

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Bible Questions

COMPLETE THE QUOTATION ...

QUESTIONS—

- | | | | |
|-----------------|--------------------|---------------------|------------------------|
| 1. Pray | 14. One God and | 28. Appointed day | 42. Believed Philip |
| 2. Rejoice | 15. Great peace | 29. Flesh & blood | 43. Every idle word |
| 3. No peace | 16. Believed God | 30. Died in faith | 44. Must all appear |
| 4. Saved by | 17. Sow to flesh | 31. I must preach | 45. Equal to angels |
| 5. By works | 18. Perfect love | 32. Food & raiment | 46. Breath go forth |
| 6. In death | 19. Voice crying | 33. Sell what hast | 47. Word made flesh |
| 7. Be no more | 20. Men & beasts | 34. Drink this cup | 48. Any other gospel |
| 8. Overcometh | 21. Scatter Israel | 35. Dust of ground | 49. Days these kings |
| 9. To the law | 22. All Scripture | 36. Depart from me | 50. Live after flesh |
| 10. By one man | 23. By His Spirit | 37. Soul that sins | 51. All points tempted |
| 11. All Israel | 24. Sleep in dust | 38. World's wisdom | 52. Living sacrifice |
| 12. Be baptized | 25. God in Christ | 39. Every one left | 53. Spiritually minded |
| 13. In my flesh | 26. Ye my friends | 40. Holy Scriptures | 54. Buried by baptism |
| | 27. In everything | 41. Profane prince | 55. Faithful to death |
-

ANSWERS—

- | | | | |
|--------------|----------------|-------------------|-----------------------|
| Evermore | Ye shall die | Casteth out fear | Sin entered world |
| To wicked | Life & peace | Thoughts perish | Garnished heavens |
| Gather him | Love Thy law | Kingdom of God | If do my commands |
| Be content | Give to poor | Wash away sins | Reasonable service |
| Give thanks | One Mediator | Dwelt among us | No remembrance |
| Into death | Give account | Shall be saved | Faith made perfect |
| Living soul | And testimony | Reap corruption | Not receive promise |
| Die no more | Were baptized | Belief of truth | Not inherit Kingdom |
| Shall awake | Judgment seat | Yet without sin | Jerusalem to worship |
| Foolishness | Work iniquity | Reconcile world | Counted righteousness |
| Be accursed | Crown of life | Without ceasing | Remembrance of me |
| Till he come | In wilderness | Will judge world | Power over nations |
| It shall die | No good thing | All turn to dust | God set up Kingdom |
| | By inspiration | Wise to salvation | Remove diadem |
-

April Answers

CONNECT THE ITEMS

- | | |
|--------------------------------|--|
| 1. Sheet—Peter's vision | 25. Would not go in—Elder brother |
| 2. Creek—Paul's shipwreck | 26. Dissolve doubts—Daniel |
| 3. Cousin—Elisabeth | 27. Ashamed & blush—Ezra |
| 4. Orator—Tertullus | 28. Came delicately—Agag |
| 5. Rabboni!—Mary | 29. Cried all night—Samuel |
| 6. Treason!—Athaliah | 30. Left Paul bound—Felix |
| 7. Lanterns—Jesus betrayal | 31. Laid down necks—Aquila & Priscilla |
| 8. I will go—Rebekah | 32. Taught senators—Joseph |
| 9. Mine host—Gaius | 33. At Miletum sick—Trophimus |
| 10. 19 men and Asahel | 34. Drove furiously—Jehu |
| 11. Lost asses—Saul | 35. Love preeminence—Diotrephes |
| 12. 7 ewe lambs—Abraham | 36. Built 12 pillars—Moses |
| 13. Thick cloth—Hazeal | 37. Named by husband—Eve |
| 14. Cast clouts—Jeremiah | 38. Wrote son's name—Zacharias |
| 15. Damsel or 2—Sisera | 39. Eagles feathers—Nebuchadnezzar |
| 16. Eloquent man—Apollos | 40. Diseased in feet—Asa |
| 17. Lump of figs—Hezekiah | 41. Gathered 2 sticks—Zarephath widow |
| 18. Swarm of bees—Samson | 42. Bound hand & foot—Lazarus |
| 19. Burial of ass—Jehoiakim | 43. Wife died at even—Ezekiel |
| 20. Shining light—John Baptist | 44. In hottest battle—Uriah |
| 21. Dew on fleece—Gideon | 45. Small round thing—Manna |
| 22. Secret errand—Ehud | 46. Set house in order—Ahitophel |
| 23. Mother's image—Micah | 47. Face between knees—Elijah |
| 24. My son, my son—David | 48. Not afraid of snow—Virtuous woman |
| | 49. Piece of millstone—Abimelech |
| | 50. Guide hands wittingly—Jacob |
| | 51. Condemned the world—Noah |
| | 52. Displeased with himself—Darius |
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How often do we say that we cannot get up to the high standard set by Christ. The fact is, we cannot get down to it—we cannot overcome SELF sufficiently to humble ourselves to God's requirements.—**Christadelphian, 1908.**

EDITORIAL

The Voice of Wisdom

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung"—Phil. 3:7-8

PROVERBS CHAPTER TWO

SURROUNDING the table of the Lord, in weekly memorial of his great manifestation of love, we stand related to wonderful facts : facts we do well to consider every day, yea, every hour—not just once a week. In fact, perhaps our principal prayer and principal effort should be for REMEMBRANCE. When we drift into forgetfulness, when we allow our minds to be absorbed and carried away with other things, we cannot possibly be pleasing God or walking in the Way of Life.

We say "wonderful facts," for they comprise the glorious Gospel of the Kingdom of God and the things concerning the Name of the Lord Jesus.

During the past week, as it truly is every week, we have had excellent nourishment for the mind that delights to dwell on the things of the Spirit. They have given us strength and encouragement to follow the Master's footsteps—along the bitter path of obedience to the glorious consummation of the divine nature.

This morning, Wisdom calls to us from the book of Proverbs—

"My son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom and apply thine heart to understanding;

"Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures—

"THEN shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding" (Prov. 2:1-6).

If this tells us anything at all, it certainly is trying to impress our dull fleshly minds with the tremendous effort and application that God expects us to be ANXIOUS to put forth in seeking spiritual knowledge. Do we make that effort? Is this the biggest thing in our hearts and lives? And if it is not, WHY is it not? Let us be honest with ourselves, for these are matters of life and death—eternal life or eternal death.

Sometimes when we read from Eureka, we marvel at the spiritual wisdom and comprehension of the man who wrote it, so different from the thin fare from many sources today. But do we ever stop to consider HOW the writer came by his understanding? The wisdom of God does not come to a man in a natural way. He is not born with it, nor does it grow upon him in the natural process of maturing. The secret is here, in the words we have just read from Proverbs. It must be like the treasure hid in the field, or the pearl of great price—for which a man eagerly sells all that he has to purchase it.

To fully appreciate Elpis Israel and Eureka, a brother or sister should read the Life of Dr. John Thomas. It would be well if all new brethren and sisters were given a copy of this work, and were strongly exhorted to read it.

The Bible is a book of deep and endless wisdom. And if we would understand the fear of the Lord, and righteousness, and judgment, and every good path, then we too must search diligently and perseveringly for wisdom as for hidden treasures.

Happily, for our generation in these last days, our brother John Thomas has led the way, giving his life to this labor, and if we long to know the Truth in its depth and fulness, and the glorious things of the purposes of God, we must read with thanksgiving the results of his indefatigable searchings.

When discussing a certain subject with a well-known brother, I used bro. Thomas to support my understanding of the subject. He replied, "I do not believe everything John Thomas wrote, for he was not inspired." My answer was, "Neither are his critics inspired."

Truly brethren Thomas and Roberts were not inspired, but one thing is certain, and we discover what that is if we read their works carefully. If we are honest with ourselves, we will admit that these two brethren were intellectual giants in the matter of Bible exposition.

Picking up at the point where we spoke of the Gospel of the Kingdom as being wonderful facts, we are reminded of the words of Jesus in his parable in Matt. 13:44—

"The Kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for JOY thereof goeth and selleth ALL THAT HE HATH, and buyeth that field."

Paul expresses a similar thought with respect to himself—

"What things were gain to me, those I counted loss for Christ.

"Yea doubtless, and I count ALL things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ"

(Phil. 3:7-8).

One might say, That is all very well to talk like that, but DID he actually suffer the loss of ALL things? To get the answer to that question, all we have to do is read the Acts of the Apostles, written by Luke, and we will find that what Paul said is unquestionably true. And give deep thought to such passages in his epistles as 1 Cor. 4:9- 13; 2 Cor. 4:8-11; 11:23-27. These things add up to a catalog of almost incredible sufferings and deprivations. This was the price Paul was HAPPY to pay for the glories of the love of Christ, accounting it all:

"Light affliction which is but for a moment" (2 Cor. 4:17)

Let us come back to Prov. 2:4-5, and read these verses—

"IF thou seekest her (Wisdom) as silver, and searchest for her as for hid treasures, THEN shalt thou understand the fear of the Lord, and find the knowledge of God."

What is "fear of the Lord" ? In Prov. 1:7 Solomon says—

"The fear of the Lord is the BEGINNING of knowledge: but fools despise wisdom and instruction."

There is NO knowledge outside of the "fear of the Lord." All true knowledge BEGINS at this point. Anything short of this, however clever or "learned," is ignorance and folly—which is the category all the ungodly world's "wisdom" falls in by divine estimation.

Another man approved by God is Job, who quotes God as saying—

"Behold, the fear of the Lord, THAT is wisdom: and to depart from evil is understanding" (Job 28:28).

David likewise speaks of it in Psalm 111:10—

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments."

Obedience and 'good understanding' are inseparable. They move forward together, and mutually strengthen and develop each other.

Among the many things written in the Old Testament for our instruction, there is one in Deut. 4:5-8. It is rather long, but well worth our reading together at this time—

"Behold, I (Moses) have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

"Keep therefore and do them, for this is your WISDOM and your UNDERSTANDING in the sight of the nations, which shall hear all these statutes, and say,

"Surely this great nation is a wise and understanding people.

"For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?"

"And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day?"

We are constantly impressed with the great superiority in wisdom and beauty of the Law God gave Israel through Moses over man's present ever-changing hodge podge of laws and regulations. Then Moses comes to the lesson that concerns us. The necessity of having our weak, forgetful, mortal minds stirred up day after day, and week after week, is shown in v. 9—

"Only take heed to thyself, and keep thy soul diligently, lest thou FORGET the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life:

"But teach them to thy sons, and thy sons' sons."

The result of seeking after wisdom is shown in Prov. 2:10-11—

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee."

