

# The Berean Christadelphian

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

**Edited and Published by:**  
**G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada**

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

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

**CHRIST IS COMING SOON AND WILL REIGN ON EARTH**

## **Ecclesial News**

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

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

It is with pleasure we record that, while the Lord remains away, one more of Adam's race has put on the sin-covering Name of Jesus Christ. ROBERT MARTIN, son of bro. & sis. Arthur Martin, was immersed on April 9, 1967. We pray that our young brother will run faithfully the race set before him, and win the prize of his high calling in Christ.

Our Sunday School Gathering was held in February, and was well attended by brethren, sisters and scholars. Many spiritual lessons were brought out by recitations given by the Sunday School scholars.

On June 24 we held Sunday School Outing in Springbank Park, and it was well attended by 110 brethren, sisters and scholars. An enjoyable and profitable time was spent.

It is with regret that in these closing days of the Gentiles and the nearness of the return of Christ so evident from the Signs of the Times, that we have to withdraw from those in our Meeting due to their absence from the Lord's Table. Sis. Mary Finch and sis. Helen Dykes were withdrawn from for this reason. We hope and pray that they will realize their position and rectify it before the return of the Master.

It is with pleasure that we have had company and fellowship of the following brethren and sisters: bro. & sis. George Gibson and bro. & sis. Joseph Jackson (Toronto); bro. John Fotheringham and sis. Jenny Fotheringham (Hamilton); bro. & sis. Edgar Sargent Jr. (Boston); bro. & sis. Fred Higham Sr., sis. Beth Higham, bro. G. Growcott, bro. Fabris, bro. & sis. Fred Higham Jr. (Detroit); sis. Annetta Jones (Richard).

With the Signs of the Times indicating that Christ is at the door, let us be ready to meet him with joy and not shame.

With love from the brethren and sisters here in London to those of the Household of Faith,

—bro. Dan Gwalchmai

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

WE announce the news of 2 immersions. On July 4 brother WAYNE JOHNSON (20), son of sis. Geraldine Johnson, took on the Saving Name of Jesus by going through the waters of baptism after a good confession of his knowledge and faith.

This was followed by brother GARRY STEPHEN, son of bro. & sis. Wm. Stephen, requesting to be baptized. While he is just 15, he clearly stated his beliefs and was buried with Christ on July 12.

Our ecclesia was assembled on both happy occasions to wish these brethren Godspeed. We hope that others of our Sunday School may see the example of these 2 young brethren and may follow before it is too late.

Last Sunday (July 9) we had the surprise visit of bro. & sis. Jos. Jackson (Toronto) who were vacationing in New England.

Please let us know as soon as possible if you plan to attend the Fraternal in Boston Oct. 7-8.

—bro. Kenneth MacKellar

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## **EDITORIAL**

### **Steadfast and Unmoveable**

*"Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."*

THE two words "steadfast" and "unmoveable" virtually mean the same thing. "Steadfast" literally means fixed in place; but it is chiefly used figuratively to indicate undeviating constancy or resolution, such as "steadfast in faith." "Unmoveable" means firm or unyielding. Both words were apparently used to give emphasis to the idea Paul was presenting.

To be steadfast and unyielding in ERROR, or erroneous teaching relating to the way of salvation, would of course be foolishness due to lack of judgment. If we followed such a course, no one of us would have come to a knowledge of the Truth. That was the trouble with the Scribes and Pharisees in relation to the teaching of Jesus. They were so wrapped up in cumulative traditions that the message of the Gospel could not penetrate their mentalities.

On the other hand, to be steadfast and unyielding in demonstrable TRUTH is the attitude of enlightenment. When a person comes to a knowledge of the Truth, and is then baptized into Christ, it becomes the "beginning of his confidence," or his "first love."

From then on he is expected to walk in newness of life. That is, his way of life should be patterned after the example set by Christ, both in what he taught, and the way he walked.

*In fact, unless we do, we shall never enter the Kingdom of God, for in Heb. 3:14 Paul tells us plainly that—*

*"We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."*

If there are any who have come into the Body who have become uncertain that we have the Truth, or any who are not satisfied with it, they will not agree with our inflexible or unyielding attitude as it appears in our monthly messages. That, however, is their privilege; for as long as the Lord remains at the right hand of power, every person has a right to agree or disagree, according to his own viewpoint.

\* \* \*

THE more we read the Bible, the more we realize how insignificant man is. The divine wisdom that shines forth from its pages causes us to recognize the fundamental truth of Paul's statement in 1 Cor. 1:27-29—

*"God hath chosen the foolish things of the world to confound the wise;*

*"And God hath chosen the weak things of the world to confound the things which are mighty;*

*"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are;*

*"That no flesh should glory in His presence."*

If a man prefers to wander in the misty regions of everlasting investigation, and to delve into unfathomable caverns of remote antiquity, let him so wander; that is his prerogative.

But let US be alert so that we will not be led into his disastrous expeditions. Here is our mind, expressed in the ringing and wholesome words of bro. Roberts who, in his day encountered the same problems from the same kind of investigators, and faced them on the clear foundation of established scriptural truth—

*"Our mind is this—(and if others glory in their ways, we need not be ashamed to glory also)—our mind is that the Truth has been found, in its original simplicity and purity and completeness, and that the only enlightened business in hand is to preach and contend for and apply this, for the*

*enlightenment of a generation perishing for lack of knowledge, so far as they will allow themselves to be enlightened; and for the purification and comfort of those who are enlightened, in preparation for the sublime eventualities about to make their advent in history."*

**If we seem to give too much emphasis in this particular direction, it is because of the tendency on the part of many in other directions.**

Our Bible readings relating to the history of the people of Israel should convince us that the Truth is not progressive—it is a fixed principle that has been established by the Deity. There are a few who are struggling to hold fast to it, but the many do not seem to be seriously concerned. That is why Paul warned Timothy in such strong terms, when he said in 2 Tim. 4:2-4—

"Preach the Word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"For the time will come when they will not endure sound doctrine (or teaching); but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the Truth, and be turned unto fables."

That Paul was right is beyond any question. Even in his own time, Paul said, "the mystery of iniquity doth already work." And in 2 John 7, the apostle said, "For many deceivers are entered into the world." In this matter of departure from the Truth, Paul made one of his gravely prophetic utterances when he called the elders in Ephesus together and said to them—

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:29).

*What about the restoration of the true Gospel through the labor of bro. John Thomas a little over 100 years ago? HAS there been any "turning away"? HAVE any arisen from our own selves who have spoken perverse things to draw away disciples after them?*

Before we answer that question, let us look at the word "perverse." The word Paul used means "distort, misinterpret, corrupt or turn away."

It was not long after the days of bro. Thomas that the turning away began to take effect. All one has to do is to read the records for the past 100 years. There they will find the same pattern that developed in the early centuries after Christ.

**And the downward trend continues in the fantastic evolution of thoughts and theories that tend to nullify the Truth, and discourage many who love it.**

The purpose of God is being made doubtful, and the deep things of the Truth are being hidden from sight by endless, meaningless writing that discusses everything and settles nothing. Your editor will have no part in this foolishness.

We stand firmly upon the rock of Truth that has come to us from Elpis Israel and Eureka, and refuse to share the responsibility of those who prefer to grope in the musty tunnels of human speculation.

Brethren in the past have held firm; therefore let us not sacrifice what has cost so many heart-aches to establish.

*To be steadfast and unyielding in the Faith, we must keep close to the Oracles of God, so that we will not slip into the whirlpool and be engulfed in restless confusion that surrounds us. —Editor*

## Every Eye Shall See Him

*"The Lord Jesus shall be revealed from heaven with his mighty angels, taking vengeance on them that know not God and obey not the Gospel"—2 Thess. 1:7*

By **BROTHER JOHN THOMAS**

The Scriptures plainly teach (1) a coming of Messiah as a sufferer; (2) a coming of the Son of Man to desolate Judea; and (3) a coming of the Son of Man with "power and great glory."

The last coming is regarded in Scripture as second, because then he is as apparent to the world as when he first came, and indeed more so.

Were all his private manifestations reckoned, we could not count them; for they are not particularized, though they are generalized, in Scripture.

He appeared to the women in the garden after his enlargement from the tomb; he appeared to 2 disciples on their way to Emmaus; he appeared to the 10 in Thomas' absence; he appeared to them when he was present; and he appeared to "500 at once" (probably when he was taken up from them and borne away from them in the "far country" to which he travelled).

Here are appearings, a few only of the whole number indicated in the saying—

"To whom (the Apostles) also he showed himself alive after his suffering, by many infallible proofs, being seen of them 40 days, and speaking of the things pertaining to the Kingdom"  
(Acts 1:3).

After his ascension, he appeared to Saul on the road to Damascus and in that city he appeared to Ananias. Subsequently he appeared to Paul in Corinth; and on another occasion while he was praying in the Temple.

He also appeared to Stephen; and finally, to John in the year 98, which was about 26 years after "the Coming of the Son of Man" to (Matt. 22:7)—

"Destroy the murderers, and burn their city."

Jesus revealed to his beloved disciple, then an exile in Patmos on account "of the Word of God and for the testimony of Jesus Christ," about 30 years after that event, that he would—

"Come in the clouds, and every eye shall see him, and they which pierced him;  
"And all the kindreds of the earth shall wail because of him: even so, Amen!"

*Has every eye beheld him since John placed this on record?*

*Has the Jewish Nation, who pierced him by the hands of sinners, seen him—not just since John's exile, but even since they crucified him?*

*Has every eye beheld him "coming in the clouds" since he was taken up into heaven; much less since John wrote this in Patmos?*

*Have all the "kindreds of the earth," or Tribes of the Land, "wailed because of him" since then?*

Nay, more; but, in the apocalyptic record of the things to happen AFTER the time they were written—we have announcements of his appearing to reign with his Saints ON EARTH—Rev. 5:9—**will ye tell us when this occurred?**

Of his appearing contemporary with the downfall of existing governments and the separation of the dead at the end of the sounding of the Seventh Trumpet—Rev. 11:16-19—will ye tell us when this event astounded the faculties of men?

Of his standing upon Mount Zion encompassed by the redeemed "from among" (not all) men, who are the First Fruits unto God and himself, and in whose mouth is found no guile —Rev. 14:1-5— will ye tell us, when the inhabitants of Palestine beheld this glorious phenomenon, since the pen of inspiration noted it for the consolation of believers?

Of his appearing under the pouring out of the Sixth (which is the present) Vial, clothed in a vesture dipped (or baptized) in blood, and accompanied with squadrons of celestial horse—Rev. 19— will ye tell us, when, since Patmos arose from the waters of the Great Sea, was this glorious phalanx, marshalled by The Word of God, ever joined in deadly combat with "the kings of the earth" and their embattled hosts? But what need I say more?

*Amid all the multitude of "appearings" then there is one which is by eminence THE Second Appearing of the Son of Man "with power and great glory."*

And none but those who in Scripture are styled "the wicked," would be so absurdly ignorant as to affirm, either that it happened at the Destruction of Jerusalem, or will be a revival of spiritual influence merely among men. Daniel speaks of it in glowing language (7:13-14)—

"I saw, in the night visions and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him.

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.

"His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Read the whole chapter.

This kingdom the Son of Man has not yet received; it is appointed for him, and he has gone into a far country to receive it.

When he returns, he will "come with power" to take possession of it; and in doing so, all contemporary "thrones will be cast down"; and he will ascend the "throne of David his father," whose sceptre will then rule over the universal world.

### **When this obtains the "Future" will then have become the "Present" Age.**

This Second Appearing of the Son of Man is the coming to which the attention of us, Gentiles, is directed by Paul in his epistles—

"From heaven, we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body"—Phil. 3:20-21.

*Has he done this?*

"When Christ our life shall appear, then shall ye also appear with him in Glory"—Col. 3:4.

"To them that look for him shall he appear the Second Time without sin unto salvation"

—Heb. 9:28.

"When he shall appear we shall be like him; for we shall see him as he is"—1 John 3:2.

