

# 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  
*PLEASE NOTIFY US OF ADDITIONS, CORRECTIONS OR CHANGES*

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

GREETINGS to all of like precious Faith in the bonds of love and truth!

It is with sorrow that we report the falling asleep in the Lord, on July 27, of the recording brother's beloved sister-wife, sister (Marian Kling, at the age of 82 years.

Our sister has held firmly to the Faith, walking in the Truth over a half-century, having been immersed into the Saving Name of Jesus in July, 1910.

She was laid to rest on July 30 in Acacia Park Cemetery. Bro. Gilbert spoke comforting words at the funeral home and the graveside, concerning the One True Hope of Israel and the soon return of our Lord and Master, when the trumpet shall sound and the dead in Christ shall come forth from the grave.

We are encouraged by the comforting words which our Lord has left for us to ponder. We wish to thank all our brethren and sisters for their many kind expressions of prayer and sympathy, and their encouraging words on our behalf.

On July 30 we welcomed around the table of the Lord: bro. G. Gibson; bro. & sis. R. Philip, bro. & sis. J. Jackson & sis. Crone, from Toronto. We were strengthened in our Faith by the timely words of exhortation given us by bro. Gibson.

On Aug. 20 we were again refreshed by the visit of: bro. & sis. F. Higham Sr. and sis. Beth Higham, of Detroit, and sis. Sarah Sadler of Richard. Bro. Higham gave us stimulating words of exhortation, showing the great need for us to hold fast, for the coming of the Lord draweth nigh.

We deeply appreciate the effort our visiting brethren and sisters put forth in their labor of love in the Truth. These things help us to press toward the mark of our High Calling of God in Christ Jesus.

—bro. Geo. Kling

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**HAWLEY**, Pa.—IOOF Hall, Main St., Route 6 S.S. 10:30 am; Mem. 11:30. Bro. David Sommerville, 224 Conklintown Rd., Wanaque, N.J. 07465, Phone (201) 835-4751.

WITH profound regret we report the withdrawal of bro. & sis. Kenneth Frisbie and their daughter, sis. Janet Frisbie, to join the Central group. We hope and pray they may reconsider their stand, and return.

Under the present circumstances, it is questionable whether we shall be able to maintain the hall in Hawley.

Sis. Charles Frisbie has moved to Texas, where she is meeting with the Houston ecclesia, to whom we commend her.

Visitors have been: bro. & sis. Wm. Phillips (Canton), and bro. & sis. David Clubb (London). Both brethren gave the word of exhortation.

The signs of the times indicate that the return of the Master is near, but we remember his words in Luke 18:8—

"When the Son of man cometh, shall he find faith on the earth?"

Let us therefore strive earnestly to make our calling and election sure. —bro. David Sommerville

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## **EDITORIAL**

### **Our Relation to the World**

*"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God"—Rom. 12:1*

THERE are many features of the Mosaic economy that demand our admiration and veneration. They were not, however, written for that purpose only, but, as Paul says—

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope"—Rom. 15:4.

It will be noted that the manner of learning is not merely for the application of knowledge for scholarly application, but it is to be applied in such a manner that it will produce within the reader **patience, comfort, and hope.**

Among the many things written, there stands out in bold relief the lesson of Israel in relation to the nations by whom they were surrounded. They were instructed to keep themselves completely separate from them. If they failed to do so, severe penalties were provided.

**"Thou shalt make no covenant with them . . ."**

—says Moses (Deut. 7:3-6)—

"Neither shalt thou make marriages with them. Thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son."

The reason was obvious—

"For they will turn away thy son from following Me, that they may serve other gods. So will the anger of the Lord be kindled against you, and destroy thee suddenly . . .

"For thou art an holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth."

An example of the application of the severe penalties for disobedience to this law is well illustrated in the matter of Zimri and Cosbi, which is related in Num. 25. There it is reported that because of their intimate relations and associations with the Moabites, the anger of the Lord was kindled against Israel, and 24,000 died in a plague. Now, says Paul—

"These things happened to them for types, and they were written for our admonition (or instruction)."

*As we examine the New Testament writings, we soon discover the relation of these things to the believers of the Gospel, and we begin to realize that the matter of separation from everything of the world is just as binding on the Christian as it was on the people of Israel.*

Through the preaching of the Gospel, God is "taking out of the Gentiles a people for His Name" (Acts 15:14). This "taking out" is not just **nominal**, but **IN FACT**, as we learn from Paul—

"And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?"

"Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing."

"And I will receive you, and be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty"—2 Cor. 6:15-18.

**This is not an indefinite statement, but clear in thought and understanding requiring our specific obedience.**

A person who has accepted the call of the Gospel is obligated to "walk in newness of life." He is no longer to live as other Gentiles live (that is, people of the world in general) but he MUST "set his affections (mind, interest) on things above" (Col. 3:2). This takes effort and determination and self-discipline, as do all worthwhile things, but it is progressively rewarding with spiritual joy.

This sharp distinction of life between the true children of God and the world is brought out clearly in Paul's epistle to Titus, where he says (2:12-14)—

"Teaching us that, denying ungodliness and worldly desires, we should live soberly, righteously, and godly, in this present world;

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

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

Let us especially note: "ZEALOUS of good works." Zeal, enthusiasm, joyful, thankful eagerness to do more and more in love for God is essential to pleasing Him and gaining the great prize of life. There will be no half-hearted members in the great family God is gathering for His glory.

That our position is analogous to that of Israel under the Law is made plain by Paul in these words to Titus, and by Peter also when he states—

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar (or purchased, divinely-possessed) people;

"That ye should show forth the praises (or virtues) of Him Who hath called you out of darkness into His marvellous light"—1 Peter 2:9.

*Our calling is a high and lofty one and, if we are to be "zealous of good works?" these words of Paul and Peter require that we must resolutely turn our faces away from the empty things of the world, and faithfully devote our time and lives and energies to the service of Christ to whom we belong as slaves.*

While this applies to ALL believers, it is especially incumbent upon the arranging and presiding brethren of the ecclesias—in fact, upon all who hold an office of any kind in the ecclesia.

To devote a life to the service of Christ does not require that we come physically "out of the world," but—as James says—we must keep ourselves "unspotted" from it (1:27).

Another example of the separateness that a life devoted to the service of Christ demands is Paul's exhortation (Rom. 12:1-2):

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

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

If that means anything at all, it certainly means that we cannot walk with one foot on the road to the Kingdom of God and the other on the road of worldly pleasures and interests and activities.

"Sacrifice" implies a cutting off of, or dissociation from, those who have no place in their lives for the things of God. It means we must be very careful not to thoughtlessly engage in worldly

customs, **especially customs and observances that are rooted in the superstitions and paganism of the Catholic Apostasy**. Such things must be disgusting to God, as they are to all discerning believers.

Therefore, if a believer spends his time bringing into his home those things of the world that are designed to amuse and entertain those who worship the Beast and who love the pleasures of sin, he will increasingly crowd out the deep things of God whereby he may be purified, and when Wisdom cries he will not be found "daily watching at her gates" when she says—

"The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding"—Prov. 9:10.

*We believe thinking and sincere brethren and sisters will find that they get all too much of the empty-minded world in their necessary daily contacts, without desiring to waste their precious and God-given free time in gazing stupidly like the world at the world's passing and Godless interests.*

**True** brethren and sisters will find better use for their time in the work and studies of the glorious eternal things of God—the real things, the worthwhile MEANINGFUL things.

They will find that there is "work enough for all" to keep them constantly and profitably occupied, for it has ever been sadly true that (Luke 10:2)—

"The harvest truly is great, but the labourers are few."

Therefore we are exhorted, nay, we are strictly **commanded** by the wisdom of the Spirit through the beloved apostle—

"Love not the world, neither the things that are in the world."

And he drives it terribly home with this heart-searching statement—

"If any man love the world, the love of the Father is not in him"—1 John 2:15.

Do we profess to love God? Do we **think** we love God? Let us test ourselves by this Spirit test, for it is so easy to be self-deceived.

All of the commandments have to do with practical, daily life. We often think that if they could be set out on paper mathematically and added up like figures, all of their essential features would become the sum-total as expressed in Paul's words:

"That we might walk worthy of God."

Walking worthy of God comprehends the complete life in Christ. Therefore, if our walk in the Truth does not distinguish us as being totally different and separate from those by whom we are surrounded, then we have failed to understand what the Truth really denotes and calls for, and we cannot—

"Walk in WISDOM toward them that are without."

Rather we shall be walking in folly—the same death-ending folly the world walks in.

*If we expect the friendship of Jesus in the Age to Come, when Wisdom will be enthroned and all childish Folly will have fled away in shame, we must be spiritual adults today and stand apart from the world, leaving all its pleasures and all that it foolishly loves to those fleshly, immature minds who have no comprehension of, or delight in, serving God.*

Let us, therefore, stand fast in the Lord, and think upon His Name, and do those things that will cause Him to inscribe our names in His Book of Remembrance (Mal. 3:16).

By so doing our ecclesias will prosper, and be edified, built up in love, and well-pleasing to God. The joyful fruits of the Spirit will have free course among us, and we will have joy and confidence as we walk in the Truth. —Editor

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## Education, Borrowing, Adornment

These articles contain some strong views and strong language which we ourselves would hesitate to express, but as the one who, in God's providence, did us the great service of unearthing the Truth from the corruption of ecclesiasticism and worldliness in these last days, we believe all will be very interested in, and give full weight to, bro. Thomas' convictions which were never lightly formed, but only after prayerful study of God's Word, of which he revered every letter.

By **BROTHER JOHN THOMAS**

QUESTION: "*What are your beliefs concerning education? It appears to me to be a good work, and Paul exhorts to be 'ready to every good work' (Tit. 3-1).*"

AS to education being a "good work," that depends upon what sort of education it is. Education is the act of "educing," or leading out, the intellects and moral sentiments.

**These are naturally blind. If a blind man be appointed to lead them out, he will exercise them in darkness, and make them vicious.**

If we judge of the education of our day by the Word of God, it is decidedly BAD. To teach a boy to read, write, and cipher, is rot education, but artistry, and leaves his veneration, conscientiousness, in short, all his cerebral faculties, save those concerned in these arts, a desert of thorns and briars.

*The adults of this generation are incompetent to the education of the rising race, even as their fathers were before them. As ordinarily conducted, it is NOT a "good work"; and if Paul were living now, we are satisfied he would denounce it as evil.*

A tree is known by its fruits; and the fruit of the educational Upas that overshadows the country is seen in the rowdiness of Congress, the ignorance and fanaticism of "the churches," and the general demoralization of the people in trade, commerce, and domestic life.

This comes of flesh educating flesh, the end thereof is walking in the flesh; to the denial and rejection of the Word. —*Herald, June, 1860*

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ENQUIRY: "*The Baltimore brethren are anxious for you to go on with publishing Eureka, and whatever the deficiency may be in the sum required, they will, with the church in Washington, make it up in the way of a loan.*"

TO date we have received orders for 250 copies of Eureka. When 250 more are ordered we shall proceed to press.

We are much obliged to the brethren in Baltimore for their liberal subscription of 50 copies, especially as we know that they are not overburdened with the perishable riches.

As to the "loan" kindly offered in connection with the brethren in Washington, we accept the will for the deed. We are very much obliged to them for their generous disposition, which proves to us that they are in earnest in their profession of devotedness to the Truth.

If we could see the end from the beginning, and that that end would be propitious, we might thankfully accept it; but the end might be a failure—an edition of a work uncalled for upon one's hands, and borrowed money to be paid.

This is a consummation we desire to avoid. Being free from debt, we desire to remain so; and though it may be slow to wait until the 500 copies are subscribed for before we go to press, the process will be sure, and guarantee us exemption from all soul-fret by which multitudes are betrayed who regard not the admonition to—

‘Owe no man anything but love.’

*Borrowing and sorrowing are ill-favoured twins whose companionship we would diligently and eternally eschew.*  
—Herald, June, 1860

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QUESTION: "Is it lawful for those who have been sanctified by the New or Abrahamic Covenant to decorate their 'vile bodies' with ear-rings and finger-rings, and so forth?"

IN relation to Sarah's daughters wearing trinkets, or bedizening themselves with flashy ornaments, the best reply that can be given is in the words of the apostles, that—

"Women adorn themselves in modest apparel, with modesty and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works"—1 Tim. 2:9.

