultery, & liberation of abortion laws. Moral abdication or valuelessness seems to have become a sign of the times.

Violence sent shock waves again & again across US in past 10 years. TV news programs—often in vivid colour—brought into millions of living rooms the drama of assassinations, riots in blazing ghettos, & wild melees on college campuses. And for years, nightly coverage of carnage in Vietnam.

What brought US into a decade of wanton violence—rioting, mass murders, muggings, skyjackings & assassination? Crime rate has soared 100. per. since '63. Juvenile arrests jumped 127 per. Mind-blowing drugs such as LSD became part of youth culture. Campus revolts escalated to destruction of bldgs. & research materials: 100s of campuses hit by disorders.

US military power, & determination to use it, were not seriously questioned 10 years ago. Today, few foreign leaders believe it can or will again be used as a global police force. Peak of US military supremacy came in '62 when Kennedy forced Russia to back away from Cuban missile crisis.

"Policing the world" reached its high point in '65 when Johnson rushed troops to Vietnam—with most Americans convinced US military might would crush Viet Reds. Eight years of frustrating warfare awakened US to reality. Clearly, Viet Reds had been sadly underrated.

During decade, Russia pulled even with US in nuclear striking power. This, too, was factor in shrinkage of US dominance in world.

If US is no longer world's policeman, neither is it any longer the world banker. Events since '63 have cut deeply into authority once wielded by US in global markets & financial councils. The \$, once the linchpin of world currencies, has fallen on hard times. Breaking modern precedent, US devalued the \$—not once but twice.

US prestige in the global marketplace is far from what it was in '63. It's no longer unchallenged leader. At every point in global competition, US being challenged—often successfully—by growing might of Common Mkt. & Japan.

In past 10 years, US has changed from a land of supreme abundance to one of annoying & sometimes crucial shortages. Farmers 10 years ago were being paid to hold cropland out of production to avoid huge surpluses. Today they're urged to plant to limit. In summer of '73, 1000s of gas pumps ran dry. Now airflights are curtailed: heatless homes & chilly offices are real possibilities. Ten years ago, such worries were only tiny cloud in horizon. Productive capacity of US oil wells peaked in '69: capacity is now less than it was 20 years ago. (USN 11:26)

NOTE: What a sad & dreadful record! A disastrous decline in all strengths: moral, social, economic & military. With the past 10 years as its dark & awful springboard, what will the next decade bring forth? How much worse can all these things get without utter collapse? Immorality is snowballing into lawlessness, and lawlessness into violence, & violence into chaos. Now kidnapping is sweeping the land like a brushfire.

WITHOUT BARS & GATES? At UN last week, Russia declared: "We are firmly in favour of all states & peoples in Mideast being ensured peace, security, & inviolability of borders. Russia is ready to join guarantees."

If the offer is sincere, it marks an important change in Russian policy. US is prepared to offer an equally firm commitment. In the long run, Israel & Arabs might find the promises of Moscow & US a better basis for security than Phantom jets or SAM missiles. (Tm 11:5)

NOTE: Of course the offer is not sincere. Russia's recent actions make that crystal clear. But this could be an ominous hint of what lies ahead for Israel: reduced borders & defences, a cynical, imposed, paper "guarantee" of Israel's safety by the Big Powers—just what Ezek. 38 would lead us to expect.

HIS HAND AGAINST EVERY MAN. War between Israel & Arabs has stronger religious overtones than most modern conflicts. Grand Sheik Mahmoud, Egypt's highest religious authority, proclaimed the October war a religious war. "We are fighting as the early Moslems fought against the infidels," he declared, "All the dead in battle are sure of paradise." In Saudi Arabia, Interior Ministry urged citizens to "destroy enemies of religion."

About 2000 years before Islam's rise, the ancient Jews took possession of their Promised Land under divine command. As recorded in Deuteronomy, the idolaters occupying the area were to be annihilated completely: men, women & children, "as the Lord your God commanded you." Such enemies were abominations whose pagan practices threatened contagion.

While the Jews seem to have retreated from the idea of sacred conquest to an ethic of self-defence, early Islam moved the other way. When his group was still small in the early years at Medina, Mohammed preached a doctrine

of self-defence. "Fight against those who fight against you," Allah warns in the Koran, "but begin not hostilities: Allah loves not aggressors." But in later sections of the holy book, revealed to the Prophet after he and his followers had begun the successful conquest of their neighbours, the struggle for the Faith takes on a military tone. Mohammed led 26 or 27 battles.

The stunning conquests of Mohammed's successors, which swept across the Mideast & N. Africa into Spain & even France, first gave Islam its formidable reputation for waging holy war.

The Islamic view of the world pitches it into an endless struggle against the rest of mankind. Islam sees itself as a universal religion, with a formula for order that Allah intends entire world eventually to accept. (Tm 11:5)

NOTE: One of the clearest & strongest evidences of the divinity of the Word of God is the inerrant accuracy of its prophecies & the striking relevancy of its history. Man's ancient "histories" are mostly befuddled legends with no bearing on today, but the Word of God is as relevant and timely as today's newspaper.

