

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.

CONTENTS

ECCLESIAL NEWS: Hamilton, Montreal, Toronto, Houston.....	Inside Front Cover
EDITORIAL: Think on These Things	33
THE GOSPEL OF THE KINGDOM: Key to the Bible (Bro. Thomas)	36
ONLY A FEW GO FAR ENOUGH (Bro. Roberts)	38
Ecclesial Order	43
Fraternal Gatherings: Richard, July 7-10; Hye, July 30-Aug. 6	43
WE ARE BOUND TO THANK GOD ALWAYS (2 Thessalonians)	44
Mutual Consent the Basis of Order	53
THE OLD MAN AND THE NEW MAN	54
CURRENT WORLD EVENTS Related to God's Purpose	60

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

We plan, God willing, to list ecclesias in Jan., Apr., July & Oct. issues

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.

ANOTHER year is gone and still our Lord awaits the Father's Word to go forth to judge the world in righteousness. Meanwhile we wait in faith the day decreed for which in prayer we daily plead—"Thy Kingdom come!"

We have been comforted and strengthened by those of like precious Faith who have recently visited us: from Toronto, bro. & sis. Gibson, bro. & sis. J. MacIvor, bro. & sis. Wm. MacIvor, bro. & sis. J. Jackson, bro. & sis. R. Philip, bro. Howard Toole, sis. Lorna Crone and sis. Barbara MacIvor; from London, bro. & sis. R. Sutherland and bro. & sis. David Gwalchmai; and from Buffalo, bro. & sis. V. C. Gilbert.

We were stimulated and encouraged by the word of exhortation given by the brethren from time to time, and that helps us to keep in the way of life. —bro. J. Fotheringham

* * *

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. Phones near hall: bro. A. H. Johnson (514) 845-0359; sis Irene Baines (514) 768-5306.

IT was our pleasure to have the company and fellowship of bro. & sis. Joseph Jackson of the Toronto ecclesia on Nov. 13. Bro. Jackson gave the word of exhortation, which was deeply appreciated.

Our bro. Hope Johnson, who underwent surgery early in December, has now returned home from the hospital. He is making satisfactory progress, and we are looking forward to the time when he will be able to resume his ecclesial duties.

During these momentous days in which we are living, we are happy to send greetings to our brethren and sisters throughout the world. —bro. E. Kercher

* * *

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.

WE report with deep sadness the death on Jan. 11 of our beloved brother Howard Toole. We shall miss his association and fellowship more than words can express. Not only did he attend our meetings faithfully, but he was always ready to do what he could. The Truth was the center of his affections, and he upheld it, we believe, to the best of his ability. He served as secretary for our Military Service Committee in a wisely efficient manner.

In 1922 he accepted and obeyed the invitation of the Gospel, with which he had come in contact a few years earlier while he was suffering ill-treatment with the people of God for conscience' sake, and he was immersed into the saving Name of Jesus in September.

He lived in isolation, with his sister-wife Wilhelmina, on his farm in Mount Albert, and they came to Toronto, a distance of 42 miles, as often as health and weather would permit.

After the death of sister Toole in October, 1961, he lived alone for over a year, and then sold his farm and came to Toronto to live.

The funeral was held in Mount Albert on Jan. 14. Bro. Fred Higham Sr. of Detroit spoke to those assembled with reference to our Faith and Hope, and then our brother was laid to rest at the side of his sister wife in the Mount Albert cemetery, where they both sleep in the hope of resurrection at the coming of the Lord Jesus.

* * *

FORTY years ago, many of us thought the Lord might come in 1927, and one brother was so certain that he gave an address titled, "Next Year in Sinai". But this is 1967, and he has not yet come. Are we discouraged? No. There are signs in these days of his coming that are much brighter than at any period of history. He said he would come, and we have the utmost confidence that he will keep his word. Habakkuk assures us that—

"The vision is yet for an appointed time, but at the end it shall speak, and not lie.

"Though it tarry, wait for it: because it will surely come, it will not tarry."

We have been cheered and heartened by the following visitors: from Hamilton, sis. Evelyn Cope; from Waterford, bro. & sis. Edward Williams; from London, bre. David Clubb and David Gwalchmai, and sisters Grace Cartlidge, Cathy Clubb, Jean Gwalchmai, Evelyn Pridham, Ethel Ross and Clara Sparham; from Richard, sisters June Jones and Sarah Sadler; from Houston, bro. & sis. John Packer; and from Detroit, bre. Fabris, Growcott, F. Higham Sr., and sisters Jean and Beth Higham.

From among our visitors we received the word of exhortation from bre. David Gwalchmai, Fred Higham Sr., John Packer, and Edward Williams, and bro. Growcott gave us an edifying lecture.

In our last report, we failed to mention our Sunday School and Ecclesial Outing, which was held on July 3, at Kelso Park. We had visitors from Detroit, London and Boston ecclesias. The weather was ideal, and the location good, but quite a long distance from Toronto. Bible games featured the outing, and there were competitions for the young children. Afterwards, an excellent lunch was served, and that ended a day long to be remembered. After returning home, one of our visitors wrote us saying—

"Your ecclesial picnic will long be remembered as an example of a true Christadelphian outing."
—bro. G. Gibson

* * *

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.

DURING December we had the company of bro. & sis. Pat Cassidy (Lampasas) and sis. Carolyn Thompson (Evansville) around the table of the Lord. We are grateful to bro. Cassidy for his words of exhortation.
—bro. C. Banta

EDITORIAL

Think on These Things

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things"—Phil. 4:8

FOR a number of years, one of Canada's giant corporations had a motto composed of one word: "THINK." It was distributed throughout the entire organization and, no doubt, was intended to impress upon the minds of their employees that their work was not to be done in a routine manner, but to think of what they were doing, so that their understanding would be enlarged, and they would have a comprehensive knowledge of what they were producing.

In this modern age, we are constantly being reminded of the importance of right thinking. This comes from several sources, especially through advertising media in books and magazines. Wishful thinking, we are told, is a waste of time, but untrammelled thinking along creative lines will become the basis of thought that will develop the power of concentration, and make it possible for us to listen to addresses and retain much of what we hear.

To believers of the Gospel, right thinking is of vital importance to their eternal welfare. In the words quoted under our caption, the apostle Paul sets before us a pattern of thought upon which our minds should be concentrated.

A character, whether good or bad, is developed through our mode of thinking.

If, therefore, our determination is to build a character of humbleness, and faithful obedience, the pattern set by Paul will become our basis.

It is not an easy matter to create or shape a character well-pleasing to our heavenly Father in this degenerate age. The mind of the flesh is held captive by sin in all its manifestations which are encouraged and cultivated on every hand, and in all forms of the social and political life by which we are surrounded.

That is why we are commanded to KEEP OURSELVES AWAY from that form of life as much as in our power to do so. Basing his words on thoughts expressed by Isaiah, Paul says in 2 Cor. 6:17-18—

"Therefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean;

"And I will receive you, and will be a Father unto you,

"And ye shall be My sons and daughters, saith the Lord Almighty."

One correspondent has stated that this passage refers only to the practice of idolatry. But it will be noted that it refers to the opening words of v. 14—

"Be ye not unequally yoked together with **unbelievers**."

This is also reflected in the words of James, when he said (1:27) we are to—

"Keep ourselves unspotted from the world."

* * *

TO assist us in this way of life, Paul tells us what things to think about. Let us look at them briefly:—

"Things that are TRUE," is what Paul puts first. Why? Because God is true, and His Word is true. Jesus, being the Word made flesh and therefore the Son of God, could say—

"The words that I speak unto you, they are spirit, and they are life."

Things that are true, are what we speak of as "the Truth," and are therefore the doctrines that form our basis of fellowship.

But truth in the absolute sense is **everything** relating to God, from Whom comes perfection of knowledge, perfection of thought, word and deed. These attributes, with many others, are exhibited in His Word which He has magnified above all His Name, therefore Paul puts Him first.

Today there is a growing tendency to belittle the vital importance of TRUTH, and to blur the clear, sharp edges of separation from the errors of Christendom—to say "we cannot be sure we have all the Truth," and that "all sects have **some** of the Truth," and that therefore we cannot be dogmatic but must humbly labor together with them ever seeking more Truth.

But the Truth of the Gospel of the Kingdom is not complicated and obscure, and a matter of endless searching and never finding. By the mercy of God and through the providential instrumentality of bre. Thomas and Roberts, we HAVE and KNOW the saving Truth of the Gospel, and we must fearlessly proclaim it and its importance, and faithfully keep a clear distinction between it and death-bringing errors of Christendom — heaven-going, hell torments, immortal soulism, trinity, etc.

This is the only TRUE 'love' for mankind — to proclaim to them life-giving TRUTH.

"HONEST" relates to that which is noble, honourable or venerable.

"JUST" comprehends that which is meet and right, holy and equitable.

"PURE" brings to our mind that which is clean, chaste, blameless, holy and sacred.

"LOVELY" is being friendly and gracious toward others.

"GOOD REPORT" is to be reputable, resulting in being well spoken of. One of the qualifications of a bishop is that he must "have a good report of them which are without."

When we examine these words as a group, we discover that they are all comprehended in the things concerning the Kingdom of God and the Name of Jesus. To think on these things is to esteem, to reason, to meditate, to ponder, to reflect upon, and to have the mind FULL of them, or, as Paul said—

"Let the word of Christ dwell in you richly."

Or as he said to Timothy—

"Meditate upon these things; give thyself wholly to them."

It will be observed from Paul's remarks that when we take on the Name of Christ in baptism, we are not taking on something to use merely in our spare time.

Apart from the immediate necessities of life, it is our duty to give the best of our time and energy to the work of the Truth.

It is not only our duty, but it should be our desire and pleasure to do so. It is testified of Paul that he was zealous towards God, and therefore, in writing to Titus, he said of Christ in 2:14—

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, **zealous of good works.**"

If a person is zealous for anything that he has the ability to accomplish, he will spend all the time he can regulate to study, meditate upon the subject until the mind becomes full of it. Quite often, when one speaks of a man of that type, they will describe him as being completely "wrapped up" with a particular idea or theory.

If we apply that principle to one who meditates upon the things enumerated by Paul, and gives himself WHOLLY to them, we will find one who is drawing closer, day by day, to the Divine ideal established by the Son of God. The same thought is reflected in the words addressed to Joshua by the angel of the Lord (Josh. 1:8)—

"This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt do wisely."

Only in the Word of God will we find the material known as the "mind of the Spirit," and if we think on those things, and meditate upon them, we also shall do wisely. —Editor

The Gospel of the Kingdom: The Key to the Understanding of the Bible

"The disciples .said: Why speakest thou unto them in parables? Jesus answered: Because it is not given unto them to know the mysteries of the Kingdom."

By BROTHER JOHN THOMAS

THE parables of Jesus were illustrations of the things of the Kingdom of God **spiritually discernable**. Even the unsophisticated and simple-minded apostles were under the necessity of soliciting an explanation of them in private.

Without this assistance they found it impossible to understand his doctrine, for before he had called them to be his apostles their minds had been darkened like the rest by the Scribes' and Pharisees' leaven.