"Whose adorning let it not be that outward of plaiting the hair, and of wearing of gold, or of putting on of apparel.

"But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

"For after this manner in the old time the holy women also, who trusted in God, adorned themselves"—1 Peter 3.

Nothing looks so indicative of a vulgar mind and grovelling instincts as a load of flashy jewellery dangling upon a woman's exterior.

It argues the wearer's consciousness of the utter worthlessness of the hidden man of the heart, and of the necessity of putting the symbols of worth upon the outside.

The lower we descend in the scale of civilization the more pleased do we find the natural man with exterior ornamentation. The more empty his head, the more childish his delights.

The savage paints his face, sticks feathers in his hair, and is in ecstasies with coloured cut glass in the form of beads, or sparkling in brass, or copper washed in gold.

All this becomes him well, because he is an uncultivated barbarian, and a mere creature of fleshly instincts.

But for men and women professing godliness, we expect indications of a superior order of things within. If we see a pearl necklace upon her neck and upon divers fingers of her hands ring piled upon ring in gross profusion, we are not reminded of any latent godliness within.

On the contrary, we are rather prompted to inquire, Of what dark age of the world is this jeweller's show-block the type?

A sensible man despises such sham; how much more contemptible then must it appear to GOD! He looks to the jewellery of the hidden man of the heart, and if He find that well and highly adorned, He counts that daughter of His family a jewel of His heart.

It is truly nonsensical for women professing godliness to follow the fashions of the daughters of Belial. It is all very well for those whose instincts are grovelling, and their brains addled by trashy literature, to decorate their inglorious and perishing mortalities with cheap and gaudy trumpery. It finds employment for the industrious and ingenious mechanic and artisan.

But Christian women have attained to a more exalted position in the intellectual and moral universe of God, and ought, therefore, to be the subjects of too divine a consciousness to trick themselves out in glittering peddlery.

Then let them put the trash away, and they will fulfil the exhortations of the apostles.

—*Herald, June, 1860*

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## **Voyage to Australia**

### **PART SEVEN**

*"Let us not be weary in well doing. As we therefore have opportunity, let us do good unto all men"*

—Gal. 6:9-10

**By BROTHER ROBERT ROBERTS**

**SUNDAY, SEPTEMBER 15, 1895**

A rain-storm of tropical heaviness, interfering with the use of the deck, and condemning the passengers to the misery of confinement below, with closed port-holes.

There was considerable movement in the water and heaving of the vessel, which interfered with comfort. (As for "comfort," there never was much of this.)

It is very nice to read of a trip round the world like Lord Brassey's in the "Sunbeam," with your own people around you, abundance of everything at command, everyone on board at your service, a writing-room to retire to, and a library of 600 or 700 books of your own.

It is a different thing to be a solitary stranger in a floating hotel, taking your part in the routine of the ship among people with whom you cannot talk in a natural way, and among whom Israel's Hope makes you a stranger and foreigner indeed.

It takes from the charm of a voyage when you cannot get what you may wish, and from habit require: when you must patiently take what you can get, and put up with the skin-deep civilities of mercenary stewards.

And when you can have no privacy for writing, but must sit in a thoroughfare of scampering children, and exercise painful concentration amid a din of idle talk of all kinds, among groups of passengers shouting over their cards, or exchanging their business experiences, or mothers dilating on the calamities or astounding gifts of their children.

You may retire to your sleeping-room, of course: but you cannot write there, or decently rest, unless you tumble into your berth.

A voyage under such circumstances, protracted from week to week, has none of the delights imagined by those on shore. It is, in fact, a kind of prolonged, mild agony. I'm not complaining—only noting facts.

No doubt, there is unspeakable benefit in the total change; but the benefit comes afterwards, and is during the voyage much a matter of faith.

There have been some alleviations which have prevented the voyage being a pure horror.

Chief among these have been the unfeigned and Nathanael-like interest in the Truth created in the mind and heart of my state-room companion before referred to, who has read *The Trial*, *Christendom Astray*, *Ways of Providence*, *Declaration*, and a good part of the Bible itself—to see whether these things are so—and who declares that while he has not absolutely made a decision

(which he postpones till he has gone through the Bible for himself), he knows of nothing that can deter from the decision he sees coming.

*His interest in the Truth has imposed on me the pleasurable necessity of speaking much to him on congenial themes in answer to questions, and diverted me from hurtful brooding.*

It has also led to the delivery of lectures on board the vessel, and to the interest of several others; for, apart from him, I could not, in present circumstances and conditions, have come out of the seclusion of a private passenger's life.

\* \* \*

IN the evening, on the deck, I delivered the postponed lecture on "Some Fulfilled Prophecies and Their Practical Bearing."

I said there might not at first sight appear to be anything practical in prophecy one way or other; but no one could go far in the study of the subject without discovering that this was contrary to experience.

But, of course, all depended on the scope they gave the word "practical." What was that which was practical?

That which affected wellbeing in some way.

The knowledge of futurity came within this category in various ways. The man who sowed a crop acted upon the knowledge of futurity in so far as it depended upon conditions. He knew that if he did not sow, he would not reap: and this knowledge impelled him to a present line of action which secured a future advantage.

*Now, there was a future in a larger sense, upon our knowledge of which depended the actions of the present time, which would determine our relation to the future when it came.*

We should know nothing of this future apart from revelation. God had revealed it. The proof of this was very extensive. Part of the proof consisted of the fulfilment of the prophecies contained in this revelation concerning things now past.

To see the force of this proof, I asked them to consider how incapable man was of prophecy. We lived in an age peculiarly calculated to call into exercise such a gift, if it existed in man.

To take a low but very cogent illustration, almost everybody betted upon the chance of something happening that was in the future: the winning of a race, the result of an election, the upshot of speculative enterprise. Thousands of pounds were staked every day upon such issues of futurity.

The man who could foresee the result would make a fortune in a day. There were men called "prophets" in sporting circles: but they were only guessers: they were not foretellers. No one could foretell.

When it came to a real test of this sort, every one felt the absolute inability of his mind to penetrate the future.

*Yet here was a book (the Bible) FULL of prophecy relating to all kinds of matters, over a very wide range of time.*

It was not confined to what were called the prophetic books, but ran like a golden thread through its entire historical contents, from its opening chapters concerning Abraham to the closing chapter of Revelation, in which Christ announced his future coming.

It was not restricted to what were usually considered spiritual events, but dealt with very small practical circumstances sometimes—like an approaching interview between Jacob and Joseph, or a coming visit of a relative to Jeremiah in prison.

And the fact was that all its prophecies so far had been fulfilled, without exception. The only prophecies not yet fulfilled were those that avowedly belonged to the future.

What was the explanation of this extraordinary fact, that while man was universally incapable of foreseeing the future, we had in our hands a book full of true prophecy?

The mystery was solved by Peter's statement that—

"Prophecy came not in old time by the will of man."

But that the prophets—

"Spake as they were moved by the Holy Spirit" (2 Peter 1).

If this statement was true, how important was the Bible! For the leading element in its prophetic exhibitions was the foreshowing of an endless age of unmixed goodness upon the earth at last, in which all men were invited to participate on certain conditions disclosed.

*Here the PRACTICAL nature of the subject came in.*

If men saw prophecy fulfilled in the past, they possessed the strongest guarantee that the prophecy relating to the future would also be fulfilled, and thus were provided with the strongest incentive to conform to the requirements with which the promise of God concerning that future were associated.

I proposed to pass in review before them several illustrations of fulfilled prophecy with which all men of any information must be acquainted, though they might not be aware that the facts with which they were acquainted had been the subject of prophecy.

I then reminded them of the existence of the Jewish race in a state of widely-scattered dispersion and distress. I read various prophecies of this state of things, involving two remarkable collateral predictions that while—

1: *The various nations of antiquity that oppressed Israel should disappear;*

2: *Israel should last for ever.*

I next referred to the absolute disappearance of Babylon; to its extra-ordinary greatness, both architecturally and politically, while it lasted: to the explicit prophecies of Isaiah and Jeremiah that it would become a tenantless waste: to the recent discovery of its remains on the banks of the Euphrates.

I referred them to similar, though not exactly identical prophecies, and a similarly exact fulfilment in the case of Nineveh and Egypt.

I then spoke of the first coming and crucifixion of Christ, and pointed to the prophecies that had foreshown those events long before they occurred.

I also went over several prophecies of a later application—some coming down to our own day.

I asked them to recognize in all these circumstances an absolute proof of the divinity of Bible prophecy, and, therefore, a foundation for unspeakable hope concerning days to come.

The Bible foretold a future of ultimate blessedness for all the world. This was, indeed, the Gospel which it had pleased God to require us to believe as a main condition of our acceptability with Him.

How true and good all these things were could only be known by the study of that wonderful book God had put in their hands. I pressed the study of it upon their attention as the most practical good sense.

The audience listened with great attention, and thanked the lecturer, with the expression of a hope he would favor them with a lecture on prophecies not yet fulfilled: with which he promised to comply.

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**MONDAY, SEPTEMBER 16, 1895**

ON awaking in the morning, we found the vessel anchoring before Colombo, in the island of Ceylon.

When we talk of an island, we are apt to think of a detached piece of land in the ocean that the eye can see all around. Ceylon is an island, not in this sense, but in the sense Great Britain is an island, or group of islands. Ceylon is part of England's Indian Empire.

Looking from the steamer, we can see we are in a new world. There is a brightness in the vegetation, a cleanness in the aspect of the houses, and an angularity and stunt in the trees that mark off the land from anything we have yet seen. An occasional palm-tree sticking up against the sky is characteristic of the East.

The town's aspect from the sea is not striking. The land is low-lying, and there is no mountainous background. There is no harbour, properly speaking. A solidly-built mole or breakwater runs out into the sea, and provides a quiet sheet of water on the north side.

The long swell of the ocean, when the weather is rough, as it was in this case, breaks over the mole, and descends to the other side in beautiful cascades.

The object of vessels calling in most cases is to get the supply of coals renewed. The coals are brought all the way from Britain, and stored here.

It takes 6 to 8 hours to get a fresh supply on board, giving passengers an opportunity of going ashore. I availed myself of this opportunity.

I found the place much more beautiful than Port Said—the streets wider and better laid out, and the ground of a warm, reddish colour.

If Colombo seems a new world seen from the sea, the effect is greatly enhanced on landing. The first things that strikes a stranger is the blackness of the people, and the bright colours of such costume as they wear: many of them are nearly naked.

They are very numerous, and hurry about, each on their own business, just as in European cities, only their business seems so very different. English people are frequent among them—in English clothing, of course.

The common use of the small Indian bullock, instead of the horse, is also a peculiarity.

As the best way of seeing the place, my cabin companion and I hired a conveyance, and were driven through the roads and suburbs. All this was very beautiful.

With the exception of the central streets, the roads are well-kept avenues, among trees of picturesque form—unusual to an Englishman—palm trees, cactus of various kinds, mimosa, cocoanut, mango, banyan and banana trees.

There is a prevalence among them of bright-flowering shrubs—scarlet being a prominent colour. There is a long, newly-formed drive by the sea-beach, and one or two parks and gardens of great trimness and beauty. In one of these parks stands a museum of Indian curiosities.

The evidence of British occupation is everywhere visible in stately buildings among the trees, and soldiers on the streets in their white helmets.

To make the acquaintance of the native quarters, I accepted the proffered services of a little lithe black Hindoo boy, who could speak a smatter of English, and who was very eloquent as to his lingual qualifications in various languages.

He took me round among the side streets among the native shops. My chief object was to see the people, which I did in plenty.

I was the object of much attention among them as I suppose all strangers are; but most strangers treat them like dogs. I felt pity for them all but could not make myself understood except in matters of purchase.

*Most of them seemed to have something to sell. Poor creatures, what else can they do? They are sunk in poverty and have no shepherd—like mankind in general. I could see that they persecute each other, as nearly all men do.*

Still I bought a small thing or two, and did not turn an absolutely deaf ear to those who had nothing to sell but their earnest entreaties. I had provided myself with a little small native change with a view to them.

The common advice is to "Button up, and leave them all severely alone. They will cheat you before your eyes."

True. What then? We are in a very evil world. If it would cure it to act the insensible part usually prescribed and usually performed, that would be the thing to do. But cure it, such a part NEVER will.