For a few moments, let us look at the related subject of faith, for our knowledge of the fear of the Lord must be coupled with faith. In Heb. 11:6 the apostle makes an important statement when he says—

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

But this faith must be qualified; that is, a faith that will please God must be based upon things which He has promised, and not on some human invention. It must be based on Truth, and Facts. We look around and see many "faithful" people, but their faith is based upon human speculation and human emotions. We find the Spiritist, the Theosophist, the Buddhist, and all the differing churches and sects that go to make up Christendom.

The religious state of the world fills one with profound sorrow as we see millions of people without any sound faith, and thousands who will not listen to the real Truth. But we have gone to the only source of true wisdom, and have gotten understanding which has produced a faith that is based upon the promises of God in His Word of Truth, and this is the only faith that will stand the test.

The substance of our faith is summed up in the "Things concerning the Kingdom of God and the Name of Jesus Christ." Of these things, Paul told the Corinthian brethren that they would be saved "if they kept in memory" what he had preached unto them. Therefore salvation depends upon a good memory of the right things. Now a good memory is largely a matter of interest and affection. We remember what we are interested in. We remember what we love.

Remembrance was one of the outstanding features of the Mosaic constitution. How often we read—

*"Remember the sabbath day to keep it holy";
"Remember thou wast a servant in Egypt";
"Remember what the Lord did to Pharaoh";
"Remember the days of old"; and finally—
"REMEMBER HIS HOLY COVENANT."*

In our case we have the command that brings us to the table of the Lord each first day of the week—

"Do this in remembrance of me."

In the mercy of God, we have been granted the opportunity of thus keeping Christ's love in constant memory, by partaking of the emblems we see upon the table—truly a remarkable provision.

We have reached this point through our belief and obedience of the Gospel. And now we are patiently waiting for those things which we believe in and hope for. Our faith and hope are based upon the great and precious promises of a faithful heavenly Father. In Heb. 6:18 the apostle says—

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us."

Realizing our exalted position and high calling, let us give heed to Paul where he says we are to (1 Thess. 2:12)—

"Walk worthy of God Who hath called us unto His Kingdom and glory."

In Heb 6:1 Paul says—

"Therefore leaving the principles of the doctrine of Christ, let us go on to perfection."

These principles are the foundation. We are not being told to leave them behind, but to leave them as such, as the foundation, and not tamper with them, but to go on and build upon them. Our faith and hope are built upon the Rock foundation of Christ and of the truth in him. What we have to look after is our building thereupon.

A building, subject to the effects of the elements, needs sound construction and constant care; and so it is with the building founded upon the first principles of the Truth of God. The writings of the apostles are filled with continued supplications, pleadings, and exhortations that we build our building soundly by "walking worthy of God." Of himself, Paul said (Phil. 3:13)—

"This one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before,

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13).

It is not for us to decide what walk will be acceptable to God, for Jeremiah says (10:23)—

"O Lord, I know the way of man is not in himself: it is not in man that walketh to direct his steps."

And therefore the prophet pleads (v. 24)—

"O Lord, correct me, but with judgment: not in Thine anger, lest Thou bring me to nothing."

We need be at no loss to know what to do, for we are perfectly safe in giving heed to the voice of Wisdom. Although we all have notions as to what we think is right, and how we ought to talk and walk, Wisdom also has a set of notions on these subjects, and they are far different from ours.

It is a strange quirk and figment of the human mind that it can, by its own innate "reason," discern right from wrong, and wisdom from folly. For millenniums, men have misruled the world, and abused each other, under the delusion that they have some inner wisdom. Man's thoughts—our own natural thoughts—are expressions of the warped and sin-tending carnal mind; but Wisdom's thoughts are the expressions of the Spirit.

Therefore, if we follow Wisdom, the divine Word, revealed for us in God's infallible and inspired Scriptures, we will find the knowledge of God, and will understand righteousness, judgment, and equity; yea, every good path. Paul reminds us in Rom. 8:14—

"For as many as are led by the Spirit of God, THEY are the sons of God."

And the consistent testimony of Scripture is that ONLY such are the sons of God (Prov. 28:26)—

"He that trusteth in his own heart is a fool."

Therefore let us give heed to the voice of Wisdom—

"Wisdom crieth without; she uttereth her voice in the streets:

"How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorings? and fools hate knowledge?"

"Turn you at my reproof. Behold, I will pour out my spirit unto you; I will make known my words unto you" (Prov. 1:20-23).

"When Wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, then discretion shall preserve thee, understanding shall keep thee" (Prov. 2:10-11).

"Trust in the Lord with all thine heart, and LEAN NOT UNTO THINE OWN UNDERSTANDING. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:5-6).

In addition to the voice of Wisdom in Proverbs, we find it all through the Scriptures of Truth. There is one reference in Isaiah that it is well for us to remember—

"Saieth the Lord: To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My Word" (66:2).

The word "man" means a person, and is not restricted just to men. The word "trembleth" means to be exercised about, to be concerned about, to do something about—not just a disturbed emotional reaction. Along this same vein there is a beautiful saying of the Lord Jesus: well-known, but ever-fresh; often quoted, but insufficiently practiced—

"Come unto me, all ye that labor 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" (Matt. 11:28-30).

Our concluding thought comes to us from our readings for yesterday (Prov. 1:5), and gives us the 'conclusion of the matter'—

"A wise man will hear, and will increase learning: a man of understanding shall attain unto wise counsels."

—Editor

"FIRST PURE, THEN PEACEABLE"

This is a divine principle which has many illustrations. The world at large will only arrive at peace when it has been purified by the terrible doings of the Prince of Peace, who will be as a refiner's fire and a fuller's soap, before he speaks peace to the people,

The individual application of the principle is that which mostly concerns us at the present moment. Purity must precede glorification. It is written of the Holy City:

"There shall not enter therein anything that defileth."

The list of excluded persons includes

"Drunkards, revilers, extortioners, fornicators, adulterers, effeminate, abusers of themselves with mankind" (1 Cor. 6:9).

Nothing is more incontrovertible in our most holy faith, than that righteousness of a high order is indispensable to secure approval at the hands of the Judge of the quick and dead. A continuance in sin in any form is fatal to our prospects in relation to that great day when every man will stand nakedly revealed in the presence of men and angels.

—**Bro. Roberts.**

House of Prayer for All People

"Every one that is left of all the nations which came against Jerusalem shall go up from year to year to worship the King and keep the Feast of Tabernacles"—Zech. 14:16

BY BROTHER JOHN THOMAS

The Kingdom of Christ having been established upon earth by force of arms, it will afterward be confirmed and conducted with judgment and mercy. In the present dispensation, or "times of the Gentiles," the character assumed by the Lord Jesus Christ is that of "the Lamb slain from the foundation of the world."

He is now solely employed as High-Priest to the House of God, but when he shall appear in the clouds of heaven, he will come as "the Lion of the tribe of Judah" laying aside for a period all his attributes of peace, and assuming that terrible power—that ineffable majesty—belonging to him as King of kings.

Again, after he has asserted and established his claim to universal dominion, he will assume a third character—combining the two that went before. He will at once be the Lion and the Lamb—full of grace toward all his faithful subjects, but full of terror toward the disobedient and disloyal. His kingdom will be at once the most beneficent and the most despotic that the world has seen; allowing no opposition, exercising no arbitrary oppression.

During the whole period of the Millennial Reign, it is scripturally evident that Jerusalem will be the capital of Israel, as in the time of David; and it is equally certain from Isaiah 40 that Israel will be the foremost people of the earth. But in addition to this it must be remembered that, as the Lord shall be King of all the world, it will become necessary to establish some center of union, some *universal metropolis* which shall serve to bind all nations into one, and be regarded as the capital of the world.

Every great empire of history has possessed its central point, and its capital city. From the days of Nimrod and Babel, from the stupendous sepulchres of Nineveh down to the present age, we find traces of the capitals of departed empires.

Babylon, Susa, Seleucia, Rome, Constantinople, Paris—have each in turn been the central points of imperial power, and of discordant nations. Tribes and races, hostile in temper, and in complexion and habits, have met together in peace within their walls.

In order, therefore, to form a grand center of union, the Lord will erect Jerusalem into the CAPITAL OF THE WORLD, and make it the seat of the first and last universal empire. And he will institute a *center of attraction* within the center of empire. The experience of ancient times pointed out long ago the wisdom of this method. The Olympic

games of Greece, the games of the circus celebrated at Rome, the Golden Idols of Jeroboam, were all designed as centers of attraction within the centers of union. The three great festivals of the Jewish law were evidently appointed with reference to national unity as well as religion.

The whole civilized world flocked to the Olympic and Roman Games; and the nations of Greece or of the Roman empire were taught a lesson of fraternity. But the garb of peace was stained with the violence of war. The fierce encounters of the Olympic competitors suggested ideas of personal violence, and physical rivalry. The Roman games, the most atrocious scenes in the history of man, covered the amphitheatre with blood.

But the kingdom of Christ will admit of no deeds of blood; its political and social combinations will be effected by a system of attraction equally original and divine.

"And it shall come to pass that every one that is left of all the nations that come against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles."

This prophecy of Zechariah describes in a few words the great religious and political engine by which the empire of the Son of man shall be consolidated into one. The Feast of Tabernacles will form the attraction through which all nations shall be brought together in perpetual fraternity.

And Jerusalem—as the place appointed for the Feasts—will become the center of attraction, and the gathering point of all nations of the earth. It will thus be made the capital of the world, and supersede those capitals of commerce or fashion which have been so long the centers of attraction alike to frivolous and wise.

The introduction of the Feast of Tabernacles during the whole continuance of the reign of Christ is, in every point of view, one of the most remarkable and interesting subjects which is to be met with in Scripture. It offers itself alike to the consideration of the politician, the philosopher, and the spiritually-minded. There is nothing that takes in so wide a field of view, and presents such a variety of objects. It may not inaptly be called the *main hinge* of the Millennial Kingdom.

A politician when he first hears of the Millennial Reign will naturally ask by what means, without a succession of miracles, can all the world be peaceably united under one emperor? The political economist will call for statistical reports, and ask—what will be the condition of the people during the Millennial period? The Feast of Tabernacles affords an answer to both inquiries at once.

It gives us the political machinery and the statistical report at the same time. If we consider it statistically, it gives us the exact measure of the state and the prosperity of the world. It is a common question, indeed, with all prophetic inquirers—what will be the condition of the people at large during the Millennial Reign? And in what way are we to measure the material prosperity of that period? The Feast of Tabernacles furnishes the measure—

"All nations shall come up from year to year to Jerusalem."

