

The Berean Christadelphian

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

Edited and Published by:

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(PLEASE NOTE NEW ADDRESS)

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

LAMPASAS, Texas-Christadelphian Hall, 1606 E. Ave 1—Bible Class 10 am; Memorial» 11 am; Daniel Class 7 pm (Lecture each 4th Sun. 7 pm); Daily Readings Class Wed 7 pm. Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas 76550. Phone (512) 556-5249.

GREETINGS of love to the Household of Faith.

It is with sorrow we report that bro. Wesley Booker has extended fellowship to the Central group. Also with sadness, we report that sister Georgia Carroll has turned back to the things of this world.

We are continuing our once-a-month lectures, with little response from the alien. We are warned that such a condition would exist in the last day—

"As it was in the days of Noah, so shall it be also in the days of the Son of man."

We are thankful for and continue to enjoy our new building, which was in use at our last June gathering. It is used for lunch room facilities, and 2 S.S. classes. There is a kitchen and serving tables at one end. It opens in the centre to form one large dining room filled with tables and chairs. Every 3rd Sunday we have lunch together, and enjoy the fellowship of the brethren & sisters. It was very useful at the June gathering, and the Sunday before the Hye gathering when so many were here.

We enjoyed having all the visitors with us, and appreciate the efforts of the exhorting and lecturing brethren.

God willing, we plan our Gathering this year for Friday to Sunday, June 13-15. We cordially invite as many as can come to be with us. We look forward to an occasion of fraternal fellowship and spiritual upbuilding. Those who need a place to stay may contact bro. Ross Wolfe (address above).

May our constant and comforting prayer be the words of Hymn 114—

"Shine, mighty God, on Zion shine, with beams of heavenly grace; Reveal Thy power through all the land, and show Thy smiling face."

—bro. Ross Wolfe

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

LOVING Greetings in Christ Jesus to the Household.

Since last writing we have been strengthened in our walk in the Truth by the love and association of many of like Faith at our Fraternal Gathering, held on Saturday and Sunday, Oct. 12-13, 1974 at the Carousel Motor Hotel, London. Many met together at our hall Friday evening, Oct. 11, to do and discuss the daily Bible readings.

The 5 addresses given by our visiting brethren were designed to upbuild and warn the Household in these latter days. The theme of the Gathering was *Living the Truth*.

The first address on Saturday at 2 pm was by bro. David Sommerville of Wanaque, N.J., on *Living the Truth in the World*. We were reminded to walk in holiness and obedience to God in the midst of a crooked and perverse generation. There is always the need to be reminded to live as we profess to believe, as brethren and sisters of Christ, remaining on the Christ-Vine, and keeping separate from the world's ways all about us. Yet we must also let our light shine before them by our works and words, so that others may see them and glorify God.

The 2nd address immediately following was given by bro. Victor Gilbert of Buffalo, N.Y. on *Living the Truth in the Home and Ecclesia*. The aspect of purity is essential in both doctrine and conduct, for purity in one is of little value if the other is neglected. The fact was stressed that Christ stands at the door, and our efforts today will determine our acceptance or rejection.

The evening address at 7 was given by bro. Don Newcomer of Houston, Texas on *When the Son of Man Cometh, Will He Find Faith on the Earth?* Our brother brought out how this refers to a living, active Faith. This Faith must be within us if we are to be the True Household of Faith, holding fast to sound doctrine and conduct so as to maintain a lightstand in the earth in these perilous times.

At 10:15 am Sunday we held an open Sunday School at which time bro. Robert Philip of Hamilton, Ont., addressed the scholars and brethren and sisters. The subject he chose was *Why We Give Thanks to God*. He directed his remarks at the children, but included many lessons for us all that we must never forget or take for granted God's marvellous blessings.

The exhortation was given by bro. Nick Mammone of San Angelo, Texas. His subject was on the institution, at the Passover, of the Memorial Feast we now partake each first day of the week in memory of our Lord.

The final address was a lecture at 3:30 pm by bro. Fred Higham of Detroit, Mich., on *The Signs of the Times Showing Christ's Near Approach*. The theme was on present day events, and how they will lead to the future crisis which will result in God's Kingdom being established over all the earth. We were warned that the end is very near, and we must watch and be ready for the arrival of Christ, our Lord and Saviour, and our coming Judge.

We were truly blessed in being able to have so many brethren and sisters from various parts of the ecclesial world with us on that weekend, and to take part in our Gathering. The association and fellowship one with the other was most uplifting, and we were all encouraged in our efforts to serve our Master in these very last days. May he soon make his appearance, and grant unto each one of us the gift of eternal life.

With love in the Truth from your brethren and sisters in London,

—bro. David Clubb.

SOUTHERN CALIFORNIA—Class 10:30 am; Memorial 11:30—Home of bro. Wm. Sharp, 140 Princeton, Claremont, Cal. 91711. Phone (714) 626-0490.

IN THE words of Peter, writing to the scattered believers of his day, we send Greetings of love in our—

"Lively hope . . . wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

"That the trial of your faith, being much more precious than gold that perisheth, though it be tried by fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

How wonderful it is to have a "lively hope" to rejoice in, and to sustain us as we battle against adversity. How we do at times experience the "heaviness" brought upon us by our individual trials. We pray that ultimately our faith "might be found unto praise and honour and glory at the appearing of Jesus Christ."

Meanwhile we all need spiritual encouragement and stimulation if we are to "hold fast the confidence and the rejoicing of the hope firm unto the end." One source of such encouragement is to be found in communion one with another. Since our last report to the Berean, sister Sharp and I have enjoyed the uplifting activities of the Hye Gathering in Texas. And in the latter part of 1974 we were blessed by the company and fellowship of the following brothers and sisters at our memorial services—

On Sep. 22, from Hamilton, Ont., Can., we had the company of bro. Bob & sis. Rose Philip. On Oct. 20, 27, & Nov. 3, sis. Carolyn Thompson of Evansville, Indiana was with us. And on Nov. 17, from Detroit, Mich., we had bro. Fred & sis. Jean Higham. Bro. Philip and bro. Higham gave us the word of exhortation at our breaking of bread memorial.

May the grace of the God of Israel be extended to each one of us as we endeavour to walk in His Way. The signs grow ever brighter that our Redeemer will soon appear. May we be found watching. —bro. Wm. Sharp

EDITORIAL

Add to Your Faith

*"Giving all diligence, add to your Faith—
Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly-kindness, Love."*

SECOND PETER CHAPTER ONE

TO MAKE our calling and election sure, says Peter, we *must* add these seven spiritual qualities to our Faith *in abundance*. If they do not abound in us, if they do not fill us to overflowing, if they are not the consistent pattern of our lives, he solemnly informs us, then we are "barren, unfruitful, blind." This is a real and serious fact: the call of the Gospel is not a light-hearted game, but a vital, spiritual transformation. The mind of the flesh is death.

All men and women have faith in something. Therefore the apostle must have had some particular faith in mind. That this is true is evident from v. 1, where he speaks of it as a "precious faith" which those addressed shared with him.

In the letter to the Hebrews, ch. 11 is devoted to the subject of faith, and it will be to our benefit to look at it briefly. It is introduced in v. 38 of ch. 10, where Paul quotes from Habakkuk—

"Now the just shall live by faith."

In the first verse of ch. 11, he defines faith in this way—

"Now faith is the substance (*that is, the ground, or confidence*) of things hoped for, the evidence of things not seen."

And in v. 6 he tells us that this is the faith without which it is impossible to please God. Realizing this, the possessor of such a faith looks back into the past, and ponders the things that have been testified by the prophets and apostles. He finds the substance so sound and strong, and the evidence so convincing that he becomes "fully persuaded" of its truth. Turning to the future, he considers those great and precious promises that God made to the fathers of Israel. Knowing from past evidence that He is able to perform these things, he anticipates with all confidence their literal fulfilment.

It would be impossible to attain to this full assurance of faith were it not for the fact that the believer thoroughly understood what we read in v. 6—

"He that cometh to God must believe that He is, and that He is a Rewarder of them that *DILIGENTLY* seek Him."

Do we fully comprehend all that this word "diligent" implies? There are many who seek Him who will be turned away. Peter gives us the same message in the chapter we are considering—

"Give *diligence* to make your calling and election sure."

Truly we have been called,, but our election (that is, simply, our choice by God) cannot be taken for granted. Therefore, if we would attain unto a living faith that is well-pleasing to God, we must give constant heed to His Word, for (Rom. 10:17)—

"Faith cometh by hearing, and hearing by the Word of God."

Having defined faith in such an excellent way, Paul proceeds to illustrate its operation by selecting from among the great cloud of witnesses some of those noble men and women whose faith exemplifies the definition he has given us. If we examine these examples, we will find theirs was a *grounded faith* which *diligently worked by fervent love*—that to it something was *added* that made their faith "perfect," or complete.

These things that were added are stated by James to be works spiritual works of love and obedience—and he illustrates this fact in James 2:20-22—

"But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?"

Then he concludes in v. 26 with the striking comparison—

"For as the body without breath is dead, so faith without works is dead also."

Now James, with the exception of his typical references to Abraham and Rahab—a Hebrew man and a Gentile woman, does not here tell us what these works should be, but Peter does in the chapter we are considering, where he says—

"Giving all diligence, add to your Faith: Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly kindness, Love."

But the critic turns to Rom. 4:2-5, and says the Bible contradicts itself: Paul says Abraham was not justified by works, and James says he was, so he reads—

"For if Abraham were justified by works, he hath whereof to glory. But not before God. For what saith the Scripture?—

"Abraham believed God, and it was counted to him for righteousness.

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

But wisdom will discern that there is no contradiction. Paul and James are speaking of different things: combating opposite errors. Paul is speaking of works without faith—presuming to *earn* salvation by personal accomplishment. James is speaking of faith without works—presuming on "faith" without effort or obedience: so he says in V. 18—

"Show me thy faith WITHOUT thy works, and I will show thee my faith BY my works."

The first quality, then, to be added to our Faith is Virtue. This word appears 7 times in the New Testament, but from 2 different originals with different meanings. One (*dunamis*) signifies power or strength (*our "dynamic"*), and is so used in Luke 8:46—

"And Jesus said, Somebody hath touched me, for I perceive that virtue (power or strength) is gone out of me."

This is, of course, not what Peter had in mind. The word he used (*aretee*) means goodness, excellence, merit, praise. It carries the idea of sound, wholesome, dependable character and conduct. Paul uses it in Phil. 4:8—

"Finally, brethren, whatsoever things are true, honest, just, pure, lovely, and of good report; if there be any virtue (*aretee*), and if there be any praise, think on these things."

Therefore, when we add Virtue to our Faith, we are adding the noblest and most worthy qualities of soundness and character a person can develop while he uses Jesus as his pattern.

As Virtue also means Praise, our thoughts go to Heb. 13:15—

"By him (Jesus), therefore, let us offer the sacrifices of praise to God continually, that is, the fruit of our lips, giving thanks to (confessing, celebrating) His Name."

Praise to God in heartfelt thanksgiving is the most wholesome, healthy, and beneficial activity of the human mind, clearing out all the corruptions and depressions and selfishnesses of the flesh.

* * *

The second quality to be added to our Faith is Knowledge. Now it is certain that Peter does not refer to secular, fleshly, human "knowledge." The Scriptures are clear on the folly of *that* kind of knowledge. Peter makes his meaning plain in 3:18—

"Grow in grace, and in the *knowledge of our Lord and Saviour Jesus Christ.*"

The general meaning of knowledge is to know, to be aware of, to be sure, to understand. The Scriptures say much about how important it is to seek diligently after spiritual knowledge, and how fatal is the lack of it, as in the following—

"The fear of the Lord is the *beginning* of knowledge" (Prov. 1:7).

That is, until we have learned reverence for God, we do not have anything that has any right to be called knowledge at all—just learned foolishness.

"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." (Prov. 2:3-5).

Here we are solemnly warned that saving knowledge is only for those who give all their heart and soul to seeking it. Salvation is not a casual thing for every common and half-hearted applicant: it must be the prime concern of life, and guide of *all* activities.

"The knowledge of the Holy is understanding" (Prov. 9:10).

As there is no knowledge, neither is there anything deserving of the name of "understanding" that does not encompass thankful, obedient submission to the great Creator and Father of all. And as to the pitiful consequences of lack of knowledge—

"My people are destroyed for lack of knowledge" (Hos. 4:6)

"Therefore My people are gone into captivity, because they have no knowledge" (Isa. 5:13).