I don't mean to suggest the other part will. But there is a cure coming: and we qualify for being permitted to take part in that cure by meanwhile acting as Christ did, who "went about doing good."

Precious, precious little it is we can do in the circumstances of the 19th century, in the utter poverty of means of all kind! The more reason that we should not too strictly harden our hearts on the principles of social economy.

*It is wonderful how powerful a little kindness is, and how much more interesting human nature is under its operation than when withering under want of sympathy. It is worthwhile paying a little, to see it.*

I heard of a rich old lady who travels regularly in the East, and who spends a good deal of money in this way. When adjured by discreet advisers that she will be "sold" in all her dealings with the natives, she says—

"Well, I have come to be sold for their benefit."

There is very little of this kind of sentiment in the world at present—scarcely any: for one thing generosity is quenched by poverty.

But there will be plenty of it under the ascendancy of the King, who in the day of his sorrow—

"For our sakes became poor that we, through his poverty, might become rich."

*It is part of the preparation for his society to act on his principles while he is away.*

**(Continued next month, God willing)**

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## **"I Will Go to My Father"**

*"This thy brother was dead, and is alive again! He was lost, and is found!"—Luke 15:32*

IN this parable there were three characters—a father and two sons. One son, the younger, asked for his portion which was to come to him after his father's death.

He obtained the portion, wasted it in riotous living, and having spent all he had, came to poverty and realized that the servants in his father's house had more than he now had.

The son decided to go home, acknowledge his mistake and ask for a job as a hired servant.

The father, who loved his son so much that, while he knew how foolish his son had been, how he had misused his money, and led a fast life, nevertheless welcomed him home, had compassion on him and made a feast, thus showing in every way that he was happy to have his son home again and to forget all the wrong done to him.

The elder brother, who unlike the younger, had stayed home, cared for his father's property, obeyed his father, was in most every way an exemplary son; yet he manifested some quite unlovely traits. He was not at all of the loving, kind, forgiving, understanding nature the father was.

This parable is one of the great masterpieces of literature. Its appeal lies in the fact that it is true to life; a true portrayal of the waywardness, the selfishness, of men and women; and of the parent's love for the sinning child.

*Using this as a base for the lesson of God's love, we are given a picture of our Father in heaven which surely cannot fail to touch the feelings of the most hardened sinner.*

The father had by much labor and thoughtfulness gathered an estate to enjoy while he lived, and after his death all would go to his sons. The sons, who lived at home, were well fed, cared for, had every comfort and a secure future.

Were they satisfied? They **should** have been, but the younger was not. Far away fields always look green, and he wanted to enjoy what is now called some of the "experiences" of life.

So, the younger son, restless under his father's roof, instruction and perhaps correction, wanted to go out for himself, to do what HE wanted to do and "live his own life." (How familiar and up-to-date it all seems!)

So he went, taking with him his future fortune which he wasted, which was to have been his to live on and enjoy later.

Paul says (Gal. 5:19, Diag.)—

"The works of the flesh are manifestly these; fornication, impurity, debauchery, idolatry, sorcery, enmities, quarrels, jealousies, resentments, altercations, factions, sects, envyings, inebrities, revellings, and such things,

"Respecting which I tell you before, even as I previously told you, that those who practise such things shall not inherit God's Kingdom."

*How true all this is to the SPIRITUAL import of the parable! There's peace and security in the Father's house if we will be content to dwell there. In Ps. 91 we find that—*

"He that dwelleth in the secret place of The Most High shall abide under the shadow of the Almighty."

There is a security in the Father's house that can be found no where else on earth. Ps. 46 tells us that—

"God is our refuge and strength, therefore will we not fear though the earth be removed.

"The Lord of Hosts is with us; the God of Jacob is our Refuge!"

But how perverse is the human heart! We are told by the Father of the blessings of abiding with Him; we are told by those who have lived long lives of the emptiness of worldly things.

Nevertheless, "the lust of the flesh, the lust of the eyes, and the pride of life" at times pull us away from the influence of the Father, and the "pleasures of sin for a season" cause us to turn our back on God, as did the younger son to his father.

Later, when he had returned, his father said of him that he had been (v. 32)—

"Dead, and was alive again."

And truly he had been "dead." Separation from the Father, the vain pursuit of elusive and heart-cheating "pleasure" IS death, as many Scriptures show—

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

"To be carnally-minded is death" (Rom. 8:6).

"Dead in trespasses and sins . . . according to the course of this world" (Eph. 2:1-2).

"A name that thou livest, but art dead" (Rev. 3:1).

ALL death is sad, but THIS death, for those who have had opportunity to be alive, is tragic. Truly his son was returned from the dead!

**He had to leave the father's house to find riotous living, and so we must leave God if we want that sort of life.**

The higher, better influences and the nobler traits of character are those of the dwellers in God's house.

Riotous, profligate living is to be found if we want it, but not in God's house. We can have such a life if we want it; the choice is ours; no one demands that we stay in the Father's house, but let us not forget the terrible results if we do go out.

*Surely it hath been said that the eye hath not seen nor the ear heard the blessings which God hath prepared, for those who love Him, but these are not for those who leave God and go out from under the influence of their Father.*

\* \* \*

RETURNING to the parable we find that the wasteful, self-willed, prodigal son went out, as we at times go out. All sense and reason tells us that we should not go out of the Father's house, but at times we do. As Paul says in his searching spiritual analysis of the motions of the flesh (Rom. 7:19)—

"The good that I would, I do not: but the evil which I would not, that I do."  
Why? Because (Rom. 8:7)—

"The carnal mind is not subject to the law of God."  
—and when we allow its desires to control us, we go out, waste our heritage, leave our security, our guide and instructor. We jeopardize our whole eternal future to enjoy the brief "pleasures" of sin for a season.

And what do we get for it? Husks!—like the son in the parable; empty shells; lifeless, unnourishing, unsatisfying refuse. We perish with hunger on such a diet as we receive when we turn from God.

**All history, all experience—as well as God Himself— tells us it is not worthwhile—**

"Hast thou found honey? Eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it."

Temperance is one of the things a saint adds to his virtues. Riotous living is for fools.

\* \* \*

RETURNING to the parable, we find (v. 17)—

"When he came to himself."

Fortunately he DID come to himself. He was not "himself" when he was sinfully wasting his life and substance. We are not "ourselves," not acting according to our knowledge when we forget God, put Him behind our back—when we do things contrary to God's will in order to satisfy fleshly desires (Gal. 4:9)—

"Now, after ye have KNOWN GOD, how turn ye again to the weak and beggarly elements?"

*"When he came to himself." There were better things in his father's house than the "swine" he was among. Even the most humble in his father's house were better off than he. And there are better things for us in the Truth than in the world, even now —*

"Godliness hath promise of the life that now is, as well as that which is to come."

And there are promises of infinitely better things, for—

"At His right hand are pleasures evermore."

So the son wisely decided to go back to his father. How would he go back? In what state of mind? This is very important to the parable's lesson.

Would he be swaggering? Bold? Would he have a "Now I know the world, I guess I will settle down" attitude? The whole point of the parable is found right here—

"I will arise and go to my father, and say unto him,  
"Father, I HAVE SINNED against heaven, and before thee,  
"And am no more worthy to be called thy son; make me as one of thy servants."

It is equally important to understand what kind of a father this son had, and what kind of a Father we have.

Was his father harsh? Resentful? Accusing? Condemning? Vindictive? On the merits of the case, the father could justly have refused to have anything more to do with one who had sinned against him as had this son. And on the merits of our deeds we—the sons and daughters of the Living God—have no standing before Him. Is it not written—

"If thou, Lord, shouldst mark iniquity, O Lord, who should stand!"

"Father, I have sinned. I am no more worthy to be called thy son, but I want to have some humble place with you—a servant, anything! I have made a terrible mistake: I know it. I am sorry I have done this to you. Forgive me!"

We can read all these thoughts in this incident. The whole thought summed up is that the son **humbled himself**. And how gratifying, how comforting, to know that no one in this state of mind is ever turned down by the Father, if He is approached in truth (Isa. 55:7)—

"Let the wicked forsake his way, and the unrighteous man his thoughts:  
"And let him return unto the Lord, and He will have mercy upon him.  
"And to our God, for He will abundantly pardon."

Did the father, when he knew his son was returning, treat him as he deserved? Or even as he asked to be treated—as a servant? Did he scold him? Did he remind him of how wrong he had acted? Did he say, "I told you so"?

*Remember, this part of the parable is intended to teach us about God: to show us what kind of a Father we have, and his merciful attitude toward us when we humble ourselves as did this prodigal son.*

So when we think of this part of the parable, we should think of it as describing God's state of mind toward us when we, as sinners, turn back to God, to His house; to His keeping; to the safety, the comfort, the security of abiding in Him.

What did the father in the parable do? He did not even wait for the son to get to the house (vs. 20-24)—

"But when he was yet a great way off, the father saw him, and had compassion, and ran, and fell on his neck, and kissed him . . .

"And said to his servants, Bring forth the best robe, and put it on him: and put a ring on his hand, and shoes on his feet:

"And bring hither the fatted calf and kill it, and let us eat and be merry:

"For this my son was dead, and is alive again! He was lost, and is found!"

There was not simply toleration of having an erring son in the house again, nor was there the idea of making the best of a bad situation. This is not the picture. God can be, as another parable shows Him, a hard austere man. There have been and still are situations in which He hardens His face.

**But never to the humble, repentant sinner; never to a son who shows the disposition of this prodigal.**

We get the thought here of a joyous welcome, a happy reunion; of pity by the father, of compassion, of full and complete forgiveness for all and everything. The father is even more happy to have his erring son back again than the son to be back. All is forgotten, forgiven, because the heart of the father is so full of joy at his son's return and nothing else matters.

Read the parable in the preceding verses of this same chapter. A man had 100 sheep, of which one became lost. Did not the man leave the 99 and go after that which was lost until he found it? And when he had found it, did he not carry it on his shoulders, rejoicing? On his arrival home he called in his friends and neighbours to rejoice with him for, said he—

"I have found my sheep which was lost."

And in v. 10—

"There is joy in the presence of the angels of God over one sinner that repenteth."

"Likewise joy shall be in heaven over one sinner that repenteth, more than over 90 and 9 just persons which need no repentance."

This is the teaching of all Scripture on this subject, as further illustrated in Ps. 145:8—

"The Lord is gracious, and full of compassion: slow to anger, and of great mercy."

And James 5:11—

"The Lord is very pitiful, and of tender mercy."

Again in Neh. 9:17—

"But Thou art a God ready to pardon, gracious, merciful, slow to anger, and of great kindness."

And finally, Mic 7:18—

"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage?

"He retaineth not His anger for ever, because He delighteth in mercy."

\* \* \*

BUT what of the elder brother in the parable? He was angry, and would not go in to the feast. The reason is seen in vs. 29-30. There is a lesson here too. Up till now the elder brother was the better man of the two.

While the younger had left the father to spend his substance in riotous living, the elder had stayed home to help. He had served many years, performed faithfully and never sinned against the Father.

*But even with all these virtues he was not spiritually-minded. He was jealous, proud, self-righteous, sulky and angry. "He would not go in."*

He was, of course, wrong—he should have gone in. His brother was lost and had been found. It was meet that he, like the father, should make merry and be glad.

His brother had done wrong; true; but he had repented of that wrong. The father, against whom the sin had been committed, had forgiven. Surely then the elder brother should have gone in and rejoiced.

The lesson here perhaps is this very important one—that a repentant sinner is in better standing with God than a self-righteous saint.

In closing, there is a final thought (John 3-16)—

"For God so loved the world that He gave His only begotten Son."  
—who was (Heb. 4:15-16)—

"In all points tempted like as we are, yet without sin . . .

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."  
—W.M.B.

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## **In Everything Give Thanks**

*"Bear ye one another's burdens, and so fulfil the law of Christ"—Galatians 6:2*

THIS past week the people of America celebrated a holiday set aside for a special day of thanksgiving. To those people who realized what "Thanksgiving" was, it was a day to thank God for their birthright in a free country; an abundance of food and natural resources; and a sense of economic security.

Now to us this day was no different than any other in the sense of a special day of thanksgiving. However, the thought of the word "thanksgiving" brings to mind a question. Do we remember, daily, to thank God for what He has given us? The things mentioned above are incidental with us. We are fortunate to be able to meet openly like this—but WHY are we even meeting here?