But Jerusalem is situated in the center of the world, at an immense distance from the greater part of the nations. But it is not only said that all nations shall come up, but that *every one that is left* shall come up. Here is, then, a universal pilgrimage of mankind, rich and poor, from the furthest extremities of the earth to Jerusalem. Such a pilgrimage as was never conceived before.

Man boasts now of the increased prosperity of the world—of the means of conveyance, which exceed all the conceptions of former times—of our miraculous advance in the power of locomotion; and yet, what after all is the result? A voyage to Jerusalem is an undertaking which no poor man ever dreams of, except through absolute necessity; which even many rich men consider as too costly.

The idea of *whole nations* going up to Jerusalem would be considered as the dream of a lunatic; it would indeed be physically impossible, since there are not sufficient means of conveyance, nor resources for defraying so vast an expense, nor are there supplies in the Holy Land, or coast, to enable such an assemblage of mankind to hold together for a month.

What would be thought of the conveyance of the working men of England to the shores of Palestine? And of the working population of France, or Germany, or Holland, at the same time? Such a thing would be impossible in the present state of the world. All our improvements in travel would be unequal to the task.

The pilgrimage of the Eastern nations to Mecca and Medina is perhaps the greatest movement of mankind in modern times.

The first crusade was also an immense movement which carried forward the population of Europe upon Asia. But these vast emigrations were attended with hardship and loss of life, which can never be imagined during the reign of peace. The pilgrims of Mecca perished in the desert. Half the first crusade was extinguished before it reached the confines of Asia.

But it will not be so in the Millennial Reign. There will be no destruction by the way; nor can we have any faith in the Millennial Reign, or the goodness of God, if we imagine that the pilgrims of the Feast of Tabernacles will be allowed to perish by the way like the Mussulmans or Crusaders.

Let us reflect upon the subject in a statistical point of view. In the first place, we are struck by the evidence which it affords of the immense progress of mankind in the arts of locomotion, so as to render so long a journey secure, convenient, or even possible.

In the next place, it is proof of the wealthy and prosperous condition of all classes of the people. What working man would now be able to take a journey to Palestine? How much less could he bring his family along with him, or provide for their support during his absence.

Again, what would be the effect of a general emigration in suspending the agricultural and manufacturing industry of nations? The world could not go on—the course of society would come to a stop—public and private misery would ensue—and the human race would sink into universal insolvency. The present state of things is so artificial, so complicated, and so liable to mutation, that it could not endure, year after year, the attacks of these vast interruptions. The whole fabric would be shaken to pieces by this annual movement of its supporting columns.

But not so during the reign of Christ. What is impossible or dangerous now, will then become practicable and safe. The stability of the divine government will prevent all mutation—the presence of the Great King will shed fertility and wealth upon all the earth—whatever is done shall prosper, and none shall make them afraid. When the Lord shall be King over all the earth, he will fulfil the long delayed promise of Psa. 72—

"In his days shall the righteous flourish, and abundance of peace so long as the moon endureth."

Thus every man shall prosper in the work of his hands, and possess both the means and the courage to undertake the pilgrimage to Jerusalem. Whole families will unite together, whole neighborhoods vie with each other, with holy emulation in contributing either to the numbers or to the expenses of the pilgrims.

For the first time since the creation, mankind shall be aroused to universal movement without the scent of blood! The vile thirst for gold, which now agitates the world, shall be changed for a nobler passion—the desire to behold THE KING IN ALL HIS GLORY. And every man who lingers at home, will be reproached as insensible to his highest privilege, and be shamed into compliance with the world-wide impulse.

This universal pilgrimage is also an evidence of the peace and security of those times. At present, it would be equally unsafe for large bodies of men to quit their own country, and leave it open to the enemy; or to permit the passage of whole nations through intervening kingdoms. Pillage, violence, and bloodshed, have invariably accompanied great movements of mankind, however peaceable their original intentions.

The consciousness of numbers has encouraged the wandering hordes to indulge their love of spoil; and the apprehension of the nations whom approached, have called forth every feeling of hostility. But, under the reign of Christ there will be no more hostility—nothing to interrupt the intercourse of nations, or to deter the most timid from venturing upon the longest journey.

Thus the very existence of so vast a movement as that foretold by Zechariah is a certain indication of the general tranquility of the world. It is also an indication of the general diffusion of wealth and prosperity, which will enable men of every rank to undertake so remote a pilgrimage.

The Feast of Tabernacles serves, therefore, for a standard of measurement by which the political economist may estimate the social condition and the material progress of mankind during the Millennial Reign; and as such it is one of the most remarkable prophecies in Scripture, full of meaning in every point of view: expressive of a complete renovation of society, and of an entire revolution in all the conditions of human life. Diffusion of wealth, universal prosperity, unbroken peace, and mutual good will, are all implied, as they are involved in this one prediction:

"All the nations that are left shall go up from year to year to Jerusalem."

Give Me Thine Heart

BY BROTHER ROBERT ROBERTS

"*Only a Few Go Far Enough*"

"*Whatsoever things were written aforetime, were written for our learning*"—Rom. 15:4.

THERE is an unexplored depth of reality in these words of the spirit. All consent to the saying as true, but *only a few go far enough* in the process of "learning" from what has been written. Even these will never get to the end of the process while in the flesh. They will always be discovering some new force in exhortations they have been familiar with from infancy.

Our progress in this respect, however, will depend entirely on our compliance with the Divine exhortation to seek wisdom as for hid treasure. In many respects, the wisdom of God that is communicated in His word is hidden. It is accessible *only to those who dig*, and this digging to be serviceable must be a *continuous process*. It must not be done in fits and starts. It must be constant, patient, and reverential, a daily feeding on the manna from heaven.

The systematic and painful efforts of mere *scholarship*—the spasmodic attempts of what is generally understood by the term "study"—may be to the real work of upbuilding in the word what the chemist's analysis of flour is to the process of nutrition—clever but useless. Such a mode of treating the word of God will leave a man unacquainted with nearly all the riches it contains.

A daily, habitual, thankful, reverential, prayerful, and orderly converse with the holy oracles will uncover to the mind irresistible, almost inexpressible, evidences of their truth, and a fund of significance that will remain utterly unknown to the careless, irregular, spasmodic, or merely scholarly reader.

But to accomplish and continue in this mode of intercourse, requires a species of motive to which the mere scholar is a stranger. A man must fear God and realise his own insignificance and dependence. *He must feel hungry before he will desire to feed on the word in this unremitting manner*. He must be non-content with himself and things as they are. His affections must be operative on heavenly, and not on earthly, things. He must, in fact, have made considerable attainments in the kind of spiritual education which is implied in *sainthood*.

The Gospel, as seed to the soil, must have germinated and sprung before it can bring forth this excellent fruit of the Spirit—this *continual delight* in the statutes, commandments and word of the living God—the yearning thirst for communion expressed by David, when he said,

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

What does this mean but that a man must not only know that there is a God, but must love Him and be filled with admiration of His infallible and eternal excellencies; that he must not only know that he himself is a mortal, but must have such a living sense of the fact, as to be in a *constant temper of modesty and extreme reverence towards God*, trembling at His word; that he must not only be aware that there has been a Christ in the world, but realise that there is a Christ now, and that we, having yielded ourselves to his purchase, are no longer our own, but his who lived and died for us?

Only this rich indwelling of the word of Christ will enable a man to perseveringly discern the excellence of the word of God, and *the absolute insignificance of ALL present things*, though they be very importunate of our attention and striking in their impressions upon the senses. *Only such* will be found, day and night, giving the word of God that place in the economy of life which it ought to have.

The reading of the Bible and the appreciation of it will re-act productively one upon the other. Read the word and you will appreciate it; appreciate it and you will desire it, and seek the comfort that is to be found in reading it. And thus, as in every vital process, there will be a dual action which will preserve life.

But there is a view of the matter outside of the word and outside of man, because there is a God outside the word and outside of man. The word is the only form in which the name and honour of God have a visible place among men at the present time. His temple is in the dust, His nation scattered, His kingdom destroyed.

His word remains, and He hath magnified it above all His name. It is in the hands of the nations. It is the principal and most numerous multiplied book in the world. It is everywhere His representative. The Bible in the house is God in the house. The Bible in a man's life is God in a man's life. Where people place the Bible, they place God. The place it demands is the heart—the throne. *With nothing less will God be satisfied.*

Do you allow the affairs of house, or business, or friends to ride over it, to displace it from the first position, to put it in the corner, to keep it hidden, neglected, disregarded? Then is God cast behind your back, and great is your danger. A voice of thunder would not be too loud to rouse you from your folly.

You say you have no time to read. The plea is *absolutely inadmissible*. You take time to eat and drink, and this is the most important kind of eating and drinking. You will have to take time to be ill some of these days. Death will rap at the door, and he won't ask you if you have time to attend to him.

Christ will stand in the earth one of these days, and what about your family, your house, your business then? You will want to turn to wisdom in a hurry, but wisdom will fly far from you. You will want to seek God with your whole heart, but He will not be found of you. So has God arranged things, that He will cause every one to find the fruit of his ways—

"Wisdom crieth without; she uttereth her voice in the streets...How long, ye simple ones, will ye love simplicity, and scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof. Behold I will pour out my spirit upon you. I will make known my words unto you...Blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me, wrongeth his own soul. All they that hate me, love death."

But if ye heed not her gentle entreaties—if ye persist in putting her off, that ye may attend to the lust of the flesh, the lust of the eye and the pride of life, hoping dimly and indefinitely that some day all will be well—*hear your own doom declared beforehand by the same gentle voice:*

"Because I have called and ye refused; I have stretched out my hand and no man regarded. But ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity. I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me and I will not answer. They shall seek me early but shall not find me. For that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

God has declared,

"I am a great King" (Mal. 1: 14).

He demands on this ground to be honoured, and to have the *first place* in the heart, and the *best* of all we have to offer. All the ceremonial appointments of the law were intended to teach this lesson. No one was allowed to approach the sanctuary except those appointed, and those only in the appointed way, on pain of death.

No offering was accepted with a blemish, or hurt, or imperfection. All uncleanness required purgation by sacrifice. Holiness and majesty were continually impressed on Israel as appertaining to him in the highest degree. *The lesson in its individual application is unmistakable.* Jesus brings it home in the words—

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

His own demand is—

"My son, give Me thine heart."

He demands the highest place in all our affairs, which is His reasonable place. Let us render the service He requires. His word is in our houses. Don't let us insult Him by giving our feeblest moments to the reading of it. Don't let us wait till all our energies are worn out, and our faculties impaired in attending upon the affairs of the natural man. Don't let us sit down to the Bible when nature is exhausted, and sleep hovers on the eyelids.

