

# 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:**  
**G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada**

*“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**

### **AUSTRALIA**

**ESPERANCE**, W. Australia—2 Emily St.—Mem. 11 a.m.; Class Thur. 7:30 p.m. Bro Ray Hodges (same address).

GREETINGS of love to all of like precious Faith.

With joy and thankfulness to our heavenly Father we are able to report the baptism of **JEFFREY RAYMOND HODGES**, after a good confession of the things concerning the Gospel of the Kingdom of God.

Our new brother has remembered his Creator in the days of his youth, and we pray he may fight the good fight of Faith, ever looking forward to the coming of the King of kings, and the establishing of that reign of righteousness, and the hope of the words, Come, thou blessed of my Father.

May each one of us strive daily to gain God's blessing, so that we may reign with Christ in that time when the knowledge and glory of God fills the earth. To this end let us be ever mindful of the words—

"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

"For whoso findeth me findeth life, and shall obtain favor of the lord" (Prov. 8:34-35).

With love in our Master's Name,

—bro. R. Hodges

### **CANADA**

**EDMONTON**, Alta.—Bro. & sis. David Blacker, 9338 90 Street.

**HAMILTON**, Ont.—Sherwood Rm., Wentworth Arms Hotel, Main & Hughson Sts.—Mem. 11 am. Bro. John Fotheringham, Apt. S-32, 895 Upper Gage; Phone (416) 389 8595.

**JAFFRAY**, B. C.—Bro. Fred Glazier.

**LETHBRIDGE**, Alta.—633 Seventh St. S.—Mem. 11 am; S.S. 12:30 pm; Lec. 7:30 pm; Class Wed. 8 pm. Bro. W. Blacker, 1225 6th Av. S.; (403) 327-5663.

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**LONDON**, Ont.—Wells Academy, 306 King (just E. of Wellington); Ph. (519) 432-3481—S.S. 10:15 am; Mem. 11:30 am; Lec. 7 pm; Class Thurs. 8 pm. Bro. Dan E. Gwalchmai, 29 Devonshire; Ph. (519) 438-7730.

LOVE and greetings from the brethren and sisters in the London ecclesia.

We have been pleased to have the company of many of our brethren and sisters of like precious Faith meet with us around the table of our absent Lord; bro. H. Toole, sis. Crone, bro. & sis. Jackson (Toronto); bro. & sis. Fred Higham Sr., bro. sis. Fred Higham Jr., bro. G. Growcott, bro. A. Fabris, sister Beth Higham (Detroit); bro. J. Fotheringham and sis. Jenny Fotheringham (Hamilton); bro. & sis. Edgar Davey (Worcester); bro. & sis. Edgar Sargent (Boston); The visiting brethren gave us much food for thought in their lectures and exhortations.

During the past months, two marriages have taken place. Bro. Roy Sutherland and sis. Olive Gwalchmai, both of the London ecclesia, were married on March 15, 1966, and bro. David Clubb of London ecclesia and sis. Cathy Sommerville of Hawley, Pa., ecclesia on April 17, 1966.

May God bless them and grant unto them the companionship needed in this dark and troublous world, that they may guide and help each other on the road to the Kingdom of God.

God willing, as we stated in our last ecclesial news, we are holding our fraternal gathering on Saturday and Sunday, Oct. 1 & 2. We have made arrangements to hold our meetings, dinners, and accommodations at the Carousel Motel in London, on Wellington Rd., just north of Highway #401.

Program and directions will be mailed very shortly to the various ecclesias, but it is very imperative that we know who plan to attend, and what accommodation will be needed.

**Please notify the writer so we can make the necessary arrangements.**

The brethren and sisters extend to all a cordial invitation to be with us on these two days to feast on spiritual food.

With much love to those in the Household of Faith.

—bro. D. E. Gwalchmai

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**MONTREAL**, P.Q.—Massey Rm., Central YMCA, 1441 Drummond—Mem. 11 am. Bro. E. Kercher, P.O., New Glasgow, P.Q.; Ph. (541) 438-2635. Phone- near hall: bro. A. H. Johnson (514) 845-0359; sis Irene Baines (514) 768-5306.

**RICHARD**, Sask.—Mem. 10 am; S.S. 12 noon; Lec. last Sun 8 pm; Class Fri. 8 pm. Bro. Fred G. Jones, Rte. 1; Ph. Richard 6.5.

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**TORONTO** 17, Ont.—Leaside Gdns., 1073 Millwood Rd.; Ph. (416) 421-4944—S.S. 10 am; Mem. 11 am; Lect. bi-weekly 7 pm; Class other Sun. eves, in homes. Bro. G. A. Gibson, 294 Glebeholme Blvd., Toronto 6; Phone (416) 466-9980.

IN these days of unrest and turmoil, kept in motion by the movements of the nations, it is comforting and refreshing to be able to assemble together in a quiet place on the first day of each week. There we can worship God in the beauty of holiness, for through His mercy we are permitted to meditate upon the glorious Gospel of the Kingdom, and watch and wait for the fulfilment of the great and precious promises that Christ came to confirm.

This report covers quite a long period during which we have been active in our various duties, especially our lectures which are held on alternate Sunday evenings. Attendance has been good, but not many strangers take advantage of the opportunity to hear the Word of salvation.

We have had the pleasure of the association and fellowship of the following visitors; from Boston, bro. Edgar Sargent Jr., and sisters Mabel and Louise Sargent; from Canton, bro. and sis. Braden Edwards; from Denver, sister Ethel Hoage; from Buffalo, bro. & sis. Victor Gilbert; from Hamilton, bro. John Fotheringham, and his sister Jenny; from London, bre. David Clubb, David Gwalchmai and Frank Pyne, and sisters Grace Cartlidge, Catherine and Ruth Clubb, Jean and Mary Gwalchmai and Lavina Martin; and from Detroit, bre. Fabris, Growcott, Fred Higham Sr. and Fred Higham Jr. and sisters Jean, Beth and Ruth Higham.

Bre. Fotheringham, Gilbert, Gwalchmai, and Growcott each ministered for us by the word of exhortation, and bro. Fred Higham Sr. gave us an interesting lecture. We appreciate their assistance.

Peace and brotherly love are beautiful wherever found; but when coupled with a determination to walk in the Truth by those who are of one mind, it rises above mundane things and brings a joy based upon divine standards.

—bro. G. A. Gibson

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**VANCOUVER**, B.C.—At home of sis. P. S. Randall, Apt. 5, 4125 Smith St., Ph. (604) 425-6879—Memorial 11 a.m. Bro. Ralph Hobkirk, 949 Belvidere, North Vancouver, Phone (604) 988-5941.

## GREAT BRITAIN

**BIRMINGHAM** 34—46 Falmouth Rd.—Mem. 11 a.m.—Bro. Leslie Allock.

**NEWPORT**, Mon.—3 Constance St.—Mem. 11 am.—Bro. Ken Williams.

**PENGAM**, Mon.—"Ashleigh House," Commercial St.—Bro. T. Lambert.

**KIDDERMINSTER**—"Eureka," Bridgnorth Rd., Franche—Memorial 3 pm. Bro. H. W. Pigott.

**SANDERSTEAD**, Surrey—Sis. (Mrs.) A. Jeacock, "S Bee's," Kingswood Way.

## NEW ZEALAND

**PAPAKURA**—Bro. A. Starr, Ardmore R. D., via Auckland.

**WHANGAREI**—YWCA Hall, Rust Ave.—Mem. 10:30 am; Lec. 7 pm. Bro. M. T. Griffin, PO Box 55, Whangarei.

## UNITED STATES

**BALTIMORE**, Md. 21207-3617 Forest Hill Rd.; Ph. (301) 944-3870—Mem. 10:30 am (home to home), Bro. Russell C. Frisbie (same address).

**BOSTON**, Mass. 02115-Hastings Hall, 320 Huntington; Ph. (617) 536-7800—S.S. 10:30 am; Mem. 11:45 am; Lect. 2 pm 1st & 3rd Suns.; Class Wed. 7:30 pm at YWCA, Stuart St., Boston. Bro. Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867; Phone (617) 944-9094.

**BUFFALO**, N. Y.—100F Hall, Kenmore at Myron, Kenmore N.Y. 14217; Ph. (716) 877-9363—Mem. 10:15 am; S.S. 11:45 am; Class Wed. 8 pm. Bro. Geo. Kling, 386 N. Ellicott Crk. Rd., Tonawanda, N.Y. 14151; Ph. (716) 693-6796.

**CANTON**, Ohio 44704-1322 Fourth St. NE; Ph. (216) 456-2393—S.S. 10 am; Mem. 11 am. Bro. Kenneth Passwaters, 1922 Genoa SE, Massillon, Ohio 44646; Ph. (216) 477-1324.

**DEERFIELD BEACH**, Fla. 33441—Bro. & sis. Fred. Gulbe, 363 34th Terrace W.

**DENVER**, Colo. 80209—432 S. Emerson; Ph. (303) 777-9575—S.S. 10 am; Mem. 11 am; Class Tue. 7:30 pm. Bro. John Osborne (use above address); Ph. (303) 424-4894.

**DETROIT**, Mich. 48227—12954 St. Marys; Ph. (313) 273-7498—Mem. 10 am; S.S. 11:30 am; Class 7:30 pm. Bro. G. Growcott (same address).

**EVANSVILLE**, Indiana 47711—Sister Carolyn (Mrs. K.B.) Thompson, 8015 Blossom Lane.

**HOUSTON**, Tex. 77012—8008 Junius St.—S.S. 10 am; Mem. 11 am; Public Lecture 3rd Sun. 7:30 pm; Eureka Cl. other Suns. 6 pm; First Princ. Class Wed. 7 pm. Bro. Chas. Banta, 815 Boston, Deer Park, Tex. 77536; Ph. (713) 479-2568.

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**LAMPASAS**, Tex. 76550—Christadelphian Hall, Are. I East—S.S. 10 am; Mem. 11 am. Bro. Wayne Wolfe, Star Route, Lampasas, Tex. 76590.

DURING June it has been our pleasure to have several visitors of like precious Faith. It is always strengthening to have some from other parts of the country to talk to and share our interest in the One Faith.

Visitors were: sis. Ethel Ross of London, Ont.; sis. Edith Scott of Austin; sis. Linda Landers of Houston, and bro. & sis. Melvin Edwards of Paint Rock.

It gives us great pleasure to report that on June 11, ROTH A WOLFE, wife of bro. Wayne J. Wolfe, was baptized into the saving Name of Christ. We hope she will continue to run the race that leads to everlasting life. —bro. Wayne J. Wolfe

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**LENEXA**, Kansas 66051—Bro. James Ross, 9122 Noland Road

**MASON**, Tex. 76856—Christadelphian Hall, Hwy. 386—Mem. 11 a.m.; Class 2 pm. Bro. W. Edwards, Ranch Rte., Harper, Tex. 78631; Ph. (512) 864-3064.

**MIAMI**, Fla. 33115—3428 SW 65th Ave.; Ph. (305) 667-7828—Mem. 10:30 am; S.S. 11:30 am; Class Wed. 7:30 pm. Bro. Thomas S. Lumley (same address).

**NEW PORT RICHEY**, Fla.—Bro. & sis. Chris Bird, 710 Pennsylvania Ave.

**PORTLAND**, Ore. 97212—3244 NE 24th Ave.—Mem. 11 am; Lec. 7 pm; Bible Class Wed. 8 pm. Bro. Arthur R. Tilling, 2212 NE Prescott, Portland 97211; Phone (503) 287-3064.

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**SAN ANGELO**, Tex.—English Room, Cactus Hotel—(2nd & 4th Sundays): S.S. 10 a.m.; Mem. 11 (Other Suns, home of bro. M. Edwards). Phones near hall; bro. Bill Muter (915) 653-7434; sis. LaRue (Mrs. Donald) Smith (915) 655-7665. Bro. Melvin Edwards, R 1, Paint Rock, Tex. 76866.

IT was a joyful occasion to have with us recently at Sunday School and to meet with us around the table of the Lord: bro. & sis. Ross Wolfe, sis. Lula Wolfe, sis. Lois Hurst, bro. Bob Wolfe, and sis. Laura Edwards (Lampasas); and bro. & sis. Bill Edwards (Mason).

Bro. Bob Wolfe gave encouraging words on June 26. Then all met at bro. & sis. Billy Muter's for lunch and to enjoy the association of those of like precious Faith.

We also enjoyed very much these brethren visiting with us in our homes during the weekend. It was a pleasure having sis. W. J. Taylor (aged 94) of Eden, Tex. with us while the Lampasas brethren were here.

We welcome all to meet with us when they can, as this encourages us to press on.

—bro. Melvin Edwards

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**S. CALIF.**—S.S. 10:30 a.m.; Mem. 11:30 in homes. Bro. W. Sharp, 140 Princeton, Claremont, Calif. 91711. Phone (714) 626-0490.

**WARREN**, Ohio 44483—Bro. Thomas Tulloch, 1043 N. Park Ave.

**WORCESTER**, Mass. 01607—IOGT Hall, 1 Ekman St.; Ph. (617) 753-4492—S.S. 10 am; Mem. 11 am; Lec. 2nd & 4th Suns. 2:30 pm; Bib. Cl. Tues. twice month 8 pm. Bro. W. Davey, Strawberry Hill, Dover, Mass. 02030; Ph. (617) 7854)881.