We need to remember to thank God for giving us an opportunity to have the knowledge that binds us together in the One Faith.

*In order to be here, we had to have something in common. We had to have an earnest desire to learn what God wants of us: what His purpose with the earth is; what His Son's message was; and the purpose of Christ's sacrifice.*

We had to be knocking on a door that is closed to those who do not seek with an ear for wisdom and a mind for understanding.

The bondage of death is upon all mankind; but to those who seek God there is an opportunity to accept the calling to life through the bondage of Christ, for those who accept it are purchased by Christ's blood. Those of us here, and others of like Faith, answered the call to life.

### **We have been the subjects of a glorious New Birth.**

This is what we should be thankful for above all else. This is something we cannot take for granted, nor just give lip service to.

Once we accept the Word and are baptized, there are certain implications we also accept. The easy theory of "Once saved, always saved" is a fallacy. Just accepting the Truth and Christ won't guarantee us eternal life.

For some of us, Sunday is the only day that we remember our purpose and our duty. This is something to be remembered **daily**, even hourly.

Sunday, the first day of the week, is important because this is the time when we can gather together in oneness of mind; sing praise to God; exhort one another to steadfastness; and remember the death and resurrection of Christ through the partaking of these emblems.

This particular meeting—the memorial meeting—cannot be taken for granted, but must be taken seriously. We must keep our minds on all that is done and said.

When it comes time to partake of the emblems, let us try to think of that night, almost 2,000 years ago, when this was first done. Let us remember what it represents.

*Let us also remember that 1 hour out of 168 hours in a week is not enough. The Truth is not a part-time job. It requires a life of devotion, self-restraint and sacrifice. It requires a continuous and consistent manifestation of the fruit of the Spirit mentioned in Gal. 5:22 —*

"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;  
"For we who are Christ's have crucified the flesh with the affections and lusts."

It would be more pleasing to the flesh to follow the world's custom—do as God wants one day and what we want six days. But we cannot have, nor afford, this attitude.

We have mentioned the acceptance of our calling the implications of that acceptance. Why do we accept the calling? Because of FAITH—belief in what God has promised.

In order to well understand faith, we might read the entire book of Hebrews. However, there is one verse that brings the meaning close—

"Now faith is the assurance (substance, confidence) of things hoped for, the evidence (proving, test) of things not seen" (Heb. 11:1).

In the New Testament the word "faith" is translated (with but one exception) from **pistis**, meaning "credence, persuasion, conviction, reliance upon Christ for salvation, constancy in such profession, assurance, faith, belief, fidelity" (239 occurrences).

*Either a person has faith—or he hasn't. A true, living faith is an all-consuming, life-filling thing. Once a person professes faith he cannot—must not—return to doubt.*

In the accounts of Christ's ministry he either rebukes those of "little faith" or commends those of "great faith." When he healed, the healing was accomplished through faith—confidence, a firm belief.

At one time we all here had faith that God spoke truth. Have we become lax in the Faith? Do we now doubt any of God's commands?

### **What a person really believes, he manifests in his ACTIONS.**

There are many great examples of faith in Scripture. First let us turn our thoughts to Abraham. Here was a man who did not falter in his faith. In Gen. 22 we see Abraham's willingness to sacrifice his son, Isaac, because he had faith that whatever God asked, there was a good reason.

Hebrews 11 is a testament to faith. Let us read just a portion, beginning with v.8—

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed;

"And he went out, not knowing whither he went,

"By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

"For he looked for a city which hath foundations whose Builder and Maker is God.

"Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised.

"Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

"These **all died in faith**, not having received the promises, but having seen them afar off and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth."

The one time **elpis** is translated "faith" is in Heb. 10:23—

"Let us hold fast the profession of our **faith without wavering**; for He is faithful that promised."

Here Paul was exhorting to hold fast to confidence and hope because he was anticipating the promise made to the faithful. Once in the Truth, we should not be sad because of our responsibility, nor should we shudder in fear.

We should look forward with pleasure to fulfilment of the promise, that is, **manifest** faith. Christ asks (Luke 18:8) if he will find faith on the earth when he appears. Will we be holding fast to that which we first professed?

*Faith on its own is counted for nought. With faith there have to be WORKS—a manifestation of faith, a LIVING faith, faith in ACTION.*

This does not come automatically (though with a true conception of faith, it really should). Knowing and believing that what God says, He performs, we should realize that we are commanded to show forth good works and only if we do can we hope to be given the gift of eternal life.

"Works" can be divided into several classifications: our steadfastness in Truth; our conduct; how we treat the brethren; and how we treat those of the world.

In the New Testament, "work" is derived from the Greek word **ergo** meaning "to work, toil, labor; an act, deed, doing."

James tells us that Faith without Works is dead; that you cannot truly have one without the other. He further says that faith is made perfect by works, and that by works is a man justified.

In the true sense of the word, the Truth is work. It is not easy to do things that completely go against our natural inclinations. On our jobs or in school we are told to form proper work habits. If we apply this principle to higher things it will help keep us in the strait and narrow way.

It is hard to develop good habits, and easy to break them. This is why study of the Word is so important. We study the Word to GROW in understanding and knowledge.

We should do it systematically and not at random. This keeps us moving forward instead of treading water or moving backward. We are exhorted over and over in Scripture to remain steadfast and immovable in faith, and we can do this only by working in a steady forward direction.

At work we must keep **working** to hold our job; at school we must keep **studying** to get acceptable grades. The Truth is so much MORE important to us.

*Another point is our conduct, our walk. If there were a hundred people in a room and there was one Christadelphian, it should, be possible to detect a difference.*

We are not told to be a recluse, but we are exhorted to be separate from the world in our actions and conversations. We are to show forth light, not darkness. We are to serve God, not mammon.

We are not called because of works, nor are we saved because of our own works of righteousness. But we are judged and rewarded "according to our works." We are commanded certain things, and to the best of our ability we must follow the commands.

How are we to treat our brethren? Christ tells us this answer quite emphatically —

**We should treat the brethren just as we would treat Christ himself.**

We must show forth love. We should at no time be a stumbling block for another. We should—

"Bear one another's burdens and so fulfil the law of Christ."

We should exhort one another as often as possible. Where we are weak, we should strengthen each other. We should not gossip about one another. When one brother has offended another brother, the offending brother should be approached and corrected in meekness and love.

We are all of one body and must remember this. No one part is more important than another, for we are all working for a common goal—eternal life together with Christ.

*And again, let us remember: when another brother is in need of physical or spiritual help, comfort, strength, or understanding, let us never turn away. WOULD WE TURN AWAY FROM CHRIST?*

And how should we treat those out of the Faith? Let us remember these words found in Mark 12:30-31—

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

"This is the first commandment. And the second is like, namely this,

"**THOU SHALT LOVE THY NEIGHBOR AS THYSELF.**

"There is none other commandment greater than these."

We should have compassion on the world of people who show no desire to love and serve God; or perhaps do not wish to admit that they care more for this life.

Whenever possible we should try to help those who show a genuine interest in the Truth. If an opportunity arises we should bring up the Truth in conversation with others.

If someone is in need we should not refuse aid.

And again let us keep our actions, as much as possible, without blame for we, as a group, are judged by individuals. Let us not be hypocrites.

First we gain **knowledge**, then we accept the calling and show forth our newness of life with **baptism**. Then, by the faith we have professed, we manifest **works**.

We have to strive to keep the faith and do good works. We must strive to make our calling and election sure. We must not give up our chance for that inheritance promised to those who remain faithful to the end. We must daily study God's Word and examine our actions.

And every day let us pray to God in thanksgiving that He in His mercy has given us this opportunity to reign with Christ and serve God forever—

*"To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God."* — T.H.

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## VIET: US SECURITY AT STAKE

There has never been any question in the White House that US's stake in Vietnam is nothing less than security of US itself. Within next 10-20 yrs., there will be a billion Chinese with nuclear weapons. (Nwk 10:23)

## VIET: ANTI-US FEELING GROWS

Last wk., anti-Americanism in S Vietnam grew so blatant it threatened to undermine the whole US commitment there. Much of it appears to be inspired by the top leaders—Thieu & Ky. (Nwk 10:23)

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### Remember Thy Creator

*"Lord, make me to know mine end, and the measure of my days,  
what it is, that I may know how frail I am!"—Psa. 39:4*

THIS is wonderful and wise advice, but we do not see the wisdom, or the wonderfulness of it, until we grow older and are able to look back along the road that we have travelled, and think of the road we may have travelled, had it not been for the Truth arresting our attention.

We are continually reminded of the hopelessness of man in his natural state. All the glory of man is forgotten in the grave, and ends there. His life's work and labours accomplish nothing that is lasting.

This would have been our lot, had the Truth not arrested our attention and opened unto us, through God's great kindness, a new and living way.

*We can all ask ourselves this question: When we come to the end of our days, will our life's work have been a failure and of no profit? Can we see no lasting good, nothing accomplished that will help us, and others, in everlasting benefits?*

Now is the time to ask ourselves these searching questions; now is the opportunity to examine ourselves. We shall be wise if we do so, and wiser still if we shall be able to see our mistakes and make alterations while time is on our side.

We are told to consider the END of all things. This is always very good advice. The words of the Psalmist come to our mind (39:4-6)—

"Lord make me to know mine end, and the measure of my days, what it is, that I may know how frail I am.

"Behold Thou hast made my days as an handbreadth; and mine age is as nothing before Thee.

"Verily every man at his best state is altogether vanity."

This is the testimony of the Spirit of God written for our exhortation and admonition. Again God speaks to us—

"My son, attend unto my wisdom, and bow thine ear to my understanding:

"That thou mayest regard discretion, and that thy lips may keep knowledge."

The question we must answer is, Where is the center of our affections? For that is where our attention will be focused. Is it God and His Truth, or is it our own selves?

Paul tells us of the great dangers of the perilous times in the latter days. Men would be lovers of themselves and lovers of pleasure more than lovers of God.

*This great danger surrounds us. How can the Ecclesia exist under these conditions? Only by a right estimation of what lies ahead. Only by a circumspect and diligent walk in the way of God and His Commands—now, as always, a SEPARATE people.*

God speaks to us through His prophets and the ministry of His Word (Prov. 4:20-23)—

"My son, attend to my words, incline thine ear unto my sayings.

"Let them not depart from thine eyes; keep them in the midst of thine heart.

"Keep thy heart with all diligence; for out of it are the issues of life."

The heart is the center of our affections: from it proceeds both good and evil. Let us understand this: if our heart is established and centered in God and in Truth, through faith and an obedient walk, it CANNOT bring forth evil—

"Whosoever is born of God doth not commit sin; for His Seed (the Word of Truth) remaineth in him.

"And he CANNOT sin, because he is born of God."

It would be morally impossible for a man knowing the Truth to live in rebellion against it. If he does so live, then God's Seed is not remaining in that man, so we can understand John's statement. We are either in one state—or the other.

Let us consider Christ's words in Matt. 12:34-35—

"O generation of vipers, how can ye, being evil, speak good things?

"For out of the abundance of the heart the mouth speaketh.

"A good man out of the good treasure of the heart bringeth forth good things·;

"And an evil man out of the evil treasure bringeth forth evil things."

In the one state we have forgiveness. But if our thoughts are evil, then our actions will be evil also. If our thoughts are on good things, right things, truthful things, lovely things, our actions should be likewise.

Paul gives us very good advice how we can wash our minds and hearts—a figurative cleansing process—in his letter to the Philippians (4:4-9)—

"Rejoice in the Lord always and again I say, Rejoice!

"Let your moderation be known unto all men. The Lord is at hand.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

"Finally, brethren, whatsoever things are true, honest, just, pure, lovely, of good report; if there be any virtue, and if there be any praise—**THINK ON THESE THINGS.**

Brethren and sisters, as the great apostle reminds us, the days are evil, the times are perilous, for the people of God. The world is in rebellion against God and is condemned already to fire and sword of God's impending judgments.

What about ourselves? We are surrounded by evil; a God-defying world. That in itself is not so dangerous for us. It is the evil that comes to us in another form, a subtle and far more dangerous form, a form that is hard to grapple with. Yet we are warned about it—that this condition should arise at the time of the end.

*The great danger for us is in the growing laxity and the spread of tolerance among the "sons of God."*

The seeds of decay working in those who once had the Truth are ever ready to germinate under the evil influence of the world. Unless we cultivate the soil of our hearts and minds, the weeds will grow.