These are the appearings upon which we place our hope. Then shall the Son of Man separate the nations one from another; and being then King, he shall say to them on his right hand—

"Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

Then he shall drive from him the cursed—

"Into everlasting fire, prepared for the Devil and his Angels . . ."  
—or "the Beast, and False Prophet that wrought miracles before the Beast, with which he deceived them that had received the mark of the Beast and them that worshipped his image"—Rev. 19:20—  
symbols, which in the aggregate are styled—

"The Dragon, that old Serpent, which is the Accuser and Adversary," or the Devil and Satan  
(Rev. 20:2)—

". . . and these shall go away into everlasting punishment but the righteous into Life Eternal"  
(Matt. 25:46).

From this, and the context, we learn, that the punishment in store for "the Devil and his Angels" will also overwhelm them who are not the Lord's.

*Whatever the "everlasting punishment" is, this is obvious, it is NOT life, for life is the eternal reward of the righteous. It is something, then, opposed to life.*

It is an "everlasting fire," interprets some one. That is true if the common version truly express the sense of the original; for it is so written.

But the wicked are to be **thrown into** this everlasting fire. It is "everlasting fire" **before** they go in; something else, then, not the wicked is the fuel of the fire. This Lake of Fire—

"Consumes the wicked into smoke."  
—while it still continues to burn.

The phrases "everlasting fire," "everlasting punishment" are expressive of the agent and the result of its action upon those who become the subjects acted upon.

What the punishment is intrinsically, is obvious from the known action of fire upon flesh, and the antithetic declaration that the righteous shall "go into LIFE ETERNAL."

As Jesus and his Apostles taught the same doctrine, a few passages from their writings will make the matter plain. Says John (1 John 5:12)—

"He that believeth not the Son, shall NOT SEE LIFE."

There is no room for quibbling here. The declaration is plain that such a man shall **not have life**; and a man without life, every one knows (or ought to know) is DEAD—

"The wages of sin is death" —Rom. 6:23.

*It is simply affirmed to be "death"—NOT "eternal LIFE in misery" as theologians say!*

"To them that perish, we (the Apostles) are the saviour of death unto death."  
Or as Macknight has it—

"Death ending in death" (2 Cor. 2:16).

Is not death ending in death eternal? And to be subject to such a death, is not that an "eternal" punishment?

In the same passage, Paul contrasts it with life ending in life, which is life as eternal or final, as death which ends in death.

And furthermore, we see that to "perish" is to die a death that ends in death—

"He that soweth to the flesh, shall of the flesh reap corruption"—Gal. 6:8.

If a man would know what "corruption of the flesh" means, let him watch the process on the "washed hog returned to its wallowing in the mire," or the "dog returned to his vomit," **after death has seized upon them.**

*Such is the destiny of those who "sow to the flesh."*

"The Lord Jesus shall be revealed from heaven with his mighty angels.

"In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus;

"Who shall be punished with everlasting destruction, etc."—2 Thess. 1:7-8.

Paul teaches the same doctrine here as in 2 Cor. 2:16. "Death ending in death" is an "everlasting destruction" as complete as can be devised.

There is no such thing as incorruptibility in death for the wicked, unless it can be proved, that they will be converted into fire-proof petrifications more incombustible than asbestos itself!

"He that overcometh shall not be hurt by the Second Death"—Rev. 2:11.

"But the fearful, and unbelieving, etc., and all liars, shall have their part in the Lake which burneth with fire and brimstone; which is the Second Death"—Rev. 21:8.

This burning and sulphurous lake is obviously the same Jesus terms "Everlasting Fire." This death ending in death is "second," because the subjects of it died before the common death of all men, righteous and wicked.

But Jesus hath said, that the latter shall arise to suffer punishment, which he styles "the Resurrection of Damnation."

*When the damned are raised from mortal sleep, they are hurled into the burning lake, and UTTERLY CONSUMED. And because they are never redeemed from this death — never brought to LIFE again—it is an "eternal punishment," co-extensive with the life of the righteous, or the existence of God.*  
—Herald, Nov., 1860

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## Correspondence

Dear bro. Gibson:

Could you please put a note in the Berean thanking all the brethren and sisters who have so kindly remembered bro. Waid in his illness, with their lovely cards, and good wishes, and prayers.

He is improving slowly, for which we thank and praise our Heavenly Father for His loving and merciful kindness to us.

The Signs of our Master's approach grow clearer every day, and we lift up our heads. With much love in the Only Hope.

Bro. Russell and sis. Lucy Waid

Apt. 9R, 50 Franklin St., Worcester, Mass. 01608

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## Voyage to Australia

By **BROTHER ROBERT ROBERTS**

*"And every one that is left of all the nations which came against Jerusalem shall go up from year to year to worship the king, the Lord of Hosts"—Zec. 14:16*

### PART FOUR

**From Naples to Port Said**

**MONDAY, SEPTEMBER 2, 1895**

WHEN we awoke next morning, the ship was well out to sea, plowing her way through calm waters towards the Straits of Messina, the narrow space between Italy and Sicily.

This part of the voyage is interesting from the fact that Paul sailed over part of our course (the reverse way) when the ship Castor and Pollux brought him from Syracuse, on the south-west coast of Sicily, to Rhegium and Puteoli (Acts 28:11-13).

We entered the Strait an hour before dark, and had an excellent view. The scenery is truly magnificent. The Strait is about 2½ miles broad at its narrowest part. On each side the mountains rise to a great height, especially on the right, where, as the vessel proceeds, Mount Etna comes into view, beyond the range in front, with its head lost in cloud.

How greatly is the earth beautified by the mountainous elevations of all sizes on its surface! How little adapted to its picturesque sublimities and boundless opulences of beneficent production, is the state of things that now prevails over all its smiling face: mankind inane and besotted in all countries!

How natural the change that will destroy the wicked and establish the righteous as the everlasting possessors of so splendid a domain! How fitted is the earth to be the subject of the fulfilment of the ancient and cheering promise, that the glory of God will fill it as the waters cover the sea!

That is a very complete filling, which we shall see by-and-by. Paul looked forward to it as he sailed these waters. If it has not yet come, it is because for everything there is a season and a time. At the right time we shall see it, and shall say—

"The Lord hath done great things for us, whereof we are glad."

\* \* \*

WHEN darkness had settled on the ocean, and the electric-light had made the deck bright and light, an elderly gentleman—a mining engineer under an agent of the Prince of Wales—made it in his way to open conversation with me. He had been very reserved till now.

Having just passed Mt. Etna, he referred to earthquakes and volcanic action generally. He said that, having had much to do with underground work, he had formed his own conclusions, independently of scientific theories.

The scientific theories he had found did not fit with facts. He had had scientists down into the mines, and had sent them upground again with a confession of their ignorance. "Theory is one thing," said he, "but actual experience is quite another."

On the question of coal-supply, he had no fear of its exhaustion. "There's plenty for a 1000 years!"

"And what then?" said I.

"Oh, well," replied he, "they will have learnt how to produce electricity cheaply by then. It is too costly now."

I suggested the ebb and flow of the tide could be used to generate electricity, which might be transmitted inland by wire for all the uses requiring light, heat, and motion.

He said it could not be done without very expensive lock and sluice works.

"Suppose," said I, "they applied to this purpose the money now spent on the army and navy: there would be enough to meet the cost then."

"Yes, but we cannot do without the army and navy."

"We could do without them if there was only one government."

"There is a big 'if' there."

"If the Bible is true," responded I, "we are justified in looking for such a time."

"I believe the Bible is true," he said.

(He had freely avowed his recognition of God as the only explanation of the wonderful adaptations he found in Nature in the course of his profession.)

"Well," said I, "the Bible plainly foretells a day when Christ will return to the earth to reign where he was crucified."

"Does it?" he said, "Doesn't it say there will be wars and rumours of wars to the very end of the world?"

"No," said I, "It mentions wars and rumours of wars as one of the signs of Christ coming to end the present system."

"Well, there are wars and rumours of war enough just now: Europe is like a great powder magazine: it only wants a spark to go off."

"Yes," said I: "that is one of the signs that Christ is near." "Ah!" observed he, "that is a deep subject . . ."

—and something interrupted our conversation.

### **TUESDAY, SEPTEMBER 3, 1895**

WE hear there is to be a lecture on board: "What is Theosophy?" and discussion invited. Mr. Watson suggested we attend. Agreed. It was to be at 10 a.m.

We went forward and found the meeting just beginning. The lecturer was a tall, lank, loosely-hung gentleman, of the name of Royle. There might be about 50 or 60 of the passengers collected around him.

For an hour he poured forth a slow, intermittent stream of puerilities about "re-incarnations," "Karmas," "elementals," "Mahatmas." He asserted everything, and proved nothing.

It was rather tiresome. Nothing but the prospect of a little debating at the close could have kept the people together. At last, he stopped. The chairman then threw the meeting open for debate.

First, one mild gentleman languidly replied, Mr. Royle oracularly rejoined, with evident satisfaction.

Then a rough- whiskered mechanic, in his shirt sleeves, put some telling posers, which Mr. Royle brushed aside in evasive style.

Then a smart young fellow, in proper costume, emitted one or two caustic criticisms intended to raise a laugh.

This also Mr. Royle parried, and the thing was about to die when I said I should like to put a few questions, provided Mr. Royle would allow himself to be interrogated categorically. Would he go into the witness-box, as it were, and allow me to cross-examine him?

The chairman appealed to Mr. Royle. Mr. Royle hesitated, smiled a ghastly smile, and after sundry "humblings and hahings," consented.

"You said you remembered living during the Roman Empire: under what reign was it?"

"That is my own business."

"In what part of the Empire did you live?"

"Rome."

"In what street?"

"I am not bound to tell."

"Do you remember the names of any of your friends?"

"I refuse to answer."

"Why?"

"That is my business; it would do no good to tell these particulars."

"Why did you tell us you remembered living during the Roman Empire? Was it not to produce conviction in us? Now, if you could tell us these particulars, we might think there was something in it."

"That is my own business."

"Very well; you said that we had all lived in a previous state; how is it that we arrive in this world without any memory of it? A babe, as you are aware, is destitute of the least atom of knowledge of any kind."

Mr. Royle said that we could have memory of our previous state if we understood the laws of memory.

I asked if a child understood the laws of memory. I instanced the case of a child on board remembering having sailed from Tilbury.

Other questions were put. The audience was increasing, and the interest, which had flagged, was growing very close. When the chairman suggested there should be a debate between Mr. Royle and myself.

I said I should have no objections provided Mr. Royle would submit to be questioned, because in the delivery of mere harangues, it was possible to evade the issue.

Mr. Royle was understood to consent, and it was left to Mr. Watson to arrange on my behalf. Mr. Watson afterwards came to me, and said Mr. Royle was "all of a heap," and sadly anxious to get out of it. However, he persevered, and succeeded, by making some concessions, in keeping him to the arrangement.

I began to see it might be a means of obtaining a subsequent hearing for the Truth (which events realized), and therefore was willing he should go on.

It was arranged the debate should take place next morning at 10 at the same place: that the subject should be "Is the doctrine of the immortality of the soul (which is the basis of Theosophy) a true doctrine, according to either Scripture or science?" Mr. Royle to affirm: Mr. Roberts to deny.

In the afternoon a storm scattered the people to their state-rooms. We were making for Port Said in a straight easterly course from the South of Italy. We were far out of sight of land, on the very part of the Mediterranean where Paul was "driven up and down in Adria" previous to being wrecked at Malta.

Paul's storm lasted 14 days, during which the sky was obscured all the time. Our taste of the elemental disturbance was much slighter than this. The wind, though strong, was balmy, and the sky was perfectly clear, and the angry waters glittered in bright moonlight. In about 8 hours the wind subsided, and we were in smooth water again.

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### WEDNESDAY, SEPTEMBER 4, 1895

THERE was a considerable muster at the fore-hatch in anticipation of the debate. It had been arranged that Mr. Royle should open with a ¼-hr. speech, and I follow with the same; then to question each other for a ¼-hr. each for an hour or so. But the burden of the work fell on me, as Mr. Royle said he had no questions to ask.

I reasoned that Theosophy could not be true—

1. Because **Christ** WAS true, who claimed to be the **ONLY** way to the Father, and said all others were "thieves and robbers."

2. Because the **Bible** was true, which claimed to be the standard by which all rival pretensions were to be tested, and proclaimed the so-called wisdom of the world to be foolishness with God.

3. Because the doctrine of the immortality of the soul was not true, according to either the Bible or science, and that therefore there was no so-called entitative "ego" to be the subject of the processes alleged by Theosophy.

I received a very attentive hearing and one or two cheers, which is not usual for the Truth, but due in this instance to the fact that I was combating a view the audience equally opposed.