The interpretations of the Lord Jesus were the explanations of the Spirit through him. By the light of these **spiritual** interpretations they were able to **discern**—or understand—the meaning of the parables.

If the parables were mere narratives of facts, their meaning would have been obvious to the popular mind. But seeing that they represent something different from the common signification of the words and phrases spoken—that they had a hidden meaning—an interpretation of these dark sayings became absolutely necessary to the comprehension of them.

The apostles were greatly astonished at the Lord Jesus that he did not speak plainly to the people, and without enigma. They said —

"Why speakest thou to them in parables?"

As if they had said —

"If thou desirest that they should understand, and be converted, and receive forgiveness of sins, in recognising thee as the King of Israel, why dost thou not teach them so a child may understand?"

Such a result as this, however, he was desirous to avoid. The generation of Judah and Benjamin, the 42nd from Abraham, was then in its youth. It was like the generations that had preceded it, both crooked and perverse, and it was—as the narratives of the evangelists and apostles and the history of Josephus prove—more obdurately wicked than all that had gone before.

It was determined, therefore, to judge the nation by the calamities to be visited upon the generation contemporary with Jesus and his apostles. Jehovah, consequently did not purpose to give them light enough to lead them to a repentance by which His indignation and wrath against the guilty nation might be turned aside.

The leaders of the people had caused them to err. They had made the Word of God of none effect by their tradition. They had taken away the "key of knowledge" and had substituted the mythology of the Greeks, which made the people's heart gross, their ears dull, and their eyes blind.

The people were blind, and their leaders were blind. Nevertheless, they said, "We see;" therefore their sin remained.

This was the moral condition of the nation in the days of Jesus. The minority acknowledged his claims to the throne of David, and recognized in him the Son and Prophet of Jehovah. But the overwhelming majority of the nation rejected him, and constituted itself the fit and proper instrument blindly to carry into effect the predetermination of God concerning His Son. In answer, therefore, to the inquiry—

"Why speakest thou to them in parables?"

—the Lord Jesus replied—

"Because it is given unto you to understand the MYSTERIES (SECRETS) OF THE KINGDOM OF HEAVEN, but to **them** it is not given. For whosoever hath, to him shall be given, and he shall have greater abundance. But whosoever hath not, from him shall be taken away even that he hath.

"Therefore speak I in parables, because they, seeing (saying they see), see not; and hearing, they hear not; neither do they understand. And in them is fulfilled the prophecy of Isaiah —

"By hearing ye shall hear, and not understand; and seeing ye shall see and not perceive.

“For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

"But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

The parables, then, were illustrative of "the secrets of the Kingdom of heaven" which the multitude could not understand, because the key of knowledge was lost. They had "the knowledge," for it was in the "Law and the Prophets"; but neither the learned nor the unlearned could interpret it aright. Thus were fulfilled Isaiah's words—

"They are drunken, but not with wine. They stagger, but not with strong drink.

"For the Lord hath poured out upon them the spirit of deep sleep; the prophets, their rulers, the seers, hath He covered.

"And the vision hath become to them as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee.

"And he saith, I cannot, for it is sealed.

"And the book is delivered to him that is not learned, saying, Read this, I pray thee.

"And he saith, I am not learned" (Isa. 29:9-12).

The "key" to the understanding of the knowledge of this book they had lost. They had lost sight of the TRUE DOCTRINE OF THE KINGDOM, and had embraced the vain philosophy of their Greek and Roman masters which taught immediate reward and punishment in Elysium and Tartarus at the instant of death.

They expected Elijah to come and restore all things, and the Kingdom to be re-established with observation, when the Messiah should appear and sit upon the throne of his father David; but they understood not that —

"He must first suffer many things, and be rejected of their generation."

—and by a resurrection from the dead be raised up to sit upon David's throne (Acts 2:30).

Neither did they understand that they who were to possess the Kingdom with him must first be righteous men, and then immortal by a resurrection from among the dead.

They supposed, when the Messiah came, he would promote them to the honor and glory of his Kingdom, little dreaming that "the first should be last" then; and that certain poor peasants of Galilee, and "dogs" of the Gentiles from afar, should be first in the Kingdom and empire of Shiloh.

The Kingdom of God, rightly understood, is the "key" to the parables and, indeed, not to the parables only, but to the whole Bible, for the Bible is in truth the BOOK OF THE KINGDOM OF GOD.

It is nonsense for men to talk of understanding the Bible if they do not understand the true doctrine of the Kingdom. As well might one say that he understood Turner's "Elements of Chemistry" though ignorant of chemical science, or acquainted only with alchemy.

The leaders and people of Israel were mere alchemists in theology. They sought after the stone of Greek philosophy, and stumbled at the Princely Stone, and bruised themselves to death.

It is not to be wondered at that moderns should find the interpretation of the parables beyond their skill. They are alchemists, like their prototypes of the 42nd generation of Israel. The exposition of the parables relating to the Kingdom is as impossible to them as the analyses of alkalies and of water were to the alchemists of the age of Paracelsus.

The fact is that the moderns, generally, understand less of the Kingdom of God than the ancient Scribes, Pharisees and lawyers. They have resolved it into a "kingdom of grace" and a "kingdom of glory," with an intermediate state, or not, according to their taste.

They tell us not to pray, "Thy Kingdom come," because it is already come. It came, they say, on the day of Pentecost. We ask, "Where is the throne?" In reply, they point to the throne of the Invisible Majesty which they call the throne of David, and tell us that there is the Lord Jesus, reigning over the house of Jacob.

They teach also the Greek philosophy, or mythology rather, concerning souls. At the instant of death they translate them to heaven or hell — a theory by which the real Kingdom of God is entirely superseded.

Pledged to this leaven, they can see nothing in the Bible pertaining to the future free from the fermentation of immortal-soulism and its consequences—an intermediate state with its separate localities for the souls, or disembodied ghosts, of the righteous and wicked dead.

As if conscious of the weakness of their theories, they seize with avidity upon every text (and they are but few)—not to prove what they affirm—but out of which they think they can create difficulties for those who repudiate their dogmas.

We repeat: such, being ignorant of the real Kingdom of God (and consequently of the Gospel of the Kingdom) **cannot** interpret the parables, much less are they able to interpret the rich man and the beggar—most difficult of all.

They have first adopted their theory on the plea of harmonizing Christ and Plato, so that the doctrine of Jesus might be less objectionable to "philosophy," and have then put the Scriptures to torture to compel it to speak according to their wishes.

This is just the reverse of what they ought to have done. They should have put their philosophy on the Scripture rack, and if it would not confess according to what is written, have condemned it to an "auto-da-fe," because of its destructive heresy.

Only a Few Go Far Enough

BY BROTHER ROBERT ROBERTS

"Whatsoever things were written aforetime were written for our learning"—Romans 15:4

THERE is an unexplored depth of reality in these words of the Spirit. All consent to the saying as true, but **ONLY A FEW GO FAR ENOUGH** in the process of "learning" from what has been written. Even they will never reach the end of the process while in the flesh. They will always be discovering some new force in exhortations they have been familiar with from infancy.

Our progress in this respect however, will depend entirely on our compliance with the Divine exhortation to "seek wisdom as for hid treasure."

In many respects, the wisdom of God that is communicated in His Word is hidden. It is accessible only to those who dig, and this digging to be serviceable must be a continuous process. It must not be done in fits and starts. It must be constant, patient, and reverential, a daily feeding on the manna from heaven.

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

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

But to accomplish and continue in this mode of intercourse, requires a species of motive to which the mere scholar is a stranger. A man must FEAR GOD and realize his own INSIGNIFICANCE and DEPENDENCE.

He must feel hungry before he will desire to feed on the Word in this unremitting manner. He must be discontented with himself and things as they are.

His affections must be operative on heavenly, and not on earthly, things. He must, in fact, have made considerable attainments in the kind of spiritual education which is implied in saintship.

The Gospel, as seed to the soil, must have germinated and sprung before it can bring forth this excellent fruit of the Spirit—this continual delight in the statutes, commandments and Word of the living God—the yearning thirst for communion expressed by David (Ps. 84:2)—

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

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

Only this rich indwelling of the Word of Christ will enable a man to perseveringly discern the excellence of the Word of God, and the absolute insignificance of ALL present things, though they be very importunate of our attention and striking in their impression upon the senses.

Only such will be found, day and night, giving the Word of God that place in the economy of life which it ought to have.

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

* * *

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

HIS WORD REMAINS, and He hath magnified it above all His Name. It is in the hands of the nations. It is the principal and most numerously multiplied book in the world. It is everywhere His representative.

The Bible in a man's life is God in a man's life. Where people place the Bible, they place God. The place it demands is the heart—the throne. With nothing less will God be satisfied.

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

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

Christ will stand in the earth one of these days, and what about your family, your house, business then?

You will want to turn to wisdom in a hurry, but wisdom will fly far from you. You will want to seek God with your whole heart, but He will not be found of you.

So has God arranged things, that He will cause every one to find the fruit of his ways: —

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

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

"Turn you at my reproof. Behold I will pour out my spirit upon you. I will make known my words unto you.

"Blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

"Whoso findeth me findeth life, and shall obtain favor of the Lord.

"But he that sinneth against me, wrongeth his own soul. All they that hate me, love death" (Prov. 1:21; 8:32).

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

"Because I have stretched out my hand and no man regarded, but ye have set at nought all my counsel, and would none of my reproof,

"I also will laugh at your calamity. I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind;

"Then shall they call upon me and I will not answer. They shall seek me early but shall not find me, for that they hated knowledge, and did not choose the fear of the Lord.

"They would none of my counsel; they despised all my reproof.

"Therefore shall they eat of the fruit of their own way, and be filled with their own devices"
(Prov. 1:24-31).

God has declared (Mal. 1:14) —

"I am a great King".

He demands on this ground to be honoured, and to have the first place in the heart, and the best of all we have to offer. All the ceremonial appointments of the Law were intended to teach this lesson. None was allowed to approach the Sanctuary except those appointed, and those only in the appointed way, on pain of death.

No offering was accepted with a blemish, or hurt, or imperfection. All uncleanness required purgation by sacrifice. Holiness and majesty were continually impressed on Israel as appertaining to Him in the highest degree. The lesson in its individual application is unmistakable. Jesus brings it home in the words (Mark 12:30)—

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

His Own demand is (Prov. 23:26)—

"My son, give Me thine heart."

He demands the highest place in all our affairs—which is His reasonable place.

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

Let us give the best time of the day. It is a matter of contrivance. There are difficulties, but difficulties can be overcome. Where there is a will, there is a way.

Besides, who knows but our difficulties are God's tests? He may want to prove us—to see whether we will honor Him or not. It is no new thing for God to leave a man that He may see all that is in his heart.

Therefore, our increasing business—our growing affairs— may be a part of the machinery by which our probation is accomplished.

If we resist the clamours of the flesh—if, notwithstanding the pressure of worldly affairs, we turn aside daily in reading, prayer, and meditation—**we overcome**.

But if, on the contrary, we are carried before the stream, and leave God behind, we are overcome, and will awake sooner or later to a sense of our great folly.