It is so easy to sit back in our lazy ignorance, wasting our time on the things of the world, consoling ourselves (fatally) that knowledge is something that others are born with. What a dread day of reckoning is coming for slothful servants, unfaithful stewards!

But in obtaining knowledge, there is one thing we have to be extremely careful (and prayerful) about, for Paul says—

"KNOWLEDGE PUFFETH UP" (1 Cor. 8:1)

That is, the flesh being the deceptive thing it is, knowledge can very easily breed deceit and generate pride. Therefore he warns—

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (Col. 2:18).

Therefore, in seeking knowledge, we must seek the knowledge that humbles and exposes the flesh, and teaches us our weaknesses, and purifies our mind. When the fleshly mind is overcome by the mind of the Spirit, there is no puffing up, but rather—

"We all come in the unity of the Faith, and of the *knowledge of the Son of God*, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

* * *

The third virtue to be added to our Faith is Temperance. The meaning of the word is self-control, self-restraint—keeping thought, word, and deed under strict spiritual supervision at all times. Temperance is listed by Paul as one of the essential fruits of the Spirit (Gal. 5:23). It is one of the required qualifications of a bishop—

"A lover of hospitality; a lover of good; sober, just, holy, *temperate*."

We all know to our sorrow how difficult self-control is at times, but God requires it, and He promises all the help needed to obey His commands, if we give our *whole lives* to His service—so we are without excuse. It is interesting that the word Peter uses (*engkratia*) means to be master of a thing, or of oneself, from *krator* ruler. It has application to individual character: those who have it are masters of themselves; and being so, have conquered the greatest enemy they have to contend with. To rule with Christ, we must first learn to rule ourselves.

* * *

The fourth item to be added is Patience. The meaning is fuller than the English word patience, and means *cheerful* endurance—to keep under, to bear trials, to persevere. It is a more active word: it means doing, not merely passive enduring. The following illustrate its use, and its relation to our Faith—

"We glory in tribulations also: knowing that tribulation worketh (or accomplishes) patience" (Rom. 5:3).

Have we yet learned this essential lesson? Are we spiritually mature enough to "glory in tribulation"?—to rejoice in sorrow, realizing its need and its beneficial effect, if we are rightly exercised?

"In all things approving ourselves as the ministers of God, in much patience" (2 Cor. 6:4).

"We glory in you in the ecclesias of God, for your patience and faith" (2Thess. 1:4).

And those beautiful and deeply-searching words of James—

"Esteem it all joy (*all joy !*), my brethren, when you fall into various trials; knowing that the proof of your faith produces patience. But let patience have a perfect work, so that you may be perfect (complete), deficient in nothing" (1:2-4, Diag.).

* * *

Fifth is Godliness, and that means God-likeness, holiness, piety, reverence. Of it, Paul says to Timothy—

"*Exercise* thyself unto godliness. For *bodily* exercise profiteth for a little time: but godliness is profitable unto all things, having promise of the life that now is AND of that which is to come."

It is a very interesting comparison. Bodily exercise has its usefulness, but of itself—without godliness—it is a tragic, misguided, dead end. But *exercise* godliness, urges Paul: practice perseveringly at it; flex its muscles, build up its power. It will not come by just wishing, or thinking about it: it requires strain, and effort, and faithful perseverance, based on a strong desire that is based on love. Paul says further to Timothy—

"Godliness with contentment is great gain" (1 Tm. 6:6).

What a great lesson! Let us really *believe* this and practice it. On this matter of godliness, the words of the Spirit through David make us stop and think seriously (Psa. 4:3)—

"The Lord hath set apart him that is godly *for Himself*."

God is seeking sons and daughters to be eternally His. This is the whole purpose of everything, of this whole life of sorrow and tribulation and pain: nothing else has any meaning.

In His Word, God has given us many examples of what it means to be a godly person. We are not alone. We have many examples; many glorious companions. If we would likewise attain to this classification, we must study their lives, and pattern our own after theirs. Some of the outstanding examples are Noah, Abraham, Moses, David, Paul, and—above them all—the Lord Jesus. The admonition of the Word that directs our minds to the qualifications, and which they all exemplify, comes to us from Prov. 3:5-6—

"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."

Without this we are hopelessly lost: with it we have no fear.

* * *

The sixth characteristic to be added to our Faith is Brotherly kindness. This is—*must be*—the nature of all our relationships with the Body of Christ, the Household of Faith. John is emphatic on this to a high degree. To him it is the touchstone of whether we are alive or dead. He says (1 John 3:14)—

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother ABIDETH IN DEATH."

Not just the brethren we like, or are naturally attracted to, but all the brethren—because they are Christ's, and what we do to them, and feel toward them, we do and feel toward Christ. If affection and concern for the Brotherhood is not our main interest in life, we had better examine ourselves very seriously: we could well have a name to live, but be dead. The commands of God in this matter are very clear—

"Be kindly affectioned one to another with brotherly love" (Rom. 12:10).

"As touching brotherly love, ye need not that I write unto you: for ye yourselves are *taught of God* to love one another" (1 Thess. 4:9).

* * *

The seventh and last and crowning virtue to be added to our Faith is Love. This comprehends more in a scriptural sense than any other word. The six qualities we have considered are all of vital importance for an acceptable walk in the Truth before God, but Paul says—

"And to all these things add Love, which binds all things together in perfect unity."

One of the great dangers we face in the Truth (and there are many) is to select one particular portion of Scripture and let it become the guiding principle of our lives to the exclusion of all other things that are equally important for a balanced picture. This is particularly true of how some treat what they call "love." Truly, love is indeed of vital and pre-eminent importance. When a certain lawyer asked Jesus which was the greatest commandment in the Law, he replied—

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

But love, in the true scriptural sense, is not a gushing sentimentalism that can ignore specific command in its own fleshly-minded determination of what is "goodness." Rather it is a clear, precise and careful adherence to specific divine instructions, based upon pure zeal and affection for God—

"To OBEY is better than sacrifice" (1 Samuel 15:22)

"This is love . . . that we *keep His commandments*" (1 John 5:3)

There are two sources in particular in the Bible to which we can turn for explicit instruction on this elevated subject: 1 Corinthians 13, and John's first epistle. Paul says (1 Cor. 13:3)—

"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

These are great and noble deeds of self-sacrifice, but without love they are meaningless as to the attainment of eternal life. The love that is required to gain the approval and acceptance of God is the *inner transformation of character and nature* that he details later in this chapter: without it all else is vain. In v. 2 Paul shows the uselessness of a great education—even a spiritual education—without love. Consider the impressive list—

"Though I have the gift of prophecy;
"Though I understand all mysteries;
"Though I understand all knowledge;
"Though I have all faith . . ."

And note the magnitude of the Faith he lists—a Faith so great that he could remove mountains. Yet with all these things without love, says Paul, "I am nothing—*nothing*."

"LOVE SUFFERETH LONG, AND IS KIND"

It has great patience, and maintains its gentleness and kindness under the most prolonged and severe of trials.

"LOVE ENVIETH NOT"

It does not worry about what others have. It rejoices that they have it, though it itself may lack. It knows it has God, which is all sufficient.

"LOVE IS NOT PUFFED UP"

Though it is the highest of virtues and accomplishments, it has the wisdom to be humble. It does not become conceited, or yield to the foolishness of pride.

"LOVE DOTHT NOT BEHAVE ITSELF UNSEEMLY"

It is always wise, and grave, and dignified, and courteous. It has no place for folly, or uncleanness, or rudeness, or temper.

"LOVE SEEKETH NOT HER OWN"

. . . Her own desires, rights, honour, welfare. Love is not concerned with self: gets no pleasure out of selfishness. Love already has the eternal assurance of all things.

"LOVE IS NOT EASILY PROVOKED . . . THINKETH NO EVIL"

RV and Diaglott omit "easily." Love just *isn't* provoked or provokable. This takes our mind to that marvellous assurance (and personal test) of Psa. 119:165 —

"Great peace have they that love Thy law: and nothing shall offend them."

"LOVE BELIEVETH ALL THINGS"

Love has the infinite capacity for belief of the ultimate good in all things, bitter though they may appear at present: a quality of great beauty and power.

"LOVE ENDURETH ALL THINGS"

Love never wearies, never despairs: always stands firm and unmoved in the Truth: never wavers in Hope and Faith. Therefore—

"LOVE NEVER FAILETH"

Such is Paul's powerful delineation of the crowning virtue of pure, spiritual love. Now let us look briefly at John's first letter. His words throughout are beautiful and sublime. If we could continually live in their atmosphere, we would be indeed new creatures.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the *sons of God!*"

(1 John 3:1)

Marvel indeed! What greater honour; what higher glory could we be given? And at the same time, what a great and solemn responsibility rests upon us. Where much is given, much is required.

"This is the message that ye heard from the beginning that we should love one another" (1 John 3:11).

That is the key requirement of discipleship: indeed, it is the very badge of discipleship itself. We are taken back in mind to that sad last day before the crucifixion, when Jesus said to his disciples, as he prepared to leave them (John 13:34-35)—

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

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

This was that beautiful and divine characteristic that was to mark his people—the children of God—out from all mankind. Do we dare ask ourselves if we measure up to that standard? Loving our brethren is not just something beautiful and desirable: it is something essential, something fundamental to our claim to be the sons of God. John repeats this over and over again.

"There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love" (4:18).

What power and beauty! Jesus speaks of the last days as a time when all men's hearts would fail them for fear—and so we see it today. The two greatest powers on earth live constantly in mortal fear of each other. Each has the power to annihilate the other, and they live in a balance of terror. Because of fear, the world spends \$250 billion a year for arms and armies, while millions starve. Though we are not *of* the world, yet we are *in* it, and these things affect us before we realize it, and we too become fearful. We should therefore pray daily for strength, and increased faith and love, so that we will be able to cast out fear.

To this end, the Spirit's teaching on love should be presented to our minds over and over again, so that we will never lose sight of it. True, we read John's letters twice each year, but that is not enough. We are leaky, forgetful vessels. We would all benefit very much if we read and meditated on them each month, and it would help us to be knit together in love. Surely we have no time for anything not related to making our calling and election sure.

* * *

We have considered the seven spiritual qualities of character that Peter tells us must be added to the foundation of our Faith. Of them he says (v. 8)—

"IF these things be in you, *and abound*, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Let us be sure they *are* in us, and *do* abound. Nothing in our whole life is more urgent and important than this. When one adds something to what they already have, it becomes an increase, and in this case Paul gives us the glorious result in Eph. 3:17-19—

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height;

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

—Editor

FRATERNAL GATHERINGS

If the Lord will

LAMPASAS: Friday to Sunday, June 13 - 15

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

RICHARD: Friday to Monday, July 18-21

Bro. Fred Jones, Rt. 1, Richard, Sask. SOM 2P0, ph. (306) 246-4628

HYE: Monday to Sunday, July 27 - August 2

Bro. Nick Mammone, 70 W. 34th, San Angelo, Tx. 76901, ph. (915) 653-5187

BUFFALO-HAMILTON-TORONTO: Sat. & Sun., Oct. 11 - 12

If the Lord will, the Buffalo, Hamilton and Toronto ecclesias plan to hold a Fraternal Gathering on Saturday & Sunday, Oct. 11-12, 1975, at the Parkway Ramada Inn, 401 Buffalo Ave., Niagara Falls, N.Y. The general theme

WHO MAY ABIDE THE DAY OF HIS COMING?

1. The Blessedness of Being Called to the Truth: Our Priceless Heritage.
 2. Living the Truth in a Troubled World.
 3. Who Shall Stand When He Appeareth?
-

A Good, and an Evil, Conscience

"I was afraid, because I was naked" —Genesis 3:10

BY BROTHER JOHN THOMAS

(Continued from last month)

THE effect produced upon the woman by the eating of the forbidden fruit was the excitation of the propensities. By the transgression of the law of God, she had placed herself in a *state of sin*, in which she had acquired that maturity of feeling which is known to exist when females attain to womanhood. The Serpent's part had been performed in her deception; and sorely was she deceived. Expecting to be equal to the gods, the hitherto latent passions of her animal nature only were set free; and though she now knew what evil sensations and impulses were (as *they* had done before her), she had failed in attaining to the pride of her life: an equality with them as she had seen them in their power and glory.