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## **EDITORIAL**

### **That Your Joy May Be Full**

*"Peace I leave with you; my peace I give unto you. Let not your heart be troubled, neither let it be afraid"—John 14:27*

THE intimate association that John had with the Lord Jesus left a deep impression upon his mind, for we can see it reflected in his three letters which form an important part of the New Testament. Some of his penetrating statements strike right through to the heart. They are not ambiguous, for he uses some rather strong words as he exhorts the believers to faithfulness.

John states the reason for the first letter in 1:4—

"These things write we unto you, **THAT YOUR JOY MAY BE FULL.**"

What a beautiful thought! It expresses the same purpose as that of Jesus when, on the night in which he was betrayed, he said to the eleven—

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

This is not a mere coincidence, for an examination of the long discourse that Jesus made that night reveals that the foundation of his talk was based on love. Not what some call "Christian love," but Bible love as it is also exhibited by John. Note carefully how Jesus speaks in 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.**"

Again in 14:21, we read—

"He that hath my commandments, **and keepeth them**, he it is that loveth me:

"And he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

Again in vs. 23 & 24—

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

"He that loveth me not keepeth not my sayings."

Jesus makes it unmistakably plain that if we have his commandments, we must keep them, and one of the most important is that we love one another. If we do, then all men will know that we are truly his disciples.

**Is it not also conversely true, that if we do not love one another then all men will know that we are NOT his disciples?**

After stating his reason for writing his first letter, John says (v. 3)—

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us:

"And truly our fellowship is with the Father, and with His Son Jesus Christ."

The basis of true fellowship is the knowledge and belief of certain divine things. But this knowledge and belief to be effective must have added to it, and be controlled by, the keeping of the commandments. This is made plain by Jesus—

"He that hath my commandments, **and keepeth them**, he it is that loveth me."

Nothing is more certain in the teaching of the Scriptures than that belief of the Truth is the very first condition of true fellowship. Not **part** of the Truth, but **ALL** of those "things that concern the Kingdom of God, and the Name of Jesus Christ." In the prayer of Jesus as recorded by John, he said—

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

We do not have to read the Bible extensively to know that it is not enough that we believe that God exists, and that Jesus appeared in the first century. We will soon discover that we must know the purpose of God, and the purpose of Christ.

And further, we must know what Jesus did while he was on earth, and what he will do when he comes again. God and Christ form the Rock-foundation. They set the pattern of beauty and perfection, and give it its meaning and purpose.

Coming back to his first letter, John brings us up sharply in vs. 5-7—

"This then is the message which we have heard of him, and declare unto you, that God is light, and in Him is no darkness at all.

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth:

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin."

This "walking in the light" (or walking in the Truth) must be the aim and object of every one who desires salvation. In his third letter, we find that it was a cause of great rejoicing on the part of John to find certain ones walking in the Truth. In fact, one of the first duties of the believer after baptism is expressed by Paul in Rom. 6:4—

"We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

The word rendered "should" signifies to suffer something, in the sense of purpose, duty and necessity. Therefore it is not merely that he should walk, but that it is his duty to walk. This newness of life is made plain by Paul in 2 Cor. 5:17—

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

In 1 John 3:4-6, the apostle brings us up sharply again, and as we read them we find ourselves almost conscious of the eyes of the Lord Jesus focused upon us—

"He that saith, I know him, and keepeth not his commandments, is a liar, and the Truth is not in him.

"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

"He that saith he abideth in him ought himself also so to walk, even as he walked."

How impressive are those words, and how necessary it is that they should be as frontlets between our eyes, and be written on the posts of our homes!

**We must surely realize that our whole profession of the high calling of God in Christ Jesus is a pathetic failure if we do not keep the commandments.**

If our minds are truly enlightened by the things revealed in God's Word, and we fully appreciate the great heritage that is ours, surely we will do all we can to walk in the light, as he is in the light. Let us never forget that salvation is conditional, and those conditions are that we must BELIEVE certain things, and we must DO certain things. The standard is set for us, and if we trifle with it, we do so at our own peril.

We must surely realize that it is only if we walk together in the Truth that God's blessing will rest upon us, and we will experience joy and increase.

Zeal and holiness will be associated with love and we will develop preparedness for the manifestation of Jesus "when he shall come to be glorified in his saints." —Editor

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## **The Great City Called Sodom & Egypt**

*"The 7 heads are 7 mountains on which the woman sitteth: the woman is that Great City which reigneth over the kings of the earth"—Rev. 17:9-18*

**BY BROTHER JOHN THOMAS**

THE conquest and symbolic death of the witnessing prophets, was illustrated by the Revocation of the Edict of Nantes, Oct. 23, 1685. This was the conviction of the whole antipapal world at the time.

The poor sufferers in France especially who survived, were of opinion that these unequalled persecutions were the slaying of the witnesses; and they were, therefore, in high expectation looking for the end of the "three days and a half," during which they were to continue politically dead, though not buried, or excluded from the observation of their merciless destroyers.

Peter Jurieu, a Huguenot pastor (whose work, entitled, "The Accomplishment of the Scripture Prophecies," was published in English two years after the Revocation, 178 years ago), treating on the Resurrection of the Witnesses, the Fall of the Tenth of the City, etc., says—

*"It is a truth which must be held as certain (being one of the keys of the Revelation) that the City, the Great City, signifies, in this book, not Rome alone, but Rome in conjunction with its empire. The name of this great city is Babylon.*

*“This being supposed and proved, that the city is the whole Babylonish and Antichristian empire, it must be remembered, that this empire of Antichrist is made up of Ten Kingdoms, and of ten kings, who must give their power to the beast. A tenth of the city fell; one of these ten kingdoms which make up the Great City, the Babylonish empire, shall forsake it.*

*"Now, what is this tenth of the city which shall fall? In my opinion we cannot doubt that it is France.*

*"The kings who yet remain under the empire of Rome must break with her, leave her solitary and desolate. But who must begin this last revolt? It is most probable that France shall.*

*"Seeing that the tenth of the city which must fall is France, this gives me some hopes that the death of the two witnesses hath a particular relation to this kingdom. It is the street, or place of this City—the most fair and eminent part of it. The witnesses must remain dead upon this street, and upon it they must be raised again.*

*"And as the death of the witnesses and their resurrection hath a relation to the Kingdom of France, it may well fall out, that we may not be far distant from the time of the resurrection of the witnesses, seeing that the 3½ years of their death, are either begun, or will begin shortly.*

*"I lay not down the exact time of the resurrection of the witnesses. I do not say it shall be exactly in such a year; for I have declared, and do still declare, that I know not from what time God shall please to begin the reckoning of the 3½ years; not but I strongly hope that God intends to begin it at the time of the Revocation of the Edict of Nantes, but this does not arise to a full assurance."*

It was in the **plateia**, or 'breadth,' of the Great City, the witnesses were to be killed and to lie unburied for 3½ days. This is the first place where the phrase, The Great City, occurs in the apocalypse. It is evidently both a city and a country; for it is said to be “called spiritually Sodom and Egypt."

### **SODOM**

The literal Sodom sank into the abyss in the days of Abraham; it cannot, therefore, be the city of Lot. But, though destroyed, its memorial remains in the Daughters of Sodom. Since its destruction, the city has "spiritually" existed again in Jerusalem, which was "spiritually called Sodom," because of the Sodomitish abominations of her rulers and citizens. They were declared to be—

*"A sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; who had forsaken Yahweh; provoked the Holy One of Israel; and gone away backward,"*  
—or become apostate, so that—

*"The whole head was sick, and the whole heart faint.*

*"From the sole of the (nation's) foot even to the head, there was no soundness in it; but wounds and bruises and putrefying sores" (Is. 1:4-10).*

Hence, because of this moral likeness to Sodom and Gomorrah, the rulers and people were styled "the rulers of Sodom," and "the people of Gomorrah"; and would have met with the fate of those cities, but for the saving influence of "a very small remnant."

Now Jerusalem as a daughter of Sodom, is illustrative of the moral condition of the Great City in whose breadth the witnesses were slain. It is spiritually called Sodom, because its rulers and people are the moral counterpart of the Jews in their worst condition, upon whom that name was imposed because they were even worse than "the cities of the plain" (Matt. 11:23-24).

There is nothing affirmed by Isaiah of Jerusalem as a spiritual Sodom, which is not literally descriptive of the uncleanness and filth of the Antichristian city and dominion. It is spiritually, or allegorically, styled Sodom, because of its moral likeness thereto, and because, being destitute of even "a very small remnant," the like fate is decreed against it.

*The original Sodom suddenly went down crashing into hell; so, when the Angel of the Bow—Yahweh Elohim—shall judge the Great City, then "as a great millstone cast into the sea" she will go down surging and plunging into her subterranean abyss, and "be found no more at all" (Rev. 18:21).*

### **EGYPT**

BUT the Great City is also allegorically styled "Egypt." It is the great "House of Bondage" in which Israel after the flesh, and the "very small remnant," not of the city, but trampled in it, "the Israel of the Deity," are sojourning, and waiting for deliverance.

It is also spiritual Egypt because of its moral likeness to the literal land of Mizraim. Its superstition, its ignorance of Yahweh, its hatred and oppression of His people, its hardness of heart, its sorcery, adulteries and murders, its darkness that may be felt—transcend the infamy of Pharaoh and his hosts in these abominations.

The Great City is, therefore, well and truly styled Egypt, but it is also thus allegorized, because the plagues of Egypt await her; and because the Eternal Spirit will judge her (to an overthrow, as terrible and effectual in the judgment as when he judged the Egyptians by the hand of Moses.

This Sodom-and-Egypt territorial arena of Gentilism is the Great City "where also our Lord was crucified." This is indicative of the empire allegorized by "Sodom and Egypt." Christ was crucified by Rome without the walls of Jerusalem. He was, therefore, crucified in a province of the Roman empire; for the Jews then inhabiting Palestine earnestly testified that they had no other king than Caesar (John 19:15).

Hence, the Great City is the empire of Rome, whose frontiers were decreed by Caracalla to be the limits of the city. The empire and city, then, are coextensive.

*In this Great City—3000 miles in one direction, and 2000 in another—the personal and mystical Christs were both crucified, or put to death by violence of the Fourth Beast power—Jesus in Palestine; and the witnesses of Jesus in the plateia or western breadth thereof—the special jurisdiction of Antichrist.*

### **BABYLON**

IN Rev. 14:8, this Great City is styled Babylon; for it is as much a "city of confusion" as was the original Babylon when the language of mankind was confounded in the days of Nimrod. Its name signifies confusion; and certainly, if ever there was a city in which "confusion worse confounded" was enthroned, "the Great City" is that domain.

In Rev. 18:10, 21, it is styled "the Great City of Babylon," to be hereafter "divided" under the 7th Vial "into 3 parts" (Rev. 16:19).

In Rev. 17 this Great City is likened to a Drunken Harlot, gorgeously arrayed, and sitting upon a Scarlet-coloured Beast, the symbol of the power over which she reigns—v. 18. Her name is emblazoned in v. 5 as—

“Mystery, Babylon the Great, the mother of harlots and abominations of the earth.”

She is styled "Mystery," because she is the embodiment of that "Mystery of Iniquity," which Paul says, was working at the time he was writing (2 Th. 2:7). Scaliger testifies that "Mystery" was once worn as an inscription on the Pope's tiara; but afterwards removed by Julius III.

The term "Mother," as applied to the Great City in its ecclesiastical relations, is recognized by all. As Jerusalem is the Mother of all the Saints; so Rome is the Mother of all their enemies. The Council of Trent said—

"The Roman Church, which is the Mother and Mistress of all churches."

The Popes themselves seem determined that there shall be no lack of evidence to prove the identity of the ecclesiastical policy of which they are the deified head, with the apocalyptical Great City Babylon. On occasion of the last Jubilee a medal was struck, a copy of which is given in Elliott.

On one face, is the effigy of Leo XII; and on the obverse, a Woman, symbolizing the Roman Church, sitting on a globe, with rays of glory on her head, a cross in the left hand, and a cup, signed with a cross in its mouth, in her extended right hand, as if presenting it to be drunk. Beneath her is the date, and around her face the legend—

*"She sits upon the world. In the year of Jubilee, 1825" (Rev. 17:4, 15).*

Yes, she sits upon the world, or "upon many waters," the shameless strumpet of the unmeasured court; and like certain notorious prostitutes of pagan times, bears her ignoble name upon her forehead.

But the Great City is spiritually styled Babylon, not only because of the confusion of spiritual speech that obtains among the "Names and Denominations" of which it is ecclesiastically constituted; but because it is the modern development of the same power that existed in the days of the Chaldean Babylon; whose golden head, for the time being, was the Dynasty of Nebuchadnezzar: and because a similar fate awaits her.

It is, I say, the same power, only modified by time and circumstances; for, when the Gog of Ezekiel shall have attained to the full extent of his latter day dominion, much of Babylonia, even more than he now possesses, will be his.