If we do our duty in this matter, we shall be assisted. This is a promise. If we are attentive to God, He will be attentive to us (James 4:8)—

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

The converse is true. Neglect God and He will allow you to fall. There have been many illustrations of this in history. One of them is mentioned in the chapter read this morning—

"Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind" (Rom. 1:28).

All nations were related, in the first instance, to the fountain of Divine knowledge through Noah. But they slighted God, honouring themselves, each other, and their own affairs, like the multitudes of our own day.

So God departed from them, and gave them over to the reprobateness of mind which is manifest in all the sculptures of antiquity and the state of man universally. The Jews were favoured as no nation ever was. Jehovah says (Jer. 13:11)—

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

What was the consequence?—

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

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

"Make the heart of this people fat and make their ears heavy and shut their eyes" (Isa. 6:10).

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

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

"To you that hear shall more be given . . . he that hath not, from him shall be taken even that which he hath (Mark 4:24-5).

So that any one earnestly attending to what Christ taught, WOULD be helped to understand.

—while those who stood contemptuously and self-sufficiently apart, doing dishonour to God, would be deprived of what wisdom they had, in being left to their evil ways.

The lesson is, that those who neglect or hold loosely what they have are in danger of being deserted by God, and led into ways that shall be for hurt.

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

Hence arose false apostles. Many false brethren crept in, to whom the others listened.

Many followed their pernicious ways. They dabbled in doctrines and disputed greatly about them, but it was the "perverse disputing of men of corrupt minds." They received not the love of the Truth.

What was the consequence? Jesus hinted at this in his message to the seven churches, that he would remove the candlestick from its place. Paul says:

"For this cause God shall send them strong delusion, that they should believe a lie"
(2 Thess. 2:11).

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

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

"There is a way that seemeth right unto a man; but the end thereof are the ways of death"
(Prov. 14:12).

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

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

And most profitable shall we find it for ourselves. If we commit our way to Him, magnifying His Word as He has magnified it, giving it first place in the economy of our lives, then—

He will guide our steps to a greater enlargement of spiritual attainments, strengthening us with all might in the inner man, and filling us with the knowledge of His will.

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

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

"Who is wise and he shall understand these things?—prudent, and he shall know them?
"For the ways of the Lord are right, the just shall walk in them, but transgressors shall fall therein" (Hos. 14:9).

Ecclesial Order

MUCH CAN be done by the loving co-operation of divinely enlightened intelligence. In fact, **little or no government would be necessary were all who profess the Name of Christ animated by a controlling: deference to the mind of Christ**—a mind swayed by both the love of God and the love of man. The simplest rules would be easy to carry out in a community so constituted.

But such a state of things cannot be reached until Christ come, who will separate the unholy element everywhere, and organise that magnificent body, his completed ecclesia, whom he will "present to himself a glorious ecclesia, without spot, or wrinkle, or any such thing," and with whom he will proceed to the glorious work of governing the world in righteousness and true beneficence.

In the mixed state of things prevailing at present, arrangement and order are necessary. Without them, there will inevitably come, sooner or later, misunderstanding, offence, disunion, strife, envy, and every evil work. Even with order wisely maintained, it is difficult to keep these evil results at bay. —**Ecl. Guide.**

Fraternal Gatherings

(If the Lord Will)

RICHARD, Sask., Canada: July 7 to 10

Bro. Fred Jones, R 1, Richard, Sask. Ph. Richard Line 6, Ring 15

HYE, Texas: July 30 to August 6

Bro. C. Banta, 815 Boston, Deer Park, Tex. 77536; Ph. (713) 479-2568

We Are Bound to Thank God Always

"We thank God for you, brethren, because your faith groweth exceedingly, and the love of every one of you all toward each other aboundeth"—2 Thess. 1:3

PAUL'S SECOND LETTER TO THE THESSALONIANS

WE recall the circumstances of Paul's entry into Macedonia. Having come to Troas, he was impressed by God, through a vision, of the necessary work in Europe. We recall his visit to Philippi, where a reception of the Truth is had by the household of Lydia of Thyatira; these events being followed by the apprehension of Paul and Silas by the authorities, their scourging, imprisonment and vindication, and the glorification of the Name of the Lord in their liberation.

With such shame, humility, and affliction associated with their preaching, the apostles journeyed some 60 miles southwest to Thessalonica. These emblems of apostleship followed Paul to imprisonment at Rome:

"I suffer trouble as an evil doer, even to bonds, but the Word of God is not bound.

"It is a faithful saying: For if we be dead with him, we shall also live with him.

"If we suffer, we shall also reign with him" (2 Tim. 2:9).

Paul enters the synagogue at Thessalonica, and for 3 weeks mightily persuades the people out of the Law and the Prophets, convincing them that the Messiah they looked for was indeed Christ Jesus; that this promised Deliverer of the nation had to suffer and die.

Only a few Jews received his testimony, thus fulfilling the Scripture (Is. 6:9)—

"Hear ye indeed, but understand not; and see ye indeed, but perceive not."

Nevertheless, many of the devout Greeks (Gentiles) received his preaching, regardless of the shame, ignominy and tribulation he experienced at Philippi. They received the message as from God and not as the word of man. They were convinced that (Acts 14:22)—

"Through much tribulation we must enter the Kingdom."

Paul was not discouraged by the trials necessary to bring salvation to the people of Europe. He came resolved to preach, to teach and to give his life, if necessary, for his hearers. He became an example unto the believers.

The Thessalonians received the example, becoming inwardly part and parcel of the Truth of God. Paul was part of Christ. He was "in God" and "in the Lord Jesus." To such an extent did his hearers of this ecclesia receive his witness that they could be said to be "in God" and "in the Lord Jesus Christ." Jesus had said (John 17:21)—

"That they all may be one, as thou Father, art in me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me."

The Thessalonians were "in God." They "bore in their body the marks of the Lord Jesus," as did Paul (Gal. 6:17), in trial and tribulation. Are we "in God" and "in the Lord Jesus Christ"—bearing in our bodies the marks of the Lord Jesus?

Paul later wrote to the Hebrews (10:32-34) that being associated and identified with those who are despised and persecuted was enduring affliction—a sharing of reproach—

"Call to remembrance . . . how ye endured a great fight of afflictions; partly whilst ye were made a gazingstock (**theatrizo**: a spectacle, a public exposure) both by reproach and afflictions; and partly whilst ye became companions of those so used. . .

"Ye took JOYFULLY the spoiling of your goods, knowing ye have in heaven a better and enduring substance."

* * *

Paul continues (v. 2)—

"Grace unto you, and peace, from God our Father and the Lord Jesus Christ."

Grace or mercy cannot come from man. It comes from God alone. Man cannot bring the necessary grace which leadeth to eternal salvation. Only One can forgive sins. Without forgiveness of sins there is no hope.

". . . and peace . . ."

Paul said none of his trials troubled him; that he was at peace; that God alone could give peace that passeth all understanding. This peace can only come from God's Word. Christ said in John 14:27—

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

* * *

"We are bound to thank God always for you, brethren, as it is meet" (v. 3).

He had an obligation. He had a responsibility, because he saw the fruit of his labours in these believers in Thessalonica, fruit from God in them and he was bound or obliged to thank God because of it.

"It is meet (appropriate or deserving) that we thank God" for all the opportunities to serve Him. Do we realize the greatness of the blessing conferred upon us, and do we thank God that we have been called to partake of this service? Or do we avoid the opportunities as they are presented?

Paul is our example. Paul's experience of trial and tribulation became a way for others to follow. It caused service and love to abound more and more in this ecclesia. It caused them to show love and concern for each other.

This is recorded for our learning. It can do the same for us.

"The charity of every one of you all toward each other aboundeth" (v. 3).

May this be the testimony recorded of each of us at the judgment!

"So that we ourselves glory in you" (v. 4).

Paul had written in his first epistle that their genuine acceptance of the Truth from him had been noised abroad through all the Brotherhood—that they were well-known for good works.

Because these things increased after he left them, he was constrained to glory; the abundance of fruit manifested itself much more in his absence, and Paul realized that the Truth was implanted deeply, and not superficially. He gloried because they were his "hope and crown of rejoicing"
(1 Thess. 2:19-20).

Paul was not glorying in present advantage, not for the present, but in the day when he should stand in the presence of the judge—

"We glory . . . in your patience and faith in all your persecutions and tribulations that ye endure"
(v. 4).

Persecution and trial manifest the purpose of God in calling a people unto His Name. Endurance under trial is a manifest (or open) token of God's righteousness, that we may be counted worthy of the kingdom of God for which we suffer.

"A manifest token of the righteous judgment of God" (v. 5).

In what way? How is tribulation and persecution a token of God's righteous judgment?

We are the children of God, and He is chastening us and scourging us, and pruning us, and developing us, as He alone judges or discerns we need. Paul later wrote to the Corinthians (1 Cor. 11:31-32)—

"If we would judge ourselves, we should not be judged.

"But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

* * *

"That ye may be counted worthy of the Kingdom of God for which ye suffer" (v. 5).

Following the list of faithful under trial in Heb. 11, Paul impresses that chastening is necessary (Heb. 12:2-5)—

"Looking unto Jesus, who for the joy that was set before him endured the cross, despising the shame . . .

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him."

Rebuking comes in various ways. We must be humbled. We must be subjected. We must be chastened. But we must not faint (Heb. 12:6)—

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

We are His children only if we receive this chastening, and if we receive it **joyfully**—

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father rebuketh not?

"But if ye be without chastisement whereof all are partakers, then are ye bastards and not sons" (Heb. 12:7-8).

God is chastening us according to His purpose with us, and this chastening is "a manifest token"—an evidence of God's righteousness in our lives—that He has not forsaken us, that we are His children, and that we may be counted worthy of His Kingdom. Thus the exhortation to the Thessalonians becomes our admonition.

* * *

"It is a righteous thing with God to recompense tribulation to them that trouble you" (6).

Vengeance upon our enemies is not the prerogative of God's people at present. We must pray for our enemies, that they would turn, and receive the wisdom and love of God. God will dispose of the enemy as it pleases Him.

"And (to recompense) to you that are troubled, rest with us when the Lord Jesus shall be revealed from heaven" (v. 7).

"Rest with us." Now is not the time for rest. This is the time for work and service in God's vineyard—for watching, and praying, and preparing. The "Rest" is reserved for the time of Christ's return—

"There remaineth therefore a Rest—**sabbatismos**—to the people of God" (Heb. 4:9). —a keeping of a Sabbath unto the Lord; even as God rested on the 7th day. So His children are called to rest during the Millennial Age from the toil and labor and probation and tribulation of the present—not from the service of God, which will then be their tireless joy, but from the burden of the struggle of present weak, sin-tending mortality.

* * *

"In flaming fire taking vengeance on them that know not God, and (them) that obey not the Gospel of our Lord Jesus Christ" (v. 8).

Two classes are referred to. First, those who do not know the Truth and yet persecute the people of God. There has always been this class—the Edomites—the fleshly antagonists. The Romans in ignorance destroyed Christ at the instigation of the Jews. The Jews stirred up the authorities against the preaching of the apostles.