In this state of animal excitation, she presented herself before the man, with the fruit so "pleasant to the eyes." Standing now in his presence, she became the tempter, soliciting him to sin. She became to him an "evil woman flattering with her tongue" "whose lips dropped as an honeycomb, and her mouth was smoother than oil." She found him "a young man void of understanding" like herself. We can imagine how—

"She caught him, and kissed him; and with an impudent face, and her much fair speech, she caused him to yield."

He accepted the fatal fruit, "and ate with her," consenting to her enticement, "not knowing that it was for his life"—though God had said transgression should surely be punished with death. As yet inexperienced in the certainty of the literal execution of the divine law, and depending on the remedial efficacy of the Tree of Lives, he did not believe that he should *surely die*. He saw everything delightful around him, and his beautiful companion with the tempting fruit; and yet he was told that his eyes were shut! What wonderful things might he not see if his eyes were opened. And to be "as the gods" too, "knowing good and evil"—was not this a wisdom much to be desired?

The fair deceiver had, at length, succeeded in kindling in the man the same lusts that had taken possession of herself. His flesh, his eyes, and his pride of life, were all inflamed; and he followed in her evil way "as a fool to the correction of the stocks." They had both fallen into unbelief. They did not believe God would do what He had promised. This was a fatal mistake. They afterwards found by experience that in their sin they had charged God falsely; and that what He promises He will certainly perform to the letter of His word. Thus, unbelief prepared them for disobedience; and disobedience separated them from God.

As the Mosaic narrative gives an account of *things natural* upon which *things spiritual* were afterwards to be established in word and substance, the key to his testimony is found in *what actually exists*. When, therefore, he tells us that the eyes of Adam and Eve were closed at first (in that he says they were opened by sin), we have to examine ourselves as natural beings for the meaning of his words. Moses, indeed, informs us in what sense—or to what phenomena—their eyes were closed, in saying—

"They were both naked, the man and his wife, and they were not ashamed."

If their eyes had been surreptitiously opened, they would have been ashamed of standing before the Lord Elohim in a state of nudity; and they would have had emotions toward one another which would have been inconvenient. But in their unsinning ignorance of the latent possibilities of their nature, shame—which makes the subject of it feel as though he would hide himself in a nutshell, and be buried in the depths of the sea—found no place within them. They were unabashed; and had they been created with their eyes open, they would have been equally so at all times.

But, seeing that their eyes were opened *in connection with*—and as the consequence of—doing what was forbidden (having "yielded their members servants to uncleanness, and to iniquity unto iniquity"), and their superior faculties being constituted susceptible of the feeling, they were ashamed. And the "uncomely parts of the body" became "their shame," and from that time have been esteemed dishonourable, and invariably "hid."

The inferior creatures have no such feeling as this, because they have never sinned. But the *parents of Cain*, in their transgression having served themselves of the members they afterwards concealed—were deeply affected both with shame and fear; and their posterity have ever since more or less partaken of it after the same form.

Having transgressed the divine law and "solaced themselves with loves" "the eyes of them both were opened" as the consequence; and when opened, "they *knew* that they were naked"—which they did not comprehend before.

"By the law is the knowledge of sin" and "Sin is the transgression of law." So, having transgressed the law, "they knew they were naked" without waiting for the Lord to reveal it to them and to permit them the lawful use of one another in His Own time. They were quite chagrined at the discovery they had made, and sought to mitigate it by a contrivance of their own: so—

"They sewed fig-leaves together, and made themselves aprons."

Although thus corporeally defended from mutual observation, the nakedness of their *minds* was still exposed. They heard the voice of the Elohim, which had now become terrible; and they hid themselves from His presence amongst the trees. They had not yet learned, however, that the Lord was not only a God at hand, but a God also afar off; and that none can hide in secret places and He not see them, for He fills both the heaven and the earth. Their concealment was ineffectual against the voice of the Lord, Who called out to him, "Where art thou, Adam?" And he answered—

"I heard Thy voice in the garden, and *I was afraid, because I was naked*; and I hid myself."

Adam's heart condemned him, therefore he lost his confidence before God—1 John 3:19-22.

* * *

The reader, by contemplating Adam and Eve in innocency, and afterwards in guilt, will perceive in the facts of their case the nature of a *good conscience*, and of an evil one. When they rejoiced in "the answer of a good conscience" they were destitute of shame and fear. They could stand naked in God's presence unabashed. And instead of trembling at His voice, they rejoiced to hear it as the harbinger of good things. They were then pure and undefiled, being devoid of all conscience of sin. They were then *of the truth*, living in obedience to it as expressed in the law; therefore their hearts were assured before Him. No doubts and fears oppressed them then.

But mark the change that afterwards came over them. When they lost their good conscience, terror seized upon them at the voice of God, and shame possessed their souls; they sought to get out of His sight, and to remove as far from Him as possible. Now, what was the cause of this? There is but one answer that can be given, and that is—SIN.

Sin, then, takes away "the answer of a good conscience towards God," and converts it into an evil conscience—which may be certainly known to exist when the subject of it is *ashamed* of the truth, and harassed by "doubts and fears." *They* are ashamed of the truth who, being enlightened, feel themselves condemned; or, being ignorant, apprehend it. Such, on account of unbelief or of a "dead faith," may *well* be ashamed and afraid; for to be ashamed of God's truth is to be ashamed of His wisdom and power.

Understanding, then, that *sin*—or the transgression of God's law, evinced by doubts, fears, and shamefacedness—is the *morbid principle* of an evil conscience, what is the obvious indication to be fulfilled in its removal? The answer is: *blot out the sin*, and the conscience of the patient will be cured. The morbid phenomena will disappear, and "the answer of a good conscience toward God" remain.

From the nature of things, it is obvious that the sinner cannot cure himself, though superstition has taught him to attempt it by fastings, and penances, and all the "voluntary humility and vain deceit" inculcated by "the blind." Adam and Eve vainly imagined they could *cover their own sin*, and efface it from divine scrutiny, but the very clumsy device they contrived betrayed the defilement of their consciences. Their posterity have not learned wisdom by the failure of their endeavour; but to this day they are as industriously engaged in inventing cloaks for their evil consciences as were their first parents when stitching fig-leaves together to cover their shame.

Men have not yet learned the lesson that all they are called upon by God to do is to *believe His Word and obey His laws*. He requires nothing more at their hands than this. If they neither believe nor do, or believe but do not obey, they are evil doers and at enmity with Him. He asks men for actions, not words, for He will judge them "according to their *works*" (Rev. 20:13) in the light of His law, and not according to their supposititious feelings and traditions.

The reason why He will not permit men to prescribe for their own moral evils is because *He* is the physician, *they* the lepers; He their sovereign, they the rebels against His law. It is His prerogative, and His alone, to dictate the terms of reconciliation. Man has offended God. It becomes him, therefore, to surrender unconditionally, and—with the humility and teachableness of a child—to receive with open heart and grateful feelings whatever, in the wisdom and justice and benevolence of God, He may condescend to prescribe.

Until they do this, they may preach in His Name, make broad their phylacteries, sound trumpets in the synagogues and the streets, make long prayers in public, disfigure their countenances with grimaces that they may

appear to fast, build churches, compass sea and land to make proselytes, found hospitals and fill the world with their benevolences—all this is reducible to mere fig-leaf invention as a substitute for "the righteousness of God."

"Blessed are they whose iniquities are forgiven, and whose *sins are covered*."

But this blessedness came not upon Adam, nor upon any of his posterity, by garments of their own device. The Lord's covering for sin is a "*change of raiment*," even "white raiment," which He counsels men to buy (Rev. 3:18)—

"That they may be clothed, and that the shame of their nakedness do not appear."

He alone can furnish this. His price is that men should *believe*, and put it on.

Babylon Is Fallen

(Continued from last month)

BY BROTHER ROBERT ROBERTS

"And the 10 Horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire"—Rev. 17:16

THIS we have seen fulfilled within the last 40 or 50 years. (Written in 1880). The governments of Europe have concurred in an anti-Papal policy, while obliged to compromise with the Church in their arrangements. The secularization of ecclesiastical property in all the states of Europe (including even Spain, the most pro-Papal of all countries) is a process which illustrates the fulfilment of the prophecy. This is, symbolically, *eating the Harlot's flesh* in a very unmistakable way. Before the days of the French Revolution, the Church possessed nearly $\frac{1}{3}$ of the lands of Europe: now she has but a very little. The Church has been "hated" of the governments; her flesh has been nearly eaten off her bones, and they have burnt her with the fire of War.

But a reaction in her favour may be looked for as the end approaches. When Christ appears on the scene, the Powers rally round her; for the False Prophet is found in their camp as their inspirer and ecclesiastical leader. But her "last end will be worse than the first," for Christ himself confronts her as the avenger of the slaughtered saints, and there will be no recovery from the perdition he will bring upon her—this is the subject of ch. 18.

Ch. 17 brings us so far in the work of overthrowing the ecclesiastical corrupter of the earth. The Horns do the first part. There is an orderly gradation in the downfall, as there was in the uprising: first the gradual and providential, then the summary and divine. John sees—

"Another angel coming down from heaven, having great power, and the earth was lightened with his glory."
(18:1)

That this angel symbolizes an earth-enlightening power having a mission against Babylon is evident from the proclamation he makes—

"He cried mightily with a loud voice, Babylon the great is fallen, is fallen, and is become the habitation of demons, and the hold of every foul spirit, and cage of every unclean and hateful bird!"

The literal power having this mission is defined by Paul in his words to the Thessalonians on the same subject, under another style of discourse, namely, the Man of Sin, whom (he says)—

"The Lord shall consume with the spirit of his mouth, and destroy with the brightness of *his coming*."

The Lord at his coming is the destroyer of Babylon, in conjunction with his brethren who, with him, "execute the judgment written." Therefore we cannot be mistaken in regarding this earth enlightening angel as the symbol of Christ and the saints—the one glorious mystical Angel-Man in head and body—gloriously manifested to proclaim (and therefore to effect) the downfall of the great corrupting institution of the earth, and to fill the earth with the light of the glory of the Lord.

The angel cries, "Babylon is fallen!"—not as a thing *done*, but as a thing *about to be done*, for the very next voice recognizes her existence still—

"Come out of her, My people."

The reason for her fall (v. 3) is true to history—

"All nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her."

All nations have received, and imbibed, and been subject to, the influence of Rome's religious teaching. And the fact that religious teaching is meant by "wine" as a symbol is evident from its employment (as the *good wine*) to represent the feast of truth and righteousness which Jehovah is to spread for all people in Zion at the establishment of His Kingdom (Isa. 25:6).

Then all the kings of the European system have had constant dealings with Rome as a church—

"The merchants of the earth are waxed rich through the abundance of her delicacies" (v. 3).

Who are these? Who are the "merchants of the earth" in Apocalyptic usage? We are not left to guess. V. 23 tells us—

"Thy merchants were the *great men of the earth*."

—therefore not ordinary traders, but dealers in Romish merchandise, traffickers in indulgences, and preferments, and ecclesiastical privileges, immunities and emoluments of all sorts. *The Church has been the gate to civil distinction for centuries*. The dealers in her wares have been the "great men of the earth"; their dealership has been a passport to eminence, and a means of wealth, everywhere. Look at cardinals and ecclesiastical magnates of all sorts, to whom secular princes have been aids, accessories, and servants. Even secular princes acquired distinction as friends of the Church. These have been traders—not common traders—but traders in Romish goods to their great advantage and enrichment, as the history of 1000 years illustrates.

To be out of the trade was a dreadful situation at one time. This country was once under the ban of excommunication, and the result was a suspension of business of all sorts—*common* business as well as other sorts—till an understanding was arrived at with Rome. No burials could take place, no marriages, no baptisms (so-called), no preaching, no traffic in the market.

We have to go back to the palmy days of Papal history to see these things in their full light. *Rome licensed everything*: she sold the right to preach, the power to forgive sins (!), the right to be buried, and the right to escape an imaginary purgatory after death. Immense revenues were derived from this ecclesiastical traffic. No man could buy or sell without the paid-for Mark of the Beast—the *sign of the cross* officially imparted.

"I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, that ye receive not her plagues" (v. 4).