It was in the questioning that the weakness of Mr. Royle was more apparent. He said Theosophy did not reject the Bible. I asked if, then, he believed the Bible to be true?

He evaded the question.

Would he accept the Bible declaration (which I quoted), that if any man spoke not according to it, it was because there was no light in him?

He said he accepted so much as he found to be true.

He had said Christ was the sixth incarnation of the great souls of the world. I asked how he reconciled this with Christ's statement that all before him were false, and that the true sheep did not hear their voice.

He did not believe Christ said anything of the sort.

I produced the statement to his bewilderment.

He had said all men had access to the Father in their own way; I asked how he reconciled this with Christ's statement that HE was the way, and that no man could come to the Father but by him.

He said he did not believe the statement.

When I suggested that according to him, it was Mr. Royle we were to believe and not Christ, the audience were amused, and Mr. Royle not so.

He had said Theosophy developed in its disciples the faculty of seeing into futurity, and that one of them had foretold the Crimean War. I asked if he had felt the germination of this faculty in himself.

He refused to say.

I asked Why? Did he not tell us about the prophecy of the Crimean war as a proof of Theosophy? That was a proof we could not test; but his power of prophecy we **could** test.

Would he tell us what was going to be the issue of Republicanism in France? Would it last, or would it give way to royalty? Would he tell us what would be the upshot of Socialism which was fermenting all through the world?

Mr. Royle could stand it no longer. He refused to answer any more questions, or to go on with the debate.

The audience was greatly interested; and one gentleman said rather than that the debate should fall through, he would himself, though not prepared to appear as the champion of unbelief, deny that Mr. Roberts could prove the things he had said. He could not prove to the audience that Christ was risen, or that the miracles were performed.

This was rather a vague issue, because the gentleman kept saying he did not deny that the Bible was true, but he denied that Mr. Roberts could prove it to the audience.

I said that as to the audience, I could not undertake how they would receive the argument, but that as to the argument itself, I had no doubt of its adequacy to the proof. It was finally arranged that I should give a lecture in two days' time to prove Christ rose from the dead, and undertake to answer any questions.

Also the idea was mooted about my lecturing on the coming Sunday evening. The matter was canvassed by Mr. Watson, and a sufficient number being desirous of it, it was put into the hands of the purser and the secretary of the Entertainments Committee.

\* \* \*

#### THURSDAY, SEPTEMBER 5, 1895

Port Said in sight ahead—the Mediterranean entrance to the Suez Canal. It owes its existence wholly to the construction of that Canal.

A mole, about a mile long, runs out to the sea, in the direction in which our vessel is approaching. Its purpose is to protect the canal from being silted up by the constantly-active deposit of Nile sand, which is being thrown into the sea by that river about 30 miles westward.

The place presents a striking spectacle of bustle, life, and colour, different from anything we have yet seen—our first peep of Oriental life.

We closely pass several anchored steamers, preparing to start in various directions. One is crowded with Mahommedan pilgrims of every hue of complexion—from the olive of the Turk to the ebony of the pure Ethiopic.

They are all clad in highly-coloured costume, presenting a variegated mass of colour as they peer smiling at us over the bulwarks in 100's. They seemed all very happy.

I could not help thinking of the happy days to come when all people will have the monotony of their laborious days broken in upon by the delightful duty of a yearly pilgrimage to Jerusalem, not in squalor and at the risk of plague, like these poor people, but with every accessory of health and comfort under benevolent guides appointed to look after them.

And not to prostrate themselves at the shrine of a demoralizing myth, but to worship the noble Creator of the Universe, in His living and glorious representative—present in Jerusalem.

\* \* \*

THE shore seemed crowded and active, as well as the ships. The people stepped about alertly in the broiling sun, many of them in flowing robes of white, with the red fez, and others in blue, or even maroon. It seemed as if all the people might be on holiday. Boats, with awnings, were flitting about in the smooth water, on the look-out for customers among the steamers.

Behind all, moored in an inlet on the shore, was a forest of masted boats employed in local trade. The coal barges were a prominent feature. Steamers were coming and going every day, and they required their supply of coal renewed after steaming 4000 miles from Colombo, or a similar distance from England. Consequently, this is quite a business by itself at Port Said, employing 100's of men, who coal a vessel at 9d (10c) per man per job.

When the Oruba came to anchor, she was taken possession of by two of these immense barges—one each side. Needless to say that the numerous gangs of men on board, though Arabs, were not in picturesque Arab costume. They were not only black in skin, but black in what scanty bits of clothing they had on their bodies. How could it be otherwise in such a grimy business, which we soon learnt by disagreeable experience, was fatal to the fair cleanliness of our own well-kept vessel, as well as to the human aspect of the perspiring labourers.

There were pleasing features about the performance. The coal-heavers were very cheerful, and mixed their labours with a kind of running song at certain intervals of their work, which gave the idea of their being engaged in some festival work instead of servile labor, amounting almost to slavery.

Accompanied with these cheering songs, they affixed on each side of the vessel a double set of planks or gangways, communicating from the barges to the vessel. They then went to work like busy ants—one stream of men coming up one gangway, carrying skips of coal on their shoulders, and

other stream descending the other gangway with their empty skips, to have them replenished by the men digging with spades in the barges.

The process occupied some hours, which gave an opportunity to passengers to go ashore if they chose. I decided to go. Getting ashore, I walked up a long street which seemed to be the busiest thoroughfare.

Many of the people walking about were visitors from the steamers. But the greatest number were natives—of all ages, colours, and costumes—most of them anxious that the visitors should buy their wares.

I was offered some grapes— various sorts—which were tempting in the hot state of the weather. (95°) I bought a quantity, and supposed I got what I selected. Afterwards, when I opened the bag on the ship, I found I had been supplied with what I had not chosen. It was cleverly done, certainly; so smilingly done that I could not be vexed.

While I was negotiating the purchase, a band of urchins gathered round, and most importunately begged "backsheesh." I looked on them in their rags and their pleasing faces. I told them I was sorry for them, but they were too numerous for me to supply. They looked pleased and attentive, but, of course, did not understand.

I picked out one with my eye to give him a penny into his red fez, which he respectfully held in his hand. I attempted to deposit said coin, but about 20 hands, quick as lightning, were crossed as an invincible barrier.

I laughed, and withdrew my hand, and they laughed too. After a pause, I made another plunge at the fez, but again 20 hands obstructed me.

I made a third and a fourth attempt, with no better success. I said, "Oh, you see I cannot give any of you," and I walked quickly away, but I was as quickly followed by the group which was increasing in numbers. I then had to button up, and gesture them off.

By-and-by I got away, but was followed by the possessor of the fez—a most pleasing Egyptian boy about 12—to whom I finally gave what he expected. He had one or two companions, who most earnestly petitioned to be similarly favoured. I complied, with the result of bringing on a small host of distant observers. I had then to make a determined escape. I got into a carriage which was standing at a corner on hire.

Alas! alas, that human affairs should be so unhappily arranged as to create the necessity for every man being prey in the eyes of his fellow!

It is not only among street urchins. All through civilized communities everywhere man hunts his brother—expending his blandishments upon him when he is hopeful of getting something out of him, and then leaving him alone in absolute indifference.

There will be a change in due time. At present we can only here and there cause a little joy by bestowing a little— oh, so little!—as opportunity arises.

The happiness created by the distribution of pence among such as these poor waifs seems a better investment in the way of gratified sensations than the many other spendings, in which people lay out so much more money, with very little result.

During the drive, I observed shops exactly like those we had seen among the ruins of Pompei, and also exactly the same kind of water-bottles.

After the drive, I got back to the ship. The coaling process was not over, but by-and-by got finished, and then the ship hands set to work with water hoses and scrubbing brushes, and soon had the ship in a state of restored tidiness.

The rapidity and the thoroughness of their work suggested what might easily be done for human well-being by a wise direction of human labor. It requires authority (in this case the captain); and opulence (in this case the liberal provision by the vessel's proprietors); and benevolence (in this case a very mild sentiment of the company, who minister to the passengers' comfort only because they desire the patronage of the public, to create the dividends which is the ultimate object of the whole arrangement as an organization).

Give us a government animated by pure benevolence; armed by universal authority and irresistible power; distinguished by the wisdom essential to successful enterprise of all kinds; with the world's exchequer at their disposal and therefore untrammelled by considerations of economy in the arrangements made for the comfort and convenience of the people—give us SUCH a government, and all people in every land would be as well looked after as the passengers on board the magnificent liners that plow the ocean in all directions.

Man cannot give it to us: God can and will: for He has promised. And so we patiently wait.

**CONTINUED NEXT MONTH, IF THE LORD WILL**

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*"Love ye your enemies, and do good; and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil"*—Luke 6:35.

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### **Fraternal Gatherings**

(If the Lord Will)

**BOSTON, Mass.: October 7 and 8**

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### **With His Stripes We Are Healed**

*"Leaving us an example, that we should follow in his steps"*—1 Peter 2:21

**MARK CHAPTERS 15 and 16**

THE third portion of our Readings today, relating to the death of Christ, and his resurrection, opens an avenue of life for evermore. The purpose of our meeting this morning is to call these things to mind.

The details of the Mosaic Law, through which we read year by year, are all types and shadows of him who was to come, God's well-beloved Son, in whom was no guile.

Our readings from the Psalms also paint a picture of the trials and sufferings of him who was the Lamb of God, enduring without complaint what was necessary in the purpose of God—

"Nevertheless, not my will but Thine be done."

*The focal point of all our readings is contained in Mark 15 & 16.*

Yesterday we read of the institution of the memorial feast, which is designed to direct our minds to the only means of salvation, and to the great love and mercy extended by God.

We see Christ's disciples around him, completely oblivious to the necessary trial and anguish which he had to endure that night—that "night to be much remembered," typically illustrated by Israel's partaking of the Passover.

We see Peter, confident and assured, as he stands and declares his firm conviction that he would never deny his Lord. But Jesus quietly said—

"Verily I say unto thee that this day, even in this night before the cock crow twice, thou shalt deny me thrice."

And Peter stoutly asserted—

"If I should DIE with thee, I will not deny thee in any wise!"

And all the disciples concurred in this statement. Shortly afterwards, when the band of the enemy was around them, they all forsook him and fled.

In the midst of the trial Peter, to see the end—the end, as he thought, of all his hopes and desires—made his way, with the help of John, into the assembly of those who despised the Lord. Three times he was charged: three times he denied—

"I know not this man of whom ye speak!"

Are we confident, as we are assembled together, that we would never deny our Lord as Peter did? And when we stand alone with the enemy—sin in all its forms—around us, have we the same confidence that Peter declared to Christ?—

"I will die with thee."

Or do we declare—

"I know not this man of whom ye speak."

This can be done by public denial in our actions, or our way of life, or by our silence and failure to openly confess him to the world.

The Master was standing in such a position that he could see and hear Peter. When Peter failed in the hour of need, there was no railing upon him of "I told you so." Only a look of sadness. Peter later appears to refer to what he saw upon this occasion (1 Peter 3:9)—

"Not rendering evil for evil, or railing for railing, but contrariwise blessing;

"Knowing that ye are thereunto called, that ye should inherit a blessing."

And 1 Peter 2:21-23—

"For even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow in his steps.

"Who did no sin, neither was guile found in his mouth;

"Who when he was reviled, reviled not again; when he suffered, he threatened not."

—*Peter himself was an eye-witness of these things*—

". . . when he suffered he threatened not, but committed himself to Him that judgeth righteously."

Such is the One who comes to us in the reading this morning: no vindictiveness in his reply, but a gentle meeting of loving reconciliation and forgiveness with Peter later on.

**Why did he not discard Peter, who failed so terribly?** Because Peter was contrite. Peter left this scene, after the third denial, and wept bitterly.

*He washed away his sin in tears.*

In Galilee, after his resurrection, Jesus gently instructs Peter—

"Lovest thou me more than these?"

Thrice was this repeated, and Peter somewhat disturbed replied—

"Master, thou knowest all things; thou KNOWEST that I love thee!"

To which Christ replied—

"Feed my lambs . . . feed my sheep."

Peter was humbled. He recognized his need, his desperate need for salvation, his need for strength from God.