Let us give the best time of the day. It is a matter of contrivance. There are difficulties, but difficulties can be overcome. Where there is a will, there is a way. Besides, who knows but our difficulties are God's tests. He may want to prove us—to see and let us see whether we will honour Him or not. It is no new thing for God to leave a man that He may see all that is in his heart. Therefore, our increasing business—our growing affairs—may be a part of the machinery by which our probation is accomplished.

If we resist the clamours of the flesh—if, notwithstanding the pressure of worldly affairs, we turn aside daily in reading, prayer, and meditation—*we overcome*; but if, on the contrary, we are carried before the stream, and leave God behind, *we are overcome*, and will awake sooner or later to a sense of our great folly.

If we do our duty in this matter, we shall be assisted. This is matter of promise. If we are attentive to God, He will be attentive to us—

"Draw nigh to God, and He will draw nigh to you."

The converse is true. Neglect God and He will allow you to fall. There have been many illustrations of this in history. One of them is mentioned in the chapter read this morning (Rom. 1: 28),

"Even as they, did not like to retain God in their knowledge, God gave them over to a reprobate mind.."

All nations were related, in the first instance, to the fountain of Divine knowledge through Noah, but they slighted God, honouring themselves, each other, and their own affairs, like the multitudes of our own day, and God departed from them, and gave them over to the reprobateness of mind which is manifest in all the sculptures of antiquity and the state of man universally. The Jews were favoured as no nation ever was. Jehovah says—

"As a girdle cleaveth to the loins of a man, so have I caused to cleave unto Me the whole house of Israel and the whole house of Judah, saith the Lord, that they might be unto Me for a people, and for a name, and for a praise, and for a glory, but they would not hear."

What was the consequence?—

"Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests and the prophets, and all the inhabitants of Jerusalem, with drunkenness (that is mental confusion; the result of the wine of His wrath).

And I will dash one against another, even the father and the sons together, saith the Lord; I will not pity nor spare, nor have mercy, but destroy them" (Jer. 13: 14).

"Make the heart of this people fat and make their ears heavy and shut their eyes" (Isa. vi. 10).

This was Israel's punishment for neglecting God. When Christ came, he *cloaked his wisdom in parables*, that they might remain in their ignorance, and become subject to the judgment of God.

Yet even then, his teaching was plain enough to be understood by those who gave close attention, and gave that respect to God which is His due. And he made them understand that the principle exemplified in the national blindness would operate in individual cases. He said (Mark 4: 24)—

"To you that hear shall more be given, and he that hath not, from him shall be taken even that which he hath."

So that any one earnestly attending to what Christ taught, would be helped to understand; while those who stood contemptuously and self-sufficiently apart, doing dishonour to God, would be deprived of what wisdom they had, in being left to their evil ways. The lesson is, that those who neglect or hold loosely what they have, are in danger of being deserted by God, and led into ways that shall be for hurt.

The principle was again exemplified in the first generation of Gospel believers. These were greatly privileged in having the teaching of the Spirit visibly in their midst; but like the Israelites who came out of Egypt under Moses, they grew accustomed to marvels, and conceived the idea that these things were in some way their right; that the apostles were only fellow-partakers of a common benefit and had no more superiority among men than themselves.

Hence arose false apostles. Many false brethren crept in, to whom the others listened. Many followed their pernicious ways. *They dabbled in doctrines and disputed greatly about them*, but it was the perverse disputing of men of corrupt minds. They received not the *love* of the truth. What was the consequence? Jesus hinted at this in his message to the seven churches, that he would remove the candlestick out of its place. Paul declared—

"For this cause God shall send them strong delusion, that they should believe a lie."

As He had done with Israel, so He would do with the highly privileged communities founded by the apostles; because they departed from the reverential heedfulness that God demands, and began to honour and please themselves, He would fill them with drunkenness, that is, with the mental confusion resulting from imbibing the false principles that He caused to be diffused through the instrumentality of evil men and seducers.

And so it has come to pass, and the Christendom of to-day is the standing monument of the faithlessness of the first century, and the living illustration of the fact, that if men disregard Him, He will leave them to ways of folly and death; even to ways that they may imagine right; for, as Solomon says,

"There is a way that seemeth right unto a man; but the end thereof are the ways of death."

Now we stand related to the same principle, for God is the same for evermore. Do not let us imagine that when the nations of antiquity, and the Jewish race, and the first generation of believers were given over to reprobation because they dishonoured God by a *lukewarm and half-hearted attendance upon His Word*, that we shall fare any better if we offer Him a like insult.

God is great and we are small. God is eternal, and we are of yesterday; God upholdeth all things, and we uphold nothing, but are ourselves upholden by Him every moment. Most reasonable therefore it is that we choose His honour and His fear as the mainspring of our lives.

And most profitable shall we find it for ourselves. If we commit our way to Him, magnifying His word as He has magnified it, giving it first place in the economy of our lives, He will guide our steps to a greater enlargement of spiritual attainments, strengthening us with all might in the inner man, and filling us with the knowledge of His will.

But if we hold the treasure of His wisdom with a loose hand, He will forsake us and leave us exposed to influences and circumstances that will be to our destruction.

We are not without illustration of this in our day. We have seen many who, though they knew the truth, were not walking in the love of it, but in the love of themselves and the things connected with the present life—*we have seen them swept from their moorings by a wind of doctrine which has been permitted to blow upon them to their destruction*.

"Who is wise and he shall understand these things? prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein."

"I Will Meet With You There"

When the counsel communicated to David and other servants of God is reduced to writing, does it not then become the property of all who possess the writing? And if we obey it, are we not guided by it? And are we not, in that case, guided by God, Who gave the counsel?

Unquestionably. We shall realize the force of this if we think what our position would have been in the absence of the Scriptures. We should have been totally in the dark, cut off from all knowledge of God, and, therefore, from all prayer and hope and righteousness. Not knowing His will, we could not have done it. We should have been sunk in deep night,

"Alienated from the life of God through ignorance in us, because of the blindness of our hearts" (Eph. 4:18).

With the Scriptures in our hands, it is entirely different. We may, if we suffer ourselves, be "guided by His counsel" and "afterwards received to glory," and this guidance and reception will be all of God.

But some will think, "Surely there is more guidance than this. Surely God does not leave us to the Bible **merely**. Surely God is not indifferent to those who strive to know His will, and to **realize its power in themselves**, and do it. Surely He helps them!"

The thought is not unscriptural. On the contrary, it is the teaching of the Word that if we draw nigh to God, **He will draw nigh to us**; that if we choose the things wherein He delights— and those things are all embodied in the Bible—He will have his eye upon us and regard our way; that if we commit our way to Him, **He will direct our steps**; that if we are broken and contrite in heart and tremble at His word, He will look to us and help our infirmities, and succour us in temptation, and supply our needs, and chasten us in our errors, and forgive our sins, and **strengthen us in the way of righteousness**, and make all things work together for our good.

But all this is dependent on our waiting on the Word in daily reading and meditation. He hath magnified His word above all His Name. He has appointed it as the means of our sanctification, **the place of our meeting with Him.** Honouring the word we honor Him. Despising the Word we despise Him; and it is written—

"Him that honoureth me, I will honor, but he that despiseth me, shall be lightly esteemed." —**Bro. Roberts**

Holy and Blameless in Love

THE EPISTLE TO THE EPHESIANS

"According as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before Him in love"—Ephesians 1:4

Above, and around, and through all the activities of the Church is the Mind and Power of God. All is of Him, and by Him, and for Him. As the Head, Jesus, yielded himself in all things to the will of the Father, and in turn received all his strength and wisdom and joy from Him, so must the Body do likewise. "When I am weak," Paul says elsewhere (2 Cor. 12:10), "then am I strong." This is the theme of this epistle, and indeed of all the epistles. *All things are of God.* All things are created by Him and for His purpose, and to contribute to His ultimate glorious end.

The Church, the Body of Christ, is taken from the weakest of His creatures—the low ones, the weak, the despised, the poor. Not the wise, mighty and noble; not the able and self-reliant; none who are contaminated with the wisdom of this world, or pride, or vanity, or ambitions. "When I am weak, *then* am I strong," for—

"My strength (saith the Lord) is made perfect in weakness."

And from this lowly human clay, God is building a temple of glory, eternal for the ages. His method is slow, gradual transformation. In little steps from one shade of glory to a brighter shade until we come to the perfect man in Christ Jesus.

The power for all this comes from God. We cannot make ourselves good or pure or holy, any more than we can make ourselves beautiful. A beautiful character is like a beautiful form—it is the work and glory of its Creator, not of itself. We present ourselves as mediums for manifestation of God's glory by

allowing Him to transform us to His likeness. See how Paul emphasizes this basic fact throughout this Epistle—

"Blessed be the God and Father of our Lord Jesus Christ Who hath blessed us with all spiritual blessings in the heavenly."

These "spiritual blessings in the heavenly" are His transforming works upon us, transforming us from dross to gold—

"That we should be HOLY and BLAMELESS before Him."

That is *His* work. We cannot make ourselves holy, but we *can* present ourselves to Him that *He* may make us holy. We can *want* to be holy, strive to be holy, hunger and thirst for the beauty of holiness, and He will clothe us with it, according to the mercies of His grace toward us.

"We are predestinated" (Paul continues—v. 11) "according to the purpose of Him Who worketh all things after the counsel of His Own will, that we should be unto the praise of His glory."

"Whom He did foreknow. He did also predestinate to be conformed to the image of His Son" (Rom. 8:29).

Paul prays (v. 17) that God may give them the spirit of wisdom and revelation, and the knowledge of His exceeding power to usward, according to the working of His mighty power (v. 19). Throughout all it is God's marvellous work. "You did He make alive" (2:1), and again (v. 4):

"For His great love wherewith He loved us, He made us alive with Christ and raised us up with him.

"It is not of yourselves (v. 8)—it is the gift of God."

There is the crux of the matter.

"We are HIS workmanship, created unto good works, which God hath before ordained that we should walk in them."

In 3:14, Paul again prays that they may be "strengthened with might by His (God's) spirit in the inner man," that they may be "filled with all the fulness of God" (19) according to the power that worketh in us (20).

So in these first 3 chapters, the first half of the epistle, Paul paints an inspiring picture of their unique and exalted position, chosen of God for the working of His purpose and manifestation of His glory—selected as the clay which the mighty power of God should slowly mould to His likeness, and then, at the last trump, transform into His very spirit substance.

And this final glorious manifestation, gradually brought to birth through the travail of the ages, will be in its completeness and unity the SON OF GOD, born of the flesh according to the will and power of the all-pervading Spirit. It will be God's creation—HIS glory—the greatest example of the handiwork of His wisdom and omnipotence. And so Paul concludes this part of the epistle with these words (3:21):

"Unto HIM be glory in the Ecclesia by Jesus Christ throughout all ages, world without end. Amen."