He will be, in the full manifestation of his power, the very apex of the Little Horn of the Goat—the Hellenistic Horn of the Great City, which even now includes the site of Babylon in its domain.

\* \* \*

NOW, Nebuchadnezzar (who was, as it were, the second founder of Babylon, which he had "built for the house of the kingdom, by the might of his power, and for the honor of his majesty"—Dan. 4:30) was much interested to know what would be the fate of the kingdom over which he ruled.

That he might know the thoughts of his heart (Dan. 2:30) a symbolical representation was presented before him in a dream, illustrative of the general fortunes and consummation of the kingdom of Babylon "in the latter days."

**Hence, the kingdom of Babylon has been in continuous existence from his reign until now, for we are now living "in the latter days."**

It is true, that "the House of the kingdom" has not always been the Babylon which was the beginning of Nimrod's dominion (Gen. 10:10); it has been sometimes at one place, sometimes at another, until at length Rome became "the House" of the Great City.

Various dynasties have become the inheritors of the kingdom of Babylon. After Nebuchadnezzar's, there was the silver dynasty, and the brazen dynasty, and the iron dynasty, and the clay dynasty—5 dynasties ruling over one and the same kingdom; called also "The Kingdom of Men" (Dan. 4:17).

*This Babylonish kingdom in its latter-day manifestation, the Spirit styles apocalyptically: "That Great City Babylon"; and this is the arena upon which will stand erect and complete in all its parts the entire Image which, in these latter days, is to be smitten by THE STONE, or Angel of the Rainbow.*

Now, a similar fate awaits the Roman House that in the days of Belshazzar befell the Chaldean House of this same kingdom of men. The Median father Darius, and his political son, and Yahweh's Messiah and Shepherd (Cyrus the Persian) besieged the Shinar House.

He dried up "the great river Euphrates" from the city; and marching their "sanctified ones" along its bed, captured the House of the Kingdom and slew Lucifer, the Son of the Morning, with the sword (Isa. 13:3, 17; 14:12; 44:28; 45:1; Dan. 5:30).

But in these things that were transacted against the original Babylon, there was a mystery. Cyrus, whose Hebrew name Choresch, which is a contraction of Chayoraish, signifies "Like the Heir," was, as his name was intended to express, the type of Christ in the execution of his mission against "the Great City Babylon" of the latter days.

Yahweh's sanctified ones, the Medes and Persians under Cyrus, were also typical of the saints, who with Christ Jesus "the Heir of all things," and "joint heirs with him," at the head of the armies of Israel, are to enter the Great City when "the great river Euphrates," in a political sense, shall be sufficiently "dried up" to admit of their passage through into the Roman House of the kingdom of men, in which they will slay the Papal Lucifer—"the Beast and the False Prophet"—the Little Horn that has Eyes and a Mouth speaking great things and blasphemies.

The great river Euphrates, which flows into the Great City, has dried up greatly; that the way of these kings from the Sun's risings, may be prepared—the power of the Fourth, or Ottoman, Angel is now only nominal; and the Gallic Frogs have well-nigh performed their mission.

*What, then, remains but that "Yahweh Whom we seek" should "suddenly come to His temple," even the Messenger of the Covenant whom we delight in? (Rev. 16:12-15; Mal. 3:1), and having broken as a thief into the Strong Man's domain, bind him with chains and cause Babylon to fall, no more again to rise and curse the world with her cruelty and deceit.*

\* \* \*

THUS did the Spirit select 3 of the most infamous centres of iniquity among the ancients by which to allegorize the Great City, upon the arena of which has been developed and matured the great Greek, Latin, and Protestant apostasy. It is "spiritually," or figuratively, called by these names, Sodom, Egypt, and Babylon, because of its striking resemblance to them in their bestiality, superstition, blasphemy, oppression of God's people, and fate.

Hence in Sodom, in Egypt, and in the Great City of Babylon, "our Lord was crucified;" not in his own person only, but in that also of his witnesses; for what is done unto the least of his brethren, is done also unto him (Matt. 25:40).

Therefore in crucifying, or putting them to death, after their testimony was finished, he was again crucified with them in the Great City, they having been massacred in the noble service of witnessing for him against the deified usurper of his sovereignty and rights.

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## **My Days and My Ways**

**BY BROTHER ROBERT ROBERTS**

*"The king's heart is in the hand of the Lord: He turneth it whithersoever He will"—Proverbs 21:1*

### **PART TWENTY**

IN accordance with the information contained in Dr. Thomas' letter, a box containing 250 copies of Eureka II and some copies of Eureka I was delivered at my office. The books were to have

gone to another for distribution to subscribers; but it so happened that I had sojourning with me at the time, and helping me in the office, an unfortunate brother in the Faith, who had been a bookseller.

He suggested he might be of use in packing and despatching the volumes. The suggestion was communicated to the originally intended agent in Scotland, and he at once concurred in the books coming from New York to us instead of to him.

This was the providential commencement of my book connection with Dr. Thomas, which ended in his placing his whole affairs in my hand.

The beginning was certainly very small; the office itself was a single dark back room, sub-let at 10 pounds per annum. There was nothing in it except a table in the center, and some chairs around the empty walls, and in the window corner a solitary clothes cupboard, sent us at the death of sis. Roberts' mother. This cupboard was the beginning of book accommodation, now requiring several large rooms from floor to ceiling.

Mr. Lovell, the press acquaintance previously referred to, cheerily remarked that, "Rome was not built in a day."

Having dispatched the books, I inserted the following notification in the Ambassador—

"Since our last appearance, Eureka II has been placed in the hands of those who subscribed for the work in this country, and in the hands of some who did not subscribe at the time the prospectus was issued, but that have been tempted to buy now the work is actually within reach.

"So far as we have learned, the appearance of the book has been hailed with genuine satisfaction and even delight on the part of those who have got possession of it. And well it might, for such a book has never been published on the subject of the Apocalypse, involving as it does not only the elucidation of the Apocalyptic mysteries, but the collateral exposition of nearly all scriptural truth and the harmonization of the Holy Oracles from Genesis to Revelation.

"The readers were prepared for a treat. They would not have paid 14/6 in these days of cheap literature if they had not been sure they would have the worth of their money, and they have not been disappointed. They knew their author. They had read Eureka I and Elpis Israel, and many of them had perused the Herald of the Kingdom, in which the same intellect outpoured itself from month to month, for 11 years, in luminous and convincing exposition.

"They knew from valuable experience that the sparkling life water of uncorrupted truth up-bubbled from the fountain which had played unremittingly for so long a period in this dry and deadly wilderness, and they preferred to be guided by facts rather than listen either to the cynical suggestions of envious shallow-brains and scandal-hunters, or to the mild and insinuating disparagements of spiritual superficiality and incompetence.

"They knew that Eureka would be worth having, and subscribed for it, and have accordingly been rewarded with the possession of the most instructive and readable book ever written on the much-argued and much-misunderstood book: The Revelation.

"We will not attempt a review, or even pretend to write what is technically understood as a notice. Such a book is beyond the province of either. It is not the production of an author scraping for popularity, or canvassing the verdict of his readers. It is not a piece of suggestive, theoretical writing composed to beguile leisure or agitate speculation.

"It is a testimony, a manifesto, in some sense an ultimatum, from a sternly faithful man who, mastering by slow degrees the verities of the Holy Oracles, has spent a lifetime in protesting against the universal foolishness by which the Word of God is made of none effect.

"As such, we commend it to all and sundry, but more particularly to those professing to have been delivered from the vain traditions in which they were held. It is a book that will enlighten their eyes to deeper perception and strengthen their hearts to a more courageous testimony for the Truth which is now trodden under foot on the right hand and on the left."

ABOUT this time, there was a great stir in Birmingham, caused by an Irvingite propagandist effort in the Town Hall, a large building capable of containing several thousand people. The placard convening the meeting "warned the Christian men of Birmingham" to prepare for the coming of our Lord Jesus Christ, which caused an alarmist sort of interest and brought together an immense assembly, half of which could not obtain entrance to the hall.

Among those excluded were the brethren and sisters who had wished to hear how a stranger would attempt to demonstrate a proposition in which they were so deeply interested. The night was fine, and the crowd hanging about outside was large, and it was suggested the opportunity might be turned to account by holding an out-of-door meeting.

A chair was fetched and placed in the square behind the hall, and one or two brethren went round among the crowd to tell them an overflow meeting would be held out there. The people accordingly repaired thither, and I mounted the chair and harangued them for the best part of an hour on the subject being spoken of inside.

I received a fairly attentive hearing till I came to speak of the Pope, when the Roman Catholic element of the crowd became uncontrollably turbulent, and made a rush towards the speaker which was resisted for a time by the peaceably disposed of the people, but at last carried all before it and compelled me to dismount.

There might have been serious work but for two policemen who marched me off between them to the protection of a neighbouring hotel, followed by a large crowd. The crowd stayed in front of the hotel and I escaped behind, and got quickly home.

The incident did not quite close for a week or two. The promoters of the Irvingite meeting, in view of the number unable to obtain admission, announced another meeting to which admission was by ticket. To this the brethren went.

The overcrowding of the previous occasion was absent. An orderly and comfortable audience, filling the hall in all its parts, was ready at the hour of lecture to receive the lecturer, who appeared on the platform at the hour appointed, attended by the dignitaries of the church in whose interest he appeared, which blends the meretricious pomp of Romish ceremonial with the fanatical fire of the little sectary.

The lecture was the reverse of a treat. The speaker had a good voice, but pounded away in a mechanical manner at themes which, while of boundless interest when rationally treated, are only productive of disgust to intelligence, and scorn on the blasphemer's part, when dogmatised on in the lifeless, indiscriminate, and yet extravagant style of the lecturer. He went into the most absurd rhapsodies. There was no backbone to his discourse. He floundered in an ocean of what primitive people call "stuff and rubbish."

He asserted things without proving them; and what he asserted was a mere jingle of New Testament words without a proper association of meaning. Apart from the simple idea of Christ's personal return, the lecture was a tissue of fallacy from beginning to end, and calculated to bring the whole subject into utter contempt, especially as the words spoken were claimed by the chairman as the utterance of the Spirit of God.

It was exceedingly painful to hear the true doctrine of Christ's approaching advent publicly disgraced by association with such blatant rodomontade and unmitigated rubbish. The pain of it generated a strong impulse to wipe out the disgrace by a right exposition of the matter as public as the nonsense had been.

It was a capital opportunity of getting the public ear on a subject for which usually there is no relish. But how to use it was the difficulty. The cost of a Town Hall lecture would be at least 20 pounds, which was too heavy a burden for our slender community at the time.

Revolving the matter in my own mind, I felt so strongly exercised, that I resolved at my own risk to take the Town Hall, give a reply lecture, and rely on a small admission ticket charge for providing the means. The brethren endorsed the project, and heartily co-operated.

The affair was not an entire success, but was saved from utter failure by individual enterprise at the last moment. A visit to the ticket depots two days before the meeting, showed there was no likelihood of an audience. It was, therefore, resolved to distribute the tickets gratuitously, and let the expenses take care of themselves.

Brethren and friends each undertook the disposal of as many as they thought they could distribute. One sister, whose name it is scarcely for a husband to mention, particularly distinguished herself in the matter. In this way, 1600 tickets were given away, an audience of from 1500 to 1800 people got together. All felt their arduous efforts rewarded in the dimensions of the house. As for the expenses, they were finally met by the contributions of various friends.

\* \* \*

THE whole episode afforded such an opportunity of giving a testimony for the Truth in Birmingham as had never before been possible, and of advertising our routine operations in Ann Street Schoolroom, by means of printed notices scattered on the seats before the people assembled at the reply lecture.

The result was seen in crammed meetings in Ann Street Schoolroom for some time afterwards. A special course of a dozen lectures or so had been in progress for some time. Many of those in attendance had attended the meetings for about two years.

At this time, it was considered wise to address to them a circular, which was accordingly issued to this effect, that the Faith originally delivered by the apostles having been steadily expounded in Ann Street Schoolroom for the last two years, it was proposed to hold an open tea meeting on Sun. Apr. 1, 1866, at 2:30 p.m., for the purpose of giving an opportunity to all who believed the things that had been set forth, of declaring whether or not they were prepared to make that open confession of their faith which God required at their hands in baptism as the basis of the remission of their sins. Those who lacked the confidence to express themselves publicly could communicate their mind through others.

The meeting duly came off and was largely attended. The addresses came first; tea followed about 4:30, after which I gave a lecture on "The Spiritual Dangers of the Nineteenth Century." As the result of the meetings, 23 persons signified their desire for immersion. They were all interviewed and baptized during the next fortnight

On the occasion of their reception, Sun., Apr. 15, the meeting was protracted an hour beyond the usual time, and addresses of encouragement were delivered by several brethren, new and old. Our numbers were now brought to 68.

\* \* \*

IN July, 1865, a change had occurred in my occupation which tended greatly to enlarge my liberty in the service of the Truth. Up to that time I was on the reporting staff of the Birmingham Daily Post, a position in which it was with difficulty that I carried on the monthly publication of the Ambassador (as the Christadelphian was then called), and as for lecturing anywhere out of Birmingham, that was out of the question.