\* \* \*

THE scene turns to the trial before Pilate. Notice the contrast in Christ's attitude before Pilate, and before the Jews. To Pilate's question—

"Art thou King of the Jews?"

—there was a clear definition of the Truth—

"For this cause came I into the world, that I might bear witness unto this Truth."

The King of the Jews; the King of the World! Our position before the world must be like the Master's, for he said—

*"Follow me."*

Our declaration of Christ as the King of the World, and of our association with him when we stand before any, must be clear and emphatic; no silence, no denials—

"He that confesseth in me before men, in him will I confess before the angels of God."

This is what we are striving toward, the end and purpose of our whole life—a confession of association with him, at his lips at the judgment seat.

But when the leaders of the Jews brought their charges against Christ, which he knew were false, he answered nothing, absolutely nothing.

How human to have retorted bitterly, to exclaim that their charges were wicked and false! Hereby Christ has set us an example of non-retaliation, of reviling not again, of suffering quietly when we are threatened.

There was perfect self-control. He spoke only when and as God would have him speak. How important that we recognize these principles of life, that we revile not again. Paul said in 1 Cor. 13 that we should not be provoked, nor think evil, but bear all things in love.

\* \* \*

A CUSTOM, common at the time of the Passover, was the release of a prisoner. Such a prisoner for consideration at this moment was Barabbas—bound, taken in insurrection as a murderer (15:7). This is significant. Barabbas means "son of the father."

Here are two men classified as "Son of the Father": the one a murderer, the other completely free from sin. The one was the son of the devil, the seed of the serpent—murder, violence, insurrection. Christ said—

"Ye are of your father the devil, and the works of your father ye will do."

This is the significance of Barabbas—the "son of his father" the devil.

Barabbas was "bound." Here, before the assembly, was the binding of sin, the binding of that which had brought death, the binding of the murderer.

*The people were given their choice. On the one hand, the means of salvation, the Son of God who brought Life, who taketh away the sin of the world. On the other hand, the son, the murderer that brought Death*

In their responsible condition, they chose the son of the murderer. They did not want sin to be bound; they desired to continue in sin.

Brethren and sisters, we stand in the same place. We have our choice of receiving our means of salvation, or of receiving the son of iniquity in our lives. Ours is the choice, and it determines our destiny. The one brings Life; the other Death.

The lesson is clear, as we stand before him at the present time, to "examine ourselves whether we be in the Faith or not."

"But the chief priests moved the people that he (Pilate) should rather release Barabbas unto them" (15:11).

These people, whom Christ came to save, chose death. The same choice rests with us. What do WE want? The very people who one week before would have made him king, who had cried—

"Hosanna to the Son of David! Blessed is he that cometh in the Name of the Lord!"  
—now chose the son of the murderer. How sad! How weak and faltering is human nature! The whole picture of the release of Barabbas is an illustration of the instability and insecurity of anything built on the flesh.

The final illustration of the perversity of the flesh is depicted in the Revelation where, after the benign reign of Christ and the Saints in blessing all people and nations, we see the loosing again of this son of the devil—that he might go forth and deceive the whole world, compassing the camp of the Saints about, after 1000 years of Divine blessing (Rev. 20:7-9).

But the end is the final destruction of the workers of iniquity, the final destruction of Sin's flesh—the eternal victory of Righteousness and Truth.

\* \* \*

*"Crucify him! Crucify him!"*

—cried the very people who would have made him a king a few days before. Brethren and sisters, it is very necessary, as we so frequently read in 1 Cor. 11, that we be not responsible for the death of Christ. As we partake of these emblems of his death, we are instructed by Paul to "examine ourselves" (1 Cor. 11:26-27)—

"For as often as ye eat this bread and drink this cup, ye do show the Lord's death, till he come.

"Wherefore, whosoever shall eat this bread and drink this cup unworthily, shall be GUILTY OF THE BODY AND BLOOD OF THE LORD."

These people were guilty of the death of Christ, as we read (Acts 3:14-15)—

"Ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and **killed the Prince of Life.**"

Pilate turned Christ over to their desires, but not before he had scourged Christ. Do we see the picture, brethren and sisters?—denied by his disciples on this night much to be remembered (they had even been quarrelling about who should be the greatest in the Kingdom); betrayed by one of the twelve; the sleepless night; his sweating as it were great drops of blood; the mental strain; the anxiety—and yet through it all shines his love for his brethren.

Do we realize what that is: "scourged," cruelly lashed by the order of a man who had just declared—

"I find no fault in him."

*"And he opened not his mouth."*

Why was all this necessary? Why?? Because of God's great holiness and abhorrence of sin, and the great dishonouring that sin does to His Name. We MUST enter into this picture to be healed. As Isaiah declared—

"With his stripes we are healed" (53:5).

*This scourging was necessary.*

Peter again calls to mind the same thought—

"By his stripes we are healed" (1 Peter 2:24).

Brethren and sisters, WE MUST BE IDENTIFIED WITH THESE STRIPES. Paul said (Gal. 6:17)—

"I bear in my body the marks of the Lord Jesus."

We must not despise our association with Christ. Here is the Son of God, in his shame and suffering for us. Are we his brethren and sisters?

\* \* \*

MARK 15:16-20 takes our minds to the actions of the soldiers in relation to Christ. They take off his clothes, and robe him in purple, and plait a crown of thorns, and press it down upon his head. Then they derisively mock him as "King of the Jews."

*The crown of thorns, the Stephanos, the victor's crown—it only comes by trial and tribulation. It is the token of victory over sin and death.*

Though this scene does not present salvation on the surface, but rather apparent failure and defeat, yet in the broad picture of the divine purpose, Christ overcame and wrought victory by his death—the only means to life for ever. It is the only way to the true Kingship. Paul declared (Heb. 2:14):

"That through death he might destroy him that hath the power of death."

\* \* \*

WE next find Christ "outside the camp," led away to Golgotha to be crucified. As the atoning sacrifice for the whole Mosaic economy had to be burnt "outside the camp," so Christ was crucified outside Jerusalem. The lesson clearly teaches that salvation is not by the works of the Law, but only by the mercy of God through the faith of the New and Abrahamic Covenant. Paul says (Heb. 13:12)—

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

And he exhorts (vs. 13-14)—

"Let us go forth therefore unto him, without the camp, bearing his reproach.

"For here we have no continuing city, but we seek one to come."

The Master, weary, struggling to conform to that which God required of him, is compelled to bear his cross. A comparison of all the Gospel records seems to indicate that Christ staggered under the load, and it became necessary for the soldiers to find an assistant. The cross is then laid on "one Simon a Cyrenian."

Does this not tell us that Christ was one with us, brethren and sisters?—that the struggle was great, that he was unable, without assistance, to carry that cross?

Did not Moses have his hands held up by Aaron and Hur? Do we not each require to have our hands held up by the ministrations of all our brethren and sisters to help us in the walk and work of the Truth?

We are given no more detail about Simon the Cyrenian. Did he accept the Truth? Was he "waiting for the consolation of Israel," and chanced to pass by at the right moment to be of service to Christ? God knows. He was compelled to bear Christ's cross.

We are compelled to bear the cross, often in ways not to our knowing, and perhaps as suddenly as this burden was thrust upon Simon. Are we ready for this task?

Simon's sons were known to the ecclesias. They are identified as "Alexander and Rufus" (15:21). What a wonderful salvation to the faithful, that at the judgment seat they may find these men who were identified with this darkest hour of the Saviour's agony.

"Ye have not yet resisted unto blood, striving against sin.  
"And ye have forgotten the exhortation which speaketh unto you as unto children,  
"My son, despise not thou the chastening of the Lord, nor faint when thou are rebuked of Him" (Heb. 12:4-5).

We should be impressed more intensely each year with the magnitude of that which has been accomplished on our behalf, when we understand what was necessary upon this occasion.

\* \* \*

*"They parted his garments among them"* (15:24).

Christ had nothing of a material nature. He had no where to rest his head (Luke 9:58)—

"The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head."

At his crucifixion they take the last shreds away from him—his garments. Paul told Timothy (1 Tim. 6:7)—

"We brought nothing into this world, and it is certain we can carry nothing out."

Faith is the only thing which remains. All else is vanity and must be left behind. Yea, it will rise as a witness against us at the judgment seat.

\* \* \*

*"And the Scripture was fulfilled which said, And he was numbered with the transgressors"*  
(15:28).

"He was numbered with the transgressors." If we were required to select a means of salvation, we naturally would never have selected the line of Christ.

We are repeatedly impressed in our daily readings through God's Word, of the peculiarities of some of the ancestors of Christ. We would have chosen a select group without blemish to be the human forebears of the son of God; but this was not the Divine method.

And now as he is presented to the world upon the cross for all to see, as Moses lifted up the serpent upon the pole in the wilderness, so Christ was lifted up with the transgressors.

Do we despise the shame? Christ faced the trial, the anguish, the shame. He patiently accepted it all as the will of God—

"If it be possible, Father, let this cup pass from me.

"Nevertheless, not my will but Thine be done."

God's will WAS necessary. These things would not have been done to God's Own Son if they had not been necessary. We may never more than partly understand many things in the wisdom of God, but we must in love and faith accept all.

On the cross, as others viewed the situation—completely blind to the realities—they mocked his claims and his position in the Divine purpose—

"They that passed by railed on him, wagging their heads and saying,  
"Ah, thou that destroyest the Temple, and buildest it in three days!  
"Save thyself, and come down from the cross!" (15:29).

But this would never have convinced them. Nor in their condition would it have been an acceptable conviction. Christ had already answered the objection in the parable of the Rich Man and Lazarus (Luke 16:31)—

"Neither will they be persuaded though one rose from the dead."

They would not have believed, if he had come down from the cross. But it was not to be; God required it otherwise.

\* \* \*

"My God, my God, why hast Thou forsaken me?" (15:34).

Christ is here presented as one of us—

"As the children are partakers of flesh and blood, he also himself likewise took part of the same" (Heb. 2:14).

"We have not an High Priest that cannot be touched with the feeling of our infirmities;

"But was in all points tempted like as we are, yet without sin" (Heb. 4:15).

God had not forsaken Christ. This is evident through the whole transaction. The earthquake, the darkness, the rending of the Temple-Veil from top to bottom—all indicated that God was near and dear to His Son. Did not Christ declare in his final breath (Luke 23:46)—

"Father, into Thy hands I commend my spirit."

Once again we are impressed with the oneness of Christ with those he came to save—that he was of "like passions" with us. But he saw the end of the trial, and resigned himself into the hand of God, declaring, "It is finished."

Even the Gentiles are convinced by these things—

"Truly this man was the Son of God."

—said the Roman centurion who stood over against him (15:39).

Are we as convinced as was this foreigner that Christ IS the Son of God; does the whole course of our life show that it is a wholehearted CONVICTION that transforms us, and not just an acceptance?

\* \* \*

THE picture moves afar off, to a little company beholding at a distance. Certain women who had ministered to Christ—their hearts and desires unwrapped in the promise of God which they had anticipated to be fulfilled in this righteous man—sadly view the tragic scene—

"Mary Magdalene, and Mary the mother of James the Less and of Joses, and Salome,

"Who also, when he was in Galilee, followed him and ministered unto him" (15:40).

These women, even in this dark hour of despair, clung to their hope in God, and prepared sweet spices and ointments to anoint his body for burial; not failing to follow the chain of events as his body was removed from the cross and deposited in the cave of Joseph of Arimathea:

"They beheld where he was laid" (15:47).

*Trials like this manifest clearly the hearts of the Master's true followers.*

Joseph of Arimathea, a rich man (one of those whom Christ had previously declared would find it difficult to enter the Kingdom of God), now came boldly into the presence of Pilate, and begged Jesus' body.

Because he trusted in God, he who had worshipped Jesus secretly for fear of the Jews, now in his death declared him openly and boldly. This word "boldly" (15:43) implies a dreadful ordeal, a now-victorious struggle with fear. He went in to the Roman governor and begged the body of a dead Saviour.

**Will we permit ourselves to be identified in such a fashion, alone before the authorities—fearless and faithful in love, when hope seems to have failed?**

Joseph provided his own sepulchre for the One in whom he trusted, a sepulchre hewn out of the rock. Thus were fulfilled Isaiah's words—

"He made his grave with the rich in his death."

And those faithful women, through the darkness of the Sabbath, await the opportunity to anoint the body of Jesus.