This shows that after Christ has come there will be an invitation to all who choose to separate themselves from the Papal association. The invitation was placed on record long ago, doubtless that it might serve as a guide to all who fear God during the ages of Papal darkness; but it seems specially to point to an invitation to be issued just before judgment is inflicted. It is parallel with what happened in the case of literal Babylon, when the time for *her* destruction arrived. Israel in her midst was thus addressed—

"Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity, for this is the time of the Lord's vengeance: He will render unto her a recompense" (Jer. 51:6).

There is an analogy between the 2 cases, which the Truth enables us to perceive. In the case of ancient Babylon, the time for her destruction had arrived. Israel had been long in captivity, and the crisis of Israel's restoration under Cyrus was at hand. The era of Babylon's downfall was the epoch of Israel's uprising. And so it is now. When the Lord Jesus appears to destroy the Apocalyptic Babylon, it is that he may also (Amos 9:11)—

"Build again the tabernacle of David that is fallen."

—and here is on record a summons to his people to "come out" of the former, for fear of being involved in the retribution that is to descend upon her. Lot, departing from the midst of Sodom, is an illustration. He pressed his sons-in-law to accompany him, but they would not, and were involved in the destruction of the place. Lot's wife, looking back after having been warned, was smitten. And, says Jesus: "*Remember Lot's wife*."

The address to "My people" in the midst of Babylon would indicate a special class. There are only 2 classes to whom the designation can apply: Israel after the *flesh*, and Israel after the *spirit*—those who have become Israel by adoption through the belief and obedience of the Gospel. Now as the *latter* at this crisis have been taken away and are in fact awaiting with Christ to pour out the impending judgment, it can only apply to the *former*, who are scattered in 1000s in all the territories of ecclesiastical Babylon.

Israel's gathering from their midst is one of the most interesting operations in the setting-up of the Kingdom of God. This summons would indicate that, to some extent, restoration will be a question of *voluntary* compliance on the part of the Jews with the invitation addressed to them. It would also indicate another thing: the probability of many preferring to remain in the "Let-us-alone-that-we-may-serve-the-Egyptians" spirit of their ancestors in the days of Moses. The bulk will doubtless respond and "come out" in the readiness to repair to the countries that are to witness the revival of their nationality in the midst of the earth. Isaiah testifies:

"They shall not go out with haste nor go by flight, for Jehovah will go before them and the God of Israel will be their rereward" (52:12).

They will be Jehovah's army in the Roman dominion, with which He will "break in pieces the nations." They will move deliberately and according to instructions. They will accomplish the retribution of God upon the European Babylon before their final departure for the land of their fathers, as in the case of Pharaoh and the Egyptians before Israel's exodus. They will therefore be in a suitable position to carry out the injunction of vs. 6-7 of Rev. 18—

"Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her."

This means a time of great affliction for Rome and all her supporters, ministered at the hands of Israel used as Jehovah's "goodly horse in the battle" and "battle axe" in war (Zech. 10:3; Jer. 51:20).

To the last, Rome retains the complacent hallucination in which the undisturbed imposture of centuries has confirmed her.

"She saith in her heart, I sit a queen and am no widow and shall see no sorrow. Therefore shall her plagues come *in one day*, death and mourning and famine. And she shall be utterly burned with fire, for strong is the Lord God Who judgeth her" (vs. 7-8).

This shows that Rome retains confidence in her destiny up to the moment the thunders of divine vengeance crash forth upon her affrighted ear. It is to something like this that Paul refers when he says of the day of the Lord's coming (1 Thess. 5:3)—

"When they shall say, Peace & safety, then sudden destruction cometh."

It also shows that in the final perdition of Rome, there is to be something local to the city itself, very sudden, and out of the usual run of calamity. The intimation that her plagues are to come "*in one day*"; the declaration that she shall be "*utterly burned with fire*"; and the cause alluded to as accounting for her disastrous end ("*strong* is the Lord Who judgeth her")—all point in this direction.

The sequel supplies particulars that could not be understood apart from the view of which Dr. Thomas was strongly convinced, and which this whole chapter furnishes so much reason for entertaining: that the city of Rome itself and all its environs will be engulfed in the fiery abyss that underlies the site on which it is built and of which Vesuvius (quiescent for many centuries, but now active) may be considered the chimney.

The kings of the earth, her paramours, are represented (v. 9) as seeing the smoke of her burning afar off, and lamenting for her catastrophe and the *suddenness* of it. This shows the kings *survive* the destruction of this chapter, and that they survive as sympathizers with a calamity which they have not caused. The destruction is therefore something more than a political or ecclesiastical destruction. Literally, of course, they could not see a conflagration in Italy: but in a condensed presentation of the scene, it is not inappropriate to represent them as spectators. They would "see" in the sense of hearing of it, and being witnesses of it by report. All the world "saw" the capture of Napoleon III at Sedan, though not with their actual eyes.

There may appear to be a little mixing up of literal Rome with the ecclesiastical Rome that "sits on many waters"; but the confusion will only be experienced where there is a supposed obligation to be uniform and precise in the interpretation. There *is* a literal Rome and a spiritual Rome. And while these are separate, yet they are to be identified one with the other; and in a sense you cannot have one without the other. The *spiritual* Rome is the *architectural* Rome in her ecclesiastical relations with the peoples of the earth. There could be no "Church of Rome" without a Rome to give that standard of affinity. The literal Rome is the kernel of the affair. It is so even in the symbolism, for the "7 Heads" of the monster symbolizing the Roman body politic lay hold of the fact that Rome is built on 7 hills.

Now, it would seem appropriate to commence the breaking-up of the Roman system by the destruction of Rome herself. Nothing would arouse the world's attention so much to the Roman question in its divine relations as the disappearance in the volcanic subterranean—amid earthquake and tempest and fire—of the city of the Pope with its presumptuous temple of "St. Peter's," its Vatican Palace, its 100s of costly churches and shrines, and all the multiplied paraphernalia of priestly superstition and iniquity.

Nothing short of such a catastrophe would answer to the features of this chapter. The apostles are adjured to rejoice over her (v. 20) because of God's avenging of them on her. This could not apply to the Roman Catholic Church, which did not exist when the apostles were slain. But it would apply *exactly* to architectural Rome, which was the city of the Caesars who murdered them— a city doubtless which is the *root* of the Roman Church, but which church could however survive without it. A mighty angel takes up a great stone (v. 21) and casting it into the sea, says—

"Thus with violence shall that great city Babylon be thrown down and shall be found no more at all."

This figure would not be met by any merely ecclesiastical overthrow. And the enumeration of the wealth appertaining to the city (vs. 12-13) could not be understood as applicable to an institution merely, because "the merchants of these things appear (v. 15) as—

"Standing afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city that was clothed in fine linen and purple and scarlet, and *decked with gold and precious stones and pearls.*"

There is no such collection of precious articles and art treasures in the whole world as there is in Rome. The interior walls of St. Peter's are enriched with precious stones, the offerings of devotees. The city is full of shrines at which similar offerings have been made. It has been a superstition with the rich everywhere that costly gifts to the church would purchase the favour of heaven, and in those sent actually to Rome itself there was special virtue. The result is that there is a concentration at Rome in the churches of a vast material wealth of the character described in the category in v. 12.

Rome has always been the great market for such things. The jeweller, sculptor, painter, worker in precious stones and in stained glass and costly embroidery—have found their best employment in Rome, speaking broadly of her history covering the centuries. The best musicians also are found there: the "Pope's choir" at the present moment is the finest in Europe. "The voice of harpers & musicians & pipers & trumpets" is to be heard no more at all in her when this catastrophe has overtaken her (v. 22). This agrees only with the idea that topographical Rome is meant.

The *Papal institution* survives the destruction foreshown in this chapter, for the Pope is found at the head of the armies that oppose Christ in the subsequent war (19:19-20). Therefore it cannot be the overthrow of the *institution* that merchants lament, but of the city which is the heart and headquarters of the institution.

It is ROME which, by the hand of Pilate, killed the Lord Jesus; which by Nero beheaded "our beloved brother Paul," and threw his body to the beasts; which by a similar edict dishonoured and crucified erring but forgiving, impulsive but lovable Peter; which slaughtered the friends of Christ by the 1000s in the days of Paganism; which by Titus levelled Jerusalem with the ground, drowned the flames of the Temple in the blood of Israel, and scattered a miserable remnant to the winds.

ROME, the implacable enemy and destroyer of the Jews in all the centuries, Pagan and Papal; Rome the Papal foe of the Scriptures and the murderer of the saints; Rome the inventor of torments and foul iniquities of the monastery and dungeon; Rome who flaunts among her architectural ornaments the sculptured forms of the dishonoured furniture of Jehovah's sanctuary; Rome of the Caesars; Rome of the Popes and Cardinals; Rome of the long dark and dreadful history of the world; Rome the mistress of kings and the debaucher of the nations; Rome the corrupter of the world to an extent the corrupted populations do not realize in their corruption; 7-hilled Rome on the Tiber which blasphemes heaven by arrogating to herself the title of the Eternal City and by exhibiting her chief magistrate to all the world as the Holy Father; Great Babylon the Mother of Harlots and the abominations of the earth—*THIS* is the Rome that is destined most terribly to fall before the first blast of Jehovah's fury—long pent up, "deferred for His Name's sake"—but shortly to descend in roaring tempest that will sweep away all refuge of lies, and level the pride of man with the dust; that the Lord alone may be exalted, and the nations be blessed in Abraham and his seed.

No wonder that such a glorious consummation should be greeted, as John heard it greeted, by an outburst of praise—like the roar of thunder and the sound of many waters—from the mouths of a countless multitude who said (19:1-2)—

"Alleluia! Salvation, and glory, and honour, and power, unto the Lord our God! For true and righteous are His judgments.

"For He hath judged the Great Whore which did corrupt the earth with her fornication; and hath avenged the blood of His servants at her hands."

The Law Made Nothing Perfect

"Christ hath redeemed us from the curse of the Law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree"—Gal. 3:13

THE Law, says Paul, was *"holy, just and good"* (Rm.7:12). He says it was *"ordained unto life"* (Rm. 7:1.0). Like David (Ps.119:77, 97), he said he *"delighted in the Law"* (Rm. 7:22). But elsewhere he calls it a *"ministration of death"* (2 Cr. 3: 7), a *"ministration of condemnation"* (2 Cor. 3:9) and a *"yoke of bondage"* (Gal. 5:1). He notes this apparent paradox (Rm. 7:7-13)— *"Is the Law sin? ... Was that which is good made death unto me?"*

Can we blame the Law of God for sin and death, and for the failure of man to attain to the life which was ordained by the Law? In both cases he immediately answers, *"God forbid!"* (more correctly, "Let it not be!"). Do not entertain such a God-dishonouring thought, for the Law was a holy ordinance of God. He says—

*"We know the Law is **spiritual**; but I am **carnal**, sold under sin."*

The Law was ordained to Life; it was man who failed. The Law had its perfect fulfilment in Christ. It was designed for him, and he for it. But the Law could not give life to even a perfectly righteous man without first an atoning death. This arose from a condition previous to the Law, which the Law was powerless to overcome. At the very moment of birth, the Law recognized the condemnation and defilement that man was born into, and the penalty he came under, as part of the condemned race.

Even for the birth of Jesus, Mary must be unclean and in the process of purifying 40 days, and then offer a sin offering—

"A pair of turtledoves, or two young pigeons."

Those turtledoves under the Law had no efficacy except in the true sacrifice they foreshadowed beyond and above the Law. *"The Law made nothing perfect"* (Heb.7: 19)—it just signified and symbolized the way by which perfection must come.

Christ himself came under the curse of the Law, for—

"Cursed is every one that hangeth on a tree" (Gal. 3:13).

This is one of the marvellous details of the working out of God's wonderfully intricate plan, but here again, it was **sin**, and not the Law, that was to blame. This particular ordinance of the Law was perfectly just: only especially evil sinners were to be hanged. But sin banded together and hanged a perfect man. The Law did not contemplate the hanging of the innocent: only sin could do that. The obvious spirit and intention of the Law was—

"Cursed is every one that is deservedly hanged on a tree."

Christ personally in character was free from the slightest shadow of a stigma of this curse in its true intention. Did he then just come under the letter and not the spirit of the curse, and forfeit the life to which the Law was ordained by an unjust legal technicality? This would not be a fitting ingredient in God's great and glorious plan. His death was to declare the righteousness of God, and this could not be done by merely fulfilling the letter in violation of the spirit. We must look deeper than this. God's arrangements are not technical and mechanical, but living and just.

