

The Berean Christadelphian

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

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

AUSTRALIA

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

CANADA

EDMONTON, Alta.—Bro. & sis. David Blacker, 12308 39A Avenue.

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

JAFFRAY, B. C.—Bro. Fred Glazier.

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

LONDON, Ont.—Christadelphian Hall, 166 Central Ave. (1 block west of Richmond)—S.S. 10:15 am; Memorial 11:30 am; Lecture 7 pm; Class Wed. 8 p.m. Bro. Dan E. Gwalchmai, 29 Devonshire, Phone (519) 438-7730.

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

RICHARD, Sask.—Mem. 10 am; S.S. 12 noon; Lec. last Sun. 8 pm; Class Fri. 8 p.m. Bro. Fred G. Jones, Rte. 1; Ph. Richard 6, ring 15.

SINCE reporting our activities last, bro. & sis. Pickford and bro. A. Bennett of Lethbridge have been here, and have ministered words of exhortation and instruction which were much appreciated.

Bro. & sis. Arthur Tilling of Portland spent a few days here. It is refreshing to converse with those of like Faith and to rejoice together in the hope we share. Being few in number, these communications remind us of the wells of water in the desert at which travellers refresh themselves, and gain strength.

The signs of the times provide, not only encouragement, but warning that the Master is about to intervene in the affairs of men to make right all that is wrong, and to bring glory to God in the highest, peace on earth and goodwill to men.

May we be worthy of a place in that order, is our prayer. With love to all in the Household from the Richard ecclesia. —bro. Fred G. Jones

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

VANCOUVER, B. C.—At home of sis. Mary Newton, 4125 Smith St., Burnaby, B. C. Phone (604) 433-9993—Memorial 11 am. Bro. Ralph Hobkirk, 949 Belvedere, North Vancouver, B. C. Phone (604) 988-5941.

GREAT BRITAIN

BIRMINGHAM 34-46 Falmouth Rd.—Mem. 11 am—Bro. Leslie Allcock.

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

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

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

NEW ZEALAND

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

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

UNITED STATES

BOSTON, Mass. 02115—Hastings Hall, 320 Huntington; Phone (617) 536-7800—S.S. 10:30 am; Mem. 11:45 am; Lect. 2 pm 1st & 3rd Suns.; Bible Cl. Tues. night south of Boston, Wed. night north of Boston. Bro. Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867, Phone (617) 944-9094.

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.

CANTON, Ohio—YMCA, 405 Second St. NW—S.S. 10 am; Mem. 11 am. Bro. Kenneth Passwaters, 1922 Genoa St., Massilon, Ohio 44646; Ph. (216) 477-1324.

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

DENVER, Colo. 80209—432 S. Emerson; Ph. (303) 777-0575—S.S. 10 am; Mem. 11 am; Class Tue. 7:30 p.m. Bro. John Osborne (use above address); Ph. (303) 424-4894.

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

To the called of God in the end of Gentile times:

Another year allotted to human supremacy over the earth has entered the pages of history, confirming the accuracy of the Divine program outlined centuries ago in the Bible.

Current events on all levels, local, national and international, are crowding each other for attention, and audibly cry:

"The return of Christ to the earth is at hand!" Are we ready to meet him?

To the faithful student of God's Word, world conditions—though alarming from a human perspective—are thrilling and vital (Dan. 12:1)—

"There shall be a time of trouble such as never was."

Each day, each week, each month, we conclude the world cannot get worse. And yet reissued statistics confirm that the percent increase in all forms of lawlessness, crime, revolt and anarchy has indeed risen higher.

"Lord Jesus, come; for still vice shouts her maniac mirth;

"The famished crave in vain their fill, while teems the fruitful earth."

Each day subscribes to the documented history of man's inability to govern himself or his fellowman. An age of complete lawlessness, when man's thoughts are only evil continually, is now upon us. It speaks of the depth and depravity to which human nature can and will go.

As in the days of Noah, as in the days of Lot, so shall it be when Christ returns. These conditions are **HERE**, brethren and sisters! If they were not, we would not be in the time of the end.