*They moved in faith against the Roman Empire.*

"And when the Sabbath was passed, they had bought sweet spices, that they might come and anoint him.

"And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun" (16:1-2).

Though they moved in faith and trust, they were perplexed. Who should roll away the great stone from the entrance to the sepulchre? But this did not deter their steps from that unto which they had lovingly set their hands in service—

"The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Ps. 34:7).

They trusted that God would take care of that which was too heavy for them. We must always do the same, having done the part that we can do. God never expects us to do more than we have strength to accomplish.

*But He does expect us to go— in faith and hope—as far as we can.*

When they arrived at the tomb, the angels had done their work, and much more than they anticipated. These women moved in faith—and the angels worked with them.

"They beheld the place where the Lord lay" (15:47).

We also behold the place where our Master lay, week by week as we meet around the memorial table, in memory of his death—

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11:26). —E. F. H.

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*"When Thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*

*"He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities"—Isa. 53:10-11.*

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## Not Weary in Well Doing

*"None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy"—Acts 20:24*

### PAUL'S EPISTLE TO THE PHILLIPIANS

IN our readings in Philippians we have been in the company of Paul. Oft-times one wonders how many times Paul's life has been used as a basis of exhortation by the brethren during the long centuries which have elapsed since the days when the apostle lived.

The frequency of the exhortation, however, enhances rather than detracts from its value to us. It is a pleasant and comforting thought to reflect that Paul's example has been an inspiration to countless generations of believers, many of whom, like the Apostle, have suffered bitter experiences because of their fidelity to the Truth. And we to-day can avail ourselves of the same inspiration, in our determination to fight the good fight of faith.

When Paul wrote this letter to the saints at Philippi, he was at Rome, where he had been taken as a prisoner on account of his faithful service to the Lord Jesus Christ. We can, therefore, to some extent imagine the feelings of our first century brethren and sisters to whom the letter was addressed.

Paul would take a long view of the time which would elapse between his own day and the coming of Christ, and would wish that this letter should be eagerly read by all of like precious Faith in all ages.

He would remind those believers of the fact that he and they were in fellowship, that they had fellowship one with another. Fellowship is communion, as a result of possessing unity of mind in regard to the things of God, and that was the condition which existed between Paul and these Philippian believers.

*And we claim, in all reverence and thankfulness, to have fellowship with God and with His Son the Lord Jesus Christ.*

We make that claim because, by the Truth, we are in the happy position of being sons and daughters of God, and the brethren and sisters of the Lord Jesus Christ.

These Philippian believers enjoyed that same fellowship. They were not only in fellowship with Paul, their fellowship also embraced the Lord Jesus Christ, and God Himself.

First of all, Paul speaks of himself. Not with the object of emphasizing his own importance, or of extolling his virtues, or of impressing the Philippians with the fact that he was a great man, and had written to them. No, there was nothing of the sort about Paul. He merely introduced himself as a servant—

"Paul and Timotheus, the servants of Jesus Christ."

Paul WAS a servant of the Lord Jesus Christ and he dealt with facts and realities.

"A servant of Jesus Christ."

*And what form of service is that? It is the highest honour to which mortal men and women can attain.*

The world bestows its empty honours upon its own, by way of politics, military service, fraternal meetings and so on. These are the honours which the world can bestow, but they are empty honours, mere phrases, compared with the honour of being in the service of the Lord Jesus Christ, of being associated with God's only begotten Son, in upholding the things which belong to His Father, the Great Eternal God.

**Yes, brethren and sisters, that is the highest honour to which we can attain, to be called in truth and in sincerity a "servant of the Lord Jesus Christ."**

It is not seen in its true light as yet, but the day is coming when it will be, when it will be realized that it was indeed the greatest honour possible to man.

In the day of Christ's coming in power and great glory, men will give anything to have been included amongst that class of servants of our Elder Brother the Lord Jesus Christ.

And so that is how Paul speaks of himself. And then he proceeds to define those to whom the letter was addressed: "the saints in Philippi," the called-out ones, those who have been separated, or sanctified, by belief and obedience.

And so, manifestly, we are in this number, for we have all believed and obeyed the Gospel, we have all been separated and called out, and sanctified by the Word of God.

**We are saints—IF we are walking in harmony with our profession.**

We are of this class, the saints—not "at Philippi," it might be anywhere, it does not matter, there are no geographical limits—those in any part of the world who are called and separated by the Gospel, as we have been, are the saints.

*The only thing that matters is: ARE we walking in harmony with what we PROFESS to be?*

\* \* \*

HAVING thus introduced himself, and greeted them in the Truth, it is very interesting to note the uppermost thought in the mind of the Apostle. It is one of thankfulness, one of deep gratitude, for the brethren and sisters at Philippi. It must have been a very exemplary ecclesia to be thus spoken of.

His very first thought was thankfulness for them. Here is Paul, a prisoner at Caesar's court, in much tribulation, in much suffering, much anxiety.

And in those circumstances he is able to look across into Macedonia, at Philippi, and think of those Philippians with thoughts of great thankfulness and gratitude for their fellowship in the Gospel. And he furthermore expresses his love for them, because of the fruit which their faith had brought forth.

Here was a source of true comfort, of true satisfaction to Paul, for it was he who had established this ecclesia. He had gone there, and he had sown the seed of the Gospel, letting drop the words of Truth.

And here he is now, in his tribulation, REJOICING IN THE FACT—rejoicing that the seed had brought forth fruit to the honor and praise of God's Name in that part of the world—

"I thank my God upon every remembrance of you, always in every prayer of mine for you making request with joy" (1:3-4).

Then (vs. 9-10) he continues—

"And this I pray, that your love may abound yet more and more, in knowledge, and in all judgment.

"And that ye may approve things that are excellent;

"And that ye may be sincere and without offence, till the day of Christ.

"Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

In Prov. 11:24, we read—

"There is that scattereth, and yet increaseth."

And here is a very practical illustration of the truth of those words. Paul scattered the good seed of the Kingdom among the Philippians. The seed is the Word of God. Paul proclaimed the Word

faithfully, a faithful sowing or scattering of that seed, and what is the result? Fruit brought forth abundantly.

That which was scattered increased, and Paul's prayer was that they might go on increasing, being filled with the fruits of righteousness, that their love might abound yet more and more and increase. And so Paul appeals to them—

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy" (2:1-2).

*Fill it to the brim—that is the idea: abounding more and more, increasing, bringing forth MORE and MORE fruit—filling to the full his cup of joy: being—as he says—truly of one mind with Christ.*

Here was Paul's mind and his desire, not only towards the Philippians, but also toward others. Paul would have us—if he were here he would exhort us, we feel sure—to also bring forth this fruit.

**And it can only be done by letting the Word of God "dwell richly in our hearts."**

We have to sow the Word, let it sink down; and if we care for it, it will spring up and bring forth much fruit.

If we are of the same class as these brethren for whom Paul was lifting up his voice in thanksgiving, we shall be always engaged in this work.

Our efforts in the ecclesia in which God has been pleased to place us will be to help each other, to receive the Word, to revive the good seed. We shall be found trying to encourage one another to walk according to the will of God. Our efforts will be to exhort one another to study God's Word and to walk in its precepts.

We shall be endeavouring to build one another up in the things which belong to our most holy faith, and the more we sow the seed, the more we speak to each other concerning these things of the Truth, the more fruit will abound to the honor and glory of God, and our own salvation, in the day of the coming of the Lord Jesus Christ.

Paul prays that we may be—

"Blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights of the world.

"Holding forth the Word of life, that I may rejoice in the day of Christ that I have not run in vain, neither laboured in vain."

There is the hope of the Apostle Paul, there is his desire—that the Philippians, and the saints everywhere, may bring forth such fruit that he may realize, when he steps forth again upon the earth in the presence of Christ, that he has not run in vain, nor laboured in vain; that the things he endured, the tribulations, the anxieties, and the perplexities on account of the Truth, were not in vain, but that they brought forth fruit unto the honor and glory of God. In 2:3 he instructs—

"Let nothing be done through strife or vainglory;

"But in lowliness of mind let each esteem others better than themselves."

"Do all things without murmurings and disputings."

*Here are evil characteristics which, if allowed to increase, will very quickly scatter to the winds all those good fruits which the apostle so ardently desired should be brought forth by the heirs of salvation.*

Let discord amongst brethren be sown in an ecclesia, let there be an increase in murmurings, and of strivings, and of vainglory—let those things increase, and the fruits of the Spirit will be scattered to the winds.

There will be an end to fruit bearing. We shall be trees bringing forth merely leaves, with no fruit; and we all know what happened to that tree in the past which brought forth only leaves, and no fruit—it was cursed and withered away.

What is our attitude towards our brethren and sisters? Are we THANKFUL to God for them? Do we endeavour to radiate warmth and love and faith within the circle of our influence, that brethren and sisters may be cheered by our company, and helped to bear their burdens?

**Here is a little matter in which every one of us can take an active part, however few may be our talents. Here is something we can all do.**

And how gratifying it will be, if we are privileged in the mercy of God to attain to His everlasting Kingdom, to know, and to be informed by our association therein, that our words and example proved an inspiration to some, and enabled them to gain the prize of life.

But if we are critical and disagreeable, how can that help in the "bearing of another's burdens"? Surely the lesson to everyone is obvious!

And so what is the practical exhortation? We turn to 3:17 where the apostle says—

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample."

"Followers of me" even—as Paul said elsewhere—"as I also am of Christ." Yes, Paul was a true follower of Jesus Christ. He had a love for the brethren, but Christ had an even greater love for them, and from Paul we now turn our thoughts to the Lord Jesus.

We think of Christ's love in laying down his life for us, and his earnest desire for the eternal good and everlasting salvation of those who should come unto God through him. We think of his example of perfect obedience to the will of God in all things. We think of his sacrifice on our account.

Paul sacrificed himself for the brethren, but there again we turn from the example of Paul, to the example of Jesus Christ, who rendered the greater sacrifice in order that we might attain unto life eternal.

A great many people, who have the ability, the intelligence, and the training, have failed to achieve success, in one form or another. Time, chance, and circumstances, are often assumed to be the cause. But they are not the real reasons. I believe the heart of the problem is often **lack of character**. Jesus said (Rev. 2:26)—

"He that overcometh, and keepeth my works UNTO THE END, to him will I give power over the nations."

*The one who overcomes, who disciplines himself and develops character, is the one whom God will use, as an instrument under Christ, to help rule the earth at the appointed time.*

God can always add mental ability, and strength. But CHARACTER is the main thing that we must do for ourselves, and it is something we must do **willingly**.

The first lesson we have to learn is the lesson of humility. In Prov. 11:2 we find written—

"When pride cometh, then cometh shame."

And in Prov. 16-18—

"Pride goeth before destruction, and a haughty spirit before a fall."

By contrast, God's Word says in Prov. 9:10—

"The fear of the Lord is the beginning of wisdom."

One who comes to have a deep respect for their Creator is just BEGINNING to acquire the basis for wise and understanding decisions. To know the True God of Creation is the basis for all right thinking.

This will help keep one properly humble. It makes one realize that he is not too important. Jesus said (Matt. 23:12):

"Whosoever shall exalt himself, shall be abased, and he that shall humble himself shall be exalted."

*Jesus showed that one who surrenders his will to God, who humbles himself and thinks only of being a servant of God and of his fellowman, will be blessed and given eternal life, if found worthy.*

### **Very few people understand this wonderful example of humility in the Lord Jesus**

In the very near future all the earth will come to grasp and understand that Jesus—because of his willingness to give of himself, to humble himself—has qualified, not only as our High Priest, but as King of Kings, and Ruler over all the nations.

This is the very basis of the character that God demands of each of us here this morning. God says—

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

The way that seems right to human reason usually leads man to his own destruction. One has to learn that there is a God Who sets the standard of right and wrong. God has not left us to decide what the right way is, but only whether we will obey His laws and ways.

What is God's Way? In 1 John 5:3, we read—

"For this is the love of God that we keep His commandments."

From Genesis to Revelation, we find that God's law is the Way of Life.

*God ordained law for man's good, to guide him in developing a God-like character.*

If every one developed this kind of character, there would be no wars, no vanity, and virtually no unhappiness, even in this present mortal life.

True character is based on obedience to the broad spiritual principles of God's law. In general terms, a good basic definition of true character is that it involves the **capacity and willingness** to FIND the right way, to choose that right way, then the **strength of will** to resist all other actions and impulses, and DO what is right.