As a strong, sinless, acceptable, voluntary representative of the defiled race, and covering for his weak but humble and repentant brethren, Christ's sacrifice was beautiful and just. He became a curse for us, not merely when the technicality of the curse of the Law was fulfilled in the actual hanging on the tree, but when he freely and voluntarily submitted in obedience to the Father's will that he nailed the body of sin to the cross.

*"He bare our sins **in his own body** on the tree"* (1 Pet. 2:24)

"Our OLD MAN is crucified with him" (Rom. 6:6)

There was no mere technicality about the curse on this "old man," or about the justice of his hanging. The crucifixion on the cross was the symbol and climax of a lifelong victory in the crucifixion of the flesh. That flesh came under the just condemnation of the Law as sin-defiled, and hung upon the tree in perfect justice.

These thoughts arise from a consideration of Deut. 22. With David we are led to exclaim (Psa. 119:18)—

"Open Thou mine eyes, that I may behold wondrous things out of Thy Law."

Dt. 22:1—"Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again to thy brother."

"Brother" here has the same broad, liberal meaning that Christ gave the word "neighbour," for in Ex. 23:4 the same command is—

"If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it to him again. If thou see the ass of him that hateth thee lying under his burden and wouldest forbear to help him, thou shalt surely help him."

Could a law of this character be found in force anywhere in the world today? This was a binding, legal, national precept. What of the modern nations who considered their laws so much more enlightened than the Law God gave through Moses? What have they got to compare?

It is the principles behind the commands that we must grasp and apply. The Law was holy, just and good. Christ came, not to destroy it, but to fulfil it in all its beauty. *"Do we then make void the Law?"* asks Paul (Rm. 3:31). Again that same emphatic *"God forbid—Let it not be so!"* *"Rather, we establish the Law."* And he explains that God, through Christ—

"Condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us" (Rom. 8:3-4).

The principle in this first command in Dt. 22 is identical with the principle of Jesus' beautiful words on the Mount—

"Love your enemies; do good to them that hate you."

This is the new-old commandment that Jesus brought, and perfectly exemplified—new in that it had (and has) so rarely been understood and used; old in that they had had it 'from the beginning.'

Dt. 22:5—"The woman shall not wear that which pertaineth to a man, neither shall a man put on woman's garments; for all that do so are an abomination unto the Lord thy God."

The word "abomination" is a very strong term. It denotes utter abhorrence. The principle here is crystal-clear: each sex has its proper place in the all-wise arrangements of God, and each in its place is beautiful and fitting and a glory to God. But for either to attempt to fill the position that God has designated for the other is intensely displeasing to Him. The world, in a misguided zeal for what it terms equality, uses all its powers to destroy the individuality and distinction and complementary harmony that God has created in making man and woman. In all its works, the world knows not God. Unless we study deeply, and take great care, we are inevitably influenced and contaminated by the world's views.

Dt. 22:8—"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house"

The principle? Responsibility. We are our brother's keeper. No man liveth to himself. We are responsible for others to the extent that our actions do or could affect them, for good or ill. We think of Jesus' solemn words (Mt. 18:6)—

"Whoso shall offend—or cause to offend—one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea."

And Paul's inspired commentary on this (Rm. 14:21)—

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

"If meat make my brother to offend, I will eat no flesh while the world standeth" (1 Cor. 8:13).

We cannot run away from this heavy and ever-present responsibility. Every action, and every failure to act where action is called for, will have its inevitable effect upon others for which we must answer to God. It is easier, and cheaper, to build a house without a parapet around the roof. It has certain advantages. We may feel (and be) quite safe ourselves. But God says that in whatever we build, the protecting wall must be there for the sake of others who may not be as surefooted or as quick to perceive the danger as we.

Dt. 22:9—"Thou shalt not sow thy vineyard with divers seed, lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be DEFILED. "

"The seed is the Word of God," said Jesus. And Paul says—
"If any man preach any other Gospel, let him be ACCURSED!"

Hard words indeed, but they are not ours: they are the necessary words of life and death from God. In all the world, there is no hope of life except in the true seed—kept pure. Whoever contributes in the slightest way to the contamination of that seed is a murderer, however good his intentions may be. Very, very few things in this world really matter or are important, but here is one that is vital. Whoever we cannot conscientiously meet with around the table of the Lord has another Gospel. We dare not encourage them in their course, nor bid them Godspeed. It is neither kindness to them, nor faithfulness to God, to allow the seriousness of the issues to be lost in a haze of ill-advised fraternization. We are stewards and custodians of something far more important than ourselves. Great plainness of speech is called for, although at the same time great kindness and forbearance.

It is always easy to condemn and destroy, but to build takes time and work. Those who by nature are firm have a natural tendency to be harsh and bitter: those who by nature are soft have a tendency to be weak and compromising. Whatever comes naturally to us must be distrusted, for in our flesh dwelleth "no good thing." There are no natural virtues. *"The flesh lusteth against the Spirit."* To pride ourselves on our natural reactions—whatever they are—is to glory in our shame. We are only safe when we are consciously restraining nature and following the Spirit's express and flesh-crucifying instructions contrary to nature.

Dt. 22:10—"Thou shalt not plow with an ox and an ass together."

An ox and an ass: clean and unclean: a true believer and one with another gospel (or no gospel). Can they plow together? Can they have joint activities? Can they join hands in anything and expect God's favour and blessing? What saith the scripture?

Dt. 22:11—"Thou shalt not wear a garment of divers sorts, as of woollen and linen together."

A variation of the same basic principle, with certain different aspects. What could possibly be wrong with a mixture of weaving materials?—combining the best features of both. God is simply driving home the same old lesson: purity, separation, holiness—over and over again, even to the point of not mixing materials in their weaving. A mixed covering, a mixed protection, a mixed dependence: wool and linen—the natural fleshly animal covering, or the Spirit's glorious white garment.

If God is our covering, it must be God alone. We must choose, and be faithful to that choice. How often that lesson is repeated, and still it is so hard to learn!
—G.V.G.

Current Events Fulfilling Prophecy

ARAB BLACKLIST. Ugly power play unsettling investment banking world. Using new financial strength, Arabs pulling money out of bond issues unless banks are barred that are run by Jews or deal with Israel. British & French investment houses admit caving in to pressure & excluding Jewish banks. Govt-owned French banks gave in; Govt wouldn't intervene, even tho deals involved financing for Govt-owned companies.

Move is part of overall Arab boycott of 2000 companies who do business with Israel. A company can appeal to have name deleted by proving it has severed objectionable relations with Israel. Currently Ford Motor, Coca-Cola & Xerox are negotiating to have names removed. Whole episode raises doubts about political pressures Arabs will try as they invest billions abroad. (Tm 2:24)

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Arab oil producers using new economic power to bring pressure on Israel. Under Arab pressure, world bankers yielding to blackmail—with all the world watching. British & French bankers admit it's cowardly & distasteful, but say they'll continue to yield to Arab pressure. (Nwk 2:24)

The Arab fangs are beginning to show as they feel their new oil power, & craven Britain & France cower before them, as even US has admittedly done to some extent. But aroused public opinion in US is likely to force a robust Govt. stand—at least externally for the record. Clearly integrity and justice & principle are at a discount, & money will buy practically anything & anyone in the present evil world order.

AUSTRALIA has given diplomatic recognition to Vietnam Communists, & invited them to set up office in Canberra. Australia, once US's staunchest ally in supporting S. Vietnam, has been steadily moving away ever since left leaning Labour Party took power in '72. (Nwk 2:17)

US, by its bumbling & follies, is losing all its allies. But it would appear to be a very short-sighted policy for Australia, which was very scared in WWII, & very happy to be rescued by US. The enemy this time is far more terrible & ruthless. Basic issue is US vs. Russia. Australia's playing into Gog's hands.

PORTUGUESE COMMUNISTS. Many of officers who toppled dictatorship last April are pro-Marxist. In current pre-election campaign, mobs of leftist toughs, often encouraged by military, disrupt meetings of moderate political parties. Communist-led unions harry anti-Communist press. State radio calls all anti-Communists "Fascists." Looks like strategy of 1917 Russian revolution when Constituent Assembly was overthrown by Bolshevik armed forces.

If Portugal falls to Communists, Moscow would have voice in NATO councils, & new position far out on Atlantic flank of Europe. Azores in mid-Atlantic would go too. And Spain? That aging dictatorship could follow. (USN 2:24)

The election is coming soon. Communists are not expected to get a large share of the votes, but many fear that—with present rulers' connivance—they will attempt to seize power by force, as so often elsewhere.

MODERATES WIN IN CHINA. Since '49, China has been brought from war weary, devastated, disunited shambles into major—& soon mighty—world power: already both nuclear club member & oil exporter. Leaders have succeeded in ensuring basic needs in food & clothing—achievement none of the world's other massive, overpopulated agricultural nations can match. Chou vows that by 2000 China will be in front ranks of world in agriculture, industry, defence, science & technology. In view of immense distance already covered, no one can dismiss that promise. (Tm 2:3)

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Moderates under Chou have gained control at expense of radicals who recently have kept China in turmoil. In showdown, moderates took 9 of 12 Vice-presidentships & all but 1 of 29 Cabinet posts. Political stability & economic growth are now foremost priorities. Will be further slow thaw in relations with US. Hostility toward Russia will continue. (USN & Nwk 2:3)

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Ever since Western imperialists sent gunboats into Chinese ports in 1840s, China's aim has been response to challenge from West. It was China's humiliation by West that provoked Boxer Rebellion in 1900 against foreigners. When Communists unified China in '49, they pledged to redeem national honour by eliminating concessions foreigners had wrenched from China, & by creating a wealthy, powerful state. (Nwk 2:3)

The White Western imperialists had a heyday in the last century, oppressing & exploiting the rest of the world. Now it is all coming home to roost. The oppressed have not forgotten. So-called "Communism" (not really communism at all) is a fanatical dictatorship obsessed with robotizing the masses for the benefit of the state. China is secondary in the divine purpose, but of great & growing influence on the policies of US & Russia. "Moderate" simply means more practical—not necessarily more friendly.

ISRAEL-EGYPT PEACE HOPES. Faisal last week gave blessing to Kissinger talks. Sadat castigated Russia for depriving Egypt of arms, & "unfriendly attitude"; heaped praise on Kissinger for peace efforts & honesty. (Nwk 2:3)

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Sadat, visiting France, said: "For first time in 26 yrs., peace is possible." At same time, Israel leaders reaffirmed intention of ceding large chunks of Sinai for non-aggression guarantees. With French arms & Saudi Arabian subsidies, Egypt is less dependent on Moscow. Sadat roundly criticized by left-wing Arabs for accepting aid from conservative Faisal. Since '73 War, Egypt has received only 2 shipments of Russian spare parts. (Tm2:10)

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France has agreed to sell Sadat \$1-billion in arms. Deal was break-thru he has been seeking to end Egypt's reliance on Russia. Sadat's anti-Russian bitterness has been building long time. Paris deal was just first step in re-equipping entire Egypt army with West weapons. Sadat was encouraged (& financed) by Faisal, who's anxious to

remove all traces of Communist influence in Mideast. Changeover in arms will be slow, will leave Egypt very vulnerable for at least 5 years. (Nwk 2:10)

Sadat seems committed to a complete break with Russia. This is a marvellous development. One always wonders, however, if there is some deep & devious trickery in the background, especially in these "too-good-to-be-true" appearances. He'll find France a treacherous ally, but she's serving a purpose.

MIDEAST SHAPING UP. US has reaffirmed support of Israel in case of war. Def. Sec. Schlesinger says Israel would win in 3-4 wks., & could be supplied from US without difficulty. (Tm2:3)

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Russia continues to arm some Arabs, but no sign Egypt-Russia rift is being patched up. Barred from Egypt, Russia is strengthening position in Syria & Iraq. Israel has big military advantage over neighbours at present. Egypt lacks arms for major war; is sticking to US's step-by-step approach to peace. Palestine guerrillas building up bases in Lebanon in easy range of Israel. (USN 2:3)

All this is encouragingly in the right direction: US supports Israel; Russia supports northern Arabs; Egypt moving toward US.