This is what is threatening to overtake us. The spirit of indifference and tolerance is spreading from the world and has infiltrated into the ranks of those who once had God's Seed in their hearts.

The warning we utter here from the Scriptures is for us all, but especially for the younger, upon whom the burden must come, if Christ remains away.

This spirit of indifference and tolerance and laxity can be likened to a disease that takes hold of the mind. If we are forewarned we can be always ready to resist this condition.

When the Flood finally came, 8 people were saved in the Ark. Let us consider the severity of God. Who can tell how many, during Noah's long period of preaching, became weary and deserted him?

On reflection it seems most probable that many would at one time have shared his faith. Doubtless Noah, through the Spirit, would foretell the deterioration in morality, the infiltration of the laxity and spirit of tolerance among the sons of God.

Events would fulfil and confirm the prophetic Word, thus bringing encouragement to those who would accept it. But as time advanced and judgment drew nearer, Noah would be dismayed to see his friends fall out one by one? their faith weaken and then vanish by the spirit of the age.

What a warning to us, when people cease to listen and respond to the call of the Truth, when brethren will not earnestly contend for the Truth any more, and say it "does not matter," and fall away in great numbers.

*In my short experience in the Truth, great changes have taken place. Signs are multiplying that the end is at hand. We must renew our confidence and strengthen our hope, and carry on the fight against this spirit that is overwhelming many.*

Brethren, we have, with God's help, chosen a path that is in opposition to all who oppose God's way. It is a narrow way, a way with many dangers.

The way of the world is a broad way, and the multitudes are going that way—drifting along with the tide of human ambition and sentiment. It is invested with the pride of life, the lust of the flesh, and the lust of the eye.

These are the natural things that appeal to us very strongly. Let us never make a mistake; these are the potential dangers that are always inviting us, always ready to creep in.

Those who pretend to be our friends may be the enemies of the Truth and the ones through whose influence we may fall!

The way to the Kingdom is a narrow way and difficult—not easy to follow. Unless we resign ourselves to the Pilot and Guide who knows the way, we shall meet with failure. A pilot guides the ships, and keeps them off the rocks.

"Though I walk through the valley of the shadow of death I will fear no evil."

He invites us to take his yoke upon us, and learn of him. We think of the use of a yoke, used to join two oxen together for team work and making the load lighter, when they work together.

Christ invites us to put ourselves under his yoke and have him help us with our burdens. Then he says—

"For my yoke is easy, and my burden is light."

*Pride stands in the way of many. If we can submit and HUMBLE ourselves, and freely recognize and confess our shortcomings, he will help us.*

We think of the parable of the builders. The foolish builder erected his house very quickly, and took pride and comfort in his fair shelter, without much thought given to the advice of the Master-builder, that if any man build he must build on the Rock.

The result of the above-ground structure, built to be seen of men, was a complete loss when the storm struck.

The wise man gives careful attention to the Master-builder, and with much below-surface labor, not seen of men, digs deep to the Rock foundation, and using divinely-prescribed materials, with much sacrifice of time and labor, erects his house on a sure, tried foundation. We have Paul's warning here—

"Let every man take heed how he buildeth;

"For other foundation can no man lay than that is laid, which is Jesus Christ.

"Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble." (1 Cor. 3:11-12)

The above-ground materials, seen with the natural eye, are not fire-resistant, and are subject to the elements. These are easily obtained. The gold, precious stones, silver, are the materials that are below the surface and they require labor to obtain. These represent the hidden qualities of the heart—"the hidden man of the heart"—the new man in Christ. Nothing is accomplished without labor and effort.

"Remember now thy Creator in the days of thy youth."

—is wise advice for every generation. The wisdom of the world will vanish away, and if we have run after it, we will also vanish away with it.

The true wisdom comes from above. In Christ are hid all the treasures of wisdom and knowledge. Let Christ be the center of our lives. Then, as Paul says, we have the promise of the Life that now is—God's care for us—and the "life that is to come."

How comforting to be able to look back, some day, over our life's work having been spent in the service of the Truth, and be able to say with Paul—

"I have fought a good fight, I have finished my course, I have kept the faith.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day:

"And not to me only, but to all them also who love his appearing."

We may not be as sure, we may have some doubts, but if our work is diligent, and our aim right—

*"God is not unrighteous to forget your work and labor of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister."* —F.T.

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## Dead with Christ

*"If we be dead with Christ, we believe that we shall also live with him. Reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord"—Rom. 6:8-11*

THERE have been many men who have requested to be remembered, but only the One whom we are here to remember this morning, rose from the dead and can observe how faithfully his friends fulfil his request.

Although his broken body and shed blood are typical in this bread and wine before us, there can be no doubt that Jesus, in leaving us this ordinance, intended our scope of remembrance to include much more than just the fact that he suffered and died on the cross and rose again.

These emblems speak to us also of the purpose of his great suffering. They speak to us of all the loving instructions and examples he left us. They are very pointed reminders to us of the fact that WE MUST BECOME LIKE HIM.

There are many scriptures that point out that Jesus is the example we must conform to. Jesus himself said—

"I am the light of the world; he that **followeth me** shall not walk in darkness, but shall have the light of life."

To "follow" Jesus is to be imitators of his ways, his principles, his thoughts. And while generally none of us would openly deny this, if we give the flesh any scope for reasoning, we are unconsciously putting restrictions and limitations on his command to follow him.

*Jesus never once in all his life failed to glorify God in word or deed—always walking soberly, thinking only of that which would please his Father.*

While it is true that Jesus had the Holy Spirit without measure, he never once used it to lighten his load, or to minister to his flesh. Truly he received strength from God, but we too have access to the same strength if we will only ask for it and then use it. He did receive strength above that we can have. He also had greater trials and tribulations than we shall have.

Let us for a moment, as the apostle Paul says—

"Consider him that endured such contradiction of sinners."

Isaiah describes Jesus as—

"Despised and rejected of men; a man of sorrows and acquainted with grief.

"He was oppressed, and he was afflicted, yet he opened not his mouth.

"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

As we read the account of his ministry in the gospels, we can readily see how well he fits the prophetic picture. He hungered, he thirsted. He was faint and weary, sorrowful and lonely. Day by day his enemies sought to catch him in his words, trying to discredit his wonderful works, and finally plotting to destroy him.

Then there was a lack of faith and perception on the part of his disciples. In Psa. 69, David wrote prophetically of his sufferings—

"Reproach hath broken my heart and I am full of heaviness,

"And I looked for some to take pity, but there was none."

As it is written—

"They all forsook him and fled."

Yes, outwardly Jesus' life was one of loneliness and grief. Yet even to the ordeal on the cross he endured faithfully and patiently. He was fully persuaded that this life was nothing except an opportunity to do the works of God to build a character pleasing to Him.

If we are to partake of Christ's glory, we must also be of the same mind. But as we look around us we see the world in general counts this life as everything. Although many profess to seek God, the emphasis is on making something of oneself in this life, and of satisfying the fleshly desires.

There is danger of this evil influence creeping even into the Household of Faith. While perhaps none of us would ADMIT to seeking the gain of this life, sometimes our actions betray us. But the flesh is never without an excuse to justify itself.

*Undoubtedly there are few if any of us who could not stand to give less time to the things of this life and more time to the things of God, and be much better off for it.*

Yet sometimes we even hear wistful words of admiration for those who spend the greatest portion of their time in acquiring the good things of this life, when actually it is sad and pathetic.

The Spirit, speaking through the Apostle Paul said—

"Having food and raiment, let us be therewith content."

In all his own ministry, and speaking through all his apostles, Jesus never ceases to try to impress upon us that when we are baptized, when we become his servants, we should become DEAD to all the things of this life—living only to do his will in all things—to glorify God.

**But truly it is the simplest lessons that are the hardest for the flesh to learn or accept.**

Paul again speaking through the Spirit says to the Colossians:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

"Set your affections on things above, not on things on the earth.

"For ye are dead, and your life is hid with Christ in God."

And Jesus once said (John 12:24):

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit."

Now it is evident that Jesus was not only speaking of his own death, but was also alluding to that type of his death that WE should exemplify in baptism, for he says in the verses following—

"He that loveth his life shall lose it; but he that hateth his life in this world shall keep it unto life eternal:

"If any man serve me, let him follow me; and where I am there shall also my servant be;

"If any man serve me, him shall my Father honor."

The few short-lived pleasures and satisfactions that this life has to offer can not in any way compare with what God has offered to those who love Him.

But sometimes it is hard for the mind to accept fully what is implied in the teachings of the Scriptures. At one time or another when we have heard a point of Scripture brought out that seems hard to take, perhaps we have thought, or even said, that the Scriptures were "never meant to be THAT strict!"

*But when we weigh all the evidence of all the Scriptures and examples together, and consider them from God's point of view, we see that THEY MEAN WHAT THEY SAY.*

The way is truly strait and very narrow, yet Jesus says—

"Take my yoke upon you and learn of me, for my yoke is easy and my burden is light."

This may seem almost a contradiction, but the way can be strait and narrow, and still be easy. The view of it being hard or easy will be entirely dependent on what we are truly seeking from this life—whether our desire is to sow to the flesh or to the Spirit.

Sometimes a lack of discernment causes a difference of opinion over some of Jesus' sayings, such as—

"Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself.

"Sufficient unto the day is the evil thereof."

If we are actually seeking first his Kingdom we will joyfully and thankfully understand what he means. And again when Jesus said—

"If any man will come after me let him deny himself and take up his cross and follow me."

**He did not mean for us to quibble about WHAT we should deny ourselves or HOW FAR we should go in the denial.**

No! the keeping of these commandments isn't dependent upon the fleshly reasoning of what is and what is not involved in their keeping—which reasoning in itself only lends encouragement to those who say that "anything can be proved by the Bible."

*But what these commandments ARE dependent on for their keeping is where our interest lies—what our PURPOSE is in keeping them.*

Jesus condemned the Pharisees, not for obeying the letter of the Law, but for neglecting the spirit of the Law which the letter was intended to develop.

The law of Christ is based on love and freewill. To keep any of his commandments acceptably we must do so with a fervent desire born of love.

**There is no danger in going too far in their keeping, but there is great danger of not going far enough.**

As we study the Scriptures we can not help but be impressed with the words signifying "completeness" throughout all its teachings, such as—

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

"Be ye holy AS GOD IS HOLY."

"Give thyself WHOLLY to these things."

"Giving ALL diligence."

*Of all the deep things in the Scriptures, the depth of God's commandments, and how far our love and desire can take us in keeping them, is among the deepest.*

It is this for which the apostle Paul prays to God for the Ephesians (3:14-19)—

"For this cause I bow my knees unto the Father of our Lord Jesus, of whom the whole family in heaven and earth is named,

"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;

"That Christ may dwell in your hearts by faith;

"That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height:

"And to know the love of Christ, which passeth knowledge,

**"That ye may be filled with all the fulness of God."**

How petty and trivial the things of this life are when we consider these words of Paul! Think of what it means to be—

*"Filled with all the fulness of God!"*

Brothers and sisters, **today** is our day of opportunity—our day to WORK to follow the example of our Elder Brother. The day will soon come when we shall no longer have this opportunity.

Our life seems long when we are young and we may think we have all the time in the world, but as we grow older each year seems to go faster and we realize the truth of James' words that our life is but a "vapour that soon passes away."

If our interest and desire are wrapped up in the things of this life, let us rest assured that all this life will have to offer in the end is a gravestone—a monument to a glorious, but lost, opportunity.

No doubt when we picture ourselves at Christ's judgement seat, all of us think of ourselves as being among those on his right hand. We just can not bring ourselves to think that we would actually be rejected, but the sad truth is that—

"Many are called, but few are chosen."

It isn't that God would have us fail, for He has done His part. He has given us the opportunity. It is up to us to take advantage of it and do as the apostle Paul and "count all things as nothing" that we may win Christ. The time is short, even as we sing—

"The days are quickly flying, and Christ will come again."

When he comes, if we have run patiently this race that is set before us, it will be a day of joy and gladness such as we have never known: even as we sing in that hymn, it will be—

*"A day of exaltation! O day of God's Elect!"  
Sweet day of consummation that longing hearts expect:  
When every conflict ended, and every sorrow past —  
A cry goes up triumphant, The Lord has come at last!"*

—W. P. C.