That I should ever be liberated from the drudgery of newspaper work seemed most unlikely, but it came about in a most unlikely way.

My duties on the paper made me acquainted with a post that I discerned would be "just the thing"—combining the double advantage of a liberal livelihood, easily earned, and ample leisure for literary and travelling work in connection with the Truth. But the said post was out of my reach in two ways: the position itself was only a possibility, and I totally lacked the social influence needful to obtain it, even if it became developed.

I am referring to the shorthand writing work required by the Birmingham Bankruptcy Court. This was not a regular thing. It was only in cases "few and far between" that the evidence required to be taken down question and answer. But when such cases occurred the quantity of work involved was considerable, and the rate of remuneration was fixed by Act of Parliament according to the number of words. Though the cases in which the work was required were not many, they were sufficient in number to yield a good livelihood, if all the work were in the hands of one man. But the work was divided. It was given to whatever eligible newspaper reporter might happen to be present, sometimes one man, and sometimes another.

Suppose, thought I, the work could all be given to one and I should be that one, I should be free for the work of the Truth, and at the same time earn my own living. But it was apparently an idle supposition, for the court had no power under the Act to appoint a standing official, in whose hands all the shorthand writing should be concentrated: it could only employ a man in any given case requiring it. However, the apparently idle thought became a pleasant reality presently.

The usher of the court one day told me seriously that the Judge (who was known as "The Commissioner") had resolved to appoint a shorthand writer to the court, and he advised me to send in an application. It was a practical joke on his part, but I did not know this till afterwards. Supposing his statement to be true, I sent in an application, accompanied with testimonials which I obtained for the purpose.

In a few days the Commissioner sent for me, and asked what my letter meant. I told him I had been informed he had made up his mind to appoint an official shorthand writer. He said he had no power: he could only appoint in individual cases. I said I was aware of this, but supposed he had decided, for the convenience of the court, to appoint one to do the work in all cases.

I said if he chose to give me such an appointment, I would place myself entirely at the service of the court, which would ensure the prompt supply of transcripts. The court had often to wait for the transcripts of notes under the present arrangement, owing to the reporters being busy with other work; I also said that I would without fee take notes of everything that passed in court, so that the court could at any time refer back to what had passed in case of dispute arising, and I should expect payment only in those cases in which transcripts might be required.

The Commissioner said it was a very nice proposal but he did not feel at liberty to make such an arrangement, by which the gentlemen of the press who attended his court might feel themselves deprived of a vested interest. And he bowed me out.

I thought the affair was over: but in three weeks afterwards, one of the minor judges sent for me (there were three judges in all—the two minor ones being known as "Registrars"). The Registrar said the Commissioner and the two Registrars had been talking over what I had proposed, and they had come to the conclusion that if I would sever my connection with the newspapers, they would appoint me to do all the shorthand writing required.

This I at once expressed my willingness to do; and in a day or two, the Commissioner at a public sitting of the court, announced my appointment, which was duly reported in the papers.

Thus I found myself, through the effect of a canard, in the very position I had for some time discerned and desired as the position suitable to the work I had in hand in connection with the Truth. The court only sat two days a week; and twice a year had long vacations which allowed of my accepting lecturing appointments in other parts of the country. This was a great contrast to the daily duties of a newspaper.

None was more surprised than the usher to see the practical effect of his joke.

I had, of course, to give a month's notice to the editor of the Daily Post. While this month was running, I had to perform the duties of my new position in addition to my duties as a newspaper

reporter, in consequence of which I was unable to get *The Ambassador* ready. I made up for this by issuing a double number in the month following, containing the following—

"It (the delay) was imposed upon us by the extra labor attending a change in circumstance, which we need not trouble our readers by describing in particular; and to this delay we were induced to submit without impatience by the prospect that in the new position which we shall have assumed before this meets the eye of the reader, we shall be more at freedom than heretofore to serve the cause which we have espoused as the only cause among mortal men deserving whole-souled and exclusive consecration.

"That cause is the cause of life against death; knowledge against impurity; the honor of God against the impiety of men; the glorious future against the dead past and the corrupt and dying present—which, gathered into more concrete phrases, may be described as the Bible against unbelief; the true teaching thereof against the false and absurd and monstrous tenets of modern orthodoxy, consolidated in the popular religious systems of the time; the things concerning the Kingdom of God and the Name of Jesus Christ against the unscriptural and unsaving gospel preached in churches, chapels, and meeting-houses."

THE circulation of *The Ambassador* had slowly gone up since its commencement; and as a little margin began to show after the printer was paid, I decided upon adding 4 pages monthly to the 16 of which the magazine originally consisted. There was need for enlargement, for with more time to bestow on the literary evolution of spiritual things, I found 16 pages quite inadequate to the matter developing in my hands.

Letters and contributed articles, which I had from the beginning intended to make a feature, were standing over, and subjects of pressing moment were waiting a convenient opportunity that never seemed to come.

It was not certain that I should get all the money back that the enlargement would cost; but I decided to venture, and in the end, was not disappointed. The enlargement commenced with the 19th number. Afterwards, other enlargements followed, till finally the magazine attained an established position.

\* \* \*

SOMEWHERE about this time, the following acknowledgement was received from Dr. Thomas of some money which had been collected and sent to him to alleviate the stress caused by the just-concluded American Civil War:—

"The motive principle which has caused our brethren on your list to place the 55 pounds at my disposal is doubtless appreciation of the Truth, and the enjoyment of the freedom it confers. No higher motive can actuate the human mind, and none can be more pleasing to him who has said, 'I am the Truth.' He will, therefore, doubtless accept it as an offering to himself, and be, therewith, well pleased.

"I am much obliged to the brethren for their liberal contribution in the straitness of the times which has come upon us here; but I appreciate it far above the amount, because of the spontaneousness of the gift.

"My earnest desire is to see developed in Britain a people who shall be separate and distinct from all others; the foundation of whose distinctiveness and separation shall be the intelligent belief and obedience of the Truth, not mere opinionists and speculators, but a people in whom is 'full assurance of faith,' and 'full assurance of hope.' Such a people would be 'a people prepared for the Lord.'

"The 'religious world,' so-called, is the Apostasy foretold by Paul. A prepared people must be separate and distinct from this, in faith and hope and love. *There can be no identity and sympathy between them.*

"WE CANNOT FRATERNIZE WITH THE RELIGIOUS WORLD AND BE PREPARED FOR THE COMING OF THE LORD, WHO COMES TO DESTROY IT."

"A prepared people are Christ's brethren (Christadelphians), and rejoice in this exclusive relationship, and none are entitled to this high position but those who do the will of the Father Who is in heaven (Matt. 12:50).

"The conscription has made it necessary for us here to designate ourselves by some name, and not only so, but I have been anxious that our brethren should have a name which would defend them from that of 'Thomasites.'

"I do not want to hear of such a people as the people I have referred to being called by my name. If they believed and rejoiced in theories and traditions invented by me, it would then be well to call them toy my name, but as far as developed truly, they believe the Truth, which makes them Christ's brethren, and 'CHRISTADELPHIAN' expresses that fact.

"To be called by this name is a great honor—if we believe it. It is an unappropriated name by any sect and, therefore, distinguishes us from all.

“'Christian' has lost its original signification in the mouth of a Gentile. The Pope, the Archbishop of Canterbury, and the Mormon High Priest of Utah, are all 'Christians' so-called, and brethren, but not 'Christadelphians'.”

\* \* \*

ALSO about this time, we were all deeply interested in a petition got up by the brethren in America to Congress, praying for exemption from the military conscription which the exigencies of the Civil War had caused to be more vigorously and generally applied to the population. Shortly after the petition was sent in, the war ceased.

The document itself is of spiritual value and of historic interest. It was the composition of Dr. Thomas, as follows:—

"Gentlemen, — Your petitioners respectfully submit that they belong to 'a very small remnant' of that sect, which in the days of the Apostles was 'everywhere spoken against' because of its testimony against 'the world-rulers of the darkness of that age; and against the spirituals of the wickedness in the high places of the State' (Eph. 6:12). This has been their testimony in all ages of their standing before the 'Powers-that-be.'

“Inheriting their principles, your petitioners are brought under the obligation of maintaining their testimony; although, as in past experience of thousands of them, it may be necessary to seal it with the loss of goods, liberty, or life.

"During the past 1800 years they have been distinguished from heterogeneous 'names and denominations' of the kingdom of the clergy, by various titles imposed upon them by their enemies.

"These names they repudiate; and, in accordance with apostolic teaching, that all the real children of God are the brethren of Jesus (a relationship in which their brethren in all ages have glorified), your petitioners choose to be known as CHRISTADELPHIANS, or 'Brethren of Christ.'

"Your petitioners belong to a very small remnant whose constituents are found in England, Scotland, the British Provinces, the United States, Virginia and Mississippi. Wherever found, their principals are identical, having been taught by The Word, not of man, but of God.

"By this Teacher, whose authority alone they recognize, they are commanded not to kill, nor even to be angry with their fellow-men without a cause, under penalty of the judgment; not to resist evil; to love their enemies, bless them that curse them, do good to them that hate them, pray for them who despitefully use them and persecute them, not to be as the hypocrites who profess one thing and practise the contrary; and that whatsoever they would that men should do to them, even so they must do to men; for this is the Law and the Prophets.

"These commands your petitioners are bound to obey, come what may, and under whatsoever government they may happen to sojourn. Human governments, indeed, undertake to change the times and laws of Deity; but 18 centuries afford no scope for change with Christadelphians who 'contend earnestly for the Faith once delivered to the Saints'; and who, under pain of exclusion from eternal life, are found to 'obey God rather than man.'

"Now your petitioners respectfully affirm that they are of that class especially provided for in the Enrolment Act as conscientiously opposed to the bearing and use of 'weapons of war,' and to the shedding of human blood; and as brethren of Christ, owing allegiance only to him, as King of Israel, positively refuse, under any circumstances whatever, to engage in the armies and navies of any government.

"The Divine Word teaches them that wars and fightings come of men's lusts. Hence the brethren of Christ, who are commanded to 'crucify the flesh with the affections and lusts,' have no sympathy with, and will take no part in such conflicts; but ask the world-rulers of this age to be considerate enough to let them alone.

"They render to Caesar what is lawfully his; but when he undertakes to circumvent the principles Deity has enjoined, they, as His people, resist even unto death.

"In conclusion, your petitioners would add, that the brethren of Christ in Richmond, Lunenburg, and King William County, Va., and Jefferson Co., Miss, have, under the influence of the principles herein avowed, refused to bear arms in the Confederate service, as we hereby do in that of the United States; and that a law was passed by the Confederate Congress recognizing their refusal as lawful and right.

"Being, therefore, desirous of placing themselves clearly upon record as opposed to war by whomsoever waged; your petitioners firmly protest against any enactment that forces them into antagonistic relation with their faith and conviction of duties to God and their fellowmen; and ask of the Honourable the American Congress, respect to the Divine injunction which says 'Touch not Mine anointed ones, and do My prophets no harm.'

"And, as in duty bound, they pray to the God of Heaven, through Jesus Christ their elder brother and High Priest, that you may be directed to such an issue in their behalf as will be approved by Him."

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### **Fraternal Gatherings**

**LONDON, Ont.: Sat. & Sun., Oct. 1-2, 1966**

Write: Bro. D. Gwalchmai, 29 Devonshire, London; Ph. 519-438-7730

**Please notify bro. Dan PROMPTLY of your intention to attend**

---

## **A Brother Beloved**

*"Yet for love's sake I rather beseech thee."*

### **PAUL'S LETTER TO PHILEMON**

PHILEMON differs from all the rest of the Bible in that it is strictly a private letter on a personal matter written to an individual friend. The only other private letter to an individual in the Bible is John 3, to Gaius, but there the subject and purpose is more general. Timothy and Titus are ecclesial and doctrinal communications.

Philemon was a brother in Colosse converted to the Truth by Paul. Onesimus was a runaway slave belonging to Philemon who made contact with Paul in Rome—perhaps in repentance, perhaps in realization of the danger of his position. Paul says he had previously been unprofitable to Philemon so perhaps he had taken advantage of the kindness of a lenient owner.

In association with Paul he accepted the Truth and was baptized, and then Paul sent him back to make peace with Philemon. This epistle is the letter he carried from Paul to Philemon.

This epistle has been used both to support slavery (in that Paul sent him back) and to condemn it (in that Paul said, "Not now as a slave, but a brother beloved"). Actually it is on a much higher plane than either to specifically approve or condemn one particular aspect of the world of sin. It rises far above it, from temporals to eternal, and leaves the question of slavery as such far below as among unimportant, passing, earthly things.

The whole spirit is summed up in those words just referred to—"No longer a slave but a brother beloved." To the extent that Philemon comprehended and accepted the fulness of this, to that extent the slavery would cease to exist.

In this brief message there can be discerned, skilfully woven together and either expressed or implied, 14 separate arguments in favor of reconciliation on Philemon's part.

\* \* \*

ACCORDING to the Law of Moses, an escaped slave was not to be returned to his owner, but Paul sends him back under the law of Christ. Is then, the law of Christ less humane, less enlightened, less merciful, more in sympathy with slavery, than the Law of Moses?