We have to learn God's standard of right and wrong, and live by it. Then, if found worthy, we shall have a place in the Kingdom of God.

So in our own daily life, we MUST learn to be impartial and fair; learn to get all the facts; learn to admit our own mistakes. Then to act as we are commanded, with fairness and mercy. Prov. 21:21 records—

"He that followeth after righteousness and mercy, findeth Life, Righteousness, and Honor."

The sincere feeling of outgoing concern, compassion, and love for others, is an absolute requirement in the character of anyone who would be a brother or a sister of Christ, who himself says (John 13:35)—

"By this shall all men know that ye are my disciples, if you love one another."

Christ's life and ministry was a continual example of love and service. And in the end he gave his life to redeem human beings to God. Throughout history, and throughout life, the lesson is written, that one who does not have sincere love for others is not living as God commanded.

*Coupled with humility and the fear of God, guided by God's standard of right and wrong, empowered by strength and determination, tempered by patience and mercy, protected by diligence and self-discipline, this out-going love will lead one to a LIFE OF GIVING, and serving unselfishly with those who share the common tasks, trials, and blessings.*

If we would truly build God's kind of character, then let us yield ourselves to exercise this kind of love in our life, and in our relationship with each other, and with God.

**There is nothing more important, for this kind of love is a living, abiding, active principle, as eternal as God Himself.**

This morning we have been privileged to witness, and to assist, one more of Adam's race to put on the sin-covering Name of the Lord Jesus Christ in the waters of baptism.

And so let our new brother, and let us all, having started in the race for eternal life, realize that there cannot be a possibility of failure—except in ourselves.

We may fail, we inevitably SHALL fail—unless, in the whole term of our probation, we keep ourselves close to the Word of God, close to those of like precious Faith, continually attending the meeting for the breaking of bread and drinking of wine in remembrance of Christ, holding fast to this Word of life, and clinging to our purpose to hold fast to the Truth, our purpose to attain at last to Eternal Life, when we hope and pray that we may see the realization of God's purpose, when His Kingdom shall be established in all the earth.

*The ability and the purpose required to keep on going in the good and fine way of life—the DIVINE Way—especially when things are most difficult and most trying, is one of the greatest tests of courage and character presented to us.*

It is quite true that when the ways of life literally sail along, when days come and go without undue disturbance, and there appears to be little or no demand upon our reserve resources, we give little thought, somehow, to the tests and the trials which after all must confront us, some time or other.

When things go well with us, and life is full of accomplishments, and there are few setbacks, and no great trials, when everything seems to be going along quite smoothly, we give little or no thought to the need for maintaining a balance in facing life, so we just accept these good experiences to the full.

But we must know that all will not be just as well as we would like to think. There are a few rough spots for all of us; there will be obstacles put in our way. There will be hindrances to our progress; there will be disappointments, and non-understandable matters will arise. And THEN it is that the true worth of each one of us will come into fullest light.

It is easy to be happy when happiness comes our way. It is easy to enjoy success. We are able to do good, when we are in the midst of goodness.

**There is little testing of courage and character, when these ways are ours.**

But once there is placed before us a demand, a challenge, a requirement not to our liking, or one which will require us to make a definite stand—then the true spirit of courage comes to light. We ask ourselves—

*"Shall I give in—or meet the demand? Shall I accept, or avoid, the challenge? Shall I measure up with all the courage I have? Or shall I let the easy way be my choice? In short, shall I KEEP GOING?"*

It is the brother or sister who, facing all these tests in life regardless of their greatness, their right, or their cost, stands up and says, "I WILL KEEP GOING"—it is that brother or sister who, no matter what happens, knows success and happiness in their fullest degree.

No doubt in each one of our experiences, there have arisen times when we have had the great choice laid before us— the choice of just coasting along, or of striving toward that plan of life which will demand the noblest and best from us.

To meet these situations with strength and courage gives us a feeling of exhilaration, in that we have had faith, and have not been afraid. A feeling of thankful satisfaction, that we have, with God's help, not faltered. A feeling of joy, in that we have taken one step forward.

*In every good way of life, we keep going on and on only as we are really DETERMINED.*

The object of all brethren and sisters is perfection, and while we are a very long way from it, there is that objective which spurs us on and on, all the time toward that higher goal of accomplishment.

If then the Truth holds for us that incentive to keep going, we are quite safe in applying this principle to the so-called lesser activities of life, which are actually all forms of service to God. In business or work, no matter how menial we may think it is, there is still opportunity to keep going, by diligence, by sincerity of purpose and devotion to cause.

As long as we will not be downed by reverses, nor admit defeat, nor surrender our right to strive and develop, we keep going. And that ever-recurring thought, constantly brought to the very forefront of our lives will—even in spite of all that may hinder and deter—enable us to travel along the way that leads to the Kingdom of God, with a tenacity and determination which will in the end assure us of Eternal Life.

So, if perchance some times we may feel that everything we have attempted has only been failure, or even approaching failure, let not the thought of complete defeat cross our minds.

There are far greater opportunities ahead of us. There are greater responsibilities, still to be undertaken, and there are more generous services to be given.

The best has never passed. There is always a greater way ahead, and the secret of reaching out to these richer and finer things in life is found in our courage to continue in those ways that are well-pleasing in God's sight.

In conclusion, brethren and sisters, I would like to leave with you a brief verse containing a wealth of exhortation—

*"When trials and trouble surround us, and we feel we are alone,  
There is a strength that comes to us far greater than our own:  
There is a love that comforts, there is a light that leads;  
There is our Heavenly Father Who understands our needs."*

—R. H.

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## **Current World Events**

### **MIDEAST WAR: RUSSIA WINNER**

The Arabs clearly lost, but Russia may be nearer than ever to one of its important goals—eradicating US influence throughout those strategic areas remaining in Arab hands. (USN 6:26)

\* \* \*

Mideast experts are convinced the odds on more war in the Arab world have been heightened considerably by events which began with the Arab-Israeli fighting—and **Russia is the real winner so far.**

Russia, deeply entrenched in Egypt and Syria, already is a formidable force in the east Mediterranean. Now they are working for control of the west end.

Syria and Egypt—defeated by Israel—may now turn into out-and-out Communist states. These 2 Arab states are lost to the W. for a very long time. It is no longer possible for Nasser to play West vs. East.

### **THIS LEAVES RUSSIA IN VIRTUAL CONTROL OF THE E. MEDITERRANEAN.**

The situation is increasingly dangerous for the West. Real peace in the Mideast is a long way off. Libya has become a serious danger point in the whole Mideast crisis area. The danger is that Libya will wind up with a pro-Nasser, pro-Soviet govt. Libya's oil might then be lost to Europe; and it could become a Soviet base. (USN 7:24)

\* \* \*

Russian influence may now be more firmly entrenched in the Arab world than ever. Nasser is said to make few moves now without clearing them first with Moscow.

And the size and quality of new Soviet arms shipments are thought to be increasingly linked to broad Russian control over when and how they may be used. (Nwk 7:24)

\* \* \*

12 Soviet warships, including a guided-missile carrier and a cruiser, arrived for indefinite visits to Egyptian ports. Russia said they would be used to repel "aggression."

Russia is resupplying Arabs with weapons on a scale that raises fears of a new arms race. Communist nations—and France—show stronger support for the Arabs. A French spokesman offered "all the aid Egypt needs." (USN 7:24)

*The presence of Russian warships in Arab ports is perhaps the most significant result of the Mideast war. Warships are the basic building blocks of international power. This is how Britain's Empire was held and run. In the past 20 years Russia has realized that world power primarily means Sea Power—power that can dominate the sea lanes and the international gateways of commerce. Russia is growing great on the seas.*

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US loans and grants in last 10 yrs: to Israel \$705 million; to Arabs \$3.7 billion—5 times as much. (USN 6-26)

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### **TIME TO BUILD 3rd TEMPLE?**

Israel's conquest of Jerusalem: Has the time come to erect the 3rd Temple?

Since Jerusalem's destruction by Rome in 70 A.D., Jews have beseeched God 4 times a week to "Renew our days as they once were"—in a plea to restore the Temple.

The First Temple was built by Solomon on Mt. Moriah in Jerusalem about 966 BC. The Babylonians destroyed it about 600 BC, but a 2nd Temple was erected upon the same site in 515 BC, after the return.

The Romans destroyed this Temple when they desolated Jerusalem and sent its people into Dispersion. Though most fled, a few remained to bewail the fate of God's people at the Temple site. The principal ruin ultimately became known as the Wailing Wall.

Jewish theology presents several obstacles to reconstruction—

1. The Law requires the Temple be administered by Cohens (priests) who are descendants of Aaron, but so many have assumed the name "Cohen" it would be a legal nightmare trying to trace genealogies.
2. The Law specifies daily animal sacrifices—a concept alien to modern Jews' sensitivities.
3. The Temple must be on its original site. This could only be done by demolishing Islam's sacred Dome of the Rock, the spot from which Mohammed ascended to heaven. Devout Jews would be reluctant to destroy another faith's shrine.

However, some Jews see plausible theological grounds for discussing reconstruction "because Israel has entered its Messianic Era."

In '48, they note, Israel's chief rabbis ruled that with the establishment of the Jewish state and ingathering of the exiles, the age of redemption had begun.

Today, many of Israel's religious leaders are convinced victory over the Arabs has taken Judaism well beyond that. Says historian Eldad:

"We are at the stage where David was when he liberated Jerusalem. From then till the Temple construction, by Solomon, only one generation passed; so will it be with us."

And what about the Arab mosque at present on the site? "Who knows? Perhaps there'll be an earthquake," he replies. (Tm 6:30)

*Yes, indeed! Perhaps there WILL be an "earthquake"—just as prophecy has said (Zec. 14:4-10). We can only smile sadly at "modern Jews' sensitivities" about animal sacrifice. Some modern "Christadelphians" have the same problem, copied from the world.*

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Russia has no interest in a stable Mideast. They want instability in all areas they don't control. (USN 7:3)

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### **RACIAL VIOLENCE INCREASES**

US faces a race relations crisis. Negroes in all cities are disturbed and angry. There has been little or no improvement in the lives of those imprisoned in our ghettos.

**These and other factors could precipitate racial violence on an unprecedented scale this summer. (USN 7:10)**

\* \* \*

The biggest riot since '65 turned into a virtual race war in Newark, N.J. Shouting "Kill white devils," Negroes by the 1,000's rampaged through the downtown section., smashing windows, setting fires, looting stores, attacking police. Casualties ran into 100's; property damage in millions.

The Governor called the riots "open rebellion—just like wartime." The number of riots in US this yr. already has exceeded last yr.—and the riot season is barely half gone. (USN 7:24)

\* \* \*

Four nights running, and even during the day, snipers' bullets spanged off sidewalks, night sticks crunched on skulls, looters made off with the entire inventory of scores of stores.

Gov. Hughes proclaimed Newark a "city in open rebellion," declared a state of emergency and called out the National Guard. Before the week was out at least 21 were dead, 1000 injured; 1600 arrested. Property damage soared into millions.

In the past 3 yrs., riots have flared in 50 US cities. (Tm 7:21)

*A far worse riot—the nation's worst ever—has occurred in Detroit since the above was written—whole city blocks burned out—an estimated billion \$ destruction. The Great Society is foundering on the shoals of age-old human greed and hate and selfishness. White and Black attitudes are hardening. Black despair is giving birth to increasing madness, and White fear is giving birth to increasing hate.*

### **MT. SINAI IN ISRAEL HANDS**

Deep in newly-conquered Sinai, as the shadows of evening climbed the slopes of a mountain called Gebel Musa, an Israeli helicopter swung over the desert and alighted on the peak. Out clambered Gen. Goren, chief rabbi of the Israeli Army.

He planted Israel's flag, a 6-pointed Star of David, on the lonely summit. Then he blew a long note on the shofar, signalling the start of Shabuoth, one of the 3 high Jewish religious festivals.

Shabuoth commemorates the night when Moses, on Mt. Sinai, received the Ten Commandments. According to tradition, Gebel Musa is Mt. Sinai. (Nwk 6:26)

*Stirring and historic times indeed in which we live! Have we the spiritual wisdom and awareness to perceive their significance? Or do the brightest Signs fail to stir the gross fleshliness of absorption in temporal things?*

### **JERUSALEM! AFTER 2000 YRS.**

The Israeli Army's chief rabbi stood in front of the Wall. "We have taken the city of God!" he cried. "We are entering the Messianic era for the Jewish people!"