* * *

We are the clay in the hand of the Potter. We are the material. He has made us as we are, and He will make us into whatever we shall be. We ask then, is anything expected of us? Does God just pick some here and there haphazardly for His purpose? We do not entertain that idea for a moment.

Something is expected even of the potter's clay. It must be suitable material. First and above all, it must be workable. Not stiff and hard and crusted. It must yield itself to the hand of the potter. Clay that was satisfied with its present shapelessness and resisted the Potter, or wanted a shape of its own, would be useless.

Then it must have sufficient consistency to hold the shape into which the Potter forms it. Flabby material is no good. "*God hath no pleasure in fools*" (Eccl. 5:4). He knows our possibilities and will not be deceived, though we deceive ourselves.

Then, to fill a useful role, the clay must pass through the fire. It must be hardened—not too much fire or it will forever be destroyed—but just that degree that is necessary to achieve the best results. The All-wise Potter knows exactly how much each vessel needs, and exactly how much each can stand.

The first half of this epistle describes God's work in us, and Christ's work for us—the glorious temple God is building—the great redemption that Christ has wrought and God freely offers to us because of the "love wherewith He loved us."

But that is not all. The last half of the epistle deals with our work. What we must do for God. It is all summed up in the wonderful phrase (4:30):

"Grieve not the Holy Spirit of God."

"*Grieve not the Holy Spirit of God.*" When we find someone is angry at our shortcomings, our resentment is aroused, and our better feelings are stifled, but when we find that our failures grieve them, then remorse gives us no peace until we overcome.

If Paul had said, "Anger not the Holy Spirit of God," the whole relationship would be changed. But God does not speak of anger to His saints. Anger is for the shortcomings of a servant, but grief is caused by the failure of a son. If it were anger, then we should just sullenly seek to satisfy Him, knowing that He is stronger than we, but when He speaks to us of grief, then we must labour to please Him, and give Him joy, and remove all cause for sorrow. How much greater power has the one incentive than the other!

* * *

The first 3 chapters are inspiration. They describe the glory and the power. They stir us to reciprocation and we exclaim—

"What shall I render unto the Lord for all His benefits toward me?" (Psa. 116:12).

Any service, kindness or favour creates an obligation and whenever we receive any privileges or benefits, we assume a corresponding responsibility. We speak, of course, in a moral, not a legal, sense. The obligation may not necessarily be to the person who has done the kindness. In fact, the higher the degree in which this law finds expression, the further this becomes from being the case. The source of all good is God.

"Every good and perfect gift is from above."

—says James (Jas. 1:17), and again (1 John 4:19)—

"We love, because He first loved us."

It comes from God to us, and then from us—if we fulfil our proper part—it radiates and diffuses in ever-widening circles. He teaches us not to do things for those who can reciprocate, but for those who cannot—they will bless His name, and He will complete the chain by blessing us. Not that we do these things for reward, but it is the working out of the great law that as we sow, so shall we reap—He that rolleth a stone, either good or ill, it will return to him, to bless or to curse.

It is upon this law, in its highest form, that God's relation to us is based. He freely pours His blessings upon us, involving us in an obligation that we can never repay, but which is a lifelong incentive to effort, and a powerful stimulus to love. He does not say, "If you do this and that, then I will reward, or bless you." He says rather, "I *have* redeemed you, I *have* given you life and hope, I *have* made you sons and daughters, I HAVE LOVED YOU—therefore do these things to give Me joy and to show your love and appreciation."

"God commendeth His love toward us in that—while we were yet sinners—Christ died for us."

* * *

God does not ask us for great accomplishments. He is not an exacting Master—He is a loving Father. What does a Father ask but love, and what else can we give Him? He asks us to love Him with our whole heart and mind and soul, and to let that love pervade and direct our every act and thought and word. That is all—but that is everything. Ch. 4 begins *our* part:

"I, therefore, the prisoner of the Lord, BESEECH you to walk worthy of the vocation wherewith ye are called."

We note the "therefore." Because God has so loved us, *therefore* I beseech you to be worthy of that love. Then the word "beseech." It is an entreaty, not a command. No mention is made of penalty. He appeals to the best in us. John says,

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1-3).

Then he adds—

"And every man that hath this hope in him purifieth himself, even as HE is pure."

We are His sons. We bear His Name!

"What manner of person ought we to be in all holy conversation and godliness" (2 Pet. 3:11).

Consider the solemn privileges and responsibilities of those who approach God in the natural Mosaic tabernacle—how careful they had to be of every detail! Our privileges and responsibilities are far greater than theirs. We are the living temple, we bear the name of God with us everywhere—exalting it or abasing it according to what action we take.

"If ye live after the flesh, ye shall die," says Paul (Rom. 8).

That is simple enough. If you just live an ordinary life, like ordinary people, actuated by natural motives and inclinations, *you will die*. A good life in its way, perhaps—so much the better if it is—but still at the end of it, you will die.

". . . But if ye through the Spirit do mortify the deeds of the body, ye shall live."

We must live according to a different principle. We must live for something besides ourselves. We must win a place in the heart of God, because that is what is going to endure.

If we are inspired by the love of God, and the glorious prospect of eternal fellowship with Him as our Father, we shall bend every effort to overcome those things which draw us away.

God *wants* to use us, to beautify and glorify us, to give us a place in the mansion He is building for His eternal habitation:

"He is not willing that any should perish" (2 Pet. 3:9)—

—But if we live after the flesh, He cannot do any of this for us for:

"The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other" (Gal. 5:17).

"As many as are led by the Spirit of God—THEY are the sons of God" (Rom. 8:14).

* * *

In the next v. of this 4th ch., Paul begins to go into detail:

"With all lowliness and meekness."

These come first. They are the foundation. All virtue is built upon them. All else is false. These are the traits that Christ put first in his lessons of truth:

"Learn of me, for I am meek and lowly, and ye shall have rest unto your souls."

Lowliness and meekness—despised characteristics in the eyes of the world, but unto them that are called, the power of God and the wisdom of God.

"When I am weak, THEN am I strong."

When I realize my own weakness and helplessness and lowliness and ignorance—then do I feel the strength and wisdom of God.

"Blessed (that is, happy) are the meek . . . "He will beautify the meek with salvation."

Webster defines "meek" as "Mild of temper, not easily provoked or irritated, patient under injuries, not resentful, forbearing, submissive, humble." Meekness is usually looked upon as weakness, but it should be evident to anyone who regards it in the true light that meekness demands great strength of character—"not easily provoked or irritated, patient under injuries." Anyone who has made any effort in this direction—any effort to subdue the coarse, animal passions—can testify that a full accomplishment is of godly magnitude and character.

Meekness is the first requisite of the clay—rigid control of its own passions and full submission to the hand of the Potter. The clay must be pliable, workable, teachable. Humility is the handmaid of wisdom, for to see ourselves just as we are in God's sight and to confess our position, is humility. Being such as we are, there can be no other result of true self-examination except humility. Add to this self-control, a rare and godly combination, and we have meekness—perfect material for divine manipulation. Paul continues,

"With longsuffering, forbearing one another in love."

This last phrase "in love" is one that Paul cannot keep away from. As soon as he delves beneath the surface of any of the varied attributes or revelations of God, or of the godliness that is enjoined upon men, he finds love at the roots. A moment ago we read Webster's definition of meekness. Doubtless many were struck by its resemblance to Paul's words in 1 Cor. on love.

Paul here begins to analyze meekness, and he finds it is another of the blossoms that spring from the root of love. We have said that whatever Paul is considering, he cannot avoid this thought. Let us look at the Epistle:

"Holy and blameless before Him in love" (1:4).

"Rooted and grounded in love, strong to apprehend" (3:17).

"Forbearing one another in love" (4:2).

"Speaking the truth in love" (4:15).

"The edifying of the body in love" (4:16).

"Be imitators of God and walk in love" (5:2).

It is, we find, his refrain to every teaching, every command. All God's actions are attributed to this supreme motive, and to us He always says, "Do this in love—by—through—because of—love."

What then, is love? When we read 1 Cor. 13 we are apt to think that we have got to the bottom of it. Here is a full explanation, we feel. Love is a combination of all the best characteristics —meekness, longsuffering, kindness, patience, etc.

But that is not true. Paul there isn't telling us what love is, but what it *does*. Electricity isn't light and heat and motors and dynamos—it is the POWER behind all these things.

John tells us what love *is*, and his conception is much deeper than just a combination of its manifestation. He says, "God is love." Let us go a step further. Jesus says God is Spirit. And what is spirit? Spirit is power—the power behind every power—the power in and by and through which all things exist.

The more we analyze it, the more we conclude that there is no power but true love. It is the love of God that conceived and maintains the universe in motion. This is not far-fetched. All things, we are told, were made for Christ—he is the nucleus of all. *But why was Christ made?* He was made, we are told, to be the supreme manifestation of the love of God. The whole creation is designed as the setting for the highest expression of the love of God, and the power of God.

Love is power. Power is that which does things—accomplishes things. Now clearly the highest and greatest power would be that which has the highest and greatest accomplishments.

We say that God's offering of His Son is the greatest manifestation of His power, because it accomplishes the most. It is the power by which He draws men upward and forward —the power by which He transforms them from carnal to spiritual—by which He drives out the natural and infuses them with holiness.

It is the power by which His whole purpose is moving forward. By love, God is gradually developing a host of beings who will reflect His glory and His divine attributes. Beings who, because of the divine attraction which is love, have freely chosen the hard but glorious upward ascent to Him. What power but love could accomplish this?

Love is power. God's love, we have seen, is at the bottom of all mechanical power, for it is the mainspring of the universe. But there is something else. Two thousand million people are in constant motion upon the face of the earth. What is the power behind every action that they make? It is love. Of course, it is not love in the pure and exalted sense in which we have been considering it. When Paul speaks of love, we understand him to mean holy love, the spirit or power of holiness—true love, as God intended it to be.

But the spirit of the prophets is subject to the prophets. Love can be misplaced and debased. It can be a power for evil just as for good. But still love is the power that moves every human creature in every human act. What, for instance, was it that dictated the course of Demas? *Love* of this present world. And of Diotrephes? *Love* of pre-eminence.

Repeatedly we are told: Love not the world, neither the things that are in the world. We must love. All living activity is impelled by love. Loving is synonymous with living. Even in the simplest acts, we set our love upon a result, and that is the power that moves us to accomplish that result.

And here lies the vital importance of setting our affections high. We cannot create the power. God does that. We are born with power and desire and will. But we can choose in what direction that power is to move us. If we set our love on the world, we are drawn down to the world; if we set our love on ourselves, we shrivel up within ourselves.