ETHIOPIA on verge of civil war, perhaps disintegration. Eritrea trouble dates back to '62 when Selassie annexed former Italian colony. Over yrs., Moslem rebels gained control of countryside, but never made much headway in capital of Asmara. Two wks. ago, Govt. decided on showdown. Guerrillas, armed to hilt by Libya, Algeria & other militant Arabs, took offensive. (Tm 2:17)

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Ethiopia faces full scale civil war. Military junta brought trouble on itself in announcing no-compromise policy. Insurgents are preventing all traffic from reaching Asmara. Residents fear to leave houses. (Nwk 2:17)

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Ethiopia disintegrating. Guerrilla war in Moslem Eritrea: rebels getting modern Russian weapons to use against Govt's US-made arms. Separatist revolts in 4 other provinces. Somalia, with close ties to Russia, claims much of East Ethiopia: may move to seize it. (USN 2:24)

A dilemma for US, & a setback, whatever happens. Under harsh dictator Selassie, US was favoured, but neither the new military junta nor the rebels have much use for US. Should US support the unfriendly junta, as they demand, and further alienate the Arab-supported rebels, who look like they will win anyway and control the Red Sea coast?

THE NEW OIL OLIGARCHY. In Britain, Persian Gulf billionaire just paid \$1.2 million for 18th century castle. Last summer, Iran bought ¼ interest in legendary Krupp steelworks. Kuwait bought 14% of Daimler-Benz. Last wk. Shah put \$250 million into ailing Pan Am. This wk. Ghaith Pharaon of Saudi Arabia bought control of Detroit's \$1-billion Bank of Commonwealth. Kuwait paid \$250 million cash for Britain's giant St. Martins Property Corp. & another \$250 million for new Tour Manhattan skyscraper in Paris. Abu Dhabi took one week's oil revenue to buy 44% of London's Commercial Union Assurance. Almost overnight, oil-exporting nations have become major economic force. Oil countries piling up reserves at rate of \$115,000 per second—enough to buy ALL companies on ALL world's stock exchanges in 15 years. (Nwk 2:10)

A fascinating picture—vividly dramatizing the newfound wealth & power & assertiveness of the oil barons. And this is only the beginning. Money makes money—constantly bloats itself—in man's evil, oppressive interest system.

ONCE-POWERFUL BRITAIN no longer plays world role. Gone are days when Britain was major trading nation & sterling was one of world's 2 major currencies. Britain ending or cutting back military stakes all way from Hong Kong to Gibraltar; will play lesser role in NATO defence & Mediterranean; slashing military spending. Is there any incentive for US to bail out its faltering ally as in past? Only thing propping up £ is Arab bank deposits: if just one sheik decides Britain isn't safe place for his money, sterling will crash.

One famous British firm after another forced to turn to Govt. for subsidies to stay afloat. At no time since WW II has Britain been able to maintain productivity increases even close to most other industrial nations: it's slowly sinking in world table. Brightest hope is North Sea oil, slated in quantities in early'80s. Common Mkt. tie widely questioned: national vote in June. (USN 2:3)

When God had a work for Britain, she seemed like a nation of supermen: a handful of Britons controlled ¼ of earth & ¼ of mankind. But when she betrayed God's people, all her wealth & power turned to dust, her success to failure, her wisdom to folly. How proud was Britain of a ½ century ago!

POLITICS AS USUAL. Washington seems unable to do much more than argue about worst economic mess in 2 generations. Angry citizens see "politics as usual" in a divided govt. Signs of Pres. & Congress getting together scarce. Ford wants to block Congress' new social-welfare spending; Congress wants to cut Ford's defence spending—he says that would weaken US. (USN 2:3)

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New US budget: complete turnabout for Ford. He previously asked spending cuts & tax boosts: now wants one of biggest spending boosts in history, massive deficit, tax cuts. Federal deficit to be \$52-billion—never before approached in peacetime, only once in war. Ford's advisers pessimistic about stemming inflation or unemployment. National debt in '39 \$40-billion; now \$595-billion. Interest alone \$36-billion a year. (USN 2:10)

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US unemployment soared to 8.2% in January, highest in 34 years: 7½ million jobless; scary sense that bottom's dropping out. Speed & depth of recession unprecedented in modern times. (Nwk 2:17)

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\$ on skids again in world market: down 45% against Swiss franc since '71. Europe bankers warn further decline could provoke "cataclysm in world money market." If oil countries refuse to change policy, US & allies may be faced with alternatives of bankruptcy or war. (USN 2:10)

The US form of govt. is a typical example of human folly. Truly from the point of view of the freedom of the common individual, it is infinitely to be preferred to the cruel & unjust dictatorships that blight most of the world, but it is at best a bumbling, cross-purposed, corrupt, many-headed monster. Only divine power & wisdom can rule man sensibly: he is utterly incapable of rightly or wisely ruling himself or his fellows. Just a few short years ago this country was boasting it had all the answers to end poverty & guarantee endless & ever-increasing prosperity. God is punishing that presumption.

GUNS & MURDER. Over 10,000 handgun murders in US in '73-nearly twice as many as '67. A gun used in a crime every 2 minutes—280,000 times a year. In past 10 yrs., 858 police slain, mostly by guns. 40 million handguns in US. 85 times as many gun murders in US as in Britain. (USN 2:10)

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Millions of US houses turning to elaborate devices for fighting soaring rates of burglary & criminal invasion. Elaborate devices cost up to \$25,000 & more for complex systems of photo-electric lights, lasers, ultrasonic beams, microwave detectors, closed-circuit TV, night-vision scopes. Residential losses \$465 million in '72, \$543 million in '73. From '60 to '73, juvenile crime arrests rose 144%. Last yr., 45% of crime by children under 18. (USN 2:24)

Again & again we are impressed that God MUST be turning man's 'wisdom' to folly to make him punish himself. It would seem impossible they could be so foolish without some help. Local judges in US are popularly elected, & anyone can get in who can get the votes. Criminals are turned loose almost as soon as caught. Any suggestion of restricting ownership of guns raises an immediate hue & cry. All the "experts" have the most ridiculous theories of penology—utterly contrary to Scripture & reason. And crime grows & grows.

WAR FOR OIL? US strategists weighing intervention in event of strangling oil embargo. Primary target would be Saudi Arabia, which has 56½% of all Mideast oil. Saudis would be overwhelmed by air-sea strike force. Airborne troops would fly to Hatserim Air Base, a closely-guarded facility in Israel, & from there to Gulf to seize airstrips. Swarm of huge cargo planes would bring in artillery, troops, engineers for oilfields. Marines would follow from a fleet in Persian Gulf. Planners don't believe Russia has naval capacity to oppose massive US action in Gulf. (Tm 3:10)

These recurring stories are clearly govt.-inspired as part of the deadly war of nerves, but they begin to fit more & more into coming prospects. To what extent the alliances on both sides will be compulsory or voluntary we cannot tell, but pressure & fear is usually an aspect of most "voluntary" alliances. As DeGaulle so cynically & truly said, "Nations have no friends, only allies."

US ALIENATES VITAL TURKEY. For over 25 yrs., Turkey has marched step by step with US on defence. US military aid to Turkey over \$6½-billion. Last wk. Congress cut off military aid because of Cyprus invasion. In retaliation Turkey suspended talks on future of US military installations in Turkey; cancelled talks with Kissinger about Cyprus; hinted much more serious consequences including closing NATO's vital installations in Turkey & a shift from West. Reaction was, "If US decides it can live without Turkey, then Turkey must learn to live without West." (Tm2:17)

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Turkey, upset over cut off of US arms aid, is seen drifting into alliance with Arabs, & away from NATO. (USN 2:24)

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Strife-torn Cyprus hit by new crisis: Turks proclaimed separate state on partition line forged by Turk invasion last July. At that time, Turk Cypriots (20% of inhabitants) seized 40% of land, including most natural & economic resources. 200,000 Greek Cypriots were forced from homes & fled south. Proclamation hit Greek community like bombshell. For US, in awkward position of having alienated both crucial allies on NATO east flank, crisis could hardly have come at worst time. (Tm 2:24)

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Partition is part of new "get tough" Turk attitude resulting from arms aid cut off. Turkey revealed it's already drawing up plans to close US bases. Foreign Min. said: "US aid is no favour. For \$90-million -a paltry sum NATO & US are getting one of best security bargains in world. Turkey controls vital Dardanelles exit from Black Sea: has permitted installation of 20 US tracking stations. This is no bluff. We're not interested in aid programs with expiration deadlines. This was Greece's 3rd attempt to annex Cyprus." (Nwk 2:24)

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Russia has foothold on Cyprus thru Cyprus Communist Party, strong in labour unions. Greece & Turkey both denounce US for favouring other on Cyprus. Both have taken steps to pull out of NATO. Turkey is guardian of the straits thru which Russia's Navy must pass to leave Black Sea. (USN 2:24)

Rarely has the short-sighted folly of bumbling democracy been more vividly illustrated. Turkey is a vital NATO ally, in an extremely strategic position. As Turkey points out, the US military aid is not for Turkey's sake, but for US's own basic self-interest, & for the mutual strength of the whole anti-Russian alliance. US, in pique, must stupidly alienate a key ally, and fatally weaken & divide NATO, just to vent its frustration over Cyprus. The overruling divine hand is clear. Greece & Turkey must ally with Gog, & US with incredible blindness is pushing them into his arms.

PRESSURE ON CIA. Investigations of CIA at level unprecedented in annals of US espionage. Director Colby obliged to spend most of his time defending agency before various committees. Growing concern about crippling US spy operations around world. May damage beyond repair intelligence organizations' ability to do job, & defend US against Communist spies.

Russian spying is on absolutely enormous scale: 40% of all diplomatic personnel are full-time spies; others available for help as needed. Can judge scale from fact that Britain in '71 expelled 105 members of Soviet diplomatic staff for spying. Soviet agents have been expelled from over 40 countries on 6 continents: 200 to 300 in past decade: they're just ones who got caught. (USN 2:24)

This great, self-righteous furore & flurry of accusation & investigation of US espionage agencies would seem to be playing right into Russia's hands, & be bound to weaken & discredit US throughout the world. Again are illustrated the handicaps of decency & democracy, & the advantages—in this evil world—of deceit & dictatorship. Russia, with her infinitely greater & utterly ruthless spy system, internal & external, & her voiceless, shackled millions, must be rolling in laughter. Truly there do appear to have been serious abuses of power in both the CIA & FBI, for personal & political advantage. This is bound to be under man's corrupt rule.

JEWS AGAINST WORLD. In famine, plague, depression, war—people seek someone to blame. Historically, Jews have filled that role. During 14th century Black Death, first corpses were hardly buried before cry was raised of monstrous Jewish conspiracy to destroy Christendom. Mobs assaulted Jews, dragged them from homes, burned them in bonfires. By time plague passed, few Jews left in Germanies & Low Countries.

Today, anti-Jewish sentiment growing more outspoken. It's vain to expect logic. Rational thought & behaviour rarely govern human policy. Feeling grows that if only Israel would go away, & US Jews would stop supporting it, then oil & war problem would vanish. There's rising demand on Israel for concessions. Yielding to enemy demands never satisfies, but augments, them. Remember Munich. Given the experience of regained statehood after 2000 yrs. of being other people's victims, suicide is not now likely to be Jewish choice. Meanwhile, public opinion is exercised by spectres of a "Jewish lobby" that either controls Congress (says Sen. Fulbright) or banks & newspapers (says Gen. Brown).

Like Hitler's *Mein Kampf* which world preferred to ignore, UN welcome to Arafat meant what it said. Arabs have suddenly discovered power of oil against old dominion of Whites. Disappearance of Israel would do nothing to change movement: Israel is excuse, not cause. As always in history—from the Crusaders' massacres & Black Death to Dreyfus affair, Czarist pogroms & Nazis—Jews have been distraction for other rages, other aims. Anti-Semitism is so old & enduring that it qualifies as historical principle.

US Jews have learned that restored sovereignty of Israel has marked the difference from past: that a people without a country were a ghost people & aliens everywhere: that if state of Israel should be vanquished, all Jews become once again vulnerable. (Nwk 2:3)

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Among many US Jews—a subtle, unsettling state of foreboding: for Israel & selves. Euphoria that followed swift '67 victory has vanished. New feeling of vulnerability: fed by increased Mideast tensions, economic instability, oil crisis, & fear US may someday abandon Israel. Nightmare that Israel's 3 million Jews may be victims of new holocaust. UN welcome given Arafat sent shock waves thru Jewish community. Remarks by LIS Joint-Chiefs-of-Staff Chairman Gen. Brown that Jews control US banking & newspapers touched Jewish nerve-ends.