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## Halloween: The Festival of All Saints

"Halloween: so called as being the eve, or vigil, of All Hallow, or Festival of All Saints. It is associated with the prevalence of supernatural influences, and is clearly a relic of pagan times."

—**Encyclopaedia Americana**

*A true child of God will turn with loathing and horror from any possible contamination with this unholy Catholic-pagan orgy of blasphemous ungodliness, fearfully mindful of the terrible imprecations of God's righteous law against all forms of witchcraft and necromancy, and ever remembering Christ's own stern warning—*

*"Come out of her, my people!—that ye be not partaker of her sins, and that ye receive not of her plagues" (Rev. 18:4)*

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## Fraternal Gatherings

(If the Lord Will)

*Please notify as early as possible of your intention to attend.*

**PORTLAND, Oregon: December 30 and 31**

Bro, Tilling, 2212 NE Prescott, Portland, 97211; Ph. (503) 287-3064

**HYE, Texas: July 29 to Aug. 3, 1968**

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

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## Current World Events

### REDS LULL A BLIND EUROPE

A wave of prosperity is lulling W Europe. Russia's making no threatening noises. Communism in Europe seems tamed, respectable. What Russia couldn't do to W Berlin with road blocks & bluster, she may be doing with a Wall and studied indifference.

**Similarly, what Russia couldn't do to W Europe with threats, she may be doing with trade, friendly visits, a quiet naval move into the Mediterranean.**

DeGaulle's in trouble. Communist-led opposition defeated the Govt. twice on budget votes.

Military dictatorship in Greece is giving Communists new stature as opposition leaders. If things get worse, Communists may win out.

In Turkey, US may be outstaying its welcome. Russia's courting Turkey. (USN 10:30)

*All the trends are in the right direction! A gradual, peaceful over-shadowing and domination of Europe by Russia would seem to fit the prophetic picture better than a military conquest. The Image is rapidly taking shape.*

### **REDS RINGING MEDITERRAN'N**

It's said Russia's next move will be to draw a ring around the Mediterranean, set up missiles in Egypt & Algeria & force US Fleet to leave.

Such menacing operations—whether in the Mediterranean or Indian Ocean or W. Pacific, where China's building nuclear power—could bring a fateful climax. (USN 10:2)

*"A ring around the Mediterranean." This is indeed the "fateful climax" we watch and pray for, for it will usher in the "great day of the war of God Almighty."*

### **DEATH ON THE HIGHWAYS**

Traffic accidents are leading death cause for men 16-24. Tho only 12% of all drivers, they cause 33% of all fatal accidents. They are being killed in epidemic proportions—12,200 last year—over double the Vietnam dead. Young Americans are raised to believe life is a matter of risk taking. (Tm 8:25)

*One more sad sign of our violent times. So many things that could be blessings are abused by foolish man to his own destruction.*

### **GREECE: CORRUPT POLITICS**

Few Greeks question need for drastic political reform. Under old regime, Greece was sick man of Europe: graft & corruption a way of life for most politicians & civil servants. (Nwk 9:25)

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China's "Great Cultural Revolution," in trouble for months, descends further and further into political and social chaos. It is, if not civil war, civil disorder on a vast scale—greatest crisis Mao has confronted. (Tm 8:4)

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### **US: TREND TO REBELLION**

'67—a yr. of crisis. Symptoms of incipient revolution all too evident.

There's deep concern about the disquieting trend—so evident in US—to organized lawlessness and rebellion. Once lawlessness is tolerated & justified, it feeds on itself.

Stokely Carmichael has allied "Black Power" with revolutionary Communism. In Cuba he said: "All our struggles are correlated. The only solution is armed struggle."

Rap Brown urges: "Get guns: burn this town down! We'll make the Vietcong look like Sunday school teachers. Violence is necessary."

Detroit was the shocker: 43 killed, 100's injured, part of a great city destroyed. The recent NBC documentary contains a frightening analysis of the riot & future prospects. Tho apparently starting spontaneously, militant organized groups took over promptly, supplied the weapons & gasoline bombs, & directed the sniping & arson.

The negro militant viewpoint, gaining increasing support, is: "The only course is a final, violent confrontation of black & white."

**None can doubt US faces a crisis of lawlessness with gravest potential for disaster.**

History shows that once a society condones defiance of law, the liberties of all are lost in the excesses of anarchy that follow. (USN 10:30)

US is very close to the dark anarchy of jungle law, and it would appear that, in judgment for pride and wickedness, God has sent a spirit of self-destructive folly upon the whole judicial and legislative apparatus. All wring their hands in apprehension, but modern, unscriptural theories of human nature and how to handle and control it, are rapidly deepening the morass in which the country is blindly floundering.

### **MILLIONS of SUB HUMANS Yrly,**

"For lack of protein," an Indian doctor said, "35-40% of the 20 million babies born in India each yr. suffer brain damage. They're often so stunted physically & mentally by school age that they cannot concentrate sufficiently to absorb & retain knowledge. **We're producing millions of subhumans yrly.**" (Tm 10:27)

*Throughout the earth, man is breeding faster and faster, like flies, apparently intent on creating as much hopeless suffering and misery as he can. In so many ways he appears determined to manifest his urgent need for the imposition of divine authority and control.*

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Not till 1215 (4th Lateran Council) was confession to a priest required. Catholics must confess any mortal (serious) sins before receiving Communion. (Tm 10:13)

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### **"BACK-TO-ROME" MOVEMENT**

On Oct. 29, "Reformation Sunday," 10 Protestant churches in Albert Lea, Minn., will go to the Catholic Benedictine Abbey & hand over the proceeds of a special collection for a new Ecumenical Institute there. The Protestant donors & Catholics will celebrate a joint worship service in the Abbey.

**Once an occasion for Protestants to recall the follies of Catholicism, Reformation Sunday is becoming an ecumenical event.**

Across the world, this yr.'s celebration (450th anniversary of Luther's posting his 95 theses at Wittenburg against Catholicism) is being shared in by Catholics.

Luther's increasingly seen not as a symbol of past schism but a focus for unity. "Rapprochement between Catholic & Protestant can come," says Lutheran Winterhaven "not **despite** but **thru** the Reformation."

Catholics are organizing ceremonies of their own. Queen of Peace Parish (Madison, Wis.), for example, will have a service commemorating the birth of Protestantism, with a Lutheran speaker.

In Amsterdam, Jesuit Kilsdonk will preside over a combined prayer service for Protestants & Catholics in a chapel dedicated to Loyola—patron saint of the Counter-Reformation. (Tm 10:27)

*So Catholics are outdoing Protestants in commemorating Luther's Reformation! How subtle! When Protestants began casting away the authority and guidance of the Bible about 100 years ago, under the subtle pressure of "modern" thought, they started down the path that must inevitably end in a return to the bondage of Rome. God's Word was the only defence they had.*

### **EUROPE: SOFTER EVERY DAY**

Seen from Moscow, W Europe gets softer every day. NATO is trying to make do without FRANCE. W. Germany's torn between US & FRANCE. Britain barred from Common Mkt. by FRANCE. All W. Europe, particularly FRANCE, shows monumental disinterest in (Russia's end run thru Algeria almost to Gibraltar).

Most Europe leaders agree De-Gaulle's disdain for US is at bottom of Europe's weakness. In France itself you can see who profits from this—the Communists. French Sept. elections: Reds 6 yrs. ago got only 18%; this yr. 26%. DeGaulle's friendly attitude to Moscow encourages Frenchmen to see no danger in their Reds.

Can Communists upset De-Gaulle? Likely. DeGaulle had only a 1-vote majority. If Parliament turns against him, he could walk out and retire, leaving Communists to pick up the pieces. (USN 10:9)

*We note especially how FRANCE is the principle key and cause of Europe's confusion and impotence, spreading a welcoming carpet for Russian expansion.*

### **PLANETS: REDS 6 YRS. AHEAD?**

Russia's Venus 4 satellite dropped a capsule on Venus that transmitted to earth information never before obtained so close to another planet. For the full 90-minute float-down to the surface, it recorded temperature & atmosphere composition & pressure (Nwk 10:30)

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US space-chief Webb said: "From Sputnik 1 to Venus 4 in 10 yrs. shows Russia's powerful technology base." **Russia has shown at least a 6-yr. lead over US in planetary probes.** (USN 10:30)

\* \* \*

Russia has sent 18 probes to Mars & Venus (to 5 for US), & appears willing to pay the great cost of planetary exploration. Congress is continually snipping at US's space budget. (Tm 10:27)

*Russia may not be providing her people with creature comforts, but she is manifesting a terrifying scientific and industrial potential, and this, rather than butter, is what world conquests depends on.*

### **US INHERITS BRITAIN'S ROLE**

Britain has turned over to US just about all its defence jobs east of Suez. Said a British official—

"For a century Britain was world policeman, without asking anyone's advice or anyone's help. US was able to isolate herself behind the British Navy. Now you've inherited the role. Don't expect others to share the job. Just get on with it, without worrying about others' reactions." (USN 10:2)

*Surely this is to teach us to associate US with the fulfilment of the prophetic role that Britain has borne for the past 100 years.*

### **MIDEAST: HARDER STANDS**

Permanent Mideast peace seems more a mirage than ever in the desert of Arab-Israel antipathies. There's a growing war of Arab terror in Israel-occupied territory. It only hardens Israel's resolve to hold its new lands. (Tm 10:6)

### **FRENCH Prepare to Quit NATO**

The campaign to condition public opinion for final French withdrawal from NATO in '69 is building up in Paris. (Nwk 10:2)

### **ZANZIBAR: MODEL RED STATE**

E German & Chinese Reds are working together to transform Zanzibar into a model Communist state. (Nwk 10:16)

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6 million alcoholics in US; 1 of 4 male admissions to mental hospitals is an alcoholic; 1 of 3 arrests in US is for drunkenness. (Nwk 10:23)

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As next step in "liberation" of Quebec, DeGaulle plans to raise his consul-general there to status of "minister-resident." (Nwk 10:23)

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A poll shows only 1 Frenchman in 5 trusts Germans: the feeling's mutual. (Nwk 10:16)

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### **"BISHOPS WITH PRICE TAGS"**

"Underground churches" consist of dedicated, intellectual Christians who meet in each others homes to study the Bible, discuss contemporary issues, worship together.

There's widespread feeling that to find true Christianity and meaningful social involvement men must go beyond traditional churches controlled by "bishops with price tags all over their bodies."

Jesuit Caporale of Cal. U. sees the move as a return to the personalized "mystery dimension" of early Christianity & a reaction to the massive corporate impersonality of institutionalized parishes.

The underground church movement is strongest among Catholics. A major reason for secrecy is that the membership includes priests and nuns who fear the wrath of their bishops for taking part in illegal services.

Last week, Cardinal O'Boyle, archbishop of Washington, cracked down on celebrating informal worship services without ecclesiastical supervision. (Tm 9:29)

*Though sad, there is something encouraging in this reaction against the sterile hypocrisies of organized Christendom.*

### **US MORALITY COLLAPSING**

A worsening national situation with disturbing implications: in '50, 1 of 25 US births was illegitimate; by '60 it was 1 of 19; by '65, 1 of 15. If trends continue, in the '70s—1 in 10. White illegitimacy is rising faster than negro. (USN 10:2)

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One LSD "trip" can cause offspring to be malformed &/or retarded. Scientists have found direct relationship between LSD use and body cell damage.

These facts do not halt spread of LSD. Its use is increasing. Laws are ineffective. Despite evidence of seizures, brain damage and death, users are undeterred. (USN 10:9)

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*We have reached an age, comparable to Greek and Rome at their worst and most degenerate, when the unbridled expression of the coarsest lusts is hailed as freedom and a new discovery in living.*

### **AFRICA: BLACKS VS WHITES**

S Africa's Prime Minister Vorster said to black-ruled Zambia, base for recent terror attacks on Rhodesia: "If you want violence, as you have advised other African states, we'll hit you so hard you'll never forget it." Warning is official. Organization of African Unity pledged support for Zambia. (USN 10:30)

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Under ½ of the 100,000 civilians wounded each yr. ever make it to Vietnam's 58 "hospitals," which are no better than sheds, rife with epidemics. Some wait a yr. for surgery.