But if we set our love on God, that marvellous power that energizes us makes contact with a greater and unearthly power —we are drawn to God and He is drawn to us, and in accordance with the universal law of magnetism, as we approach Him the attraction becomes greater and greater until finally we are swallowed up into His substance.

"As many as receive him, to them he giveth POWER to become the sons of God" (John 1:12).

We are drawn toward whatever inspires our love. That mysterious magnetism is the secret of all movement and activity. God could force us, or could teach us with cold reason. It did not need the death of Christ to persuade us that obedience to the Supreme Power of the universe is the only sensible course.

But God loved us, and He manifested that love in the most powerful way possible. Therefore we love Him, and are drawn toward Him. We want Him, not because He is Almighty and can do us a lot of good, but because He loves us and we love Him.

Every act is propelled by a drawing toward some object or end in view. We are born with this tremendous and incalculable power. See what labours men will perform, what hardships they will endure, what they will sacrifice to accomplish their ends! It is an irresistible, terrifying power, stronger than life itself and when the magnet is brutality or gain, love is a destructive force.

But there is no magnet like the glory of God in the face of Jesus Christ. Herein is the wisdom of God. If He appealed merely to our self-interests, there are often many stronger attractions than that. Men will give up all their self-interest and lay down their lives for a person or cause that they love.

But God holds before us the highest possible manifestation of love and power—the offering of His Son, who himself joined in that love with every fibre of his being; and looking upon him we are irresistibly drawn toward Him. Lesser powers and attractions fade—a power outside ourselves carries us forward. This attraction is divine and eternal, others are light passing shadows.

Therefore we see why Paul so strongly emphasizes the necessity of looking upon Him—turning our hearts and minds in His direction—setting our affections upon Him—allowing his light free course into our souls—bringing ourselves into the focus of His glory—directing the mighty inborn power of love toward the fountain of holiness, and permitting nothing to obscure the vision or blot out the light.

So we find the power that He has given us to become the sons of God, and that power is love. We can become holy and blameless by the power of love. We must love these things—and *they are ours*. We can be rooted and grounded by the power of love. We can for bear one another, be bold to speak the Truth, edify the Body, walk in the steps of God, all by the power that He has given us, the secret of which is love.

In his final words, after divers exhortations, Paul closes the epistle with a vision of this two-way current of transforming power still before him—

"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. . . .

"Grace be with all them that love our Lord Jesus Christ with an imperishable love." G. V. G.

Strong Crying and Tears

"The effectual fervent prayer of a righteous man availeth much"—James 5:16.

In our time the scriptural teaching concerning acceptable prayer is very vaguely understood. We often hear the expression, "Prayer changes things." That is generally taken to mean any prayer, by any person under all conditions, will be heard and answered.

But as we study the words of James quoted above, we notice that he says that the prayer of a "*righteous man availeth much*." And he qualifies the matter still further by the use of the phrase "*effectual fervent prayer*."

What does he mean by "effectual fervent prayer"? We notice that these words come from the Greek *energeo*, having the same root as our English word "energy," and the meaning given to it is "to work in, or put forth energy."

The prayer that avails much, then, is that of a righteous man, as he directs the *whole energy of his mind and heart* in the outpouring of his soul to the great Majesty of the heavens.

It is said of the Lord Jesus, as he prayed to the Father in the Garden of Gethsemane, that his thoughts were so stirred within him, and so fervently was he engrossed to the depths of his soul that he "sweat, as it were, great drops of blood." It appears that Paul is speaking of the same occasion when he says —

"Who in the days of his flesh, when he offered up prayers and supplications with strong crying and tears unto Him, that was able to save him from death, and was heard in that he feared" (Heb. 4:7).

We are inclined sometimes to offer our prayers in bed at a time when our energy is low and the desire for sleep dulls the mind. *This is not the effectual fervent prayer that James says avails much* when it is offered by a righteous man. David says—

"At midnight I will rise to give thanks unto Thee because of Thy righteous judgments" (Psa. 119:62).

James has other important things to say about our prayers that we do well to consider (1:5)—

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given."

Our faith is weak and we dishonor God when we fail to have full confidence that—when we pray to the Father in Christ's Name, in accordance with His will, as we walk in the light of His truth—He *will* hear us (Psa. 37:23)—

"The steps of a good man are ordered by the Lord; and He delighteth in His way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand."

It may be that He will not work things out for us in the way we ask, or in the manner we think best, but He knows better than we do, since He is able to see the end from the beginning. We have this assurance—

"We know that ALL THINGS WORK TOGETHER FOR GOOD to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

It is also written—

"The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. 16:9).

James tells us in the 4th chapter why our prayers sometimes fail to avail anything for our good (vs. 3-4)—

"Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore is a friend of the world is the enemy of God."

We ask amiss when we want something for our temporal comfort beyond our daily food and raiment. We also ask amiss when we approach God in prayer, and ask His help, when at the same time we are indulging in the pleasures and interests of the world. The command is:

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6:17-18).

God is not pleased with our worship unless it comes from an understanding heart: one that knows what God has revealed concerning Himself, and His purpose with man on the earth—

"For I desired mercy, and not sacrifice, and the KNOWLEDGE OF GOD more than burnt offerings" (Hos. 6:6).

Worshipping God "in spirit and in truth," is to approach Him with minds filled with a knowledge of His will toward us.

Another thought may be considered: *God is great, and He will be sanctified in those that approach Him. So, as we prepare our minds to enter into the Most Holy Place, where He dwells in majesty and glory, we need a moment of silent meditation that will bring our thoughts strongly to bear upon His greatness, holiness and love toward us in giving us His Son that we might be saved through him. We will also bring to mind our own utter dependence upon Him, for everything we have or ever can have.* —E.W.B.

The King

READINGS FOR AUGUST 1: JER. 22 & ROM. 9

"Hear the word of the Lord, O king of Judah that sittest on the throne of David. I spoke to thee in thy prosperity, but thou saidst, I will not hear. If ye will not hear, I swear by Myself, Surely I will make thee a wilderness."

For over 400 years the prophets had been bearing this message. A few had heeded it, but the many had not. Now the end was very near, but the many warnings and repetitions had dulled their perception, and they mistook God's patience for indulgence.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11).

The root of the evil, as Jeremiah reveals, was covetousness and pride,—The desire for possession and position. As these are indulged, they gradually stifle every other consideration. And they bring no satisfaction. It always seems that just a little more is necessary—just one step higher.

But saddest of all is the one who reachest the highest pinnacle and finds it is but ashes in his mouth, and yet there remains no higher goal before him to lure him on and maintain the elusive deception of happiness just around the corner.

Jesus said, "Having food and raiment, *therewith be content.*" As we study the teachings of Jesus, we come to realize that they are not a set of restrictive rules for self-discipline, but the instructions of wisdom for a fuller life, the only way to happiness.

"*I am come that they might have life, and have it more abundantly.*" It is not necessary to wait until we die. The "living more abundantly" can start immediately if we will only let it.

Jesus was an efficiency expert, and his specialty was life:

"Learn of me, for I am meek and lowly, and ye shall find rest unto your souls."

He was not only meek, but also lowly. Meekness was his character, lowly was his position in life. The two go together. Lowliness is very galling to those who are not meek. Meekness is well nigh *impossible* to those who are not lowly. Jesus was both, and recommends them highly as the recipe for peace and rest.

There's another peculiar advantage in these attributes. He said:

"It is hard for a rich man to enter the kingdom of heaven."

He was very sorry for the rich young ruler. He loved him and pitied him because he was rich and unhappy.

But the point is this. Most sins (and sin is the root of discontent—"There is no peace to the wicked")—most sins are very *difficult and unattractive* to the truly meek and lowly. These; qualities are an automatic insulation against most of the soul-disturbing vices, for they are the antithesis of pride and covetousness, and these are the root of evil.

Pride and covetousness—they fortify themselves stealthily and secretly within us until they grow strong, like an incipient revolution; then they openly and insolently challenge our most vigorous efforts to dislodge them.

Pride and covetousness destroyed the house of David and the kingdom of Israel. It is hard for a ruler to maintain meekness. Forty years in the wilderness brought forth Moses as "very meek, above all the men which were upon the face of the earth." Forty years ruling Israel only broke this down once—a remarkable and unique record showing the greatness of Moses and the thoroughness of his preparation.

But the common run of the kings of Israel and Judah were not equal to the task—not big enough to be and remain meek. See how well Saul began . . . but how miserably he failed! And therefore the kingdom was swept away until a king should come who would show them what a king should truly be. A king who, like Moses, must *first learn to rule himself*, for that is the basic requirement of rulership.

* * *

Paul's letter to the Romans carries us forward another 600 years. The scene has again changed, and Israel has suffered many things, but the age-old problem is still the same—

"I have great heaviness and continual sorrow in my heart for my kinsmen according to the flesh."

The king had finally come to them, meek, and riding upon an ass. God's conception of a king, adorned with the personal majesty of godly self-control, and invested with the indisputable authority of a perfect example. A king in his own right who could be stripped of all the common, meaningless, external trappings of royalty and still remain a noble, awe-inspiring figure of majesty.

"Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, thy king cometh unto thee. He is just, and having salvation; lowly, and riding upon an ass."

But he was not *their* idea of a king. They wanted a king like the nations around them, a proud, despotic figure of outward show and pride. It never occurred to them that a king's duty was to enter into their lives and show them how to live—not to cater to their pride and desire, but to teach them how to overcome it. Their long-expected, hoped-for, prayed-for God-given King and Deliverer came, and dwelt intimately among them, doing wondrous, heavenly things that no man had ever done before—a man utterly unique in all the world's history—and *they knew him not!*

"He shall speak peace unto the Gentiles: and his dominion shall be from sea to sea . . . How great is his goodness, and how great is his beauty!" (Zech. 9:9-10, 17).

What a strange, almost unbelievable, thing! How easy it is proven to be to have eyes, and yet be stone-blind! Briefly, the brilliant light of the gracious invitation shone forth upon them—and then the long, dark night closed over Israel. They had heard, but missed, the royal call—and must wait 2000 long, bitter, wandering, persecuted years to hear it again.

Current Events Fulfilling Prophecy

"God taketh away the heart of the chief of the people of the earth and causeth them to wander in a wilderness where there is no way"—Job 12:24

RUSSIAN NAVAL STRENGTH. Commander of US Europe Naval Forces says: "Our Persian Gulf force is located at Bahrain, which has given us a year's notice of termination of use. It would be a serious loss: we would have to support those forces afloat. Russia has expanded its operation there significantly in recent years. In '65 they had about 1000 ship-days in Indian Ocean; now they have about 9000 per year. They have facilities in Somalia, Aden and Iraq. Their naval presence has paved way for increased influence.