The other class are those who obey not the call of the Gospel, or those who having accepted its claims, turn from it unto the world. The Jews, to whom Paul preached the Gospel, refused the evidence, and persecuted those who accepted the grace of God. Such Paul states (v. 9) shall be "punished with everlasting (**aionian**) destruction"—the destruction related to the age of Christ's return. They shall be driven in wrath from Christ's judgment-seat. What a dreadful sight! —

"Depart from me, ye workers of iniquity, I never knew you" (Matt. 7:23). — the goats on his left hand, receiving many or few strips according to their iniquity, destroyed by the power emanating from his presence.

"When he shall come to be glorified in his saints" (v. 10).

These are the sheep on his right hand, blessed with everlasting life, glorifying his Name, and admiring him for his mercy and love. Of that time we read (Rev. 5:12-13)—

“Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing.

"Blessing and honor and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen."

They humbly confess that all they have attained unto is through his exceeding love and his sacrifice.

* * *

"Because our testimony (Greek: marturion) among you was believed" (v. 10).

Paul's trials at Philippi, Thessalonica, Berea, were witnesses for the Truth; the marks of the Lord Jesus were clearly evident in his life. Beyond the Word of the Gospel, and his love for them, this was a supreme martyring of himself for them.

Our actions—our lives—must also testify unto others, that they may see and believe, and come to glorify God's Name, and admire Christ.

* * *

"We pray always for you" (11),

In v. 3 Paul thanked God for his brethren and sisters, for whom he prays always. Do we thank God for our brethren and sisters? Do we appreciate each other? Do we rejoice in this assembly week by week?—that God has provided this opportunity to so assemble?

THESE ARE OUR ONLY REAL RELATIVES. If these were to be withdrawn, where would we go? Jesus said to his disciples, after certain were offended and left him —

"Will ye also go away?"

Peter answered (John 6:68)—

"To whom shall we go? Thou hast the words of eternal life."

Who are our mother and brethren and sisters? Are they not those who do the Father's will? Christ said to John and his mother as he hung on the cross—

"Behold thy mother . . . Behold thy son."

Do we respond to this close association? Paul later said —

"Henceforth we know no man after the flesh."

"Wherefore also we pray always for you."

Do we pray for each other? And for this reason?—

"That God may count you worthy of this calling."

We are never **worthy** of this calling, because everyone sins and falls short of God's glory and perfection. But we must pray to God that He will **count** us worthy, and for our brethren and sisters, that they with us may be so classed. The pattern has been set in Christ, in whose steps Paul walked. "That we may be counted worthy"—cloaked with Christ's righteousness, if we ever strive toward his example.

"And fulfil all the good pleasure of His goodness."

It is not primarily for our pleasure, but for God's glory, that we are called, and for which we shall be counted worthy, and for which there shall be fulfilled in us all His good pleasure, and the power of a living faith. There is no power in a dead, idle faith.

Again, the purpose in our calling is the glorification of the Name (or purpose) of God in Christ Jesus. Transcending all things in this purpose is the righteousness of God enwrapped in His love and mercy. His exceeding grace—

"That the Name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ" (v. 12).

* * *

CHAPTER TWO

"We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him" (ch. 2, v. 1).

Certain had died and their brethren were afraid these had lost something by dying before the coming of the Lord. We learn this from his first epistle to them where (ch. 4) he tells them their dead brethren will awake from the sleep of death when Christ returns. And of the living he adds (1 Thess. 4:17)—

"We which are alive and remain shall be caught up together with them . . ."

—caught away together with those who were dead and have been raised—

"to meet the Lord in the air."

—in "clouds" (or companies) to meet the Lord in the "air"—the expanse, the firmament—ruling places of the earth. This is what we are called unto—to rule with Christ in the heavens of that future age; not in the literal heavens where God dwelleth, but in the political firmament of the earth, rejuvenated with divine laws—

"So shall we ever be with the Lord."

He now (in this 2nd epistle) extends this same thought—

"By our gathering together unto him."

With this thought uppermost, Paul exhorts that we be not troubled or shaken in mind—

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand" (v. 2).

There had been a misapprehension about the coming of the Lord, which was necessary to be clarified. Certain things had to happen before the coming of that great and notable day.

Paul reminds them that he had told them departure from the Faith had to come; that the pagan Roman government had to be taken out of the way to permit the development of the Man of Sin, the Mystery of Iniquity in Rome.

While these early verses of ch. 2 refers to a departure from the Truth over a long period of time, the lesson is for us at the present. Each generation of believers sees departures from the Faith: good beginnings and a gradual declension. Step by step the Truth is lost.

Yet we are not to be discouraged by these things. This but reveals the weak, faltering nature of man, who clings not to the Truth of the Word of God as an anchor of the soul; whose moorings are not fast against the storm.

Adversaries will come to try our faith. It gives urgency to apply our hearts to the reality of the things of God. The things of the present shall pass away; the lust of the flesh, the lust of the eye and the pride of life are of the world and they shall soon pass away.

Vs. 3-10 speak of the Romish system headed up in the Papacy and the Pope. It all results, as Paul declares (v. 10)—

"Because they received not the love of the Truth, that they might be saved."

We may HAVE the Truth, but we may not have a LOVE for it. How do we love the Truth? How **can** we love the Truth? **It is by the way we act every day.**

In the Lord Jesus Christ and the Apostle Paul, we have the example of loving the Truth—

"Ye love me if ye love my brethren."

DO we love them as we would love Christ? The one is equated with the other. If this love of the Truth—if this desire for the Truth, to hold it precious and inviolate above all else—is not there, God will send a strong delusion that we should believe a lie; believe The Lie which was propagated from the beginning—the Serpent Lie.

Step by step we are thus judicially led into temptation. We must earnestly pray, as Christ instructed—

"Lead us **not** into temptation!"

Belief is more than a statement of words. It is ACTION. It is our life, as saith Amos—

"Seek the Lord—and live!"

It is a conviction shown by deeds and actions.

But if we have pleasure in the things of the world, we are of that class Paul speaks of in Romans 1. After outlining the tendency of mankind generally, operated and guided only by the motions of the flesh, he speaks (Rom. 1:30-32) of the class of—

"Backbiters, haters of God, despite, proud, boasters, inventors of evil things, disobedient to parents, without understanding,

"Covenant-breakers, without natural affection, implacable, who KNOW the judgment of God."

Here is the degree of responsibility. They who commit such things are worthy of death. Not only do they the same, but have pleasure in them that do them.

"For this cause God shall send them strong delusion that they should believe a lie" (11).

The time comes when they are led down the path of no return—

"That they might all be condemned who believe not the Truth" (v. 12).
—and refuse to accept the Truth's power in their lives.

"But have pleasure in unrighteousness."

The sweet fruits of the flesh turn to bitterness and gall in the end. They will all be condemned because they take pleasure in unrighteousness.

* * *

Paul continues (v. 13)—

"But we are bound to give thanks always to God for you."

Do we thank God for the life and strength of the Brotherhood, for placing one here and one there, holding up the hands in defence of the Truth?

"We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation."

What a high and holy calling! What a great responsibility!— that in the infinite foreknowledge of our God, He has chosen us and called us from the beginning, in His purpose, to manifest and glorify His Name.

What a grave responsibility, to trample under foot afresh the Lord Jesus; and to put him to an open shame!

Because you have been chosen unto salvation—not by doing just what you want to do, but—

"Through sanctification of the Spirit and belief of the Truth" (v. 13).

The power of the Gospel is what has called us (v. 14) and God hath mercifully placed it in our hands—

"To the obtaining of the glory of our Lord Jesus Christ."

In the light of these glorious, joyful, life-giving things, the voice of wisdom through the apostle exhorts—

"Stand fast, and hold the traditions (precepts, ordinances) which ye have been taught, by word or by epistle" (v. 15.)

—the example which he had presented to them by word and action in their midst, and during his trial of afflictions, and by the first epistle.

* * *

"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us and hath given us everlasting consolation . . ." (v. 16).

God is the only One who can give consolation, comfort and hope. This is the one great eternal Truth to which all our sorrows and strivings must lead us.

Nothing in the earth can provide consolation and comfort. These can come only from God and His Word. Brethren and sisters, do we always turn to this Word?—this message of Hope? All else is useless.

"Comfort your hearts, and establish you in every word and work" (v. 17).

Our words and works can only be established BY GOD, and if they are, God will comfort our hearts.

* * *

CHAPTER THREE

"Finally, brethren, pray for us" (ch. 3, v. 1).

Paul now appeals to his brethren and sisters for help. Do we realize that the great apostle, possessor of the Spirit of God, having received the visions of the Lord and having been instructed by the Lord himself, needed the comfort and prayers of his brethren and sisters?

Do we pray for one another? Do we realize that "There is no man that doeth good and sinneth not?" Do we pray for our brethren and sisters?

Not for present advantage. It was not that that Paul was seeking. It was not that the curse and trial and tribulation of the present might be removed.

"I glory in tribulations," said the apostle Paul. "None of these things move me." I am not troubled by THESE things. Rather pray for me, brethren and sisters—

"That the Word of the Lord might have free course" (v. 1).

The word "course" means "to run unrestrained." The apostle speaks of a runner in a race, unimpeded—free course, unimpeded by any worldly possession or anything of the present.

"And that we may be delivered from unreasonable and wicked men; for all men have not faith" (v. 2).

Paul had experienced many times the trials of "unreasonable and wicked men." Our prayers are urged that the Truth might be glorified and be unrestricted.

He recognized that there were those who had not faith; the majority do not have faith. Faith is a precious thing that has to be built, line upon line. It was being nurtured and developed in these Thessalonians, and it must be in us.

* * *

"But the Lord is faithful, Who shall stablish you, and keep you from evil" (v. 3).

God is faithful. His promise is sure. He has proven His Word many, many times to be infallible. Those things which have been in the past proven by the words of the prophets are a token of the faithfulness of God.

God in consequence will establish us if we put our faith and trust in Him and He will keep us from the evil. Do we believe this, brethren and sisters? We must!

* * *

"We have confidence in the Lord touching you, that ye both do, and will do, the things which we command you (v.4).

Confidence and trust in God. Can our actions, our witnessings for God, create trust in our brethren and sisters? We each become examples to the other, either unto good works or unto evil works, either unto comfort or sorrow, strength or weakness.

We are examples to each other and to the world, in one way or another. We are either giving a clear light, or spreading darkness. We are witnesses —martyrs—for the Truth of God, IF we do His will.

"The Lord direct your hearts into the love of God" (v. 5).

It is God alone who can direct our hearts into His love and into the patient waiting for Christ. This does not come naturally. It must be nurtured by God's Word—

"Seek the Lord while He may be found."

* * *

Paul turns to the thought of necessary work unto which we are called, exhorting that we must not be indifferent toward work and occupation. The erroneous impression that the day of the Lord was at hand had created indolence on the part of some. It was to correct this thought and to impress necessary diligence, that we are called to WORK and not to laziness.

Paul himself had set an example clearly in their midst, though he might, according to the Law of Moses, have been supported in the work, and looked to others to assist him in natural things. The Law had said, as he pointed out—

"Thou shalt not muzzle the ox that treadeth out the corn."

But he could say, 1 Thess. 2:9—

"I laboured night and day that I might not be chargeable to any of you."