While these happenings, racing through our senses daily, bring further proof of the Truth we hold and heighten our anticipations to tip-toe expectancy, they convey grave warnings.

All too easily we rest on the assurance of salvation in being covered by the saving Name of Jesus, and continue to live as though Christ's coming was remotely in the future.

The exhortation intended by our perception of the Divine purpose fulfilling before our eyes, is that we may be prepared to meet the Master when he comes. While certain features of the final drama of the ages must yet be accomplished (such as Iran (Persia) and Greece and Turkey being welded into the latter-day Image, the Northern confederacy), the angelic trumpet call, "The Master is come and calleth for thee," can occur at any moment.

When that day arrives, Christ stated, the door is shut. Opportunities are at an end. Good intentions, unfulfilled, will die on the vine.

The enthusiasm, the total preparedness manifested by Israel on June 5, 1967, must be ours. Their national resurrection must become our burning flame of zeal, marvellous in our eyes because it is the Lord's doing. Let us rededicate our lives to the grand purpose of our calling, glorifying God's Name.

During the past year our studies have continued with the book, "The Temple of Ezekiel's Prophecy," convincing us of the reality of things yet future, when the glory of God shall be manifested in the earth, corporealized in Christ and his saints, as all nations humbly accept God's service.

We have also started a consideration of Bro. Robert's work, "Nazareth Revisited," digesting paragraph by paragraph the development of God's purpose in the Son of His providing, marvelling at the clarity of the Divine record, which speaks with authority and conviction to our minds.

The ecclesial gatherings arranged in various parts of U.S. and Canada have been a source of courage and strength to our hungry souls. We rejoice that God has put into the hearts of our brethren and sisters to arrange these associations for the good of His children. That which is done in His Name has eternal value.

In 1967 we have been refreshed and comforted by association and fellowship with the following: bro. & sis. Gibson and sis. Barbara MacIvor (Toronto); bro. & sis. D. Clubb, sisters Helen Boyce, Grace Cartlidge and Mary Gwalchmai (London); sis. Sarah Sadler (Richard); bro. Robert Wolfe and sis. Sharon Balensiefen (Lampasas).

We have also enjoyed the company of bro. & sis. A. Tilling and sis. Judy Tilling (Portland), and bro. & sis. Wayne Wolfe and bro. & sis. Richard Wolfe (Lampasas).

Bro. Gibson, D. Clubb and R. Wolfe assisted our ecclesia by exhortation to faithfulness.

Bro. Robert Wolfe and sis. Sharon Balensiefen were united in marriage on Dec. 21, in Detroit. We pray God's blessing upon their new relationship, and that they may work together united in His service unto the coming of the Lord.

We send fraternal greetings to all brethren and sisters of like precious Faith in all parts of God's Vineyard.

EVANSVILLE, Indiana 47711—Sister Carolyn (Mrs. K.B.) Thompson, 3015 Blossom Lane.

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

HOUSTON, Tex. 77012—8008 Junius St.—S.S. 10 am; Mem. 11 am; Public Lecture 3rd Sun. 7:30 pm; Eureka Cl. other Suns. 6pm; "Ways of Providence" Wed. 7 pm. Bro. C. Banta, 815 Boston, Deer Park, Tex. 77536, (713) 479-2568

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

LENEXA, Kansas 66015 Bro. James Ross, 9122 Noland Road.

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

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

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

PORTLAND, Ore. 97212—3344 NE 24th Ave.—S. S. 9:45 am; Mem. 11 am; Lec. 7 pm; Bible Class Wed. 8 pm. Bro. Arthur R. Tilling, 2212 NE Prescott, Portland 97211, Phone (503) 287-3064.

SAN ANGELO, Tex.—English Room, Cactus Hotel—(2nd & 4th Sunday): S. S. 10am; Mem. 11. Other Sundays at homes. Phone near hall: sis. LaRue (Mrs. Donald) Smith (915) 655-7665. Rec. Bro: bro. Bill Muter, 1717 West Ave. I, San Angelo, Texas 76901, phone (915) 653-7434.