"At peak of recent Mideast crisis, Russia had 100 ships in area; US had 60. The Russian sub increase was particularly significant. They deployed their ships & subs so US forces were targeted for instant attack from multiple points. If they had made a surprise attack, they would have sought early & serious damage to US 6th Fleet.

"Russia has 3 times as many subs as US. In past few years, they've introduced 5 new classes of subs; also 4 or 5 new classes of destroyers. Right now they're an extremely formidable force, & appear dedicated to develop capacity to deny us use of seas. Since '69 US cut Navy from 900 to 523 ships.

"What we are seeing is a shift in strategic balance in favor of Russia. Their single-minded emphasis on building sea-power is offsetting US's best efforts to balance the resources available." (USN 12:24)

* * *

RUSSIA'S NEW NAVAL MUSCLE. 900-ft, 45,000-ton Kiev, Russia's first aircraft carrier, is vital new element in naval challenge Soviets have been mounting against US for over a decade. Backbone of US naval supremacy overwhelming airpower based on 14 attack carriers—now being challenged.

To a large degree, in recent Mideast war, the beefed-up Red Mediterranean fleet neutralized US 6th Fleet, limiting US's options—first time since WW II that US sea-power so dramatically blunted: a striking accomplishment for Russia.

Red Navy's distance from home ports will be greatly reduced by opening of Suez: can more readily extend sea arm into Persian Gulf, major source of Western oil.

Soviets outbuilding US in every category. In past 10 yrs., US built 263 ships; Russia 911. Specter of powerful Russian fleet astride world's trade routes is prospect US strategists view with alarm. (Nwk 12:3)

NOTE: Aircraft carriers are the final flowering of naval power. Russia now has 1, & is building 3 more. Many consider the Russian Navy, with its preponderance of deadly modern missiles instead of old-fashioned guns, as already superior to US. Certainly US no longer has the free hand on the world's seas that has been the basis of its power for 30 years.

US CRIME. In Detroit, every year: 1 in every 2000 is murdered; 1 in 100 violently robbed; 1 house in 10 burgled. (USN 1:7)

NOTE: A dreadful state. And it is more or less typical of all US's big cities, & increasingly so of the whole world. "The earth filled with violence"... "as in the days of Noah" is no idle prophecy, but a terrible reality.

ENERGY CRISIS. No disaster has been more visible from a distance—or caught more people off guard—than energy crisis. Basic problem was obvious to anyone who could read a simple graph. For years, US oil use rising faster than production. After the 2 lines crossed in mid-60s, difference had to be imported, more & more from Arabs who opposed US's Israel policy.

As far back as '48, Arabs were urging use of oil as weapon against Israel. In '67 War, Arabs did cut off oil, but other supplies were still adequate. A yr. ago, Faisal was bluntly hinting a cutoff, if US didn't change policy. Hints were ignored, so he sent oil minister to Washington to give direct warning. Washington yawned, so Faisal gave warning direct to US reporters.

Had US moved soon enough, much could have been done to avert crisis. Instead, with remarkable consistency, US kept doing exact opposite of what was needed: billions for new highways, little for mass transit; sealed buildings requiring constant air conditioning; more & more built-in energy use. Whole US system set up to maximize profits & put emphasis on more & more production. Many of the moves that might have averted the crisis are the intensely unpopular type that politicians won't consider. (Tm 12:10)

NOTE: What a commentary on the folly of man!—even in natural things, let alone in spiritual things. But it is God's age-old decree that there can be "no peace to the wicked," so He judicially sows confusion in their counsels. A few years ago, after things had been going well for a while, US was boasting of the imminent & ever-increasing cornucopia of the "Great Society" that would make the land a beautiful paradise, & banish poverty & sorrow.

ARAB UNITY: ISRAEL DISUNITY. Arab summit conference at Algiers surprisingly free of acrimony. No previous Arab summit ever carried off with such euphoria. King Hassan of Morocco called it the Arab Renaissance," and rejoiced: "We'll pray in Jerusalem under an Arab flag." Delegates worked on broadening Arabs' new role of global oil referee which they have played with such skill that almost whole world faces energy crisis.

In past military confrontations with Arabs, Israel could count on one decisive asset: its unity in contrast to Arabs' discord. Now, facing its most serious challenge, it finds its foes unprecedentedly unified, & itself shaken by doubts and recriminations. (Tm 12:10)

ISRAEL'S DEEP FOREBODING: Little joy in Israel. Soaring defense costs: in '74 expected to be ½ of budget & 40 pet. of gross national product. Majority believe Arabs still plan to destroy Israel. Recent war was first that Israel didn't win decisively. Popular image of invincible army badly tarnished by way Egyptians quickly drove Israelis from supposedly impregnable Bar Lev fortifications on Suez Canal.

October War ended 6 years of "dream world" following crushing defeat of Arabs in '67. Confidence sapped further by political bickering, inconclusive election, & inability to form new govt. Israel is isolated internationally because of effective way Arabs have used oil weapon. (USN 2:11)

NOTE: The October War was a great & necessary turning point The picture is much closer now to what it must be for the end to come. From '67 to '73, Israel was in a euphoria of fantasy & self-delusion. This time they took a terrible initial beating, & then their fighting hand was struck down by Russia & US just as they were about to reap a clear cut & decisive victory, for which they had paid dearly in blood & treasure.

FRENCH OIL POLICY has raised storm of protest in Europe: not only blocking joint oil policy, but may scuttle dream of united Europe. Ready to make separate peace with Arabs, & dangling bait of Mirage jets & other sophisticated arms, France hopes to assure long-term oil supplies. Might be shortsighted as well as selfish: France is torpedoing the united front necessary to deal successfully with Arabs. (Nwk 2:4)

DEATH OF BEN GURION. He had dreamed of & worked for a Jewish state thru ½ century of Turkish, British & international rule of Palestine. He had suggested the name for the new country. He had set out from Russia in 1906, & landed illegally at Jaffa to begin a new life as a Zionist pioneer. He was anxious to work the land, but he soon left the land for the labor movement.

His activities on behalf of Zionism caused Turks to exile him, & forbid him ever to return. When Britain replaced Turks in 1917, Ben Gurion returned.

After 1935, he devoted himself to planning the immigration and armed strength necessary to establish a Jewish State. He created the Haganah, the underground army, & got unqualified financial support for it from abroad.

Following WWII, he led the Jews in a double strategy to end the mandate: terrorism against British occupation, & illegal immigration. This desperate strategy succeeded, & on May 14, 1948, Ben Gurion proclaimed the State of Israel on the day the last British soldier left.

He knew 5 Arab armies were massed to strike, & that his proclamation was their call to war. Acting as both Defense Minister & Prime Minister, he shrewdly defended his newborn country on 4 fronts, & defeated combined might of Arab world. It was Ben Gurion who developed Israel's warfare strategy based on pre-emptive strikes.

He urged return of lands taken from Arabs in '67 War, but was not listened to. (He had retired as Prime Minister in '53). (Tm 12:10)

* * *

BEN GURION, 1886-1973. To the people he led to nationhood, he was Washington, Lincoln & Teddie Roosevelt all in one. He arrived in Palestine when there were only 60,000 Jews there. He lived thru 6 bloody wars, & saw his homeland change from an Oriental satrapy to a modern state of 3 million.

It was a long & arduous trek from his humble beginnings. He was born in 1886 in the Jewish ghetto of Plonsk, 40 miles from Warsaw. He grew up in the era of Dreyfus case, a time when anti-Semitism was rife in Europe & when Herzl was leading a crusade for a Jewish homeland.

The young boy received the call, and never swerved an inch from his faith in Zionist cause. In 1906, against his father's protests, he dropped out of school in Poland and went to Palestine, then a desolate corner of the corrupt Ottoman Empire.

Over next 40 years he mounted a sturdy campaign to make his dream come true. He founded Hashomer, the first armed Jewish self-defense league. He became editor of first labor newspaper in Palestine. He was also a founding father of Mapai, the Labor Party of Israel; & of Histadrut, the country's labor federation.

After WW II he led the final War of Independence against British rule, encouraging a massive (& illegal) exodus of Jewish survivors from the recently liberated death camps of Europe.

On May 14, '48, he solemnly announced the birth of Israel to the world. "A crowd drunk with joy was dancing in the streets—all in innocence," he recalled later, "but I was sad. I knew what was going to happen. It was the most pathetic moment of my entire life."

Within 24 hours Israel was at war with Egypt, Syria, Lebanon, Jordan & Iraq. Those were dark days. On one front, Ben Gurion found himself setting up a working govt, & on another he was dispatching such stripling officers as Yigael Yadin, Moshe Dayan & Yigal Allon to defend it against the Arabs. They won the first Jewish war since the days of Judas Maccabeus.

After '67 War, Ben Gurion shocked many Israelis by arguing that all occupied lands except Golan Heights & Jerusalem should be returned to Arabs. He retired from public life in '70. (Nwk 12:10)

NOTE: A remarkable man at a remarkable & climatic period of Israel's long & wonderful story. Certainly as a significant historical figure he must rate with Israel's outstanding men of the past. He was not godly in any true sense: he was merely a natural man of the world, but surely he was raised up for a purpose, as Cyrus was raised up. Note his advice to freely return practical all of the Arab lands taken in '67. Had he been in power, and had it been followed, the course of present history might have been very different, but it was not to be so. God removes man when their usefulness to Him is ended.

FRANCE STRAINS ALLIANCE. Under French pressure, W. Europe nations steadfastly refuse to describe their relationship with US as "partnership". In Mideast War, US was deserted by Europe for first time in dangerous test of strength with Russia; yet France now demands it participate in Geneva talks on Mideast. France has been attempting to exploit widespread uneasiness in Europe over US-Russia "detente." US now suggests common energy policy: France fighting the proposal.(USN 12:24)

NOTE: Bro. Thomas discerned France—"THE (principal) Tenth of the Great City"—as the pivot of events leading to Armageddon. In its vain & vainglorious pursuit of "grandeur," no nation has done so much as France in weakening & dividing Europe, & preparing it for Russian domination.

JUNGLE WAR IN PORTUGUESE GUINEA. For over 10 yrs., the PIAGC guerrilla liberation organization has been fighting Portuguese in Guinea. Pace is picking up. Last Sept., bolstered by sympathy & modern arms from Russia, the rebels declared their independence: 71 countries around world have recognized new regime.