And again here (2 Thess. 3)—

"Neither did we eat any man's bread for nought, but wrought with labor and travail night and day, that we might not be chargeable to any of you:

"Not because we have not power, but to make ourselves an example unto you to follow us" (vs. 8-9).

That the Truth of God might be FREE, free of any charge, hindrance or barrier—

"Ho, everyone that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat;

"Yea, come, buy wine and milk without money and without price" (Isa. 55:1).

Such was Paul's example. Such is OUR example, that we might walk in his steps.

He tells us to walk orderly. His example of working with his own hands illustrated what he meant by walking orderly—

"We command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

"For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you . . .

"For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (v. 10).

This thought is taken from Genesis. When the curse was placed on man, work—hard labour—was required (Gen. 3:19)—

"In the sweat of thy face shalt thou eat bread until thou return unto the dust."

* * *

"For we hear that there are some which walk among you disorderly" (v. 11).

This was the situation that he was trying to overcome and to exhort them to good works —

". . . working not at all, but are busybodies."

The result of indolence was that they became busybodies. Instead of developing minds for the Truth and works of righteousness and godliness, they spent their time meddling in other people's affairs. "Busbodies and tattlers," as the apostle speaks elsewhere, speaking of others without love.

"Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (v. 12).

"With quietness." Here is the example. Quietness, minding their own business and eating their own bread by diligent labor and travail.

"But ye, brethren, be not weary in well doing" (v.13).

Those who were diligently occupied were not to be discouraged by the weakness of others. They were not to be weary and faint in well-doing, but recognize that of the Lord they would receive the reward.

* * *

"If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed" (v. 14).

The purpose of having no company with them is to reclaim them as brethren and sisters. The word "ashamed" implies "to turn in" or "to turn back"—to cause them to inwardly examine themselves and turn back to the Truth.

There is a deeper meaning in a man not eating if he does not labor. We speak of labor in the Truth. The escape from sin, the race for life, is a lifelong labor:

"WORK out your own salvation in fear and trembling" (Phil. 2:12).

"Always **ABOUNDING** in the **WORK** of the Lord" (1 Cor. 15:58).

This is the arduous, but joyful, "straining toward the prize of the high calling." In Rev. 2:7 we are shown the faithful who partake of the Tree of Life, and Rev. 22:12-15 tells us of partaking of everlasting life, as a result of faithfulness and **work in the Truth**—

"Behold I come quickly and my reward is with me to give every man according as his **WORK** shall be.

"Blessed are they that **do His Commandments** that they may have right to the Tree of Life and may enter through the gates into the city."

* * *

"Yet count him not as an enemy, but admonish him as a brother" (v. 15).

The individual who did not obey the Truth was not to be counted as an enemy. He was to be looked on with mercy, and to be admonished as a brother; to put him in mind of the Truth of God that he might be reclaimed—that he might return to the Truth and do works worthy of repentance.

* * *

Finally the apostle adds—

"Now the Lord of peace Himself give you peace always" (v.16).

"The God of peace." He IS a God of peace to all who trust Him. He will give us peace, real peace and comfort and consolation, IF we really want it, and seek it with all our heart, **abandoning all else**.

But if we want the rushing and confusion of the world, we shall be engulfed in the torrent, and never find peace. The prophet Isaiah says there is no peace to such a class—

"There is no peace, saith my God, to the wicked."

We ourselves are the only ones who can stand in the way of God giving us peace.

* * *

"The Lord be with you all."

We all need God. And, unless we build with God, and He with us, we labor in vain. Are we ashamed to have God with us? Is it a burden and restraint? Do we really WANT Him holding us by the hand—holding us in the way of right—holding us back from folly?

God's hand is there for us every moment, if we want His way. Do we expect God to go with us out into the ways of the world? God has promised to lead us in the ways of peace and truth and righteousness. But we cannot lead Him into the world.

* * *

"The salutation of Paul with mine own hand, which is the token in every epistle" (v. 17).

Personal affinity with the Thessalonians and all true saints, is here shown. Have we love for our brethren and sisters as manifested in this self-sacrifice by Paul? Are we concerned about each one of our brethren and sisters by seeking personal close association?

Personal love is manifested by Paul for all his brethren and sisters. And he was constrained to pray for them and to thank God for them, "bound" to thank God that they were his brethren and sisters. Do we feel overwhelmingly "bound," compelled, irresistibly motivated to thank God for our brethren and sisters? Paul did.

"The grace of our Lord Jesus Christ be with you all. Amen" (v. 18).

—E.F.H.

Anything may be reprinted from the Berean at any time. No request for permission is needed. No attributing of credit is desired.

MUTUAL CONSENT THE BASIS OF ORDER

The principle of government by consent can only be practically applied by listening to the voice of the greater number, technically described as "the majority." There are well-founded objections to following such a lead in certain matters: but in this matter, what other principle can be acted on? Shall seventy-five submit to the contrary wishes of twenty-five? Is it not more reasonable that in matters of general convenience, the lesser number should submit to the greater?

Such an admission is doubtless a concession to the evil principle of democracy; but there is no other practicable alternative in the absence of the voice of authority. And it is a principle that may work out beneficent results if subordinated to the commandments of Christ, which are all-prevailing with his true disciples. —**Ecclesial Guide**

The Old Man and the New Man

"Knowing this, that our OLD MAN is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin"—Romans 6:6

"If so be that ye have heard him, and have been taught by him, as the Truth is in Jesus: that ye put off concerning the former conversation the OLD MAN, which is corrupt according to the deceitful lusts: and be renewed in the spirit of your mind; and that ye put on the NEW Man, which after God is created in righteousness and true holiness"—Eph. 4:21-24.

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them.

*"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the OLD MAN with his deeds; and have put on the NEW MAN, which is renewed in knowledge after the image of Him that created him."
—Col. 3:5-10.*

WHAT are the meanings of these terms, "Old Man" and "New Man"? They are most certainly related, so if we are able to define one, we may understand the other also. In the scriptures quoted, the "Old Man" is either "put off" or "crucified." The "New Man" is always "put on."

We know that the acts of taking" off and putting on are things we do ourselves. They are not things which are done to us. Nor do we change from Old to New in a sudden wave of emotion. Repentance signifies a change in actions as well as a change in thoughts. Neither is it a feeling sorry for past deeds merely. In Ph. 2:12, we are told to—

"Work out your own salvation with fear and trembling."

We ourselves must take an active part in this matter of changing men.

We must first remove the "Old Man" before we are able to put on the "New Man." It must be a conscious effort. The "New Man," as we read, is "created" by the influence of God's Word, by the constant "renewing" of the mind. It is—

"Renewed in KNOWLEDGE after the image of Him that created him."

The formation of our New Man is a process in which perverse, or wicked, thoughts are forcefully put away and replaced by thoughts and actions in harmony with divine law.

The fact that we are speaking of a **process** should be repeated: The change here is not a "one-time thing." It is not something which we do at baptism only. Instead, it is a constant, continuous effort. Baptism is essential to salvation, but it is not the change itself—it is only the first step of an entire life which must be dedicated to constant change, constant improvement. In 2 Th. 1:3, Paul tells the brethren that he—

"Thanks God always for you, brethren, as it is meet, because that your faith GROWETH exceedingly."

Our faith must always be growing. We must continually study God's Word and seek to change from the old to the new man. No matter how much we know or what we have done in God's service, if we pause or stop, we are losing ground. We must see the significance of 2 Pet. 3:18—

"But GROW in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Our lives grow and deepen by little additions, laying one layer upon another, accumulating habit after habit. One good habit leads to another. But, sadly, one bad habit will do the opposite.

We may be growing, but in the wrong direction. This is the theme of one of Jesus' parables. In speaking of the 2 classes in the field, he said—

"Let both GROW together until the harvest; and in the time of harvest I will say to the reapers, "Gather ye together first the tares, and bind them in bundles to burn; but gather the wheat into my barn."

Here we have a graphic picture of the resurrection and judgment. It points out what may be a startling thing to us—our wicked thoughts and deeds may be completely hidden from everyone, and still arise at the last to condemn us.

Also, in the sense of the parable, we become wheat or tares gradually. One bad act does not in itself put us with the goats on the left hand. One good deed alone does not put us with the accepted class. One good and worthwhile achievement must be followed by another.

The race for the Kingdom is not a short sprint, but an endurance race. We must repent of, and then forget, the discouragement of our setbacks, and always go on to better things.

Here is our challenge; here is the ambition we must develop from reading the Bible—from reading of the love and goodness of God, and of the glorious things He has in store for those who seek His way of holiness.

* * *

PERHAPS it would be best now to return in our thoughts to the beginning of things as we know it, to Adam and Eve—the parents of all living.

In the beginning Adam was made in the image of God; he was "very good" and his thoughts at first were only to obey the commands he received from God. Through the serpent's lie, he began to doubt the wisdom of obedience. Finally, he was led to open rebellion to God's command.

So sin was born, and the original childlike purity was lost. The wrong step having been taken, future thought and action could never again be what it had been in the time of man's innocence.

The divine sentence of death took effect in a process which at last brought Adam back to the dust from which he had come.

His descendants inherit two things from their father Adam. First, they inherit his mortality, his dying nature. Secondly, they inherit an impulse to transgression so powerful that successful opposition to Sin has been impossible to the most sincere of men. It is a fact of history that all have sinned.

And so we are all victims of a vicious circle: Sin brought death, and the sentence of death acting in mortal man impels him to sin. Bro. Thomas wrote of this in Elpis Israel—

"But men are not only made, or constituted sinners by the disobedience of Adam, but they become sinners even as he, by actual transgression.

"Having attained the maturity of their nature, they become accountable and responsible creatures. At this crisis, they may be placed by the divine arranging in a relation to His word. It becomes to them a Tree of Life, inviting them to "Take, and eat, and live forever."

"If, however, they prefer to eat of the world's forbidden fruit, they come under the sentence of death in their own behalf. They are thus doubly condemned. They are 'condemned already' to the dust as natural born sinners; and, secondarily, condemned to a resurrection to judgment for rejecting the Gospel of the Kingdom of God, by which they become obnoxious to 'the SECOND Death.'

(Rev. 20:14).

"Thus men are sinners in a twofold sense; first, by natural birth; and next, by transgression. In the former sense, it is manifest they could not help themselves. They will not be condemned to the Second Death because they were born sinners; nor to any other pains and penalties than those which are the common lot of humanity in the present life. They are simply under that provision of the constitution of sin which says —

“Dust thou art, and unto dust thou shalt return.’

"Now, if the Lord God had made no other arrangement than that expressed in the sentence upon the woman and the man; they and all their posterity in all their generations would have incessantly gone to dust and there have remained for ever.

“The wages of sin is death.’ Sinful flesh confers no good thing upon its offspring; for holiness, righteousness, incorruptibility, and life for ever are not hereditary. None of these are inherent in animal flesh. Sinners can only acquire them by a conformity to the law of God, Who offers them freely to all who thirst after the water of life eternal."

Here, at last, we have man—the victim of his own evil deeds. But God, in His mercy, has devised a system to deliver us from the "wages of sin," and in this we may find the significance of the "Old Man" and the "New Man."