Bible Questions

FROM WHAT CHAPTER?

LIST ONE—QUESTIONS

- | | | |
|--------------------|---------------------|----------------------------|
| 1. Lucifer | 18. Walk to Emmaus | 35. Living sacrifice |
| 2. 70 weeks | 19. Lazarus' death | 36. Only in the Lord |
| 3. Cornelius | 20. Law in members | 37. Belshazzar feast |
| 4. Man of sin | 21. Without excuse | 38. Ye men of Galilee |
| 5. 4 horsemen | 22. Kept the faith | 39. Table of nations |
| 6. Armageddon | 23. Power of tongue | 40. Covenant to David |
| 7. Kiss the Son | 24. Childish things | 41. All died in faith |
| 8. Wages of sin | 25. Dare any of you | 42. Euphratean angels |
| 9. Even so come | 26. In Adam all die | 43. Nicodemus by night |
| 10. War in heaven | 27. Philip & eunuch | 44. Meek inherit earth |
| 11. Lord's prayer | 28. 10 commandments | 45. Great white throne |
| 12. Pure religion | 29. Valley of bones | 46. Whole armour of God |
| 13. Law from Zion | 30. Samaritan woman | 47. Man examine himself |
| 14. Paul shipwreck | 31. My son Onesimus | 48. Pierced hands & feet |
| 15. Gog. invasion | 32. If sin wilfully | 49. Nebuchadnezzar Image |
| 16. Green pastures | 33. Remove diadem | 50. Virgin shall conceive |
| 17. Priest forever | 34. Olivet prophecy | 51. Receive not into house |
| | | 52. Trod winepress alone |
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LIST TWO—ANSWERS

- | | | | | | | |
|--------|---------|----------|------------|----------|----------|-----------|
| Psa. 2 | John 11 | | | | | |
| Isa. 2 | Eph. 6 | 2 John | Acts 10 | 1 Cor. 6 | Rev. 20 | 1 Cor. 11 |
| Rev. 9 | Rom. 1 | John 3 | Psa. 23 | Gen. 10 | Matt. 5 | Matt. 24 |
| Acts 1 | Dan. 2 | Heb. 11 | Rev. 12 | Isa. 63 | 1 Cor. 7 | 2 Sam. 7 |
| Dan. 5 | John 4 | Ezek. 21 | Acts 27 | Psa. 22 | Ezek. 38 | 2 Tim. 4 |
| Rom. 6 | Rev. 6 | Isa. 14 | 2 Thess. 2 | Exo. 20 | Matt. 6 | 1 Cor. 15 |
| Acts 8 | Dan. 9 | Rev. 16 | James 3 | James 1 | Luke 24 | Psa. 110 |
| Isa. 7 | Rom. 7 | Rom. 12 | Ezek. 37 | Heb. 10 | Rev. 22 | Philemon |
| | | | | | | 1 Cor. 13 |
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February Answers

WHO SAID TO WHOM?

- | | | |
|------------------------|------------------------|----------------------|
| 1. Goliath to David | 18. Paul to Philemon | 35. Hazael to Elisha |
| 2. Peter to lame man | 19. Pharaoh to Jacob | 36. Paul to Ananias |
| 3. Samuel to Eli | 20. David to Ahimelech | 37. Boaz to servant |
| 4. Moses to God | 21. Disciples to Jesus | 38. Jesse to Samuel |
| 5. James/John to Jesus | 22. Rehoboam to Israel | 39. Witch to Saul |

- | | | |
|-----------------------------|------------------------------|-----------------------------|
| 6. Jeremiah to God | 23. Peter to Simon | 40. Elkanah to Hannah |
| 7. Peter to Christ | 24. Danites to Micah | 41. Christ to Mary |
| 8. Israel to Aaron | 25. Lot's daughter to sister | 42. God to Hezekiah |
| 9. Moses to Pharaoh | 26. Jacob to Joseph | 43. Gamaliel to council |
| 10. God to Adam | 27. Artaxerxes to Nehemiah | 44. God to Hagar |
| 11. Jesus to disciples | 28. Job to friends | 45. Magicians to Pharaoh |
| 12. Eunuch to Philip | 29. Nehemiah to Artaxerxes | |
| 13. Philistines to Jonathan | 30. Joab to Amasa | 47. Jesus to Rich Young Man |
| 14. Rebekah to Eliezer | 31. God to Moses | 48. David to Saul |
| 15. Samson to parents | 32. Ahab to Elijah | 49. Pharaoh to Jacob's sons |
| 16. Achish to servants | 33. God to Cain | 50. Mariners to Jonah |
| 17. Jezebel to Jehu | 34. Jethro to Moses | |
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