Since '48, interests of Israel & US almost always coincided. But recently it has become possible to imagine them diverging—over Arab oil, Mideast peace terms, Russian trade vs. Russian Jews. There's deep-seated belief among Jews that, in crunch, only Jews can be counted on to help Jews. (Nwk 2:3)

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Israel's survival depends on US economic & military backing. Virtually every other country in industrial West has adopted pro-Arab policy as result of oil crisis. (USN 2:24)

Surely the "time of Jacob's trouble is upon us. Israel's 3 million will indeed be "victims of new holocaust" as Zech. 13:8 so clearly tells us. But a remnant will come forth purged & white, & the Kingdom shall come to the daughter of Zion. How can blind man miss the marvellous witness of Israel an inescapable evidence of God's reality, power & foreknowledge! For all its violence, corruption & pride, US alone is standing for God's people. She will be blessed.

RADICAL ARAB OIL PRODUCERS Algeria, Iraq & Libya want to reject payment in \$s; cut production drastically; sell just enough oil to cover current expenses regardless of world hardship; take in & organize other raw material producers to bring about further transfer of wealth as basis for new economic world order. Saudi Arabia bluntly rejected these proposals. Conservative Arabs fear raging inflation & enormous balance-of-payment deficits in West could make oil \$s they're getting today worthless tomorrow. (Nwk 2:3)

There is a deep & clear ideological cleavage among the oil Arabs (& just the right way & in the right place), tho at present mutual greed holds them together. Saudi Arabia is double-talking, & playing a double game, but will have to take her stand with Tarshish by choice or necessity.

DEAD MODERN THEOLOGY. Group of Christian thinkers from 9 denominations warn that US theology has strayed dangerously far afield. They condemn following common modern teachings —

Modern thought is superior to all past forms of understanding reality.

Religious language refers to human experience & nothing else, God being humanity's noblest creation.

All religions are equally valid: choice among them is not a matter of conviction about truth, but only personal preference.

To realize one's potential & to be true to oneself is whole meaning of salvation.

What is human is good: evil is failure to realize human potential.

Sole purpose of worship is to promote individual self-realization & human community.

Social, political & economic programs are Church's mission in world.

Question of hope beyond death is irrelevant or at best marginal to Christian understanding of human fulfillment.

These ideas are widespread in Catholic Church. They summarize general beliefs at Manhattan Union Theological Seminary, an influential Protestant school. (Tm2:10)

What a thin, miserable, shivering, hopeless, faithless, fleshly 'gospel' these poor people have! There would be more point & inspiration in joining the Loyal Order of Elks! Thank God there is more to life than this twaddle. Once man casts aside the belief of the divine infallibility of the Bible, this is the inevitable kind of nonsense they must descend to. Bro. Roberts stood his ground adamantly against those who would tolerate this fatal non-infallibility doctrine, but that valiant battle has been largely nullified.

LIFE FOR AGED: HUNGER & FEAR. For more & more of US's 22 million over 65, current runaway inflation making life a deepening nightmare. Aged who can't afford rentals elsewhere are congregating in "gray ghettos": often pinned to shoddy hotel rooms by fear of thieves or muggers roaming streets outside. 1000s live on brink of abyss.

But most secure of all are upper-bracket retirees from Govt. bureaucracies whose benefits are raised every 6 months to meet cost-of-living rises. A typical Govt. retiree in San Francisco boasts he's making $\frac{2}{3}$ more than when he retired few yrs. ago. In past yr. alone he's had 2 increases, & another is imminent. He says: "I have more money than I know what to do with." (USN 2:10)

The evil ways of man. Human politicians may not be able to figure out how to help the country, but they can surely figure out how to take care of themselves. Truly the earth cries out for the just & righteous rule of Christ who will "judge the poor with righteousness & reprove with equity for the meek of the earth." Those words have more meaning today than ever before.

NURSING HOME SCANDAL. US's 23,000 nursing homes, with few exceptions, are dismal places owned by investors far more interested in fast profit than in patient care. Dreadful conditions prevail: patients in coma from dehydration because no one bothers to see they drink; dangerously debilitated by infected bedsores from being left neglected on coarse sheets. Families & medical profession haven't met obligations to elderly. Many homes overcrowded & understaffed: little medical attention. Substandard conditions & financial skulduggery common. Industry gets 3½-billion from govt. yrly. (Tm 2:3)

US nursing homes have long provided rich vein of shame & scandal: unsafe facilities, inadequate diets, stomach-turning neglect. Complex system of politics & profiteering fosters abuses. Interlocking cartels, millions in overcharges, Mafia money. Federal funds make homes profitable: care often minimal or worse. Charges vary up to 400%. Half are substandard. In past, reverberating scandals brought little reform. Unless controls are applied, many of US aged will live—and die—in squalor. (Nwk 2:3)

Man is an evil beast, & wherever there is money there's corruption & greed. The growing ranks of the elderly are an increasing burden & nuisance to the pleasure-mad young, but there is good profit in the old age business.

TORIES CHOOSE NEW LEADER. Britain's Tories have taken greatest political gamble since 1868 when they swept aside anti-Semitic prejudices & picked Benjamin Disraeli as leader. Mrs. Margaret Thatcher has been elected Tory Party leader, ousting Edward Heath. She's Britain's first potential woman Prime Minister in 700 yrs. of parliamentary history. She made it clear she intends to move Conservatives to right, & give British voters a sharp alternative to Labour Party. (Nwk 2:24)

This may just be a refreshing change. A brilliant, self-made woman from a humble family, she quaintly favours the old-fashioned notions of self-reliance, hard work, & reward for merit & effort. If she can sell that to decadent, cradle-to-grave Britain, perhaps Britain can manage a world role again.

LIMITLESS ENERGY? Long step taken last wk. toward goal of limitless energy for US by harnessing nuclear fusion, process that feeds fires of sun & gives H-bombs their awesome power. US scientists, building on technique devised in Russia, will have to develop almost entirely new technology.

Fusion requires extreme pressure, & temperatures as high as 100 million degrees. Scientists believe Russian-invented 'Tokamak' system can be developed into a practical & safe reactor. A \$200-million test reactor is to go into operation in early '80s. They hope to build a 500-megawatt power plant by '90s; then working plants using only deuterium as fuel by century's end.

If that can be done, term "energy crisis" will become obsolete. Enough deuterium in oceans to fill mankind's needs for untold centuries. (Tm 2:17)

The most significant aspect of this is that US is using a Russian machine & Russian technique something in advance of what US could develop.

VIETNAM OPPRESSION. Ford is trying to persuade Congress to give \$½-billion emergency aid to Cambodia & Viets to save them from Communists. At very moment Congress got down to question, Thieu began harshest crackdown on his domestic opponents in past 2 years: shut down 5 opposition papers indefinitely; confiscated editions of 9 other dailies; put 18 newsmen in jail. Then he moved to crush private militia of Hoa Hoa religious sect, a fervently anti-Communist group that has been a main source of Govt's power in Mekong Delta. (Nwk 2:17)

Somehow "democratic" US always seems to manage to be on the side of the dictators & the privileged, while autocratic & oppressive Russia is able to sell herself as the champion of the oppressed & downtrodden.

MESSIAH MOBUTU. Sounded like Russia or China: a head of govt. threatening to shut down churches. Zaire's (formerly Congo) Christians suffering increasingly harsh restrictions. All religious youth organizations, church periodicals & radio programs banned. Pres. Mobutu trying to cultivate religious devotion to himself & his govt. State press agency says nation's single political party "must henceforth be considered a church & Mobutu a Messiah." (Tm2:24)

Another grandeur-deluded demagogue crushes religious freedom. Let us continually thank God that we live under govts. that put some value on freedom of worship & conscience. We shallowly tend to consider this the enlightened & free 20th century, but for most people of the world it is the Dark Ages. Under human rule, freedom is a very fragile commodity.

UGANDA today is land of terror & discontent. During Amin's 4-yr. dictatorship, at least 50,000—perhaps 4 or 5 times that many—have been murdered. Inflation 85% a yr., currency practically worthless, many staples almost unattainable. While Uganda languishes, Amin loses no opportunity to nail down reputation as world's most unstable—perhaps insane—leader. (Tm 2:10)

Not very long ago, Uganda was a quiet, well-run canton of the mighty British Empire. The whites ruled & prospered; the blacks served & behaved. It is still technically part of that now defunct Empire, but what a change! All British enterprises have been seized by Amin who struts about, lord of all, and impotent Britain can do nothing.

SOARING DEBT IN US. American people, business, & govt. have amassed nearly \$2.8 trillion in debt —2½ times 10 yrs. ago; 5 times 20 yrs. ago. In past, climb has been welcomed as keeping economy humming. Now attitudes are changing. Bankruptcies, personal & business, rising. Individuals owe \$900-billion; businesses owe \$1.3-trillion; govts. owe \$650-billion. (USN 2:24)

This is utterly pitiful. Because of insatiable greed & lust, the self-proclaimed richest country in all history must live far beyond its ample means, & keep itself in grinding, snow-balling debt to the loan sharks. Everyone must have every luxury possible, & go as deeply into debt as they can possibly stretch the fatal spider-web of credit. What tragic, greedy folly! The interest alone on \$2.8-trillion has got to be at least \$200-billion a yr., & more likely double that. This the amount the foolish are paying each yr. to the crafty, as the rich get richer & richer. Business capital borrowing in order to produce wealth & make a profit at least makes logic (but it's still an evil system), but personal & govt. debt is unproductive & self-destructive. The end must be catastrophe.

MITLA & GIDI PASSES: strategic importance as natural barrier against tanks is obvious. At present Israel defence line is 12 miles back from Canal. North of passes are impassable sand dunes, & to south impenetrable mountains. The passes thus are the strategic keys to entire Sinai. If Israel gives up passes, Egyptian tanks could roll all the way to Beersheba. (Nwk 2:10)

These are passes Israel's pressured to yield in current talks: they've spent huge sums fortifying them.

MAN PROVES BIBLE TRUE. Decade of assassinations, debilitating war, civil strife at home, has given way to revelations of political corruption, dwindling natural resources, industrial mismanagement. Vietnam, Watergate & the sickly economy have left many Americans with cynical sense that their leaders are either incompetent or corrupt. (Nwk 2:17)

The past 10 years or so have not been very auspicious or illustrious ones for US. Democracy is a wonderful theory, but greed & violence are much more potent realities. There is worse to come in these last days.

IRAN RESCUES PAN-AM. Awash in surplus oil profits, Iran fast becoming world's most acquisitive power. Putting \$250 million in ailing Pan Am, US's flagship air carrier facing bankruptcy. Shah can draw on Pan Am's skills in making Iran Air a major force in world airways. Last wk. he bought 6 Boeing jumbo-jets & will get 3 supersonic Concorde. Will have chance to get controlling interest in Pan Am's profitable worldwide hotel chain. (Tm 2:10)

Oil wealth—an unexpected ingredient but playing a major role in shaping up events for the end. Persia will truly be a powerful ally for Gog.

EVANGELISM is worldwide movement including 10s of millions in nearly all Protestant groups: Anglicans to Fundamentalists. While liberal Protestants embrace many theologies, Evangelicals are united on core of orthodox beliefs, & take literally Bible's injunction to "proclaim good news to whole creation." They're fielding more missionaries than ever; have little trouble attracting 100s of 1000s of followers. World's pre-eminent Evangelist Billy Graham says: "Evangelism has been raised up of God as a vigorous reaffirmation of historic first century Christianity. We must capitalize on spirit of unrest." (Tm 2:3)

Worldwide Evangelism is an interesting Sign of the Times—in some ways a cheering sign of hope for man. It thinks it is first century Christianity, but it blindly holds the basic Catholic heresies: trinity, immortal soul, heaven-at-death, personal devil. But it also seems to be groping toward a recognition of Christ's coming worldwide Kingdom on earth tho, with its Catholic errors, it cannot of course harmonize the whole picture.