The war has left 2 million homeless; nearly ½ are children. Refugees are turning to gang warfare & prostitution. (Tm 10:20)

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### **RUSSIA WOOING KING HUSSEIN**

Only 6 mos. ago, few ranked higher on Kremlin's villain list than Hussein: "Tool of imperialism; Reactionary ruler."

But since Arab-Israel war Russia has sharply changed its tune. From the moment he landed in Moscow last wk., Hussein got full red-carpet treatment. Pravda hailed him for his support of "Arab unity." At a gala Kremlin dinner, Pres. Podgorny toasted Jordan-Russian friendship.

Anxious to get foothold in traditionally pro-West Jordan, Reds were busy trying to get Hussein to break his dependence on Britain & US, & accept Red arms. (Nwk 10:16)

*Jordan is in dire straits, due to the June war. But she must be with the West in the end, regardless of Russian blandishments.*

### **ORAN NAVAL BASE TO REDS?**

Algeria told France to get out of the Oran naval base—the "French Gibraltar"—one of world's best equipped bases. Arsenal, workshops, barracks, command centres, even roads, lie underground, protected from atom attack.

Odds are high Russia soon moves into this modern base at Mediterranean's West gate. Europe's worrying. (USN 10:2)

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DeGaulle's cool disregard of Soviet Mediterranean naval build-up worries NATO & US. They fear he's cutting down Europe's south defences just to spite US. (USN 10:23)

For 20 yrs., as we have watched, Russia has steadily built her power in the Mediterranean area, drawing ever closer to the day when she will challenge the West for control there. France subsidizes Algeria, while Algeria invites Russia in.

### **S. AMERICA: CASTRO IS BUSY**

Almost anywhere in S America you find Castro's agents making trouble, waging guerrilla war, fomenting revolution. S America suddenly has grown more alarmed about it. His long-range plan is to overthrow one govt. after another & spread Communism thru S. America. (USN 10:9)

### **US: "KNEE-DEEP IN GARBAGE"**

US cities' garbage crisis grows worse each day. Lt.-Gov. Sargent says east part of Mass, may be buried in its own trash by '70. NY's incinerators are said to be area's worst source of air pollution.

There's a steadily worsening disposal problem with increasing air, water & land pollution, a rising economic burden & continuing erosion of natural beauty.

We're a nation standing knee-deep in its own refuse, hurling spaceships at the moon. (USN 10:23)

*Having thoroughly corrupted the earth and despoiled as much of its natural beauty as he can, man now wants to expand his corruption into the heavens.*

### **USSR EXPANDS WORLD POWER**

Soviet arms & aid pouring into Algeria—where czars never dreamt of penetrating. Czars hoped to break out of Black Sea. Reds have done that, rushed out in all directions.

To keep gates open, Russia's courting Turkey, Pakistan, Persia. Turk Prime Minister & Pakistan Pres. just had red-carpet Moscow visits. Russia's wooing Persia with aid. India's getting much Red aid.

Everywhere there's opportunity, Russians jump in. Nigeria got jets for civil war. Cuba pays its way for Moscow as a Red trouble-making base in Americas.

Soviet grain harvest is just below record '66 harvest—enough for Russia and some left over for India, Egypt, Cuba. Soviet industrial output keeps rising (USN 10:16)

\* \* \*

Eshkol claims Russia has replaced 80% of the planes, tanks & artillery lost by Egypt, & has almost completely restocked Syria's pre-war arms. (Tm 10:20)

### **CHURCH MOVING toward LEFT**

Latin America is world's largest, most populous Catholic region. Every country is nominally Catholic—some with the Church holding veto over education, rural officials, legislation on family life.

Conservative Latin Americans are dismayed by Church's opposition to private property & the capitalist system. In Brazil & Peru priests have been arrested for aiding extreme leftists.

The pope's encyclical "On the Development of Peoples" last March, emphasized state planning & govt. economic intervention as most effective way to social justice. It's already 1 of most widely read Church documents in Latin America. (USN 10:16)

*It is very encouraging to see the Catholic Church drawing closer and closer to Communism. The Papacy has always been more comfortable doing business with dictatorships than with democracies.*

## **VIET: EAST-WEST WARFRONT**

US military will cost twice as much in '68 as whole govt. 20 yrs. ago. Viet war cost soon to reach \$2½ billion a month—\$30 billion a yr. (USN 9:4)

\* \* \*

The costly N. Vietnam air war is changing from dangerous to deadly for U.S. pilots. Air defences are heaviest the world has ever seen. (USN 9:18)

\* \* \*

Johnson believes the war is a bulwark against Red expansion in Asia. Without US effort he's sure all those little Asian countries would go down the drain. (USN 9:4)

*Johnson is unquestionably right in this. We know from the prophetic word that the King of the North seeks world power, and will push forward wherever he finds weakness in his greed for dominion.*

## **EUROPE VULNERABLE TO REDS**

Realization is dawning that Europe will never be able to bargain with the super-powers on equal terms. Europe will soon be more vulnerable to Soviet pressure than ever.

Russian development of an effective missile defence, if achieved, will mean France & Britain have poured billions into nuclear forces that will have little more military value than toy soldiers. (Nwk 10:16)

## **WORLD IS UNGOVERNABLE**

World's disorderly, dangerous, ungoverned & apparently ungovernable. Everywhere there's great anxiety & bewilderment, concern about atom war, revolution & counter-revolution, the difficult business of living in the modern age.

The world order which evolved since the Middle Ages, the order imposed and managed by the Western great powers, has been shattered.

Govts. cannot cope with disorders abroad & trouble at home. There are no great sustaining, unifying, inspiring beliefs, no schemes of salvation, & no ardent promises of better things to come. (Nwk 10:9)

This strikingly describes the foretold condition of the last days—the earth filled with violence and men's hearts failing for fear.

## **"UNHAPPINESS IS MAN-MADE"**

Unhappiness on earth is man-made. Our key weakness: We haven't solved the problem of self-govt. Even in "sophisticated" US, the quest for contentment is plagued by friction, disorder, violence. (USN 9:25)

*And it will never be any better under human rule. There is only one way to happiness and that is through godliness and righteousness, but these demand the control and suppression of the desires of the flesh. Unless men truly seek God, they have no power to overcome the flesh and find the way of happiness.*

## **TV HELPS TO MAKE RIOTS**

"Hey, kid! Throw a rock!" the TV cameraman shouted at the negro youngsters. The Justice Dept. said: "The news media was the most important factor in building tensions in some communities."

Everyone in Detroit—indeed, the nation—watched the Newark riot & looting on TV & thought, "Wouldn't it be fun here!" (Nwk 10:30)

\* \* \*

TV is prone to judge a news story solely on pictorial value. It's sometimes the newsmen who make the combat. Sight of a TV camera can be the spark that ignites a riot. It's often too obvious that demonstrators screaming at cops are performing for the cameras. (Tm 10:27)

Man's lust-gratifying toys are helping to bring about his own destruction. So often we find the wisdom of God brings about man's punishment through the fruits of his own foolishness.

## FATAL NUCLEAR 'APOCALYPSE'

In the nuclear age's dread game of instant apocalypse—where the score is kept in millions of corpses—brave men flinch & wise men fear to think.

US has made 1 of the most important military decisions in its history: to build a defence against nuclear attack. This could trigger a new, frantic round in the nuclear race, soaring to \$100 billion, depending on Russia's mood & means.

The decision resulted from (1) Russia moving ahead with its own defence system, ignoring US nuclear freeze proposals, & rushing to narrow the missile gap, & (2) China showing stunning nuclear progress.

An anti-missile system is perilous & pointless. It will only motivate the other side to increase its offensive weapons, for there's no possible "impenetrable shield." As soon as anti-missiles are set up, the other side will simply step up its own missiles to swamp the defences, triggering a senseless spiral with neither any safer than before.

Instead of increasing national security, the move may well undermine it by upsetting the present delicate balance of nuclear terror. Worse, it signals a renewed drive by both to add new weapons to the overkill arsenals each already has.

This nuclear escalation means untold billions for a wholly illusory security. Whether US spends \$4 billion for the "thin" system to guard its strike force, or \$40 billion to protect major cities, or \$400 billion to protect small cities, the end result will be the same: we all will still be 30 minutes from nuclear annihilation. Indeed, with the escalation, the possibility of this supposedly "unthinkable" Armageddon is greater, not smaller.

We have been propelled by nuclear logic toward the mole society where cities of the 80's may have to burrow underground to join the missile silos of the 60's and the subterranean defence control centres of the 70's. (USN 10:2)

A nuclear war is suicide for both countries. Neither can completely destroy the other with a "first strike." Retaliation would be so devastating that only a small % of each would survive.

It's possible a govt. may become so apprehensive about attack as to seriously consider a "first strike" to thwart a death blow. There's risk of making decisions in a panic of fear. (USN 10:2)

Faced with growing Russian threat, US is pouring billions into a new, stronger ICBM arsenal. Russia threatens to overtake US in a few yrs.

US missiles will be kept at level to kill 100 million Russians in a retaliatory strike, no matter what Reds do first. Cost: at least \$10-billion, may be much more.

In 5 yrs. US warheads to increase from present 1700 to 7500 or more. Switch to multiple warheads (with independent courses to separate targets) will enable US to destroy 5 times as many Russian sites.

Soviets gave high priority to their own multiple-warhead program. A single Red missile (with greater power than US missiles) could rain nuclear warheads of many megatons on Washington, Baltimore, Philadelphia, N.Y. & Boston all at once.

We are entering a new era in warfare. (USN 10:15)

\* \* \*

McNamara said, Sep. 18, "Technology has now circumscribed us all with a horizon of horror that could dwarf any catastrophe that has befallen man in all his yrs. on earth. If man has a future at all, it will be a future overshadowed with the permanent possibility of nuclear holocaust. About that, we are no longer free." (USN 10:2)

*How sad that man, with all his God-given blessings and opportunities for noble, constructive living, should come to this! And yet how thrilling and comforting that God has foretold man's latter-day stupidity and wickedness, and has revealed the divine remedy that will save man from his own evil!*

## CATHOLIC-COMMUNIST UNITY

Christians & Communists have enough in common to work together for a better world, was the consensus of an unprecedented get-together of Catholics & Young Communists in Britain last week. (TorTel 10:2)

*"Christians" and Communists truly have MUCH in common: a rejection of God's Word and a delusion of the glory and wisdom of modern man and his ability to build a human paradise.*

## EUROPE: CEMENT of FEAR LOST

At NATO's 20th anniversary, its biggest danger comes from the current European detente. NATO nations are acting as if the cold war were over & could never be renewed. They are losing the cement of fear that bound them together, squabble over everything. (Tm 10:27)

## PAPACY: MORE MODERNIZING

A historic meeting of bishops is underway at the Vatican as unrest grows in a Church of more than ½-billion people. This unrest has been churning ever since Vatican Council laid plans to adapt Church practices & attitudes to 20th century. (USN 10:4)

\* \* \*

Last wk. 4 nuns were named to the previously all-male Roman Curia, to give "the feminine point of view." (Nwk 10:16)

*It is fascinating to watch, with Bible in hand, the old Mother of Harlots as she makes up her face and modernizes her garments for her final most presumptuous and most disastrous role: "I sit a queen and am no widow!" Then shall her plagues come.*

## POOR NATIONS GET POORER

Last wk. in Algiers, opening the conference of 86 Underdeveloped Nations, Pres. Boumedienne said: "Europe & US have plundered the natural wealth of the Third World." He called on the poor to battle the rich in a new class struggle.

Minister after minister vented his spleen on the callous rich nations. Madagascar's speaker said: "The present world economic order is a source of perpetual misery. It's the scandal of the century."

Aid has become a gigantic shell game, with the "Have's" resorting to the most dubious tactics to prove they are meeting the UN target of 1% of their GNP. UN's "Decade of Development" has been an unmitigated disaster so far.

**There's growing frustration, growing hunger, growing violence.** Everything appears rigged against the "Have-not's"—from technology (increasing synthetics) to patterns of trade and lending habits.

More & more the rich nations tend to live in a closed-circuit, technological economy in which the revolution of rising expectations plays the role of intruder. They have little sense of guilt.

**But—when it comes to ARMS SALES, all major powers are very generous.** Interest-free, long-term loans are no problem. The buyer only pays for ⅓ of his purchases, ⅔ being usually written off & counted by the seller as part of his "aid" quota. Since '50, US sold \$37-billion in arms, has \$15-billion in outstanding orders.