"We took an oath today, while capturing the city," he said, "On our blood we took an oath that we will NEVER give it up, we will never leave this place. The Wailing Wall belongs to us. The holy place was our place first, our place and our God's place. From here we do not move. NEVER! NEVER! (Nwk 6:19)

\* \* \*

Jerusalem a single city! The Israeli parliament rushed legislation to reunify Jerusalem. Within hrs., all barricades began to come down. The barbed wire was stripped from the stretch that once had been no man's land. (Tm 7:7)

*"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Today, for the first time in 2000 years, Jerusalem is free from the vicious Gentile heel, though Communists, Catholics and Moslems are forming an unholy alliance to take it back. Surely the dark Gentile times are near their end!*

### **DeGAULLE MEDDLES in CANADA**

DeGaulle's visit is seen as having troublemaking possibilities not only in Canada's internal affairs but in Canadian relations with US.

The route chosen by DeGaulle emphasizes 350 yrs. of French presence in Canada and underlines the bitter differences between English-speaking and French-speaking Canadians.

**Diplomats in Ottawa believe DeGaulle deliberately is dabbling in Canada's mixed-up political situation to strengthen his hand against US in Europe.**

It is asserted that DeGaulle, by cultivating ties with French Canadians, already has neutralized Canada as a US NATO ally. (USN 7:24)

*Canada is two hostile nations, held together by a thin surface cement. And DeGaulle is doing his best to sow discord in his general policy of weakening the West.*

### **JORDAN: GETTING DESPERATE**

In the ½ century of its rule in Jordan, the Hashemite dynasty has been a constant voice for moderation in the Arab world, and no one has worked harder to maintain this tone than Hussein.

But now, for the first time in Jordan's history, there is serious talk of forming a confederation with Egypt and Syria, both recent enemies.

"The mood we're in," said former Prime Minister El-Tell, a staunch friend of the West, "We'd make an alliance with the Devil."

Loss of the west bank is costing Jordan \$210,000 a day—more than ⅓ her total pre-war foreign income. (Nwk 7:24)

### **US ATOM POWER SLIPPING?**

US's once vast lead in nuclear power is slipping away. US has already relinquished to Russia its superiority in strategic firepower— by '71 it appears a massive mega-tonnage gap will have developed.

Russia is succeeding in its massive drive toward strategic military superiority, and US is co-operating in this effort by slowing down.

**For 50 years, Soviet leaders have repeated that Communism's object is world domination. Many in the free world simply refuse to believe the Russians mean what they say.**

Yet, the available evidence indicates that Russia has a goal of superiority designed to WIN a nuclear war rather than merely deter one. (USN 7:24)

\* \* \*

While US marks time Russia is driving hard toward overwhelming superiority in nuclear weaponry.

Success in this could put Russia in position to impose their will on the free world without actually going to war—by nuclear blackmail.

US superiority in deliverable mega-tonnage of nuclear destruction is disappearing; superiority is passing to Russia.

Soviet moves for supremacy are designed not to deter war but to win a quick nuclear victory in a future war.

Much of the world, assessing the US-Soviet balance of military power, feels that superiority is passing swiftly to the enemy. The trend of international relations appears to bear out that feeling. (USN 7:24)

*We KNOW what the world chooses to ignore — that Russia's consuming ambition is world power and destruction of the West which stands in its way. We know Russia is naturally doing everything it can in every field of endeavour with this one single purpose in mind. She will succeed—till God steps in.*

### **UN: A SORRY SPECTACLE**

The UN Mideast debate was not an edifying spectacle. It must have been disillusioning to hopeful idealists (if there are any left) who still think UN is the world's last best hope for peace.

Facts were twisted; logic distorted; tortured semantics confusing. Yet, after much nonsense, it did the only sensible thing in the circumstances: it did practically nothing. (Nwk 7:17)

*Any listening to the UN debate must have gotten the same sickening impression. One listened in vain for statesmanship or reason, or just plain common sense. It was conducted on a kindergarten level of banal repetition of meaningless vituperation—and this is the best the world has to offer in international relations. It was much better when statesmen met with less publicity and the world was able in its ignorance to assume their deliberations were dignified and adult.*

### **MIDEAST WAR: MORE HATRED**

Israel's brilliant military success has given its people room to breathe again. But for how long? The war settled none of the crucial, long-range problems. Hatred, hunger for revenge, are greater than ever.

Russia, one of the 2 world superpowers, still stands solidly against Israel. There's no faith in UN; once again, it failed when most needed. (USN 6:19)

The Mideast war saved Israel's existence, but brought no solutions—only deeper problems and dangers: more hatred, more misery, more war preparation, sharper cleavage between Jew and Arab, between East and West.

### **CHEAP ATOM BOMBS FOR ALL**

With the centrifuge process, a nation could produce U-235 secretly. It could be housed in a smaller plant than present methods; needs much less electric power.

Centrifuge work has been under way many years in Britain, Holland, France, Germany, Japan. (USN 6:19)

*The day is fast approaching when atom bombs will be within reach of any nation, great or small. Only God's intervention can save stupid mankind from self-destruction.*

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Bloody fighting between Mao and anti-Mao mobs swept all across China last week, in over ½ of China's 21 provinces. (Nwk 6:19)

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### **MIDEAST: FRUITS OF GREED**

Britain "temporarily" occupied Egypt in 1882—and stayed 75 yrs. By 1914, Britain, France, Italy and Spain owned all N. Africa, manipulating puppet princes, exempting themselves from local law, suffocating local initiative.

European goods carried little or no duty; native industries were taxed to death. Britain long held spending for Egyptian education to 1% of the budget; France left Algeria 85% illiterate.

A few collaborators grew rich: a mere .5% of Egyptians owned 36% of all arable land; 1.5% got 50% of the national income.

By 1920, Europeans controlled virtually the whole Arab world—the bitter fruit of Arab cooperation with Britain against the Turks in WW I.

Against this historical background it was easy to inflame the Arab masses. In Arab eyes, the West used the Jews to colonize Palestine and eject its native population. Arabs see Israelis as naked aggressors, spearhead of a Western attack on their entire culture.

Clearly, the West wrote a recipe for revolution. (Tm 7:14)

*Just a little of the vicious background of exploitation and oppression of which the world today is reaping the dread harvest. This same evil picture lies behind today's West-hating China and US Negro revolution.*

### **UN BECOMING RUSSIAN TOOL?**

Russia and the Arabs are free to call on UN to provide observers to "oversee"—but not enforce—the peace when it suits the convenience of those powers. When it no longer suits them, they are free to order UN out again so the Arabs can have another go at destroying Israel.

US officials are at a loss to find means to deal with this tactic.

Russia, striving as ever to gain power in the Mediterranean, and control Mideast oil, now is in a position to build up its alliance with the beaten Arabs at the expense of US and W. Europe.

Oil is a major factor in Soviet tactics. If ever Russia can whip all Arabs into line behind Egypt, Algeria and Syria, it can then use the control of the oil on which industrial W. Europe depends, as an instrument of Soviet policy in Europe. UN has become the prisoner of Soviet tactics. Russia can stir up troubles all over the world, but fall back on UN when these troubles threaten a direct confrontation with US. (USN 7:24)

*UN, built by the West as an instrument to control and restrain Russia, has become—through Russian ingenuity—an instrument to further Russian schemes and to hide behind to avert showdowns and confrontations that may be embarrassing or dangerous to Russia.*

### **SOMALIA: KEY TO RED SEA?**

French Somaliland is a hornet's nest of potential trouble. The French have 4000 Somalis locked up in a camp outside Djibouti.

There are 800,000 Somalis in Ethiopia and Kenya, and the Somali Republic is determined to unite them under one flag. (USN 6:19)

*Somalia, at the south end of the Red Sea, is a major center for current Russian intrigue and war preparation.*

### **RUSSIA GAINING IN EUROPE**

Russia is turning our Europe allies into neutrals. Only the British and Dutch were with US on the Mideast. DeGaulle disassociated France from US and Britain, then moved far over to the Russians and Arabs.

Other W. Europeans buried their heads in the sand. Europeans were promised Arab oil if they were "neutral." Most were. Arab oil, in Europe, is an effective weapon for Russia. (USN 6-26)

*Another welcome side result of the Mideast war—Europe closer to and more dependent on Russia.*

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China's H-bomb makes Russia more determined than ever to build anti-missile defences. The missile and anti-missile race will now speed up. US will soon be forced to start anti-missile defences. (USN 7:3)

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Soviet ships entering N. Vietnam ports have increased greatly. (USN 6:19)

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### **CHINA: ATOMS AND CHAOS**

If any country ever seemed too irrational to possess weapons of mass destruction, it is China, which has lurched dangerously close to anarchy and hysteria. Government control has broken down in vast areas. Even Mao's own forces of Red Guards, workers and army troops have started fighting among themselves.

But China's hydrogen bomb blast showed that, despite all disorders, its nuclear program was moving relentlessly ahead. (Tm 6:23)

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15 yrs. after US exploded its first hydrogen bomb, and less than 3 yrs. after China's first atomic explosion, Peking has set off a hydrogen bomb, becoming the world's 4th H-bomb power (with US, Russia and Britain). France has yet to equal China's achievement. US experts were surprised China had built the bomb so soon. (Nwk 6:16)

China's internal chaos is not slowing its atomic race. It is a growing threat to world security and factor in world power-politics.

### **TWO MOUNTAINS OF BRASS**

There's no longer a Big Four, just Big Two. DeGaulle is reduced to getting fill-ins from Kosygin. Other statesmen buttonhole LBJ.

Britain no longer counts in global affairs. A deep sense of impotence grips Britain. It's nearly broke, and is speeding up withdrawal from far-flung bases. US is left alone to guard the whole non-Communist world. (USN 7:10)

### **REDS: CONTROL MIDEAST OIL?**

Western officials believe Russia is causing trouble in the Mideast to induce Arab countries to nationalize their oil. Moscow would act as middleman, buying their oil and marketing it, becoming the world's biggest oil dealer and gaining a strong weapon in dealing with W. Europe. (USN 7:14)

### **UN VOTE: MORE FOR RUSSIA**

In the key Mideast vote of UN: Nations voting with US: 46; voting with Russia: 53; on the fence: 23. Russia got more votes than US. (USN 7:17)

*Very significant milestone. For the first time Russia got more votes in a major UN test of popularity. More voted for Russia and the Arabs than for US and the Jews, in spite of the Arabs' undisguised boast of determination to destroy Israel. UN (and ALL human) voting goes, not by justice, but by self-interest.*

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Johnson's great idea of a detente with "friendly" Russian is being blown sky-high by Russia's strongly anti-US moves in the Mideast and Vietnam. (USN 6:12)

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Billy Graham has preached before 170,000 at a time. But last week he described a rally of under 3,000 as "the greatest meeting of my entire ministry." It was in Yugoslavia, in Billy's first preaching venture in a Communist country. (Tm 7:21)

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### **THE LITTLE HORN WITH EYES**

Technically, the "Apostolic Delegate" is merely a fraternal envoy to the Catholics of a nation; actually, he is an unofficial diplomat—and, when necessary, a papal hatchet man.

The most widespread objection is that they frequently enjoy far more influence in Rome than do local cardinal-archbishops who outrank them. Complaints have multiplied that Rome's diplomats meddle too much in the affairs of the church in the countries where they are stationed.

Vatican officials don't agree the office is outdated. They say: "There is no way the Pope could supervise the work of 100's of episcopacies without his man on the scene. He needs an eye open for him in each national arena." (Tm 7:14)

In the past few years, as the Papacy has gradually been rising to political prominence and assertiveness for its final role in opposing Christ, our news media have revealed to us more and more of the murky background of this Rome-centered international conspiracy against God and mankind.

## **LIBYA ORDERS WEST OUT**

Libya has asked US to close Wheelus Air Base. This would wipe out the last of several major US air bases in Arab countries. 5 Morocco bases are closed. Dhahran, in Saudi Arabia, was closed as a bomber base 5 yrs. ago.