Guerrillas are well armed & in top physical shape, carrying Russian AK-47 submachine guns & bazookas. Last spring their firepower was greatly boosted when Russia gave them SAM 7s, shoulder-held ground-to-air missiles. Till then, Portuguese easily commanded terrain by helicopters & planes. The missiles have given guerrillas same edge Egypt had against Israel. Guerrillas leaders trained in Moscow, Havana & Peking.(Nwk 12:10)

NOTE: All around the world the stealthy hand & influence of Russia is constantly at its dark work. A cruel tyranny at home, ruthless with its freethinkers, it unctuously masquerades abroad as a friend & liberator of the downtrodden, wherever seeds of intrigue & discord can be sown.

NEW GREEK MILITARY COUP. New Greek Prime Minister made it clear that military men who put end to 6-yr. dictatorship of their former colleague Papadopoulos had no intention of restoring democracy. "Parliamentary rule is a mask & a trap," he declared, & any Greek who opposed that view would be "swept aside without hesitation."

Gen Ioannidis, head of secret police, is man who wields the real power. Under Papadopoulos he turned secret police into awesome instrument of repression: 100s of political prisoners were savagely beaten & brutally tortured. (Nwk 12:10)

NOTE: Greece is the rusty linchpin of US's Mediterranean fleet—its last rickety land foothold in the area (Russia has many eager hosts). US must kowtow to cruel tyrants to gain their favors. Greece belongs with the King of the North, & US's humiliating subservience must at last prove vain.

ARAB SUMMIT MEETING decided to classify all countries as friendly, neutral or hostile; & dole out oil accordingly. But even in advance of such list, Arabs decided to cut off all oil to S. Africa, Rhodesia & Portugal, as gesture of solidarity with Black African countries, most of whom have severed ties with Israel. (Nwk 12:10)

NOTE: How strange & wonderful that suddenly the Arabs have a stranglehold on the world, & the little, far-away Arab-Israel conflict becomes of vital interest & importance to all nations of the earth! How marvelous the ways of God!

GROWING US-EUROPE RIFT. NATO in worse shape than ever before. British feeling against Common Market has hardened. Europe as a concept died in '63 when DeGaulle vetoed British entry. French won't integrate militarily with NATO: NATO generals explain their plans for the impossible—defense of Europe without France.

Current US-Russian trade deals risky: Russia will get US capital & technology; US will get promises for distant date. Russia plays one nation against another; one company against another—holding out bait of seemingly unlimited market.

Astronomical increase in oil prices upsetting everyone's balance of payments. This is likely to overshadow all other international economic issues in coming year. (USN 2:4)

NATO's FUTURE never so uncertain. To many Europeans, US-Russian detente virtually erased Russian military threat to Europe: result is lessening concern over defenses, questioning need for US troops. (USN 1:7)

EUROPE TURNS ANTI-US. A generation after end of WW II, W. Europe seems determined to begin charting its own course—dependent of US. Europeans have often been vexed before by their dependence on US, but never quite so annoyed as to agree on common policies. A combination of events—Mideast War, oil shortage, US-Russia detente, & US arrogance may be the catalyst that brings unity.

Europe is turning to the gospel as written by DeGaulle—at least as far as US is concerned. DeGaulle never trusted US. Other W. Europe nations who once thought he was teaching divisive heresy, now believe he was right. Europe takes for granted that US troops will one day be withdrawn. For first time—belatedly—they're thinking about the unthinkable: what they'll do then.

Mistrust of US has been long time growing, but it has gained sudden force in last year. Assassinations & riots of '60s, & undertone of violence in US, had already shaken confidence in stability of US society. Twin disasters of Vietnam & Watergate have raised serious doubts about quality of US leadership. These events, coupled with \$'s decline, have raised questions about value of alliance with US. (Tm 12:17)

NOTE: Another good development, from the prophetic viewpoint, helped along materially by the oil crisis. DeGaulle was right in his brutal analysis that no sin-power of the world is to be trusted to live up to any commitment that is contrary to its current interest or advantage.

SOLZHENITSYN'S NEW BOOK, "Gulag Archipelago," describes how terror, the truncheon & the labor camp have been intrinsic Soviet institutions ever since the Bolshevich revolution, & that mass arrests, torture, kangaroo trials & secret executions were staples of Soviet rule for 40 years. He charges that Lenin, saintliest figure in Soviet firmament, was in fact the prime mover behind the ruthlessness, & Stalin only expanded on Lenin's groundwork. (Nwk. 1:7)

Solzhenitsyn's book is based on his 11 years in prison, concentration camps & exile, as well as letters & interviews with 227 survivors of slave-labor camps. He says Soviets killed and imprisoned far more people than Nazis did. He estimates that in any one year of Stalin era, 12 million people were held in prison. (Tm 1:7)

NOTE: This is the ruthless power whose dark shadow is increasingly spread over the world. Take away the power of US, & the world would be a subservient Russian plantation in a few months. How fittingly the Scriptures describe it as the latter-day Assyrian, whose destructive, bestial & wanton cruelty is proverbial ...

MAIN LESSON OF MIDEAST WAR was that Russia surpassed US in development & production of antiaircraft & antitank missiles. (USN 12:24).

"THE THIRD WAY." Thousands of US Catholic priests experimenting with what they call the "third way"—a lifestyle that includes close personal relationships with women. Bishops are only beginning to realize that "3rd way" threatens their almost total power over personal lives of their clergy.

"The Church doesn't condone concubinage among priests," says a member of an investigating Committee, but in some countries it tolerates it. When dating priests and nuns go out together, they often take along a priest in lay clothing to act as "alibi" man if they are spotted by parishioners. This way, for all anyone knows, their priest is just out with a married couple.

Keeping a woman on the side can create serious moral problems. A Los Angeles priest believes in confessing his sins, "But I'm careful about my choice of a confessor." In the pulpit, one priest continues to preach marital fidelity because, he says, he is faithful to his woman, despite temptations to play around.

Many Catholics are shocked by such sentiments; some laymen feel robbed of the vicarious holiness they once derived from the celibate example of their priests. Jesuit Schallert, who made a 7-year survey of 1000 US priests, concludes: "I see no way now of stopping the '3rd way'." (Nwk 12:3)

NOTE: The Catholic Church is certainly not the tight & trim ship it once was, with the hierarchy in firm despotic control. Its lower priesthood & laity are no longer cowed & blindly submissive in fear of excommunication &

hell fire. The general world collapse of morality & decency has infected even regimented Catholicism, though it would appear not yet so disastrously as the Protestant Harlot Daughters. In the matter of the particular subject of this article, it is perhaps rather a case of something not so much actually increasing as becoming more open & public.

WASTE & SHORTAGES. For US, unbounded growth came to be an ethic. No administration could believe that America the Bountiful had any economic confines. Govts. have not only missed the handwriting on the wall: they have scarcely been able to detect the wall.

US has begun to experience major shortages. Modern society's terrible dependence on electricity has never been seriously regarded. The NE US blackout of '65 might have served as an ominous signal, but it was dismissed.

The US energy economy has plunged on heedlessly until today it has become bloated and profligate. At least 1/3 of the energy we use is wasted. And merchandise is deliberately given a short life. The modern US credo: "There's plenty more where it came from." And now, abruptly, the plenty has stopped. US has been living in a fiction of prosperity without responsibility. (Tm 12:3)

NOTE: We see here, first, man's folly & wickedness, & second, the working out of the divine plan to weaken the Tarshish powers so Russia may grow in world power toward the final climax in the Mideast. With wisdom, US could have been strong & frugal, & preserved her natural wealth & power, but this was not to be.

OIL DIVIDES EUROPE. France is leader in general stampede of Europe nations to give Arabs almost anything they want, including arms, for guaranteed oil deliveries. Spectacle of Europe's will for unity oozing away in oil crisis has delighted Soviet leaders. They're pleased to see Arab oil producers wrecking NATO as Russia never could. (USN 2:4)

DISUNITED EUROPE. Year ago, with increase of Common Mkt. from 6 to 9, a month-long fanfare of enthusiastic speeches hailed dream of united Europe. Today, united Europe more distant & fragile dream than ever. There's a selfish race to win special deals for Arab oil. National interest dominates Europe; in oil, politics & money. (Tm 2:11)

"MIRACLE" OF THE BRAIN. A sophisticated computer can store & recall 100 billion "bits" of information, but capacity of brain seems infinite. Brain performs bewildering variety of far more subtle functions than a computer: it regulates heart, respiratory rate, body temperature, tells a man when to take his hand off a hot stove—all without his really being aware of that control.

It keeps him in touch with world around him by constantly sorting out auditory, visual, olfactory, gustatory & tactile information his senses receive, processing it, & enabling him to act upon it. It can repair itself, one area learning to perform functions of another if damaged. It remains constantly active, whether waking or sleeping. It can think about itself as it thinks about itself thinking about itself, like an infinitely repeated image in a hall of mirrors.

Some of its reactions take as little as a millionth of a second. Up to 100,000 neurons may be involved in transmitting information that results in as simple an action as stepping back to avoid being struck by an oncoming car: entire process occurs in less than a second.

There's no explanation for learning. "There's no known basis for learning," says one scientist, "it can't take place. But it does occur." Of equal fascination is persistence of memory: ability not only to store but also to recall information & experiences. (Tm 1:14)

NOTE: How the utterly stupid & foolish theory of "evolution" can ever be entertained for a moment by supposedly rational people can only be regarded evidence of how God sends strong delusion upon those who reject Him & His Word of authority & command, as we read in Rom. 1, & 2 Thess. 2, etc. Here is an organ of incredible complexity & apparently practically limitless capacity, smoothly & swiftly performing an endless host of delicate & incomprehensible functions essential to life, & we are in cold soberness asked to believe it "just happened" to develop from primordial slime. Surely those who cannot see in this the manifested hand of divine wisdom & power are beyond the range of hope & persuasion. Even a worm's brain is more complicated than man's most sophisticated computers. Suppose a man were able (which he is not) of making something 1/10,000th as marvelous as the human brain: what would he think of the mentality of anyone who argued that it had just happened to evolve all by itself out of lifeless slime? (And where did the famous slime come from?) Surely the evolution theory is the greatest single evidence in the earth today of the truth of the Scripture that the world's wisdom is folly, & that God makes their wise men fools.

US FOREIGN AID DOWN 90 PCT. In '49, foreign aid took 2.8 pet. of US gross national product; in 73 was down to .25 pet., less than a tenth of what it was 24 years ago. Americans complain they're economically overburdened, & they must cut US's share of foreign aid. But the "load" Americans complain of consists of mortgages on 2nd homes & loans for 2nd cars. Meantime, there are 800 million in rest of world who do not get enough to eat, & die young. (USN 12:17)

NOTE: A searching & poignant commentary of US 's boasted liberality. The sin-powers of the world are not, and—in this present Gentile jungle age—cannot afford to be, altruistic.

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