HIRED GUNS. In contract with US Govt., Vinnell Corp. will provide 1000 ex-US troops to train Saudi Arabia's National Guard. Bell Helicopter has rounded up 1500 former Army pilots to train crews for Iran's big new helicopter fleet. US Army Engineer Corps, [no Jews allowed] is building a headquarters for Saudi Arabian National Guard. Last yr. US sold over \$4-billion in weapons in Persian Gulf. US Air Force has asked Oman's permission to use strategic Masirah Island near mouth of Gulf. (Nwk 2:24)

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US asking air landing rights at British base off Oman coast. (Nwk 2:3)

US is very deep into the arms & army business in the Persian Gulf. 35 years ago, this country was a very unmilitary nation: it had to be prodded into WWII by Pearl Harbor, & it was very unprepared. Its military budget was small. The oceans were large, & the world was far away. It regarded events in Europe as if they were happening on the moon. But what vast changes in our lifetime! "Wake up the mighty men!"

NUCLEAR POWER. Just when it should be providing comfortable cushion during worldwide energy crunch, atom power seems falling short-plagued by mammoth cost overruns; uncertain operating & safety records; mounting criticism from scientists, environmentalists, citizens.

1400 "abnormal occurrences" reported last yr. alone at atom plants, 4 of them "serious." Beyond that is unsolved problem of what to do with deadly nuclear waste. Worry about theft of nuclear material by criminals. (Nwk 2:24)

Nuclear power promises to be an ever-increasingly deadly Frankenstein that will inexorably stalk its maker to his destruction. Poor little man is far beyond his depth, playing with terrible forces he does not understand.

JESUITS are breed apart: not only biggest, most influential Roman order, but one with famed "4th vow" of special obedience to Pope. 4th vow originally made Jesuits available for any task Pope desired. Many protest that during current 9-yr. rule of progressive Pedro Arrupe, order has been disintegrating in discipline & loyalty to Pope. Recruitment serious problem: order is down to 29,000 (from 36,000 in '65). Pope told Arrupe to end permissiveness of recent years, "demanded" Jesuits remain "religious, apostolic, priestly order, linked to Pope by special bond of service." (Tm 2:10)

Pope is having trouble bringing the once blindly-subservient Jesuit order to heel, but he seems determined to re-establish his "divine" & "infallible" authority thru-out the Church. It seems likely he (or a successor) will succeed. The Church must "sit a Queen" at the end, having no sorrow.

SO. AMERICA & US on collision course. Southern nations united by one bond—opposition to US. Relations going downhill. Communist Cuba & So. American nations moving in tandem to establish producer cartels to control prices of exports to US. Something must be done to slow unification of So. America against US, but experts not optimistic. (USN 2:10)

US's western hemisphere Empire is in increasing disarray. Time was when Marines kept everything tidily under control to US's benefit. But there has been a great change in world conditions & alliances. US increasingly isolated.

US PRISON SYSTEM A FAILURE. Almost everyone connected with criminal justice system acknowledges openly that rehabilitation in prison doesn't work. Prisons don't rehabilitate, don't deter, don't punish, don't protect. US prison system not just failure—but enormously expensive failure. US spends over \$1-billion a yr. to confine 220,000 offenders: over ½ will wind up back behind bars after release. (Nwk 2:10)

The Law of Moses, given by God 3500 years ago, was a perfect penal code for its purpose. "An eye for an eye" is justice. In a political society, crime must be punished swiftly, fairly, inexorably. Man's modern, maudlin, mollycoddle, ever-changing follies illustrate the divinity of the Mosaic Code.

MAJOR CRIMES BY WOMEN (murder, assault, etc.) up 278% in 13 years, 3 times male increase rate. Four times as much crime by young girls in '73 as in '60. A 41% increase in women prisoners in past 5 years. (Nwk 1:6)

A pitiful by-product of the godless women's liberation movement. Truly animal man has always domineered & abused & exploited women, but the present coarse & crude reaction is a far cry from the wise & beautiful mutually beneficial relationship the Scriptures prescribe & portray. The sexes are distinct. It is a divine decree. Confusion of them is abomination. Each has its harmonious place in a relationship of reciprocal respect & love.

NO CHUNNEL. Britain, considering issue for 36th time in 172 yrs., has cancelled Europe tunnel plans, after spending \$120 million. France interpreted pull-out as anti-Europe move. Also, Britain has set June date for national referendum on staying in Common Market. (Tm 2:3)

A small matter, perhaps, but a significant one in right direction. Britain has no real ties or affinity with the European Catholic Beast.

WHITE MAN'S TREACHERY. Settlers in N. America began signing treaties with the Indians in 17th century. Fully 374 of them were numbered, ratified by US Senate & recorded in National Archives. All violated. (Nwk 1:13)

This is man, with all his lip-service to justice: not Russia, but enlightened US.

PARLIAMENTARY SYSTEM abolished in Bangladesh: Pres. Mujib takes sweeping powers in desperate attempt to end corruption, malfeasance, & violence. Political opposition shut off. Tough action expected on profiteers & hoarders who have disrupted relief supplies from abroad. Law & order is serious problem: at least 6000 political murders since independence. (Tm 2:10)

"Democracy" is an appealing luxury, but evil man has not the capacity to use it. Strong will always prey on the weak: greed always outwit justice.

ARABS COPY US. Algeria's Boumedienne says: "Arabs did not invent the boycott. How many years has US employed boycott against Cuba?" (Tm 2:10)

RUSSIA FORESEES CAPITALISM'S COLLAPSE. Decline & fall of West has long been Topic A in Russian press: now getting bolder treatment than ever. *New Times* says: "capitalism is being eroded by congenital & incurable maladies: energy crisis, raw materials famine, inflation, unemployment, recession."

A long capitalist crisis would open up enticing new prospect & prompt Russia's hard-liners to try to exploit Western weaknesses in hope of speeding capitalism to its final resting place. Russia fears revival of Fascism as capitalism tries to save itself. (Nwk 2:3)

Things are going very well indeed from Russia's point of view (& from ours—as we watch prophecy unfolding). The West's own folly & greed has done far more to weaken it than all of Russia's intrigues ever could.

April Answers

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|------------------------|-------------------------------|------------------------------------|
| 1. Blessed—Psa. | 4.the Lord is there—Ezek. | 10. In the beginning God—Gen. |
| 2. God Who—Heb. | 5. a coffin in Egypt—Gen. | 11. And Jesse begat David—Ruth |
| 3. There was a man—Job | 6. Praise ye the Lord—Psa. | 12. At the end of the days—Dan. |
| | 7. The former treatise—Acts | 13. No man forbidding him—Acts |
| | 8. Adam, Sheth, Enosh—1 Chr. | 14.The burden of Nineveh—Nah. |
| | 9. Right in his own eyes—Jdg. | 15. Hide a multitude of sins —Jam. |

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| 16. Now king David was old—1 Kgs. | 34. Now after the death of Joshua—Jdg. |
| 17. Forasmuch as many have—Luke | 35. In the beginning was the Word—John |
| 18. In the 2nd year of Darius—Hag. | 36. Thou art very wroth against us—Lam. |
| 19. Being old and full of days—Job | 37. Even unto the end of the world—Matt. |
| 20. An abhorring unto all flesh—Isa. | 38. The kingdom shall be the Lord's—Obad. |
| 21 .The words of the Preacher—Eccl. | 39.Our fathers from the days of old—Micah |
| 22. Keep yourselves from idols—1 Jn. | 40.God be with him & let him go up—2 Chr. |
| 23. The book of the generation—Matt. | 41. Wives by whom they had children—Ezra |
| 24. Smite the earth with a curse—Mal. | 42. Remember me O my God for good—Neh. |
| 25. The beginning of the Gospel—Mark | 43. Now unto Him . . . both now & ever—Jude |
| 26. Left hand & also much cattle—Jonah | 44. That which was from the beginning—1 John |
| 27. The elder unto the elect lady—2 John | 45. Her own works praise her in the gates—Prov. |
| 28. Books that should be written—John | 46.Now it came to pass in the days when—Ruth |
| 29. Speaking peace to all his seed—Est. | 47. In the temple praising &: blessing God—Luke |
| 30. Upon the mountains of spices—Song | 48. The elder unto the well beloved Gaius—3 John |
| 31. How doth the city sit solitary—Lam. | 49. These be the words which Moses spake—Deut. |
| 32. Now after the death of Moses—Josh. | 50. Whether it be good or whether it be evil—Eccl. |
| 33. Now in the first year of Cyrus—Ezra | 51. Confirming the Word with signs following—Mark |
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WHO ARE THESE WOMEN?

Backwards or forwards, however I'm read, I'm exactly the same, 'twill be found;
Take off my tail and then take off my head: I'll have still very much the same sound.
Not only so, but my meaning remains very much the same, written each way:
First I'm a mother who deeply complains; then a woman who prayed night and day.

(Answer on back cover next month)

Questions

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|---------------------------|-----------------------------|----------------------------------|
| Who said to whom?— | 16. Hew me cedar trees | 34. Slay every man his brother |
| 1. Here is water | 17. Why art thou alone? | 35. These be thy gods, O Israel |
| 2. Drink ye wine | 18. I have a secret errand | 36. Art thou a master of Israel? |
| 3. Get her for me | 19. Whose damsel is this? | 37. Why is the decree so hasty? |
| 4. I was no prophet | 20. Arise, take possession | 38. No doubt ye are the people |
| 5. Give me my wife | 21. A virgin shall conceive | 39. All this availeth me nothing |
| | 22. Give me this mountain | 40. Thy money perish with thee |
| | 23. Thou child of the devil | 41. A bloody husband art thou |

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|-------------------------|---------------------------------|---------------------------------------|
| 6. Come up to us | 24. Flee also youthful lusts | 42. Art thou for us or our adversary |
| 7. What aileth thee? | 25. I am doing a great work | 43. These are the 2 anointed ones |
| 8. Thou whited wall | 26. Refrain from these men | 44. I will fill this house with glory |
| 9. Thou art the man | 27. I know that he shall rise | 45. Seventy weeks are determined |
| 10. Thou bloody man | 28. See my zeal for the Lord | 46. Thy silver and thy gold is mine |
| 11. See thou do it not | 29. Why hast thou done this? | 47. To obey is better than sacrifice |
| 12. Where is the lamb? | 30. Are here all thy children? | 48. Let me go and take off his head |
| 13. We would see Jesus | 31. Let thy gifts be to thyself | 49. Art thou in health, my brother |
| 14. Art thou a Roman? | 32. We have found the Messiah | 50. Shall the sword devour forever? |
| 15. Bring me a minstrel | 33. I have enough, my brother | 51. How long wilt thou be drunken? |

ANSWERS

Lysias to Paul	Aaron to Israel	Moses to Levites	Benhadad to Ahab
Job to friends	Jacob to Laban	Nathan to David	Zipporah to Moses
Eli to Hannah	Joshua to angel	Daniel to Arioch	Jehu to Jehonadab
Esau to Jacob	Boaz to servant	Abishai to David	Angel to Zechariah
Angel to John	Samuel to Jesse	Danites to Micah	Jesus to Nicodemus
Ehud to Eglon	Martha to Jesus	Eunuch to Philip	Gamaliel to Council
Isaiah to Ahaz	Paul to Ananias	Haman to Zeresh	Ahimelech to David
Abner to Joab	Caleb to Joshua	Gabriel to Daniel	Daniel to Belshazzar
Joab to Amasa	Greeks to Philip	Isaac to Abraham	Haggai to Zerubbabel
Peter to Simon	Jezebel to Ahab	Mariners to Jonah	Elisha to Jehoshaphat
Paul to Elymas	Shimei to David	Amos to Amaziah	Philistines to Jonathan
Samuel to Saul	Andrew to Peter	Samson to parents	Nehemiah to Sanballat
	Paul to Timothy	Solomon to Hiram	Jeremiah to Rechabites

HOUSTON TAPE LENDING LIBRARY

The Houston Tape Lending Library is converting its operations exclusively to cassettes. It now has new reproducing equipment, and is able to greatly expand its services. A large range of tapes is available: exhortations, lectures, addresses, etc. New ones are continually being added. Tapes are lent free, and may be retained for any reasonable period. If it is desired to keep a tape permanently, special arrangements can be made upon application. Write bro. John Packer, 210 East Third Street, Deer Park, Texas 77536.

Answer: Missing letter E—Persevere, ye perfect men: Ever keep these precepts ten.

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