On the contrary, Paul's action indicates the very opposite. Moses' Law would release Onesimus from his obligation, or at least it would have released Paul from the obligation of giving up Onesimus to Philemon, but the law of Christ called for a repentance and a seeking of reconciliation, and a giving to Philemon the opportunity of granting freely what had been taken from him against his will.

This epistle is clearly related in time and circumstance to the epistles to Ephesus and Colosse, especially the latter. They are from Rome and sent about the same time—62 AD, near the end of Paul's 2 years imprisonment. Ephesians and Colossians contain several parallel passages and were borne by the same messenger, Tychicus, from the same place.

Philemon and Colossians were both carried by Onesimus and in each the same 6 persons were saluted, (with Colossians bearing an additional salutation from Justus)—

| IN PHILEMON: | IN COLOSSIANS: |
|--------------|----------------|
| Epaphras     | Epaphras       |
| Marcus       | Marcus         |
| Aristarchus  | Aristarchus    |
| Demas        | Demas          |
| Luke         | Luke           |
| Onesimus     | Onesimus       |
|              | Justus         |

We are not told where Philemon lived, and we would not know from the epistle to him alone, but we learn from Colossians that Archippus, who was of Philemon's household, was of Colosse.

\* \* \*

IN this one personal letter, we see a slightly different Paul. He plays lightly and gently with all the names as if to add informality and intimacy and appeal to the message.

**Onesimus** means 'profitable,' so Paul speaks of his former unprofitableness but his now profitableness to both Philemon and Paul.

**Philemon** means 'beloved' from philema—a kiss—and so Paul addresses him.

**Apphia** is an affectionate diminutive for 'brother or sister,' and so Paul calls her 'Apphia the sister' (as it should be and as RV gives it, and the best manuscripts).

**Archippus** means 'Master of the horse'—a military term, so Paul calls him 'fellow-soldier.'

But there is without a doubt far more to 'fellow-soldier' than just a passing play upon a name. Paul often introduces the conception of warfare. It is a very apt and instructive comparison, and to Paul—a prisoner of Jesus Christ and for the sake of the Gospel—a real and ever-present fact.

Life in the Truth IS a warfare. It **must** be so if we are faithful. All aspects of warfare find their counterpart in the Truth: the call, the sacrifice, the separation and leaving behind of the things of the world, the training and the discipline, the hardship and the self-denial, the singleness of purpose, the armour and the weapons, the unquestioning allegiance and obedience to the supreme commander, the existence of the enemy, the close, smooth, tightly-integrated unity of action so essential to victory, the combat and the danger—not with carnal weapons but with spiritual weapons in implacable hostility to everything carnal and fleshly.

In this one word—fellow-soldier—Paul links Archippus inseparably with himself in all these things, and in the glorious assurance of the final victory. In the Colossians, Paul finds it necessary to gently and publicly remind Archippus of his responsibilities in the Truth (4:17)—

"Say to Archippus, take heed to the ministry which thou hast received of the Lord, that thou fulfil it."

So perhaps, "fellow-soldier" here is also meant to stir Archippus to a clearer remembrance of his partnership with Paul in the glorious Gospel warfare.

\* \* \*

It is very fitting in itself that Paul's one private letter left for us should be an earnest plea and fervent expression of love and unity for a slave—a class that was then treated as less than human. Paul calls him his son, his brother, and his own heart.

It is probable, in the very nature of things, that slave-owners would be very few among the brethren. The vast majority would be either slaves, or poor free men. The Gospel was preached to the poor, and its principles have the greatest appeal to them.

This epistle enters into the Brotherhood's relation to slavery more than any other part of the New Testament. Paul gives instruction concerning slaves and masters in Corinthians, Ephesians, Colossians and Timothy, but here is an actual example and a whole epistle bearing on the matter.

In the Roman Empire in New Testament times slaves outnumbered the free. Very often the slaves were in chains continually day and night. The master had power of life and death. They had little or no rights or protection of law, no property, no true marriage, no choice of a mate—their master gave or took mates at his will.

The children belonged to the master as slaves for any use or purpose the master desired. Runaway slaves usually received torture, branding, and often a cruel death.

If our version were more consistently translated, this aspect of New Testament times would be more obvious:  $\frac{3}{4}$  of all the appearances of the word 'servant' in the New Testament should be translated 'slave,' as in some of the more modern versions.

\* \* \*

THE Bible has been accused of condoning and even supporting this human evil. This is due to two universal misunderstandings concerning—

1. The purpose of the Bible.
2. The deep import of its teaching, fully comprehended.

Through much of history, and almost to the present, slavery has been a major aspect of human society. Actually, it is a much wider and more inclusive thing than generally regarded. That is, all dictatorship is actually slavery; all industrial and economic oppression is actually slavery, especially where the victim's circumstances leave him no choice but to submit.

It has been a universal characteristic of man to seek to oppress and enslave his fellowman and use him to increase his own wealth, power and leisure.

Slavery in its various forms—fiefdom, serfs, peasantry, etc., has been the common lot of the poor up until very recent times, and practical slavery still exists in much of the world today, where the few rich who own all the land exploit and oppress the vast and hopeless multitude of the poor.

Slavery is just one part of the great human fabric of evil and wickedness. For the Bible to seek to abolish slavery would require it to write the laws for all nations, appoint all rulers, and enforce justice by divine power. This would be the Millennium (which will come in God's own proper time).

The greatest slavery of all, before which all else pales into insignificance, is man's slavery to his own selfishness and fleshly desires, and to this all are in bondage. Most, indeed, are eager victims

with no desire for freedom. This is the deep root of the weed to which we must lay the axe of Scripture. Chopping off the branches only makes the evil fruit grow bigger.

The Bible's purpose is not to reform the world—yet. Its present purpose is to call out and prepare a people for God. The present evil constitution of man is the necessary furnace of affliction for the purifying of the saints.

**The Bible is concerned with the character of the individual, the release from the universal slavery of self and sin, and the preparation for God and eternity.**

*It tells the slave to serve his master, whether he be good or bad, as service done to God and accepted by God. It tells the master to treat the slave as he himself would desire to be treated, with perfect justice and mercy, even as he hoped in mercy to be treated by his Master—Christ.*

The Bible is not out to put odd and futile patches on a thoroughly corrupt and fleshly constitution of things, but to perfect personal relationships and prepare individuals for divinity. The principles of the commands of Christ, spiritually comprehended and faithfully applied, would completely transform and beautify ALL human and social relationships.

Paul in this epistle applies these principles to an actual master-slave relationship. He sends the runaway and disobedient slave back to his master in submission and repentance, and he exhorts the master to accept him, not as a slave, but as a beloved brother in Christ to whom Paul himself was a willing slave and for whom he was even then in actual chains. And he seals the bond of brotherhood between them with his own infinite love for both.

It is notable that Paul's fullest instructions concerning masters and slaves occur in the two epistles which appear to have been written and sent at the same time as this—one to the same place; that is, Colossians and Ephesians.

Similarly at the close of Colossians he calls Epaphras the 'slave of Christ,' the only time he separately applies this term to anyone but himself.

It would seem that he is attempting to soften and dignify the position of the natural slave by reminding the brotherhood of the honor and dignity of their slavery to Christ unto life eternal. He shows how a mark of natural ignominy can be a badge of spiritual glory.

The instruction in Ephesians (which is the fullest) occurs in 6:5-9. We note that in three successive verses, he says they must serve **as unto Christ**, and not to men, and he promises by the Spirit that such service will be accepted and rewarded **as done to Christ himself**.

*Our state and circumstances in this life are utterly unimportant because of its brevity and because of the transcending importance of other greater things. Whatever God wills is best, for it is designed to forward His purpose and prepare us for a place in that purpose.*

The instruction for slave-owners is all in one verse (9) but it is all-inclusive—

"Do the same thing to them."

—work on the same principle that **everything we do must be done as to and for Christ**—

"Forbearing—giving up, refraining from—threatening."

Threatening anyone is entirely out of the question for a brother of Christ. If the relationship is not in mutual love and respect, it is not acceptable to God. This command alone would transform the whole picture.

"Knowing that your Master also is in heaven: neither is there respect of persons with him."

He will deal with us as we deal with others. On the same subject, Colossians adds an instruction which, fully comprehended, spells the end of slavery (4:1)—

"Masters, give unto your slaves that which is **just and equal**, knowing that ye also have a Master in heaven."

Brethren were required to treat slaves the same as they are required to treat all men—with love, gentleness, kindness and humility. **THERE ARE NO EXCEPTIONS TO THESE RULES.** This would raise and purify the relationship far above anything the world dreams of.

Even in the Roman world there were cases of deep devotion of slaves to benevolent masters.

The brethren and sisters of the first century had no experience of a society not built on slavery. This was an inseparable part of the only world they knew. They had much to learn. The lesson for us is to examine **ourselves** for prejudice or preconceived worldly notions absorbed from our fleshly surroundings that have no spiritual reason or justification.

We are all to a large extent creatures of our times, blind sheep following the crowd. We take things for granted as right and acceptable just because the wicked world around us so takes them for granted. We do not stop to think things through for ourselves independently, strictly on scriptural, spiritual principles.

\* \* \*

*"Paul a prisoner"* (v. 1).

Five times in this short letter Paul refers to his bonds. He appears to be associating himself in bondage with Onesimus the slave, in order to appeal more strongly to Philemon.

Only in this letter does he so introduce himself. His normal introduction is "Paul the apostle," but here, in this personal letter of entreaty, he keeps his authority and apostleship in the background and emphasizes his bondage.

Only in two other epistles does he omit the title 'apostle' and those were to the two ecclesias to whom he felt most close—Philippi and Thessalonica.

\* \* \*

*"To our beloved Apphia, and Archippus"* (v. 2).

These are members of Philemon's household. It would seem most probable Apphia was Philemon's wife and possibly Archippus his son; but any relationship or none at all is possible. Certainly they must be an intimate part of the household or they would not have been included in a letter on a domestic matter. They were obviously concerned in the problem.

\* \* \*

*"Grace to you, and peace"* (v.3).

These are not just standard words of greeting, but very real and vital things. Without grace from God we are just ordinary, flesh-thinking creatures; and there is no true peace except that which God gives those who give their lives to serving Him in love.

**If Philemon was to hope for 'grace and peace' from God, he must extend grace and peace to Onesimus.**

\* \* \*

*"I thank God, making mention of thee always in my prayers"* (v. 4).

Another very real and essential thing—thanksgiving and prayer. Paul had many, many brethren and sisters always in his mind and in his prayers. These are the true spiritual realities of life. This is living fully and abundantly, largely and joyfully.

\* \* \*

*"Hearing of thy love and faith" (v. 5).*

It is a joyful, comforting thing to hear of love and faith being manifested. It gives great encouragement in times of trial and stress. It indicates a healthy, hopeful, thriving condition. To see these things bringing forth fruit in others gives reality and purpose and confidence to our own faith.

Moreover, it creates a oneness, a feeling of closeness and partnership. When we see brethren and sisters putting first things first, we are drawn towards them in love. We can communicate. There is mutual understanding.

But when we see them absorbed in a multitude of empty, passing, present things, getting gain and seeking pleasure, there is a sad sense of distance and barrier and futility.

Paul could have commanded Philemon, by reason of his own authority in Christ, but commanding would not have taught any deep spiritual principles. Rather on the basis of Philemon's already manifested spiritual fruits and characteristics, Paul desires to build a broader understanding and more universal application.

*Love, patience, humility, forgiveness, service and submission to others are NOTHING if not perfectly consistent and completely universal, for to be anything they must be US, not just our convenient cloak for chosen occasions and chosen recipients.*

A Christian slave-owner was really in a much more difficult position than a Christian slave, if he understood the principles of godliness and non-resistance to evil, and suffering ourselves to be defrauded.

**To be a true brother of Christ he had to go in the face of some of the strongest prejudices of human opinion—the ones where personal advantage was most deeply at stake. The principles of Christ dissolve all human conventions and distinctions.**

\* \* \*

*"Thy love toward ALL saints" (v. 5).*

This must necessarily include the new brother Onesimus. There would be no exceptions, no respect of persons. Paul irresistibly builds his case on Philemon's own already manifested recognition of the true way of life.

\* \* \*

*"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus" (v. 6).*

What does this mean? "Communication" means fellowship, partnership, sharing together. It refers to the communion of mutual service between brethren in love, the deep unity of mutual giving and receiving. Both spiritual and material are inseparably combined in one.

"Effectual" means active, energetic, productive, fruitful.

"Acknowledgment" means (and is translated in other versions), perfect knowledge, full recognition, deep discernment.

The word is not just *gnosis*—'knowledge,' but *epignosis*—'full knowledge, realization, comprehension.' Paul is praying that the goodness manifested by Philemon to the brotherhood may result in fuller knowledge and deep comprehension of the glorious blessings that are ours in Christ.

Is he praying that others may be enlightened by Philemon's example or that Philemon himself may be expanded and deepened in spiritual joy and knowledge as a result of, and as a blessing upon, his acts of loving fellowship?

Doubtless both thoughts are involved, but the latter would appear to be the principal one, and most in harmony with the spirit and purpose of the epistle, for Paul's aim is to lead Philemon to a growth in godliness.