The public debt of 97 poor countries has gone from \$10 to \$45-billion in 10 yrs. Net benefit of aid to poor countries will fall to near zero by '75. In the next 12 yrs., for example. India (with 1/6 of the world's people—over ½ of all people in democratic countries) will need \$18-billion, \$14-billion of it just to service old debts.

A machine that could be bought for 10 tons of cocoa a few yrs. ago now costs Ghana 25 tons. The 90 poorer countries' share of world trade has dropped from ⅓ to 1/5 in the past 10 yrs.

US ties most of its aid to "Buy-US" purchases. Other countries do same. This raises the price of goods that could be gotten cheaper from competitive sources. **Britain openly admits it gets back \$1.50 for its own industry for every dollar of aid.**

There are 200,000 new mouths to feed every day—nearly 70 million a yr. In 33 yrs., by 2000 AD, world population will have more than doubled, to almost 7 billion. At present rates, poor countries' food shortages will grow from 16 million tons this yr. to 42 million in '75, & 88 million in '85.

When US & Russia were battling for influence in the underdeveloped world, aid was top priority. Just as both became disenchanted with the high cost of insignificant returns, China came in flying the standard of the downtrodden masses, & US & Russia had to give top priority to aid again to check China's influence.

China overplayed its hand everywhere, got kicked out of Africa, lost Indonesia, antagonized Asia—so Western aid again slid down the priority ladder.

Many of the poor nations are small, inefficient units, all insisting on duplicating the trappings of a modern industrial state—steel complexes, jet airliners, 30-odd Cabinet ministers & govt. depts., army, navy, air-force, a network of costly embassies around the world.

The simple, tragic fact is—rich nations need the poor & their commodities & raw materials less & less. There are now synthetics & substitutes for almost everything. (Nwk 10:30)

*"The poor have ye always with you" said Jesus, and it was never truer than in these last days of tremendous human accomplishment and aggrandisement. The wealthy and powerful nations have plundered, and are plundering, the lifeblood of the poor and weak of the world. What a revelation of brazen selfishness and hypocrisy the above presents! How true is the Bible's unsparing delineation of human nature and the ways of man!*

### **PAKISTAN CLOSER TO RUSSIA**

A backsliding ally draws closer to Russia: Pakistan, which used to get its arms from US, is shopping elsewhere. In Moscow in Sep., Pres. Ayub got a sympathetic hearing. Ayub, whose ties to US have loosened considerably, showed no hostility to Russia's anti-US, anti-Israel line. (USN 10:9)

Jerusalem is a burdensome stone. Protection of Israel is tying US's hands and alienating potential friends and allies. But it is her privileged work, and she will somehow be rewarded. "Who blesseth thee, I will bless."

### **NIGERIA CIVIL WAR STILL ON**

Nigeria war seems close to climax. Federal forces have Ibo capital under their guns. War leaves a legacy of tribal hate. Bloodbaths can continue. Ibos will be hurt most: they are ones best equipped to get Nigeria going. All Black Africa loses. Nigerian model of stability is gone. (USN 10:9)

### **NEO-NAZIS MAKE BEST GAINS**

Last wk., in Bremen elections, biggest winner among minority parties were the neo-Nazi 'National Democrats,' with 9% of vote & 8 parliament seats—best showing since its founding in '64. (Nwk 10:16)

### **ALL CHRISTENDOM under POPE**

Archbishop of Canterbury (head of English Church) foresees Christendom united in one church with the Pope as presiding bishop. Rival denominations will disappear, he says. (LnFP 9:22)

### **"IT'S A US-RUSSIAN WAR"**

The Reds forced US to live with a state of cold war. Now they seem trying to get US to live with a hot War. In Europe, cold war (begun 22 yrs. ago) is still on. Russia, still prodding, is now in Mediterranean.

In Asia, the hot war (begun in '58 when Reds set out to take over S. Vietnam) is still on too, bigger than ever. More & more it's a US-Russian war. (USN 10:9)

\* \* \*

More & more it's a US-Russia war in Vietnam. Russia in Sep. announced its biggest pledge yet of arms aid, dropping all pretence of peace-seeking, & casting itself, in effect, as a co-belligerent.

Russian involvement is steadily expanding, prolonging the war. Kosygin vowed to keep helping Hanoi till the "bloody, brutal war" is stopped by US.

The new agreement will enable N. Vietnam to intensify attacks, raise US casualties, slow US progress. (USN 10:9)

*Of COURSE it's a US-Russian war, and has been for 20 years, as every true Bible student has known as elementary truth. If people would read their Bibles and learn the Truth that God has revealed for their guidance, they would never have been duped by the pretence and deception of "peaceful coexistence."*

### **"GUN SALES ARE UP 300%"**

In past yrs., autumn signalled end of riot season. Not this yr. Black slums everywhere bristled with talk of youths arming, karate being taught, fiery militants training for guerrilla war, "terror plots brewing to bomb stores & major facilities.

It wasn't just talk. There were guns everywhere. One major Detroit gun dealer reported sales up 300%.

Amid charges & counter-charges of terrorism, & evidence that sections of northern cities were beginning to resemble armed camps, there were scant signs US had learned anything from its fiery summer ordeals. (Nwk 10:16)

*The white community has not learned anything. The basic reaction is fear and hate and retaliation. There are terrible days ahead, if Christ remains away. Perhaps this is part of the "time of trouble such as never was," that we know must come before the end.*

### **RACE WAR RAGES IN SUDAN**

A race war has been raging for yrs. in Sudan. Cause is powerful Arab Moslem majority's attempt to "integrate" a black, non-Arab, non-Moslem minority.

No one knows how many have died: estimates are from 10,000 to ½-million. Neither side shows any sign of giving in. (USN 10:23)

*All around the world, it is the same sad, sordid story: hate and oppression, suffering and fear.*

### **BRITAIN DECLINES FURTHER**

Once it was Britain that maintained a "balance of power" in Europe, playing one against another.

Today, Britain's pressed on all sides: economy in deepening trouble—exports lagging, pound shaky, strikes a constant threat.

With Market entry a dead issue for now, many Britons wonder how far they really want to go in cutting their special ties to US. (USN 10:2)

\* \* \*

No matter where they turn, British see little but gloom: jobs increasingly scarce, whole economy lagging; financial worries hang on; outlook dim. Feeling is that Europe's club will be kept closed to Britain by DeGaulle.

Where else can British go? 3 options being studied:

1. Join US & Canada in a free-trade area;
2. Go it alone, like Sweden, Japan.
3. Wait till DeGaulle dies or retires, then try again.

Polls show British feel closer to US, the "white Commonwealth," & even India, than to France, Germany, Italy.

Britain already has gone far in liquidating costly commitments around the world. By '75 she aims to complete closing all overseas military installation outside Europe. By mid-70s Britain plans to have smallest armed forces of any important European power.

A recent poll question: "If there were a threat of war between US & Russia, should Britain help US, or not get involved?" 63% said "Don't get involved"; only 28% said "Help."

What will happen to Britain? More drift & decline. There's no evidence Britain is overcoming the economic & social weaknesses causing her recurring financial crises & continued failure to pay her way. Britain's economy has gone steadily downhill.

To cope with repeated emergencies, she has borrowed over \$2-billion abroad. Unemployment may hit a million this winter. Standards of living are being lowered. Still at year's end she'll be spending more abroad than she earns. (USN 10:9)

*Arrogant Britain, who glorified her reign of oppression and plunder as "bearing the white man's burden," is truly being humbled (but not made humble!). Perhaps it is a sign that some day she can be made useful for God, when she learns her impotence and valuelessness.*

### **RUSSIA WAITS GERMAN PLUM**

A British diplomat says: Moscow's attitude is to wait for W Germany to become impatient with the West & NATO, then see what price Germany is prepared to pay Russia for reunification." (Nwk 10:30)

*This time will, and must come. Petty European rivalries are playing into Russia's hands.*

### **USSR: 50 YRS. OF COMMUNISM**

Russia's Jubilee Year: With the Bolshevik Revolution in '17, Communism emerged as the most infectious of contemporary ideologies. It is today the official dogma of 14 nations with more than 1/3 the world's people.

And it has radically affected those parts of the world it does not dominate. Communists are a major political force in 2 key W. Europe nations—France & Italy. Communist ideology is the natural refuge of rebels throughout the "free world," & Marxist thought has affected the political & economic attitudes of virtually every West statesman & political theorist. Communism is the most powerful new faith to appear on the world scene since Mohammedism (in 7th century).

For the average Russian, life is eminently liveable. Food clothing & other staples are plentiful, education & medical care free. He's guaranteed employment; he won't be fired even if he's consistently an hr. late; he won't be evicted if he's slow with his rent.

50 yrs. ago, 3 of 4 Russians could not read nor write. Now illiteracy has been wiped out and mass education provides the solid foundation underlying all other Soviet achievements. At first sign of talent, 100's of 1000's of children are separated from the mass & placed in special schools. All schools are free.

Ten yrs. ago this month, a small metal ball arched into the sky over the Caspian Sea & began to circle the globe at almost 25 times the speed of sound. And its steady "beep . . . beep . . . beep" sent a shiver down US's complacent spine.

Next to US, Russia has become the greatest scientific power in the world. In space research, astronomy, atomic energy & physics, Russia is decidedly first-rate. Science in general is its most vigorous & unfettered field of endeavour.

Some of the world's most advanced work in mathematics, computers, nuclear physics, chemistry, hydrodynamics, theoretical & applied mechanics, geology & kinetics is being done there.

Russia produces 99 million tons of steel per yr. (US, 134); 265 million tons of oil (US, 404); 586 million tons of coal (US, 545); 100 million tons of wheat (US. 36),—Nwk 10:23

*Apart from the assurance of God's Word, it would be a terrifying thing to see such an arrogant, ruthless, Godless, grasping despotism rise to such ominous power, dedicated to dominating the earth and bending every creature to its atheistic, materialistic will.*

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China, after months of internal upheaval, is fast approaching national disintegration. Complete chaos seems likely unless Mao calls a halt to his "revolution." The political system no longer functions effectively. The machinery of govt. has broken down. (USN 10:2)

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## WORLD ON ROAD TO WW III?

Road to WW III: Many sign- on world horizon reminiscent of WW II. If Reds win Vietnam, all SE Asia will fall, with even bigger threat to Philippines, Japan, Korea, Australia & New Zealand.

Both Russia & China have covetous eyes on these areas; are spending billions to help N Vietnam. While they may have controversies, they will always work together to defeat US. Have we forgotten Stalin joined Hitler in '39?

These 2 aggressors are using military power in SE Asia, supplying N Vietnam, making its war possible. We are therefore in a "state of war" with Russia. Business today makes money selling arms to the Communists, just as they did to Hitler up to WW II.

History may be repeating itself. Many in West who should know better blindly assume Reds will not risk big war. Same error was made about Hitler. (USN 10:9)

*War is a primary ingredient of raw human nature, as James makes clear, and there will always be wars as long as there is uncontrolled human nature. This is illustrated in the hosts of hunters who stream into the woods exulting in the cruel joys of hunting, maiming and destroying God's wild creatures. Even apart from prophecy, all human history and human characteristics make WW III obvious and inevitable.*

## MORE JUVENILE DELINQUENCY

Juvenile delinquency getting out of hand across US; more youngsters arrested every yr.—at lower ages— for more serious offences. The young account for nearly ½ of all serious crime, & their share keeps rising.

Since '57, delinquency cases have almost doubled. Violent crimes once considered "adult" are becoming commonplace among youths.

Negroes account for a greatly disproportionate share of juvenile delinquency, as of adult crime, especially in big cities which have large & growing Negro slums abounding in fatherless families.

In '66, children under 15 accounted for 40% of all juvenile arrests and 48% of all serious delinquency, homicides, rapes, robberies & aggravated assaults.

Police & judges foresee even bigger troubles ahead. Generally, a juvenile record is a forerunner of adult crime. If the pattern continues, US will soon have a crime problem far beyond anything in its history. (USN 9:10)

*It seems that US is being used by God to illustrate the dead-end nature of all human endeavour & accomplishment. Immeasurably richer and cleverer and more prosperous than any nation has ever been, the whole social fabric is infested and infected throughout with the leprosy of corruption, violence, immorality and hate.*

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