* * *

IT is a scriptural principle that, if we draw near to God, He will draw near to us (James 4:8). If we try to serve Him and avoid the ways of the flesh, Jesus will, at the judgment—

"Change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21).

The change we must make is a re-creation. If we create in ourselves a new LOVE for God, He will at last re-create us into glorious, immortal beings. It is simply this—

We must make the first effort, but it is God Who truly takes off our Old Man and puts on our New Man, at the judgment seat. In the words of the Apocalypse—

"Behold I (God) make all things new" (Rev. 21:5)—

In our imperfect state, the development of a divine way of thinking is not then a fresh writing on a clean slate. It is not a "putting on" of a new way of life on a pure or innocent person.

The "New Man" is put on by a conscious and tireless effort which is in opposition to all our natural feelings, which are contrary to God's thoughts.

This frustrating effort to do good prompted Paul to write these words in Rom. 7:15-25—

"For that which I do I allow not: for what I would, that do I not but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good.

"Now then it is no more I that do it, but sin that dwelleth in me. **For I know that in me (that is, in my flesh,) dwelleth no good thing:** for to will is present with me, but how to perform that which is good I find not.

"For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

"I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to THE LAW OF SIN WHICH IS IN MY MEMBERS.

"O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

* * *

But, gradually, the "New Man" takes shape. The "divine image" is revealed in a new way of life.

Since the "New Man" is begotten by first hearing and then obeying God's law, the person in which the new relation is formed becomes to God as a son. In Eph. 5:1-2 we read—

"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour."

And in 1 John 3:1-3—

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

"Therefore the world knoweth us not, because it knew Him not.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

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

In the letter to the Colossians, the putting on of the New Man is illustrated in 3:12-14—

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

"Forbearing one another, and forgiving one another, if any man have a quarrel against any:

"Even as Christ forgave you, so also do ye.

"And above all these things put on charity, which is the bond of perfectness."

What is the "old man"? As the New Man is a description of the thinking, feeling, and acting of a man instructed in the Word of God, so the Old Man is a description of the habits of a person unrestrained by God's law. His characteristics have already been named: wrath, covetousness, fornication, uncleanness, anger, blasphemy. They must be put off before the characteristics of godliness can be put on. As we read—

"Ye have put off the old man with his deeds."

The baptized man or woman who obeyed the "standard of teaching" of God's Word (Rom. 6:17), rose from baptism to walk "in newness of life."

There must have been an "oldness of life" which had to be LEFT BEHIND—to be left in the past.

The old life was the expression of man's "self," the sum total of his thoughts, his habits, and his actions. The old self was recognized to be deserving of death.

And since baptism denoted union with Christ in his death and his denial of self, so the old self was crucified with Christ. In Matt. 16:24, we read—

"Then said Jesus unto his disciples,

"If any man will come after me, let him DENY HIMSELF, and take up his cross, and follow me."

In Rom. 6:6 Paul uses 3 figures closely related to one another—

"Our old man is **crucified** with Christ, that the body of sin might be **destroyed**, that henceforth we should **not serve sin**."

The R. V. has "done away," in place of "destroyed"; the idea is that of making ineffective, helpless. Sin is personified as the master to whom service was rendered. The "Old Man" is the old self.

In the full, sincere, and hearty joining with Christ in baptism, the old self is crucified; and Sin's body, whose movements served Sin, was paralysed, so that service to Sin might be broken.

The apostle Paul states a Perfect Ideal—one we could never live up to completely. But nevertheless it is an Ideal accepted, and an Ideal pursued.

In actual fact we must "reckon ourselves to be DEAD to sin." That is the standard, however short of it we may come.

It is painfully apparent that we do fall short of moulding this "new man" to a perfect likeness of God's will. But, as far as we can, we must dedicate our life to God's hand, taking Christ as our only sure example. Listen to the words of Paul —

"For I through the law am dead to the law, that I might live unto God.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:

"And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:19-20).

The "I" that now lives is the new Paul so influenced by Christ's love for Paul and Paul's faith in Christ that he calls the new Paul "Christ living in me."

This is what we must do: subdue our personal desires, and submit to God's wishes.

Very similar to the passage quoted last is 2 Cor. 5:14-17:

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

"Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

"Therefore if any man be in Christ, he is a new creature; old things are passed away: behold ALL THINGS ARE BECOME NEW!"

* * *

IN summing up the matter:—At our baptism we were buried with Christ and we rose with him. What came to that grave died and was buried there. It had been the slave of Sin. Its body had served Sin.

That was our old self, our "Old Man." We left him there as a way of life we cut off and forgot completely.

But a New Man was born, as we rose to a new life. As Christ was crucified, was buried, and rose again, so we died with him and so we must now serve God and deny ourselves.

We rose a new creature, a "New Man" with a new way of life. That life is not ours, but Christ's. It must correspond to a new standard—which is God's law. The intention in our baptism must

be followed in daily life. We must "put on the Lord Jesus Christ" by continuous effort (Rom. 12:1-2)—

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

In closing, we might again quote from Elpis Israel—

"This new mode of thinking and feeling created in a true believer by the divine law and testimony, is variously designated in Scripture.

"It is styled 'a clean heart and a right spirit'; 'a new spirit' and 'a heart of flesh'; the 'inward man'; 'new creature'; 'the new man created in righteousness and true holiness'; and 'renewed unto knowledge after the image of Him that created him'; the 'hidden man of the heart'; and so forth.

"This new and hidden man is manifested in the life, which is virtuous, as becomes the Gospel. He delights in the law of the Lord, and speaks often of His testimonies.

"He denies himself of all ungodliness and worldly lusts, and walks soberly, righteously and godly in the world. His hope is the glorious manifestation of Jesus Christ, with the crown of righteousness, even glory, honor, and immortality, promised to all who look for him, and "love his appearing," and desire his Kingdom.

"Nevertheless, the law of sin, through the weakness of the flesh, fails not to remind him of imperfection. Being delivered from the fear of death, he looks forward to it as to the period of his change, knowing that, when he fails asleep in the dust, he will afterwards be delivered from the principle of evil by a resurrection to incorruptibility and unalloyed existence in the Paradise of God."

* * *

May we ever strive to perceive more fully the meanings of the "Old Man" and the "New Man"—and their totally different aims and hopes. And may we rejoice more fully in the hope of 1 Cor. 15:22—

"For as in Adam all die, even so in Christ shall all be made alive."

And v. 45, same chapter—

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."
— G.B.

BACK ISSUES of the Berean are available to 1951: full years \$2.00; single copies 20c. (FREE to anyone who wants them free).

Before 1950, many issues available, but stocks are incomplete.

WE would like to have a much greater range of representation in the articles in the Berean. We therefore request all Berean speaking brethren to send in articles. They can be of any nature—exhortations, lectures or addresses on particular subjects. Those who are not speaking brethren could help by forwarding copies of addresses by others in their ecclesias which particularly strike them as desirable for publication. Double-spaced typing is preferred, but not essential.

Current World Events

MIDEAST: TENSION RISES

A growing threat of widespread war in the Mideast was a big worry for the world in December. Jordan accused Russia of whipping up tensions in Arab countries to further Soviet control of the strategic and oil-rich Mideast. (USN 12:12)

* * *

Last week was the UN Palestine Partition's 19th anniversary—which gave the Jews 8000 sq. mi. of land to form the State of Israel, and sent a million Palestinian Arab refugees into neighbouring Arab countries.

The bitterness from the Partition has deepened over the years. Warned Jordan's Hussein: "The tensions built up by the events of the last 2 weeks have created the most explosive situation since the '56 Suez crisis. Results could be even more devastating for the free world."

To protect Jordan against its Arab neighbours as well as against Israel, US is shipping armoured vehicles and anti-tank weapons to Jordan in addition to 36 jet fighters. (Tm 12:9)

* * *

Jordan's Hussein charged yesterday that Russia is embarking on a new policy to take over the oil-rich Mideast. He said, "They are prepared to go very far in this matter—almost to the point of confrontation with the free world.

Hussein said Russia has 3 main interests at stake:—

1. To be able to get control of the natural resources—the oil—so as to deprive the West of the oil it needs.
2. To take command of communication routes of strategic importance, such as the Suez Canal.
3. To establish a direct link to Africa, which is a very interesting target for them.

"It is evident," he said, "that in recent years Russia has been able to achieve a position where they are capable of controlling some Arab states." (TorTel 12:20)

* * *

Russia wants the Mideast. For Russia, Communists now have what the Czars before them could not get—a foothold in the Mideast. Syria is all-out pro-Russian. Iraq is buying Soviet arms. Nasser is deep in Russia's debt.

Also Russia is slowly gaining ground in Iran, the Moslem country that flanks Turkey. Iran's young Shah once looked to US to keep him going and defend him against Soviet threats. Now he is flirting—profitably—with Reds.

He visited Moscow and E. Europe, got red-carpet treatment. He is bartering Iran oil for Communist machinery and industrial goods. He plans to send Iran's natural gas to Soviet pipelines. (USN 12:26)

* * *

Jordan, in the heart of the Arab world, has long been a supporter of the West—the only country preventing Russia from having a zone of political influence that would stretch from Iraq to Syria and down into Egypt.

On the fate of Hussein may hang the future balance of power in the strategic Mideast. (USN 12:19)

* * *

Last week Syria impounded the holdings of Western-owned Iraq Petroleum, closing its vital pipeline to the Mediterranean. The oil crisis was only the latest manoeuvre in the increasingly extremist policy of Syria since Jadid seized power last February.

As his first step, Jadid proclaimed anew the struggle to reconquer Palestine, and he has encouraged, trained and helped finance the Arab terrorist movement "El Fatah" (The Conquest).

Jadid has also been leading a holy war against Hussein in Jordan, and has offered the Jordanians arms to overthrow Hussein.

Russia has staunchly backed Syria and has supplied it with massive military and other aid. (Nwk 12:26)

How wonderfully Russian ambitions and Arab-Israel hatred serve the eternal purpose and develop the prophesied conditions! Syria, the original and literal King of the North, is the current Russian tool. We note the "ancient hatred," which goes back nearly 4,000 years, is becoming more bitter than ever. There is clearly no solution except divine intervention.

POLAND: CHURCH vs. GOVT.

For 8 long months this year, the Polish Communist regime fumed as the Church's 1000th anniversary was celebrated by millions of Poles. No sooner were the ceremonies over last month than Gomulka felt he could safely take his revenge in the form of a demand for the removal of 6 rectors of seminaries that had refused to submit to govt. inspection and control.

The Church refused, and early this month the govt. threatened to close the seminaries. With that, Cardinal Wyszyński last week issued a letter to be read in all Polish pulpits denouncing the govt.'s attack and mobilizing national opinion against it. (Tm 12:23)

After 20 years of intense effort by the govt. to communize Poland, the Church appears stronger than ever, and is clearly beginning to assert its power. It is clear that Gog will have come to an understanding with the Papacy, if Europe is to be controlled.

This movement is well advanced in other countries of E. Europe, but Poland seems to be the key. We can only rejoice at the Church's success, because the sooner she "sits a Queen" (Rev. 18:7) to the "King of the North," the sooner the end will come.