\* \* \*

*"Though I might be much bold in Christ to enjoin thee that which is convenient" (v. 8).*

That is, to command what is required. Paul had authority from Christ, as the apostle to the Gentiles, to enforce the law of Christ, by the guidance and power of the Spirit, throughout the ecclesias.

In a spiritual sense he stood in the same relation to Philemon as Philemon did to Onesimus. Yet for love's sake he chose to forgo his authority, and to entreat rather than to command. To command and enforce is to admit the failure of love—

"The law is not for the righteous, but for the lawless and disobedient."

*The righteous does not need a law. All he needs is to be told what is desired—just the slightest hint—and he delights to comply in love.*

If Paul had enforced his authority, he would have been contradicting and denying the very thing he was seeking; for he was trying to persuade Philemon to forgo *his* authority for the sake of love. By himself yielding, he brings great persuasion upon Philemon to yield. Much more can be accomplished by yielding than by forcing. Forcing hardens resistance, while yielding melts resistance away.

\* \* \*

*"Paul the aged" (v. 9).*

When Paul first is brought to our attention he is spoken of as a young man. Within 30 years, according to all accepted reckonings, he was dead. At this time of writing to Philemon, he was probably 50 to 60 years old. How then, does he speak of himself here as 'aged'?

Like Christ, though not to the same degree, the full and intense activity of his life was packed into a small compass. When we consider his experiences—the beatings, the hardships, the sleeplessness, the cold and hunger and long weary labourings—we can see how he was 'Paul the aged' in that short period of time.

*Life is not just a matter of existing for a certain length of time. It is doing. It is intense, and purposeful, and useful activity.*

By scriptural standards, living in relaxed personal self-pleasing is not even life at all in any true sense, but a hideous form of living death—

"She (or he) that liveth in pleasure is dead while she liveth" (1 Tim. 5:6).

\* \* \*

*"A prisoner of Jesus Christ."*

The thought is deeper than just that he was a prisoner on account of Jesus Christ. In the light of what he says elsewhere, it is clear that he sees himself as a prisoner, a bondman, a slave forever *OF* Jesus Christ, thankfully and joyfully.

The Roman chains he wore he saw as his chains of unity with, and suffering for, Christ. The Romans were but a passing and meaningless shadow, just the faint, hazy, flickering background. The vivid reality that Paul always saw in all his experiences and circumstance was Christ himself, ever beside him.

\* \* \*

*"A brother, both in the flesh and in the Lord" (v.16).*

Though not necessarily required by this statement, it is quite possible that Onesimus was his own less fortunate half-brother, a son of his father, for a man's own children were slaves if their mother was his slave.

\* \* \*

*"Knowing thou wilt also do more than I say" (v. 21).*

Paul specifies the principle and indicates the direction, but leaves it to Philemon's largeness of heart and depth of spiritual perception to determine how far.

This is a beautiful aspect of Christ's commands. At any particular time, brethren are at different levels of spiritual perception and experience, and this cannot be forced.

Paul seems to be clearly hinting here at complete freedom for the slave, but he could not presume to suggest it, far less command it. It must come from the mind of Christ working within Philemon himself.

This, too, showed much more kindness and consideration to Philemon—giving him room to freely, voluntarily, manifest his goodness beyond what was asked. There are many lessons in wisdom and courtesy we can learn from this very brief letter from friend to friend.

There is a deep lesson for us in the basic form and nature of this letter itself, apart from the specific message it contains. We should study and copy its spirit and tone. We should learn to feel the affections and emotions it portrays, for Paul is not just being clever and diplomatic to gain his ends.

He is being sincere and Christ-like and gentle and courteous, as all letters should be, especially to brethren. It illustrates the great change that must take place in us—from the natural to the spiritual.

The natural Paul—Saul, the self-righteous, self-important persecutor—could never have written a letter like this. He had to be completely transformed by the love of Christ and the inworking power of the Spirit. Every letter we write should be a manifestation of the mind of the Spirit. It should bear the stamp of the new man of love and gentleness and meekness.

The beauty of the law of Christ is that it fits every social circumstance, it solves every problem, and it raises every activity—even the simplest and meanest—to the level of direct communication with God, dignifying and glorifying every necessary activity of life, however humble it be.

*The law of Christ gave a purpose and a nobility and the consolation of an eventual abundant reward and recompense, even to the most hopeless, miserable and degraded toilings of the slave.*

The teaching of Christ would cure all human ills, and create a universal brotherhood in which all distinctions and barriers would fall away, and all would serve and submit to one another in love.

*"As ye would that men should do to you, do ye also to them."*

This of course will never prevail in this present dark world of sin and selfishness, but any who would please Christ must—in their own little personal world that is their life and their relationship to God and all mankind—act on this principle toward all without exception, regardless of what others may do.

—G. V. G.

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## **My Soul Thirsteth for God**

THERE is a place for God and for Christ in our natural constitution. The highest organs of the brain crave them, and run to waste without them. This place is empty in all worldly schemes and activities: hence the vanity, the vacuity, the unsatisfactoriness of every occupation men pursue in the present evil world.

*There can be no peace where God is not. The constitution of things cannot allow of it. You might as well look for life without oxygen. The constitution of things is on the side of the faith of Christ.*

The finger of God is visible in our present organization. The way of folly is a way of misery and destruction, even now. The way of reverence, of love, of faith, of obedience, of hope, is the way of peace and joy, even in the present mortal nature. —**Bro. Roberts.**

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## Sanctify Them Through Thy Truth

*"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need"—Heb. 4:16*

WE meet each Sunday because God has spoken, and has called us to Him. If He had not called us we would have been still wandering in the way which in the end would lead to death.

He has not spoken to us personally, but through His Son and through the prophets. And through His wisdom and His love, He has caused the things which were spoken to be written down, so that those of latter times might read, understand, and believe.

We, gathered this morning, have read these words and we believe, and through understanding have developed faith in what we have read. We believe that what God has spoken He will surely perform.

This is what brings us together every Sunday—Faith. We believe that by taking a firm grip upon God's commandments and holding steadfast until the end that we will, at His Son's coming, receive a crown of glory which shall never fade away. We will receive the blessing of God which is eternal life and a place in the restored Kingdom of Israel which will cover the whole earth. Paul in Hebrews, says—

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of us should come short of it." (4:1).

"For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." (3:14).

"Let us therefore come boldly unto the throne of Grace that we may obtain mercy and find grace to help in time of need." (4:16).

Being a part of Adam's sinful race, we find that we are always in need of help: not from man, but Divine Guidance to show us the way—to shed a light upon our paths—for narrow is the way to life and few there be that find it. But broad is the way to destruction and many there be that go therein.

*Without instruction and guidance we could never become partakers of Christ and his glory. We MUST realize just how helpless we really are when left to ourselves. Man would have long ago destroyed himself if God did not take part in world affairs.*

\* \* \*

WE can see today that the conditions for the return of Christ are in perfect harmony with the prophetic Word. We know this by reading and understanding, which brings faith. Peter adds to this saying—

"To your faith add virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.

"For 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" (2 Pet. 1: 5-7).

What a wonderful character we would have if we possessed all these attributes! Jesus had all these, and many more, when he was on earth. He is our example and we must follow in his footsteps. He obeyed the Father in all things, even unto his death on the cross.

And what did he receive for his obedience? He is sitting on the right hand of God with everlasting power and glory, and soon, in the near future, he will set himself up as King of the whole earth. We also shall reign with him if we "follow on to know the Lord."

We can see that at the time of the end, there may be times when we may think it impossible to continue in well-doing, to keep the light of the Truth clearly in the forefront of our minds. Jesus said of such times:

"Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many."

"And ye shall hear of wars and rumours of wars; see that ye be not troubled, for all these things must come to pass but the end is not yet.

"For nation shall rise against nation and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.

"Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my Name's sake."

"And then shall many be offended, and shall betray one another, and shall hate one another.

"And many false prophets shall rise, and deceive many.

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matt. 24:4-13).

We know that at the time of the end many will leave the Household, and will go back into the same condition they were in before baptism. Only then they did not have to answer for the way they lived; they were as the beast of the field which dies and returns to the dust.

But once having received the light of the grace of God, they will have to stand before the throne of Christ and give an account of their lives during probation.

\* \* \*

LET us therefore be prepared with our lamps full of oil and burning, that we may enter into the wedding when the bridegroom calls. For once the doors are shut it is too late. Beware lest he should come as a thief in the night and find us sleeping. Jesus continues in this same place (Matt. 24:29-31)—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

And again he warns us against that day (Matt. 24:42)—

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

"The spirit is willing." How true this is! We have the light of the Gospel, and nothing would please us or God more than for us to follow His commandments and do His will. But while we would like to engage our lives wholly in the Truth, we find that there is always a force within us pulling in the opposite direction.

This is the natural man, the fleshly mind which is always present. This is what we must guard against, for from it come evil thoughts, adulteries, fornications, murders, thefts, wickedness, deceit, pride and foolishness. All of these go to make up the mind of the flesh, which is at constant war with the Spirit. It takes much time, much study, and much understanding to overcome.

As children of light, we must be unceasing in its application to ourselves. We must study at all times to show ourselves approved workmen that need not to be ashamed.

*It is written that the Word of God is "able to make us wise unto salvation."*

Paul, speaking to the Ephesians (Acts 20:32), says—

"We commend you to God and the Word of His grace, which is able to build you up and give you an inheritance among all them who are sanctified."

And Jesus prayed—

"Sanctify them through Thy Truth" (John 17:17).

It is the Word that sets us aside for God's purpose.

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

\* \* \*

THAT is why we are here this morning, to hear the Word of God, to give thanksgiving and praise unto Him, and to remember the death of His Son, whose broken body and shed blood are set before us here in these symbols.

Let us strive to partake of this memorial in an acceptable manner before God. Let us put on that golden plate (or holy crown) upon which is inscribed:

"Holiness to the Lord."

This was worn upon Aaron's forehead—

"That he might be accepted before the Lord."

And the coat of fine linen, which is the symbol of righteousness. And all the priestly attire worn by the High Priest, "for Glory and for Beauty."

Having thus clothed ourselves with the things which these garments represent, we would be rendered acceptable, as Aaron was, and would show ourselves concerned with God's requirements.

*Our allotted time here is short. Let us not waste it. Let us live our lives each day as unto the Lord. Let us take no thought of tomorrow. Let us concern ourselves with today—this moment—being sure each moment we are in harmony with God, for Christ could come at any time.*

Paul says to the Corinthians—

"Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Again he says (2 Cor. 7:1) —

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

And again (Phil. 2:3-5)—

"Let nothing be done through strife or vainglory; but in lowliness of mind, let each esteem others better than themselves.

"Look not every man on his own things, but every man also on the things of others.

"Let this mind be in you, which was also in Christ Jesus."

\* \* \*

LET us, for a moment, imagine the Lord Jesus having returned, and in the earth now. What thoughts would occupy our mind? What would we think of first? "What does HE think of us?" would be our only concern then. "Is he pleased with the way we have lived?"

One thing is sure—in that moment our worldly cares would be forgotten. We would realize then that Christ is the only important calculation of life.

Many, of course, would be ready with tears and all manner of show and desire, to give themselves to the one needful thing. But then it would be too late. Christ will give unto every man according as his work has been.

Therefore, NOW is the time for action. Let everyone of us look to what we are doing now; and let us remember that our daily lives, dull as they may be, are forming our destiny.

Everything depends on how we occupy our time now. Our future position will be determined by how we make use of the present. Whether we invest our time in Eternal things, or squander it on the vanity of this life, we will receive our just reward.

*The important thing for the present, then, is that we be "filled with the knowledge of His will, in all wisdom and spiritual understanding."*

Any effort spent in this pursuit will be to good account. This wisdom and understanding must come from the Word of God, not from man. Human opinions and professions will disappear in the Divine presence.

We can see that the only true wisdom is close adherence to the Word of God, as a lamp to our feet, a light to our path.

Christ will not be concerned with a man's position in the estimation of his fellow-men. He has told us that that which is highly esteemed among men is an abomination in the sight of God. The all-important question at that time will be—

**"Have we done what has been commanded us?"**

We all know what we are doing for Christ at the present. No matter what we say about ourselves when we stand before him to give an account, Christ will manifest what we really are. Oh, to hear him say—

"Well done, thou good and faithful servant! Enter thou into the joy of thy Lord!"

Baptism is only the beginning—the opening of the door—the first step toward salvation. This part is easy. But after this, we must be obedient. Herein lies the difficulty. We cannot live by knowledge alone; we must be obedient to the things which God has commanded that we should do. Everything depends upon how we walk after having received the light of the Gospel.

Our only hope of being delivered from this present evil world was accomplished when Christ gave himself. Our position for the present should then be to deny ourselves ungodliness and worldly lust, and to wait for the blessed hope of his coming again.

*We are not our own. We should reckon ourselves purchased and owned—joyful slaves to Christ who has bought us. We should reckon ourselves dead and buried, so far as this present life and its affairs are concerned.*

Let us not allow the shedding of his blood to be in vain by not taking full advantage of the opportunities we now have. Let us be doers of the Word, and not hearers only. —R. J.