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

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

WORCESTER, Mass. 01607—IOGT Hall, 1 Ekman St.; Ph. (617) 753-4492—S.S. 10 am; Mem. 11 am; Lec. 2nd & 4th Suns. 2:30 pm; Bib. Cl. Tues. twice month 8 pm; Bro. W. Davey, Strawberry Hill, Dover, Mass. 02030; Ph. (617) 785-0881.

Berean Finances: We are at present covered through July, 1968

EDITORIAL

Our Stewardship

"As everyone hath received the gift, even so minister the same to one another, as good stewards of the manifold grace of God"—1 Pet. 4:10

ON the morning of every first day of the week, we assemble together for a 3-fold purpose:

1. To worship God in the beauty of holiness.
2. To receive the word of exhortation.
3. To remember Jesus Anointed in the breaking of bread.

We worship God by paying homage to Him for His immeasurable greatness, His mighty power and omnipresence, as David has so eloquently expressed it in 1 Chronicles 29:11-12—

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty:

"For all that is in the heaven and in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as Head above all.

"Both riches and honor come of Thee, and Thou reignest over all;

"And in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all."

Our worship is accomplished through the medium of our prayers, our hymns of praise and thanksgiving, and the reading of His Word of Truth. In this manner, we worship God in Spirit and in Truth, and "offer up spiritual sacrifices acceptable to Him through Jesus Christ."

The purpose of the word of exhortation is expressed in its meaning—to urge, advise or caution earnestly, to admonish, or encourage and comfort when needed.

In presenting his address, it is the duty of the speaker to direct our attention to the Word of God, and remind us of our duties and obligations brought upon us by our belief of the Gospel, and our obedience to its requirements.

But exhortation is not just the duty of one certain speaker. Paul brings this forcibly to our attention in Heb. 10:24-25—

"Let us consider one another to provoke unto love and good works:

"Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another.

"And so much the more as ye see the Day approaching."

In remembering Jesus by partaking of the bread and wine, there is much involved, but basically we do it **because he commanded it**.

It might be objected that the command was only given to the immediate disciples. That is true, of course, but there are many statements made by Jesus that bring us into union with them. For example, he said—

"He that heareth you heareth me" (Luke 10:16).

And in John 17:20 he said—

"Neither pray I for these alone, but for them also which shall believe on me through their word."

But there are many other reasons for us to remember Jesus. When we were baptized, we were baptized into his Name:

"The ONLY Name under heaven given among men whereby we must be saved."

By this act we have—

"Put on Christ, and become Abraham's seed, and heirs according to the Promise."

This is the Promise confirmed by Jesus in his appearing and in the wonderful works he did—works that no other man has done.

Now Paul says we are not to neglect meeting together. Why? Because in doing so, we "stir up one another to love and good works." How IMPORTANT it is that we meet together for the three-fold purpose stated above, for it has the effect of developing qualities within us that will cause us to walk worthy of God!

If any disagreement should arise, we have an effective command that MUST be obeyed, as Jesus said, "from the heart." The mandate comes from Paul in Eph. 4:32—

"Be ye kind one to another, tender-hearted, forgiving one another, as God for Christ's sake hath forgiven you."

Paul says there were some in his day that neglected to attend the assemblies. Here were some who had received the gift of the Holy Spirit who lightly esteemed "the Word of wisdom," and "the Word of knowledge," and for some cause refrained from worshipping in the assembly and therefore failed to "stir up one another to love and good works."

In recent years there has been an increasing number of believers who, for some reason or another, have ceased from assembling with the brethren on the first day of the week. Is it possible they have overlooked something of supreme importance stated in 1 Peter 2:9-10:

"But ye are an elect race, a royal priesthood, a holy nation, a people for God's Own possession, that ye may show forth the excellencies of Him Who hath called you out of darkness into His marvellous light:

"Which in time past were no people, but now are the people of God: which had not obtained mercy, but now have obtained mercy" (RV).