HISTORIC WEEK in EUROPE

Far-reaching changes, now appearing in Europe, point to the end of 20 yrs. of undisputed US leadership of the Western Alliance.

DeGaulle has just sealed a new working relationship with Russia based on common opposition to US around the world.

W. Germany's 2 main parties—Christian Democrats and Social Democrats;—have formed a grand coalition that is expected to downgrade US relations, upgrade relations with France and E. Europe.

Johnson has had to reverse US defence and political policies in relation to Europe as a result of pressure from many European allies. The emphasis in US policy has shifted sharply away from efforts to build up NATO's military strength toward new overtures for accommodation with Russia & E. Europe.

Fear of Russia as a military threat has evaporated in most of Europe. Mounting US preoccupation with Vietnam has given rise to widespread doubts about US's long-term interest in Europe.

Nationalism, inspired by DeGaulle's example, has spread to other European nations. National interests appear to be taking precedence over alliances or economic groupings.

The spurning of US leadership shows up strikingly in Europe's rejection of the strategy US tried to establish in NATO. US has insisted Europe must increase NATO's conventional strength to where it could cope with a major conventional attack by Russia. In recent months, country after country has undermined this by announcing its intentions to reduce, not increase, its NATO strength. (USN 12:26)

* * *

It was unlikely Paris would ever see another week like it. Statesmen and politicians converged on the French capital to attend the Western European Assembly, the Council of Europe, and the last meeting of NATO in France.

And they all came with the same message—Europe is more anxious than ever to hasten rapprochement with its former Communist enemies to the East, and to reconsider—perhaps redefine—its relationship with US.

An Italian diplomat said everyone except US agreed that the Soviet threat to Europe has all but vanished and that NATO must adjust itself to changed circumstances. Can NATO survive if its ultimate objective is its own demise?

Britain's Defence Secretary Healey proposed that NATO reduce its war stocks to a few days' needs, and cut back its standing military force.

US's McNamara denounced the myth that NATO could safely write off Russia's aggressive intentions. (Nwk 12:26)

* * *

It was one of those weeks that future scholars might well single out as a watershed in history. NATO met for the last time in Paris. De-Gaulle had withdrawn France from NATO's military commands and ordered NATO out of France by April.

Far more was ending than France's military cooperation with the West. NATO itself was undergoing a profound change. It was a reflection of the new mood sweeping Europe.

Wearied by burdensome defence spending and convinced the Soviet threat had all but vanished, Europe's statesmen were seeking ways to eradicate the last lingering memories of the Cold War. For the first time in its history, as NATO met last week the talk was more about detente than defence.

The foreign ministers of the 15 NATO powers agreed unanimously to a communiqué that only months ago would have been unthinkable. There was not one word about military strength.

Indeed, it called for removal of barriers to freer and more friendly reciprocal exchanges between countries of different social and economic systems. Further, it pledged to continue the effort to secure better relations with Russia and E. Europe in political, economic, social, scientific and cultural fields.

De-Gaulle had been first in building bridges to the East, but Germany was now doing things not even De-Gaulle could undertake. Keisinger pledged friendship for Poland, declared his desire for better understanding with Russia, and eased Germany's tense relations with Czechoslovakia by renouncing Hitler's Sudetenland claim. (Tm 12:23)

It will be noted above that all 3 news magazines stress the historic significance of these events. And it will be noted with joy and confirmed faith that it is in the direction prophecy requires. The faster Europe turns from. West to East the better.

Let us thank God for the unclean spirits like frogs that are doing their work so well. But how can Britain be so blind? Something must happen to set her course straight. It appears that De-Gaulle will do this, too, by blocking her entrance into Europe.

COMMUNISM REVERTING BACK

At the Bulgarian Party Congress last week, Party Boss Zhivkov proudly detailed an all around upsurge in the nation's economy—the product of a quiet 3-year-old reform experiment that has placed 60% of Bulgaria's industry on a profit-incentive basis. In factories freed from the rigid grip of central planning, output improved and productivity nearly tripled. (Tm 11:25)

The ideological barriers that divided Europe are dissolving under the impact of reality, back to the time-honoured "normal" autocracies and dictatorships which the Pope is used to working with, and which will make unification of Europe easier.

INDIA: FAMINE & CRISIS

India is once more beset by her ancient enemy, famine—worst since '43—and across much of the northeast, thousands of farmers are watching their once green fields drying out like plaster beneath the rays of the burning sun. Up to 2 million may die unless help comes.

Johnson is still withholding approval on shipping an additional 2 million tons of grain—inspired partly by widely publicized reports that India's southern states have had a good harvest, with surpluses large enough to feed stricken areas. But with elections 2 months away, the rulers of the surplus grain states apparently feel they cannot afford any magnanimous gestures.

It was also clear the Indians themselves had made the crisis immeasurably worse. Politicians were busy wheeling and dealing for the elections, and it was an open secret that funds for famine relief were going to the pockets of those best able to mobilize votes.

But while politicians and the wealthier villages continue to eat well from last year's stocks, the noose of hunger is drawing tighter on some 80 million landless villagers who depend solely on field work they can get, to buy rations.

Said India's well-known social worker, Javaprakas Narayan: "We have become so familiar with human suffering that perhaps we have become insensitive to it."

Starkly illustrating this point was the unsettling report that not one of India's religious institutions (some of them fabulously wealthy) has offered help.

And when a member of Parliament appealed for aid last month as head of a central relief committee, the response was 125 rupees (\$16). (Nwk 12:26)

India is the eastern Tarshish, and is inseparably bound up with the events of the end. Today it is in deep crisis, and appears on the verge of collapse and disintegration. It has been kept afloat by a vast amount of US aid, but it still toys with Russian alliances. We know the Divine purpose will be fulfilled. It will be interesting to see how. China's attack changed India tremendously. Doubtless there will be other similar shocks and changes.

UN BARS CHINA for 16th YR.

On Nov. 29 the UN refused for the 16th year to give Nationalist China's seat to Red China by the biggest margin in 3 yrs., 57-46 (last yr. 47-47). (USN 12:12)

* * *

The rampages of the Red Guards, and China's subversion on almost every continent, lost it a lot of votes in UN it had won previously, particularly in Africa. (Tm 12:9)

Please send significant news clippings to: bro. G. Growcott, 12954 St. Marys, Detroit, Mich. 48227.

VAST CHANGES in 25 YEARS

Just 25 yrs. ago—Dec, '41—Japan attacked Pearl Harbor. At the end of the war, the whole map of the world had been changed, empires shattered, vast new forces for change loosed in all the world.

The forces set in motion by Pearl Harbor—dramatic as they have been already—are expected to bring changes almost equally dramatic in the 25 yrs. ahead.

The Japan that started it all for US is today a US friend. The China that US fought to save is now US's most implacable foe. Nations of Europe that before the war were the power center of the world are in eclipse, only 25 years later.

Britain, not so long ago the world's No. 1 power, is now a small island off the coast of Europe—its worldwide empire gone, its industry challenged, its financial power broken.

Germany, enemy of US and Britain in 2 world wars, is potentially the strongest power in Europe (after Russia).

France, a traditional ally, saved by US in 2 wars and rebuilt with US financial and technical aid, has turned unfriendly.

All major colonial powers—Britain, France, Belgium Holland—have been stripped of their colonies. Africa, a continent of colonies at the close of WW II, is now a continent of 39 independent nations.

Today only Russia might be described as an imperialist and colonial power, using its armies to maintain a hold on Poland, Rumania, Bulgaria, Hungary, Czechoslovakia, E. Germany, Lithuania, Latvia, and Estonia.

We are all passengers in a runaway train with neither conductor nor engineer. All we know is that our speed is steadily increasing. (USN 12:12)

What a wonderfully exciting time in which we live! But it would be terrible and fearful if we could not see the Divine Hand in all these things. Truly Russia is today's great colonial power—"Gathering unto him all nations, heaping unto him all people" (Hab. 2:5).

THE 2 MOUNTAINS of BRASS

Communism no longer seems new, dynamic, united, but old, tired, divided. NATO appears to Europeans as old, tired and divided, too—a museum-piece preserved by military men against a threat that seems to have vanished.

Europe has little interest in Asia, nor Asia in Europe. Crisis in Africa leaves Latin America cold. India starves; Japan, Germany eat heartily, ignore India. Only US and Russia have a global reach. (USN 12:26)

US and Russia, today's 2 "mountains of brass," alone have "global reach," and that reach must at last bring them face to face on the mountains of Israel.

PACIFIC ISLANDS NEGLECTED

US, deeply committed to the future in Asia, has not done too well in one vast Pacific area where Americans have been in charge since WW II. After 20 years, the results are appalling. US has often been niggardly to the Pacific islands—and indifferent to their needs.

Economic well being of the region is far less than it was during Japanese occupation. The productive islands have never been rehabilitated fully from the devastation caused by the war. Many of the utilities destroyed during the war were never replaced. Canneries were left abandoned, fishing fleets dispersed and the Japanese—the skilled talent of the region—sent home.

Sanitation is worse in many places than 20 years ago. Roads are worse than under the Japanese. And great stretches of these islands of beauty now have the look of a junkyard.

Around the district centres, where US influence is stronger, crime and juvenile delinquency is on the increase. Whisky, banned by the Japanese, is now legal. Cigarettes, whisky and beer consume a large part of the US payroll pumped into the islands.

When the Japanese were exploiting these islands, Micronesia was an exporter of pearls, phosphate and sugar cane. These are no longer being exported. (USN 11:21)

"It is not in man that walketh to direct his steps." Nor does God intend to allow evil man to have a fleshly and Godless peace. Regardless of man's pretensions, there will be corruption and confusion until God sends Jesus Christ to crush all human govts. and rule the earth in righteousness.

RUSSIAN-FRENCH ACCORD

Last week, as Kosygin wound up his 9-day, red-carpet visit to France, he was full of obvious good humour. What really warmed Kosygin's heart was the ebullient greeting French crowds gave him.

A formal declaration reaffirmed the lines of French-Soviet amity laid down during DeGaulle's visit to Moscow last summer. The visit clearly marked a solid step forward in their quickening rapprochement.

All of which suggested DeGaulle is playing a very dangerous game. For one hard fact of European politics remains: simultaneous friendship with Germany and Russia is an impracticality.

If France passes up the chance of renewed friendship with Germany presented by the change of govt. there, in favor of continued wooing of Moscow, the long-term consequences for W. Europe could be grave indeed. (Nwk 12:19)

DeGaulle is truly playing a foolish, dangerous game, and the winner can only be Russia, but we can thank DeGaulle for blindly forwarding the divine purpose of turning Europe over to Russia.

AFRICA: "GETTING WORSE"

Communists in Ghana used that country for years as a secret base in a massive effort to gain control of all black Africa. A document issued by the Liberation Council of Ghana relates what the Communists—Russians, Chinese and others—were doing and planning. Records seized from Nkrumah's files are published. The danger to Africa, says the official report, was 100 times more serious than anyone outside of a small circle had realized. (USN 12:12)

* * *

Africa: bad, and getting worse. The US stand against white govts. in southern Africa is based on cold, hard US national interest. There are things in Black Africa US wants: facilities for worldwide communications, ground stations for space exploration, minerals, raw materials. US also wants to keep Russia and China out.