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## Current World Events

### COMMUNISM TRANSFORMING

Yugoslavia recently sentenced a poet to 2 weeks in prison for penning a mockery of the Holy Family and Jesus Christ. Yugoslavia is the most autonomous, open, idiosyncratic and un-Communist Communist country anywhere on earth. Alone among Red peoples, Yugoslavs may freely travel to the West. Many do and send \$60 million back home each year.

Nearly 80% of the land in Yugoslavia is still privately owned. (Tm 6:10)

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Yugoslavia is discarding the Communist way of life faster than any other country in the world. The automobile, symbol of mobility and a better life, is doing a great deal to push Communism to the side of the road in Yugoslavia. Private initiative, frowned on till recently, is encouraged. The Yugoslavs will open their domestic market to competition from the West.

A main goal now is to make the Yugoslav dinar a fully convertible currency—the first time that a Communist country has declared convertibility to be a prime aim of its trade policy. Many aspects of Western economy are being adopted while much of Communism's system of central planning and control is being scrapped. (USN 6:20)

The "decommunization" of Communism proceeds apace, paving the way for the necessary revival of the Papal influence. The French Revolution, which went to an utter anti-Catholic, anti-religion extreme, was soon followed by a Dictator who brought all Europe under his dominion and found it wise to make a compact with the Pope.

\* \* \*

Entry into the auto age is being promised the people of Russia. A plant to be built by Fiat in Russia will have a capacity of 600,000 cars per year. Russia is also negotiating with Renault of France, and reportedly is interested in deals with Japan's Toyota Motors and the British Motor Corp. for additional facilities. The aim is to boost output to 800,000 a year by 1970.

Khrushchev, and Stalin before him, were opposed to private automobiles, from fear of what a mobile population would mean to the ideas, attitudes, and expectations of the people. Now, Soviet leaders appear to have accepted the social and political implications of a car-owning public. (USN 6:6)

*The fearful, barbaric image of Stalinist Russia had to be removed before the nations of Europe could be lured to foolishly abandon US's protection and allowed themselves to be drawn into the orbit of the Image's growing power.*

\* \* \*

Never had the continent seen such bustle on questions that only a few months ago were unmentionable. European diplomats from both sides of the erstwhile Iron Curtain were talking again. Russia concluded an \$800 million wheat deal with Canada, largest such sale in history. Germany and E. Germany were preparing for open debates. The Vatican announced resumption of relations with Communist Yugoslavia, a hint of ties to other Red nations in the future. DeGaulle, arriving in Moscow to rebuild the proud tower of European nationalism from the Atlantic to the Urals, was doing what he could to quicken the pace. DeGaulle's visit began auspiciously enough with the warmest reception accorded any Western visitor in Soviet history.

Except for Vietnam, the visiting President in Russia last week might have been American, not French. The US, which for 21 years has been the leader of W. Europe, is now so deeply engaged in Asia that even if Johnson wanted to involve himself in the current transformation, he would have neither the time nor the forum to do it.

Last week's Russian journey is perhaps DeGaulle's grandest gesture—and quite likely his most valuable (Tm 7:1)

*This shows how the Vietnam involvement is developing the prophetic picture. And behind Vietnam is the growing shadow of China, blindly helping to work out the Divine plan.*

\* \* \*

Domestic politics in Finland has for years been based on two cardinal considerations: That no Communist enter the Cabinet and that no Social Democrats become Premiers. In 1948 the last time that Communists were in the Cabinet, they tried to turn Finland into a Soviet satellite. Last week, for the first time in 18 years, Communists were included in the Cabinet. (Tm 6:10)

\* \* \*

Communism now is taking on the look of respectability. Reds who look to Moscow for guidance are making a new, determined and partially successful bid for acceptance as reasonable, responsible and respectable people out in the world.

Social Democrats in Finland are saying they made a mistake in being so belligerently anti-Communist. They have become increasingly critical of the US. Finland's Communists, now in the government, gain new respectability.

Left-wing parties and groupings are gaining ground in Sweden, Denmark and Norway. One hears talk all around Europe of a new Communism rising swiftly toward respectability. The whole fabric of Communism, as woven in Moscow, appears to be changing. (USN 6:6)

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Israel has announced purchase of jet bombers from US—first offensive weapons supplied by US to Israel. (Nwk 5:30)

### **FRENCH-RUSSIAN ALLIANCE**

DeGaulle is proud of the growing co-operation in space and technology with the Russians. A joint space shot will be attempted.

The 2 countries will be co-operating on a telecommunications satellite to compete with US. This has strong political overtones, since it would involve agreement on propaganda.

The French already have an agreement with Russia on a colour-television process and a joint project in high-energy-physics research. (USN 7:4)

\* \* \*

It was an event of historic moment. DeGaulle's Russian visit was a dramatic symbol of an incontrovertible fact: that the old cold war order of things is breaking down in Europe at an ever-quickenning pace. NATO is visibly coming apart at the seams.

The growing closeness between Russia and US at the end of the Khrushchev era was the basic cause of DeGaulle's recognition of Red China. The move was to serve notice that European security matters could not be handled between Washington and Moscow behind Europe's back.

Then came DeGaulle's successful battle to defeat US's scheme for a multilateral NATO nuclear force; his stubborn stand against any nuclear sharing for W. Germany, and his blunt warning to Bonn to accept the Oder-Neisse boundaries between E. Germany and Poland if there was to be any chance of ultimate German reunification. There was also his outspoken opposition to US involvement in Vietnam.

Favourable echoes to all this began emanating from Moscow about a year ago, and DeGaulle concluded that the time was now at hand to begin junking NATO. (Nwk 7:4)

*This reveals very clearly the Frog-Spirit operations. It suggests that but for French manoeuvres, Russia and US may have drawn closer to a mutual understanding. This was not to be. The "kings of the earth" must be agitated militarily toward Armageddon.*

### **SHIPBUILDING IN JAPAN**

Japan is pulling away in the shipbuilding race. In the new era of superships, Japanese builders are the only ones with slips large enough to build really mammoth tankers. Six behemoths of 275,000 tons each just ordered by an American company for use by Gulf Oil in hauling Mideast oil.

Building time is much faster than for European competitors. Prices in Japan range 10 to 30% below Europe, half those in US. Japan last year launched 44% of the world's new tonnage.

Japanese builders offer something unique: after-sales service is becoming increasingly available around the world. A Japanese shipbuilder has ship-maintenance facilities in Greece, Singapore, Formosa and France. (USN 7:4)

### **BIG CHANGES IN CHINA**

Red China is the bogey-man of today's world—feared, often hated, in a trouble-making mood, back of the war in Vietnam, prolonging that war, busy prompting wars of national "liberation" in other underdeveloped areas.

China is at the same time challenging Russia for leadership of the world's Communist movement. Its leaders talk darkly of war with US.

Right now there is a churning within China itself—new purges, mysterious shifts of power, talk of need to tighten the Communist Party's grip on the country.

China has developed and exploded nuclear devices, joining the world's exclusive nuclear club. Now the aim is to build a stockpile of nuclear weapons and the rockets to deliver those weapons, to gain the power needed to dominate all of Asia.

China's vast population—730 million—grows 15 million yearly.

The Communists have established national unity in a country historically divided by geographical barriers and regional selfishness. Extremes in living standards have been narrowed—much starvation has been eliminated. Regimentation is complete, with tight police-state controls over everything from birth to death.

China's civilization is among the world's oldest. Due to this legacy, the average Chinese has a mind as sharp as can be found anywhere.

The Communist regime has stimulated national and racial pride. The Chinese brand of Communism, therefore, is intensely nationalistic and racial.

The Chinese have already gotten rid of the French, British and Japanese. Now they want to liberate the lands taken from China by Russia's Czars, and to bring all SE Asia under their influence through satellite governments. (USN 7:4)

*Though not directly involved in the prophetic picture, China is a very large background factor in its development.*

### **CIVIL WAR IN US CITIES**

There is not a big city in the nation today that is not apprehensive: Chicago, already torn by two days of rioting in a Puerto Rican "barrio"; Los Angeles, where daylight sniper-fire still echoes in the streets of Watts; Oakland, where a Negro teen-ager surveys refuse-strewn Market St. and says mildly, "When it happens here it'll be way bigger than Watts"; Baltimore, CORE'S latest target city.

Detroit's police arsenal includes two light tanks, specially built by Army ordinance experts. Indeed, since Harlem erupted two years ago, crash helmets, tear gas, shot guns, bullet-proof vests, tip-proof command cars, even armoured personnel-carriers have found an increasingly conspicuous place in police armouries around the country. (Nwk. 6:27)

### **CRUSADES: REPEATED SOON?**

The Crusaders who stormed Jerusalem in 1099 slaughtered the Turkish garrisons and then ran amuck, firing" mosques and synagogues, battering down doors, killing, killing, killing.

Even as the slaughter of 40,000 people was still going on, the leaders of the Crusade, the barons of France, Germany and Sicily, humbly went barefoot, with sighs and tears, through the holy places where Jesus Christ had lived in the flesh, devoutly kissing the places where his feet had trod.

In the end, wrote Chronicler William of Tyre, the city offered a spectacle of such a slaughter that the victors themselves could not help but be struck with horror and disgust. The first Crusade was launched by Pope Urban II.

The Crusades, were a prodigious, irrational undertaking of medieval man, for whom courage was the ultimate virtue, death in battle the ultimate reward. To dash out the brains of one's enemies, to rip their bowels, lop off their hands, smash their teeth, cleave them from chin to chine and then to fall oneself in an orgy of blood and violence—this was the holy ideal of the Crusader knights.

They succeeded pretty well, too. All told, the Crusades led to the death or enslavement of more than a million Christians and Moslems (Tm 6:17)

*This gruesome reminder of the Dark Ages of Catholic ascendancy is timely and significant, because the world is about to see a very parallel endeavour on an infinitely larger scale when "all nations are gathered*

*together against Jerusalem to battle" (Zech. 14:2), as the Papal and Imperial powers unite again in a Mideast holy war.*

### **MORE VIOLENCE IN NIGERIA**

In Jan., when the army overthrew Nigeria's government in a blaze of gunfire, all eyes turned to the fearsome, feudal Moslem tribes that rule the northern  $\frac{2}{3}$  of the land. The coup had broken the Northern's long hold over Nigeria. Would the north, whose ferocious horsemen warriors were once the terror of all Nigeria, accept its sudden loss? For a while it seemed the answer would be yes.

Last week however, all their secret, pent-up furies finally exploded. Set off by rumours that troops had fired tear gas in a mosque, Moslem mobs went on a rampage throughout the north, wielding knives, swords, spears and poisoned arrows and screaming for partition. As the violence spread, it took on the shape of an Ibo pogrom.

It was one of the North's worst outbreaks of violence in centuries of Moslem rule, and it revived all the long-held fears that Nigeria, Africa's most populous land, was doomed to either civil war or partition. Already, Ibos were fleeing the North by the 1,000s. (Tm 6:10)

### **MIDEAST: CHOOSING SIDES**

Here in the turbulent Mideast, a leader of growing stature is emerging as a counterweight to the ambitions of Nasser. King Faisal of Saudi Arabia rules a country that stretches across the greater part of an oil-rich peninsula long coveted by Arab revolutionaries.

Lately, bolstered by a growing amount of moral and material support from the US and Britain, he has been playing the key role in a multi-nation policy designed to keep the entire Arabian peninsula off limits to Nasser and other revolutionary Arab leaders. He signed a deal for the purchase of 400 million dollars' worth of air-defence equipment from Britain and the US.

More and more British technicians are entering Saudi Arabia to work. Britain, it is clear, is planning to rely increasingly on Faisal to take over responsibility for the defence of the area when Britain evacuates its military base at Aden, in just two more years.

Another potential source of wealth for Saudi Arabia lies in discoveries of rich gold and silver fields, huge amounts of phosphates, nearly 2 billion tons of iron ore and other minerals. (USN 6:27)

*This is the focal point of the final crisis, so all developments here are important. At the moment, the nations involved seem to be choosing sides just exactly as prophecy would lead us to expect, with Britain and US building up one side, and Russia the other.*

### **CHINA AND THE ATOM BOMB**

Suddenly China is trying to move into the hydrogen bomb class, racing down the road to unchallenged nuclear supremacy in Asia. In 2 or 3 years, China will be able to launch a nuclear attack up to 700 miles.

This would threaten all or part of Japan, Korea, Formosa, Philippines, Vietnam, Malaysia, Thailand, Cambodia, Laos, Burma, Pakistan and India. In 10 years China will be able to launch H-bomb warheads to much of US. (USN 5:23)

\* \* \*

Peking has exploded its 3rd nuclear device, with a yield of about 130 kilotons—6 times the Hiroshima bomb and larger than the 2 previous Chinese tests. (Nwk 5:23)

### **CHURCH WINNING IN POLAND**

Trying to turn Poles into Communists is one of the most frustrating jobs ever undertaken by Moscow. After years of effort, they still worship as they please—and pay only lip service to their Red bosses.