Britain also was asked to close its Libya installations. (USN 6:26)

*A big sign. Libya, now Western-oriented, must openly join Russia (Eze. 38:5). This is one of the vital keys of the end. Another Mideast war result.*

## **INDIA SUPPORTS THE ARABS**

India's Congress Party has always sided with the Arabs against Israel. Cynical though the policy may be, it is effective, for it denies unified Arab support to Pakistan in the Kashmir feud, and pacifies India's Moslems.

Recently Indira Ghandi has rivalled the Arabs in denouncing Israel and US. (Nwk 6:26)

*India is on the wrong track. What will cause her to change? We watch with deep interest.*

## **'ALONE AMONG the NATIONS'**

"We have no allies, and never had any allies. We do not belong to any military or defensive pact. We have always been alone."— Premier Eshkol. (USN 7:10)

Israel: 2.7 million in a country smaller than Vermont, amid 100 million hostile Arabs. The land is inhospitable, ½ desert—265 miles long, only 10 miles wide at one point. (USN 6:19)

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Terrorism in Aden is on the rise; Britain has been forced to send additional troops. Behind the terror are Nasser-supported Arab "nationalists." (USN 7:10)

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## **A NEW SPIRIT IN ISRAEL**

Just as the war upset the entire Mideast's political equation, it also redrew, almost surely for good, the battlelines of Israeli politics.

The war was a defeat not only for the Arabs but also for Israel's own Old Guard—the Zionist ideologues, led by Prime Minister Eshkol, who came from Russia and E. Europe 50 yrs. ago.

For the first time, Israel was in the hands of the Sabras, the proud and confident younger generation of Jews born in Palestine, with their roots not in Europe but firmly embedded in the Mideast.

Dayan, Allon and their followers—with Ben-Gurion supporting them—hold the same views: Israel must keep the Syrian heights, the Gaza Strip, Sharm el Sheikh—until and unless peace is achieved by direct negotiations with the Arabs.

Already legislation is being drafted to incorporate the Old City of Jerusalem into Israel forever. Nwk. 6:26)

*Since the Mideast war, Israel's position has steadily hardened toward holding much or all of the conquered land, and depending on her own power. How does this fit with Eze. 38:11?*

## **US WORLD INFLUENCE DOWN**

The basic W. Europe alliance underlying US foreign policy is a shambles. France is using all its ingenuity to make a "neutral" Europe, free of US ties, seeking to deal with Russia.

India, on which US has heaped \$7.6 billion, looks more to Russia than US for guidance. India quickly lined up with Egypt in the Mideast.

In Africa there's great instability —approaching turmoil—in many "new nations." More and more their UN votes are shifting dominance to the Communist side.

US has put \$128 billion in foreign aid over a 20-yr. period, and \$500 billion more in military than simple defence needs require. Yet US world influence is less than when they began. (USN 7:3)

### **FRANCE: MOVING EASTWARD**

France has just succeeded in knocking the props from British defence policy and Britain's aircraft industry.

That's the twin effect of De-Gaulle's decision to cancel the Anglo-French development of a supersonic swing-wing military aircraft.

This project was vital to Britain because the future of Britain's aircraft industry was geared to it. (USN 7:17)

Every move France makes seems to be in the right direction and help forward the divine purpose leading to Armageddon. How clearly we can see the hand of God moving blind world leaders like pawns on a chess-board—using their own follies and evil intentions to forward His glorious plan!

### **CHURCHES ARE BIG BUSINESS**

US church holdings grow by leaps and bounds. Church-owned real estate alone is valued at \$80 billion. Business profit, rental and dividend income is billions yearly—all tax-free. More than half this is Roman Catholic.

E. C. Blake, secretary of World Council of Churches, says: "Churches may own and operate business and be exempt from the 52% corporate tax. With reasonably prudent management, the churches should control the whole national economy in the predictable future."

US churches own beet farms, office buildings, apartment houses, parking lots, cattle ranches, garbage dumps, and the ground under Yankee Stadium in New York.

Churches can make small down payments, and liquidate the unpaid balance from tax-free earnings.

Religion in US may be in danger of "gaining the whole world and losing its own soul." (USN 7:10)

*We cannot help but think of the coming destruction of Catholicism (of which Protestantism is the harlot daughters) as described in Rev. 18, especially vs. 11-19 concerning all the merchandise and riches. Even the world can see the hypocritical anomaly of an organization that professes to follow Christ heaping up riches and worldly goods.*

### **US RELIEF: COSTLY FAILURE**

The number in US on relief has passed 8.25 million—1 million over the depression yr. of '36. Also, "antipoverty" projects enrol 1.1 million, and 1.1 million draw unemployment pay.

Negroes are 12% of population but 50% of the relief load.

The relief empire continues to grow. In the last 10 yrs., despite record prosperity, people on relief have increased 50%, costs by 119%.

It seems obvious that relief is a giant failure. Relief has become a permanent way of life for millions. 2nd and 3rd generations of families now live on relief.

Fastest-growing section is aid to dependent children (ADC). 436,000 women and children in New York City get it, over 6 times the total 20 yrs. ago.

Illegitimacy is a part of this dismal heritage. Each yr. sees a sharp spurt in the number of children born out of wedlock to ADC mothers. The pattern of community-supported illegitimacy is so ingrained that last yr., 63 unwed N.Y. mothers had their 10th, 11th, or 12th child on relief. (USN 7:317)

*A sad picture, in the world's wealthiest and most self-righteous nation, of man's utter impotence and moral corruption.*

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In defeat the Arabs are in sore need of friends. Russia has a golden opportunity to tie Egypt, Syria, and Iraq closer than ever to Moscow. Few think Russia will let this opportunity pass. (USN 7:10)

## VIET COMMUNISTS STRONGER

Communists in S. Vietnam are as strong as a yr. ago, if not stronger—their numbers a record high. Their weaponry has markedly improved in variety and quality, from new AK-47 automatic rifles to rockets to the Soviet RPG-7 antitank gun.

Last week, for the first time, they zeroed in on the Marines with Russia's family of massive 152-mm. howitzers and long guns. (Tm 7:14)

\* \* \*

The initiative now is more on the Communist side. US effort has become a "holding action."

N. Vietnam and Viet Cong have not only absorbed impact of the massive US build-up in '66, but have increased their manpower and firepower capabilities.

Communist weapons get more and more sophisticated. Latest: armour-piercing antitank guns. Expected next: antiaircraft cannon.

The casualty picture is changing for worse. We're losing more than one marine killed or wounded for every enemy known killed. A war of attrition is just what the Reds want. They are willing to lose heavily as long as US losses are high.

The situation is by no means as favourable today as in '66. The enemy has regained the initiative. US hasn't mounted a major offensive since February. (USN 7:17)

\* \* \*

Communists in Vietnam are not only better equipped than ever, but are using their men and arms with increasing versatility. (Tm 7:21)

\* \* \*

Increasingly large Communist forces, armed with much more sophisticated weapons supplied by Russia, are turning the war to a more dangerous phase. (USN 7:24)

*The Viet war is turning into a deadly quagmire, sucking in US's strength and wealth, alienating its friends, monopolizing its attention, deepening its own internal racial conflict and blocking the way of all the grandiose schemes to banish all social ills and build a man-made millennium of the good life for all.*

## JEWS CHIEF MIDEAST POWER?

In 6 amazing days the war was over, and victor and vanquished alike were quick to realize political and geographic upheaval of enormous consequence had occurred.

Israel—2½ million and not 20 yrs. old—emerged as the dominant power on the Mideast map its armies had just redrawn.

Nasser's vision of a latter-day Pan-Arab empire, from Gibraltar to the Persian Gulf, turned to ashes overnight.

Hussein still sat precariously on Jordan's throne, but there were serious doubts he would long survive. Some felt Jordan might soon disappear from the map. (Nwk. 6:19)

## ARABS GIRD FOR 2nd ROUND

Now in Israel's hands are wells in Sinai that produce enough oil to fill all Israel's needs.

Israel, victorious, in control of 4 times as much territory as before but facing many long-range problems, will not readily give up its winnings.

Arab States, defeated, but mounting a massive drive, with Soviet support, to force Israel to withdraw from conquered territory, vow never to recognize Israel.

Arab leaders describe their resounding defeat as only one more round in a continuing "holy war." Nasser has not abandoned his dreams of vengeance. Arabs still have powerful weapons: Oil, the Canal, and the option of throwing US and Britain out of the Mideast in return for more Russian help.

Israel says it will match Egypt rocket for rocket—if that is the next step. In the yrs. ahead, atomic weapons loom as the danger. Israel could make nuclear bombs in a relatively short time.

Nasser may start shopping for his own atomic arsenal—if not in Russia, then China. Peking for yrs. has been trying to get a Mideast toehold. (USN 6:26)

\* \* \*

Arab hatred, urge for revenge, will be greater than ever. Arab numbers, resources, geography, remain overwhelmingly great in relation to tiny Israel. (USN 6:19)

\* \* \*

The refugee problem, for 19 yrs. the greatest source of enmity between Jews and Arabs, has been made vastly more complex by the war. Tens of 1000's of new refugees have left their homes in Israeli-held areas. About 600,000 old refugees, most of them in the festering, hate-ridden camps of Gaza, have come under Israeli control.

To most Arab leaders, the plight of the refugees is such a valuable political weapon against Israel that they'll do nothing to help. (Tm 7:7)

\* \* \*

Arabs gird for 2nd round: Throughout the Arab world there's an ugly mood which makes their attitude before the recent war mild by comparison.

In Egypt, there's a hectic atmosphere of preparation for renewed war. Soviet arms are pouring in, and Russian technical personnel in large numbers.

Troops are in movement all over the Arab world. Ever since the cease-fire, 1000's of Iraqi troops have been arriving in Syria and Jordan.

Arabs say: "Renewed war is inevitable. We're on the threshold of a 2nd round." (USN 7:10)

\* \* \*

Arabs are bitter, rearming, planning more trouble. Israel, winning, faces severe problems, surrounded by enemies. UN is helpless, drifting.

Trouble is building in this part of the world. (USN 7:17)

## **MOSCOW-PARIS AXIS FORMING**

**For all practical purposes you now can count on a Moscow-Paris axis.**

On major issues — Vietnam, Mideast, Mediterranean—Russia and France agree on this basic point: US should get out and go home.

DeGaulle is refusing to tranship Arab oil from France to W. Germany. There's growing alarm in W. Europe over the Franco-Russian tie, over the way DeGaulle is fighting to keep Britain out of the Market.

If DeGaulle succeeds in driving both US and Britain from Europe, then France and Russia could dominate there. (USN 7:17)

\* \* \*

It is surprising the lengths De-Gaulle is going to in opposing everything American everywhere. It helps Russia. (USN 7:3)

\* \* \*

DeGaulle sees US power as main threat to peace. To help balance, he is ready to accept Russia as a major Mediterranean, Mideast power. (USN 7:21)

\* \* \*

DeGaulle believes Russia is now an inward-looking, sluggish bear, and that the real threat to world peace is US attempts to police the world. (Tm 7:21)

A "Moscow-Paris axis"! How right bro. Thomas was in his expectations concerning the end, and Russia's and France's part in it! In these glorious times of prophetic fulfilment, each day seems to bring new sharpness to the picture.

## CHINA NOW AN ATOM POWER

France, after 10 yrs. trying, hasn't mastered the H-bomb. US took 8 years from atomic bomb to hydrogen bomb. Britain took 5, Russia 4. China in 2½ yrs. has tested both A and H-bombs.

By '69 China will be able to hit major Russian targets. Also US's big bases at Guam, Okinawa, Philippines. In '70 China will have perhaps 100 H-bombs, be ahead of Britain and France. In '72-'75 China will be a first-class nuclear power with a full arsenal of H-bombs and warheads; 6000 mile range ICBM's will be in production.

In '72-'75 China could hit most of the world. With the breakthrough to the H-bomb, the Chinese have unlocked the secret of "cheap death." For China, this is a cheap price for a lot of destructive power—enough to blow up the world.

**There's no longer talk of China knocking on the nuclear door. They have achieved their goal.**  
(USN 7:3)

\* \* \*

China may be willing to "loan" its nuclear arsenal to the Arabs. It is quite possible China, to get Mideast entry, would sell or give Egypt atomic bombs. Egypt is being told China is its only real friend.

China is determined not only to become a nuclear power, but a super-power to challenge both its major rivals. (USN 7:3)

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