Politically, the Communists are busy everywhere in Africa that they can get a toehold. Russian and Chinese arms, in large quantities, are handed out to those who can make trouble for the West.

The bitter rivalry between Russia and China is stimulating both to try harder in Africa.

Revolutions are almost unavoidable in southern Africa unless white govts. grant full political rights to black Africans. One estimate: Rhodesia will be first, perhaps within 2 years. It is folly to think these people won't rise up to fight for political rights—as Kenyans and other Africans did. (USN 12:26)

Africa is a potential treasure-house, and one of the major prizes of the East-West world conflict. Twenty-five years ago the West controlled it firmly. Now it is wide open for Russian penetration.

MASS MURDER: DEADLY GAME

Missile gap narrows: Russia moving ahead with surprising speed in the deployment of offensive missiles: bent on catching up to US by 1970. (USN 12:19)

* * *

Both Russia's defensive anti-missile system and its long-range offensive missiles are going into place faster than expected. Russia will have 650 to 700 ICBMS by 1968.

Its new anti-missile system is now believed to be spread through much of the country, athwart practically every path that US missiles would have to cross. (Tm 12:16)

A reminder that the deadly game continues—of fleshly power based on the threat of mutual mass annihilation. The antagonists constantly spar and manoeuvre for position and advantage, like 2 jungle beasts, and the stakes are steadily rising. The current question: Is \$30 billion better spent on killing Vietnamese, or building an anti-missile system? This is what man points with pride to as modern 20th century "civilization."

'GREAT SOCIETY' in TROUBLE

US crime rose 10% from Jan. to Sept., 1966. Police chiefs say chaos lies ahead unless the public's attitude changes. (USN 12:12)

* * *

Pres. Johnson is being warned that there will be disastrous violence in Negro slums if he cuts anti-poverty funds because of war costs.

Sen. Kennedy foresaw a whirlwind that will be completely uncontrollable unless major steps are taken to better the lot of the Negro poor.

Philip Randolph, president of Brotherhood of Sleeping Car Porters, said that in every city young Negroes are walking the streets aimless, empty-minded, soul-hardened, burning with frustration and anger because they feel there is no hope.

Floyd McKissick, Director of CORE, said that the black poor are shattered, humiliated, and vengeful. (USN 12:19)

* * *

Harsh realities are making it a rocky road to the "Great Society." Almost nothing is moving at the pace originally planned. War on poverty is in retreat. War on city problems, hunger, etc., is slowed. Overriding everything else is the real, shooting war—Vietnam.

The "Great Society" is today deep in trouble, battered from every side. Hard realities of everyday life have entered to interfere with, if not to shatter dreams.

Russia at the same time has crossed up US by proliferating the missiles directed at US and by pushing ahead with a whole new anti-missile system. Cost for US to counter: \$30-million. (USN 12:19)

Man plans, but God controls, and He has said there will be no Millennium until Christ rules in righteousness. All human attempts founder on the rock of evil, selfish human nature. Conditions on the earth must get, and ARE getting, worse, not better.

COME OUT of HER, MY PEOPLE

The Orthodox Judaism Convention in US condemned theological dialog with Christians, and foreswore any changes in traditional Jewish standards of morality. The convention resolved that the Jewish people must "reject any endeavour to accept the Vatican Council's statement on anti-Semitism as sufficient atonement for the "Catholics" historic guilt for the unspeakable atrocities against the Jews." (Nwk 12:12)

* * *

Hatred of Jews was something medieval man learned not merely from sermons and books but from art as well. A book by the Catholic Augustinian Friars presents the way Jews were caricatured in paintings, sculptures and illustrated manuscripts of the Middle Ages.

Till the 12th century, references to Jews were generally neutral and even approving. But from 1100 to 1500. Jews were objects of hatred and scorn in Christian art. The Crusades fostered anti-Semitism. Jews were clearly set aside from the rest of Christendom, forced to live in ghettos and wear special clothing, confined to shunned occupations as money-lending.

What ended the era of anti-Semitic art in the 16th century was the Renaissance and the Reformation. Once Catholics and Protestants began to fight each other, they lost interest in baiting Jews. (Tm 12:9)

The Jews want no part of ecumenism. This is right. God's ancient people must be separate from the world-deceiving Harlot on the 7 Hills. If, as in Germany, they seek to be absorbed, they will learn with bitterness it is not to be.

Germany has paid millions in reparations to Israel. The Catholic Church, with a far blacker record of persecution and oppression, has paid none.

HOW MANY MILLIONS TO DIE?

The contest between Russia and US for a "missile killer" is suddenly taking on new importance and urgency. It could force US to start spending more than \$30 billions.

Russia has not been standing still in the nuclear-arms race. It has not only built an anti-missile system, but is deploying it. Experts agree that something will now have to be done to meet this latest Russian arms offensive. An effective missile-killer in the hands of one nation could tip the delicate balance of strategic power in the world.

A missile attack by Russia today would leave 130 million dead in US. If the order to start were given now, it would still be at least five years before an effective defence could be erected around US. (USN 11:21)

* * *

Should US spend \$30 billion on missile defence? The decision is one of the most expensive—and most crucial—ever faced by this country. Russia is believed to have a 3-year lead in missile-killers.

Proper defences in and around 50 metropolitan areas could, in a nuclear attack, cut deaths from 130 million down to 60 million, and prevent three trillion dollars property damage.

With US preoccupied in Vietnam, Russia's missile program has been sharply increased. At the present rate, Russia could close the missile gap by 1970. (USN 11:28)

Never was there such a terrible and wonderful age. What tremendous strides man has made in this generation toward his obvious dedicated goal of universal self-annihilation! Man currently has the facilities for destroying about 300 or 400 million people in an hour or so, but he clearly does not think it is enough, as he is frantically making more as fast as he can. And today, as this is written (Dec. 25), he is merrily singing, "Peace on earth, goodwill to men."

TOWER of BABEL in TROUBLE

The bleak scene: a UN bankrupt in a world spending \$200 billion yearly on arms. (Nwk 12:12)

* * *

An effort is under way to pump life into UN and get it back on the tracks as an effective organization. Over recent years, US has been paying far more than its assigned share of UN expenses. Others, notably France and Russia, have flatly refused to pay their assigned share of UN peace-keeping operations.

As a result of this, and of the failure of many small and new nations to pay dues, UN is close to bankruptcy.

Even UN's most optimistic supporters see a long, hard road ahead. Said one expert: "UN was set up in '45 as a convenience for members to pursue their own national interests. That is just what UN remains today." (USN 12:19)

* * *

DeGaulle has suggested to Kosygin that Russia and France begin working on moving UN to Paris. Kosygin agreed in principle, but noted no such move was likely as long as US pays ½ of all UN bills. (Nwk 12:26)

* * *

Britain has dumped the Rhodesian problem into UN's lap. To hold out against any economic measures the UN can muster, the whites of Rhodesia will seek help from white-ruled S. Africa and Portuguese Africa.

To upset Rhodesia's whites, black African leaders will seek what help they can get anywhere. Communist nations stand ready with UN votes—and with arms.

You can expect Britain to weaken under the threat of losing \$730 million annual trade with S. Africa. US stands to lose \$430 million sales to S. Africa. World markets in gold and other metals can be upset. Economic impact of all this could reach deep into the world.

You can expect black African extremists to call for guerrilla war against white-ruled Africa. Communists are already fanning the flames. (USN 12:19)

* * *

The UN last week took a historic step, of sorts. For the first time in its 21 yrs., it resorted to mandatory economic sanctions to try to bring down a govt.

By a vote of 11-0, with 4 abstentions, the Council declared an international embargo on 90% of Rhodesia's exports, forbade the UN's 122 members to sell oil, arms, motor vehicles or airplanes to Rhodesia, or to give any form of financial or economic aid.

S. Africa, which supplies most of Rhodesia's oil and is its principal trading partner, announced it had no intention of obeying the resolution. Without S. Africa's cooperation, the sanctions seemed doomed to fail (Tm 12:23)

Those of us who remember the League of Nations can see the old pattern repeating. It was the question of sanctions against Japan and Italy that exposed the League's hypocrisy and impotence, and caused its collapse in national selfishness. Perhaps Rhodesia will do the same service for UN. It is not God's will that any Godless Tower of Babel succeed.

GERMANY: U.S. LOSING ALLY

From the ashes of '45, Germany has grown to the world's 2nd greatest trading power. It has Europe's largest auto producer, largest steel company, biggest chemical producer. In 15 years its gross national production has jumped from \$24 billion to \$112 billion. Germans are the highest paid in Europe, with the shortest work week.

W. Germans have been frustrated by their enigmatic relationship with US. Certainly US's staunchest ally in Europe, of late it has felt neglected and hurt. In German eyes, US often seems far more anxious to conclude a detente with Russia than to nurture special ties with Bonn.

US insistence that Germany buy huge amounts of military equipment from US—an insistence that helped bring down the Erhard govt.—is galling. In Sept. Erhard flew to US to get Johnson to reduce the arms purchases. Johnson plainly decided US needed the money more than Erhard needed help. As Erhard flew home, German newspapers already carried stories about plots to oust him. (Tm 12:9)

* * *

The new German leaders are united in the belief that the time is past for W. Germans to march in lockstep with Washington. As US influence goes down, French influence will go up.

Russia, too, is likely to find the new regime more cooperative. Incoming officials feel Germany's welfare demands that it get on friendlier terms with Russia and E. Europe. (USN 12:12)

* * *

The most interesting fact about the new German govt. is that it finds former Communist Wehner and former Nazi Kiesinger at the same Cabinet table. (Nwk 12:12)

The interesting and instructive part is how God uses nations to blindly defeat their own purposes. Just a few months ago, Germany was taken for granted as America's staunchest ally in Europe. But only a deliberate self-blinding to Germany's recent history could foster such an illusion. DeGaulle is right: self-interest is the only rule—for nations as for individuals. Such is the flesh.

YOUNG LIONS CLOSE RANKS

Australian voters have given the "all clear" for closer ties to US, firmly backing Holt's policies that have made Australia a US ally in world affairs. (USN 12:12)

The "young lions" draw together, confirming the prophecy.

FOREIGN AID: FRANK TRUTH

US has started to get tough on foreign aid. We no longer pretend aid is not tied directly to US interests. Humanitarianism is important, of course, but one of our main purposes in giving things away is to obtain leverage, to apply strings, to be able to put on some pressure.

Sometimes it is a military base US wants. At other times, a desire to move into a developing market. (USN 12:26)

This, of course, is the true explanation of foreign aid. Self-interest is the root of the mind of the flesh.

REDS MOVE to CAPITALISM

Russia is speeding up the conversion of its industry to the capitalist profit system. In place of state-imposed controls, Russia has lately turned increasingly toward letting market forces determine production, prices and profits.

673 companies—12% of Russia's total production—already have made the changeover. Total conversion of industry is scheduled for the end of '68 (Nwk 12:19)

Good! The artificial distinctions separating East and West Europe are rapidly dissolving, as they must.

PRINTED IN U.S.A.