Communism has failed to weaken the popular appeal of religion; over 90% of Poland's 31 million are Roman Catholics. On Sundays and Holy days, churches everywhere are jammed. (USN 7:4)

*This is a wonderful Sign! The nations of Europe must be deceived by the Harlot until her final destruction (Rev. 18).*

### **130 MILLION COULD DIE**

Debate is boiling over one of the crucial military decisions in US history: Should \$30 billions be spent to save 70 million lives in case of nuclear war? Concern is raised by reports of new Soviet gains in atomic weapons—and defence against ballistic missiles.

A missile attack by Russia today would leave perhaps 130 million dead. If proper defences were built, deaths might be cut to 60 million.

US has information Russia not only has been working longer than US on an anti-missile system, but has started to erect one around Moscow. A good anti-missile system in Russia, with none in US, could break today's atomic stalemate in favor of the Reds.

Russia can now station missile-firing subs in range of US coast cities. Missiles from subs are hardest to stop. (USN 5:23)

*A sad commentary on "civilization," but a striking witness to Bible truth. "Except those days were shortened, all flesh should perish."*

### **WAR-BASED CIVILIZATION**

The historic pattern of warfare has changed drastically, and continues to change. Though there has been no formal declaration of war anywhere since WW II., there were 164 internationally significant outbreaks of violence in the past 8 years alone.

The US has had to rush troops to Thailand and Lebanon to relieve external pressures; to Panama and Dominica to counter insurrection from within. It has confronted mortal challenge in Cuba and Berlin.

There is a delicate balance of military power in Europe right now that would be upset by any substantial US withdrawal. A major US retrenchment would not only encourage Russian adventure, but would almost inevitably cause a scramble among the relatively weak European nations for a detente with Russia. (Tin 6:3)

*This "scramble for a detente with Russia" is exactly what we eagerly await.*

### **MARK OF CAIN ON OUR TIMES**

The mark of Cain is on the century. More than 100 million people in the last 60 years have been killed in military action alone. Can man learn, before it is too late, to control the Cain in his constitution? Aggression is more carefully controlled in most animals than it is in man. (Tm 6:17)

### **CHURCHES OWN \$80 BILLIONS**

The value of church possessions has grown to some \$80 billion. Professional secularists have raised far-reaching court suits challenging these exemptions, and financially hard-pressed local governments have begun to nibble at the limits of the churches' immunity. Strongest opposition to taxation comes from the Catholic Church. (Tm 7:1)

### **EGYPT: NASSER'S PROBLEMS**

Nasser is in serious trouble. Twice recently he has had to deal with attempted revolts. Unrest keeps mounting: a new purge is underway.

Saudi Arabia is being built up militarily by US and Britain as a roadblock to Nasser's ambitions. Nasser's archenemy, Israel, also is getting more help from US.

Yemeni war has dragged on nearly 4 years and 100s of millions of dollars have been spent with little to show for it.

On the economic front, difficulties are vexing ever-larger numbers of Egyptians. The cost of living has skyrocketed. Foreign exchange reserves are at a new low.

Egypt is the largest per capita consumer of American surplus food. US provides more than 80% of all wheat and flour used in Egypt's cities. Egypt's population explosion rate makes the problem one of the world's worst of its kind.

Billions of dollars were spent building jet planes, rockets, etc., on arms purchases, and on military operations. Little attention was paid to agriculture.

99% of the mud huts in which most Egyptian peasants live have no water or washing facilities. The peasants' yields are small, they eat almost all they grow; only 15% goes to cities or export.

Population is 30 million and rising a million a year; 96% of Egypt is desert. (USN 6:20)

*This would appear to mean a greater dependence upon, and subservience to, Russia and Russia's Mideast interests.*

### **THE JEWS OF EAST EUROPE**

235,000 Jews still live in E. Europe. Only 12,000 remain in Czechoslovakia, compared with 300,000 before WW II. Rumania has 150,000, compared with 850,000 before WW II. In Poland there are 300,000, of a prewar 3 million.

Only a handful remain in the rest of E. Europe. Bulgaria and Yugoslavia, each of which had 70,000 Jews before the war, are down to 5000 and 6500. E. Germany has about 1500; Albania 200.

In all the countries of Red Europe the story is the same: a severe shortage of Rabbis (Poland has none) and rabbinical students, skimpy cultural life, few religious weddings, rituals or ceremonies, and a small number of youngsters in the Jewish communities. Ultimately Hitler's warped vision of E. Europe free of Jews may come close to reality. (Nwk 5:23)

*Our brief lifetime has seen immeasurable changes in things that had been stable for centuries. Six million Jews massacred; 2 million moved to Israel. The 2 great Jewish communities now left are, strangely, in Russia and US.*

### **PRESBYTERIANS REJECT BIBLE**

Last week the 178th General Assembly of the United Presbyterian Church in the US approved a new Confession of 1967—a 4500-word statement of faith incorporating the first changes in doctrine in over 300 years.

It acknowledges a fundamental error in the 1647 Westminster Confession, till now the standard Presbyterian statement of faith. The Westminster Confession repeatedly equated the Word of God with the literal Bible text—and therefore confessed the Bible to be completely free of error.

The 1967 Confession says Scripture must be approached with "literary and historical understanding." This change, says one proponent of the new confession, should put an end to the Reformation bias which mistakenly made the Bible the sole religious authority. (Nwk 6:6)

*This is good news in the sense that the more the Protestants abandon their faith in the Word of God, the more rapid their retreat back into the waiting arms of Rome.*

### **NEW NATION: TROUBLE AHEAD**

British Guiana became the independent new nation of Guyana on May 26. The outlook is more trouble which could involve the US. Problems include racial animosity, grinding poverty, the threat of Communism, and a territorial dispute with neighbouring Venezuela.

A fight for power has divided the country's 200,000 Negroes and 320,000 East Indians into hostile camps. Forbes Burnham, a Negro, controls the Government, but time appears to be on the side of Burnham's Indian rival, Cheddi Jagan, a professed Marxist and fervent admirer of Castro. Jagan was twice elected Prime Minister, climaxed in 1964 by a wave of racial clashes which cost 165 lives.

Jagan and his wife, dedicated Communists, are convinced that independence—with British forces no longer present—will pave their way for their return to power. They aim to turn the new nation into a Cuban-style

socialist state. Guyana—the 26th British dependency to become independent in the last 19 years— is expected to become the 118th UN members. (USN 6:6)

### **WHEAT SHORTAGE FORESEEN**

The world faces a long period of wheat shortages. Russia and Red China have moved early to assure themselves of supplies. Their long range contracts in the free world, together with huge needs of India and other developing countries, will dig deep into suppliers' bins. Wheat surpluses of the free world are shrinking and, in another year, may reach dangerous levels.

Canada has committed itself to sell about 1/3 of all the wheat it grows to Russia and Red China through the 1968-69 crop year. Canada is also selling to Poland, Czechoslovakia, E. Germany. (USN 7:4)

### **SERIOUS CRISIS IN INDIA**

India is in a crisis of almost unmanageable proportions. Massive US aid and loans are preventing disaster, but can only tide over the present emergency.

Once there was great hope India would be the showplace of how democratic institutions and half-socialist, half-free-enterprise could bring rapid economic development. Now, nothing is certain.

The country is going more deeply in debt, is more dependent than ever on outside aid. Millions sleep in streets, face a hopeless future—and their numbers grow daily.

Democratic institutions appear less strong than they were. More and more, India is being ruled under emergency regulations, a sort of martial law. Last year per capita income was slightly under \$70, an increase of only \$18 in the 18 years since independence.

India has one of the lowest per-acre returns of any country in the world. Last year's trade deficit was \$1.3 billion. (USN 5:23)

*India is an important aspect of the Tarshish picture. She is greatly dependent upon the US. It would appear her problems will result in a greater dependence and a closer cooperation. India has changed her outlook greatly through bitter experience with China in the past few years. Mrs. Gandhi does not seem to be the "neutral," impractical dreamer her father Nehru was. She seems to be leading India the way it should go.*

### **CRIME: \$27 BILLION A YEAR**

The world today is more complex, troublesome and dangerous than ever before. In the past decade, we have seen crimes of violence increase 40%, though our population growth was only 10%.

In many parts of the country people are afraid to leave the security of their homes after dark, or to use the public parks even by day. The risk of being robbed or assaulted on the streets of our cities is greater than ever before. The cost of crime in America is approximately \$27 billion a year.

What has happened to the moral climate in America when people refuse to go to the assistance of fellow human beings in dire distress? Are we now to shrug and ask ourselves, "Am I my brother's keeper?" as did Cain after he had slain Abel?

A disrespect for the law has been generated in America. There has developed a scorn for all established authority. On many occasions mobs have set upon officers of the law and aided criminals about to be arrested. (USN 6:27)

It cannot be otherwise, if the Scriptures be true. "As it was in the days of Noah—the earth filled with violence" (Gen. 6:13) is a major Sign of the last days.

### **EVEN JEWS DISCUSS REUNION**

Just as Christians are exploring ecumenism, US Jews are talking about reunion: Orthodox, Conservative and Reform (each embracing about 1/3 of US's 6,000,000 Jews. (Tm 6:24)

*Even the Jews have caught the universal, thoughtless Reunion fever!—the modern game in which committees meet and meet and meet until a hazy form of words is concocted which obscures the basic issues, satisfies everyone, and pays lip-service to the Truth.*

### **BRITAIN STUMBLES ON**

The British keep meeting frustration after frustration in the effort to get their country moving ahead in an increasingly competitive world. The nation is continuing to live beyond its means. Borrowing power that Britain enjoys from the International Monetary Fund is used up. Loans from that agency now total \$2½ billion, dollars, with first repayment of 1 billion expected by 1970.

The vast majority of Britons either do not know or do not care that Britain might be forced within a year to declare its insolvency by failing to repay its debts. The British share of the world market has dropped from 20 to 13% in the past 10 years. (USN 6:6)

*Britain was given her wages, and then she reversed herself, betrayed her covenant, blocked Israel's development, and abandoned her to the Arabs. Surely she must learn her folly before it is too late, for she has further work to do for God's people.*

### **CHINA MAKES PROGRESS**

Impressions of a visit to China: both psychologically and materially, some of China's most pressing problems are already being solved. The humiliation of foreign domination—a century-old burden—has been erased. The most pressing social injustices, such as usury, have been eliminated.

Millions of Chinese are, for the first time, adequately fed and decently clothed. Impressive strides have been made in making consumer goods readily available. Almost all household needs—from light bulbs to hand tools—can be found at the corner store.

The stern age of disciplinarianism seems to be fading somewhat as millions of Chinese begin to enjoy the first taste of relative affluence. (Nwk 6:13)

### **FRANCE'S ANTI-US CAMPAIGN**

For 3 years television has been DeGaulle's chief weapon for turning French opinion against the US. Anti-US propoganda is steady and strong, and is paying off. Two years ago, 57% of the French polled thought their interests differed from Soviet interests; now only 43% think so. 2 years ago, 57% identified French interests with US interests; now only 35% do. (USN 5:23)

### **EUROPE SCRAMBLES TO EAST**

Three far-reaching changes in attitude showed up among a number of America's European Allies:

1. Fear of Russian aggression, which led to creation of the North Atlantic Treaty Organization in 1949 is largely nonexistent today.

2. NATO is being regarded by several important Allies more and more as an instrument for containing the power of Germany, less and less as a military alliance to defend Western Europe against an attack by the Soviet Union.

3. The cold war to all intents and purposes is regarded by most Allies as ended. Emphasis is shifting instead to ways of improving relations and expanding trade with Russia and with Communist countries of Eastern Europe.

**The European Allies are scrambling to increase their trade with Russia as far and AS FAST AS POSSIBLE, and to establish the closest possible ties with the Communist countries of E. Europe.**

US Allies seem not to worry whether the Communists take over in Southeast Asia, The US more than Russia is blamed for putting obstacles in the way of possible East -West accommodation. The whole concept of an Atlantic Alliance is being swept down the drain. (USN 6:20)

*"As fast as possible"—the European nations are all-unknowingly "scrambling" to build the latter-day Gogian empire.*

## **RUSSIAN PRODUCTION LAGS**

A recent Kremlin report reveals that Russia barely managed to surpass Bulgaria in 1963 in per-capita purchasing power. By Moscow's own admission, 4 Communist countries—E. Germany, Czechoslovakia, Hungary and Poland—had higher standards of living than Russia. Russia ranked below E. Germany and Czechoslovakia in per-capita industrial output, and behind Poland, Hungary, Bulgaria and E. Germany in agricultural production. Though a grain exporter under the czars, Russia now cannot feed itself. It imported almost as much grain (25 million tons) in the past 3 years as India and China combined. (Tm 6:10)

*Something must drive Russia to war. A vast war machine with shortages and dissatisfaction at home, are often the necessary ingredients of aggression abroad. Prophecy tells us Gog comes to "take a spoil," and the Mideast spoil becomes increasingly valuable and enticing.*

## **COMMUNISTS IN PANAMA**

Communists are again stirring up trouble in this powder-keg country. And again, a threat is pointed against the US and the Panama Canal. Mobs attacked municipal buildings, battled with police, set fire to the Colon post office and kept firemen away while it blazed. (USN 6:20)

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