What a high and holy calling! If, then, we are a people for God's own possession, what are we DOING to "make our calling and election sure"? We have a definite choice to make. We must choose between doing our own will and pleasure, and the will of Him Who has called us for the purpose of being associated with His beloved Son in the Age to Come.

Most of the members of our established ecclesias are not forsaking the assembly of themselves together, as the manner of some is, but are holding forth the Word of God, and endeavouring to stimulate to action, love and good works, and celebrate joyfully the glorious resurrection of the One who gave his life that we might live.

If it was vitally important in the eyes of Paul, in the first century, to meet together for the purpose of stirring up one another to love and good works, and to exhort one another so much the more as they saw the Day approaching—is it not equally important that we in this 20th century should do likewise?

When we are assembled together, there is a peace and joy that are unknown in any other organization in the world.

Our public lectures are interesting too, and in them we are serving our Heavenly Father by making known the way of salvation; but they do not constitute worship, exhortation or breaking bread in memory of the Lord Jesus Christ.

The hand of God is visible in our ecclesial organization for our reverence is stirred up, love is generated, faith and hope are strengthened, and all this results in faithful obedience.

The signs of the times plainly indicate that the day is fast approaching when the final words of Jesus will be fulfilled, and he will come as a thief. If he should come on the morning of the first day of a week, we might ask ourselves, where will he find us? —Editor

The Righteousness from Faith

PART TWO

"Receive with meekness the engrafted Word which is able to save your souls. But be ye DOERS of the Word, not hearers only, deceiving yourselves"—James 1:21

By BROTHER JOHN THOMAS

THE progressiveness of the "Great Salvation" is not confined to individuals, but is extended to the nations also. This appears from Rev. 21:24. Speaking of the saints in glory as a splendid city shining as the sun, the Spirit says—

"And the nations of them are saved—**ta theen ton sozomenon**—shall walk in the light of it." In the AV. it reads—

"Them that ARE saved . . ." —as if the work of saving the nations were finished at the "manifestation of the sons of God."

The great national regeneration has then only begun. They are manifested for the work of "healing the nations"—a progressive, not instantaneous, work.

In the healing process, all nations will be blessed in Abraham and his seed, walking in the light. Nevertheless, these nations will not exist eternally, for Jehovah saith to Israel—

"Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee."

The nation's "full end" arrives 1000 years after the resurrection of the first fruits, when they are led astray from allegiance to Christ and the Saints.

But while they are walking joyously in the light of their righteous government, men and women are being saved as now—though in vastly greater multitudes. Not by the same system of means, however, nor for the same purpose as we. But for a salvation which, when attained after the suppression of the post-millennial rebellion of the nations, will put them in possession of immortality and the honor and happiness of eternal residence on earth—an earth then entirely renovated, under the glorious supremacy (no longer priestly) of Jesus and the Saints.

The "Great Salvation," then, set forth in the Glad Tidings of the Kingdom, is adapted to the necessities of mankind, individual and national, in harmony with the purpose of God.

The ills that flesh is heir to are moral, social and corporeal, God's purpose is to eradicate these upon principles that will redound to His own glory and honor.

The great want of society is a just and perfect system of law, together with a wise, infallible and righteous administration thereof.

This want God has in the Scriptures promised to satisfy. This promise, however, to the unbelieving mind, presents an insuperable difficulty, which is this: the formation of such an administration. Where are the men to come from who shall be at once wise, infallible, just?

Admitting the force of this objection, God has devised a system of means by which this moral impossibility as it appears, may be overcome.

"All things are possible with Him."
—and in the Scriptures He has told us HOW He intends to accomplish it; and that the result of His work will be—

Men equal to angels in character, intelligence, and physical constitution.

So long as human nature is "the flesh of sin," it will be mortal and corruptible, the subject of disease, pain, passion, weakness, etc. The **physical cause** of these morbid conditions must therefore be eradicated before a being can be produced from our race and parentage who shall be of unerring judgment in all things; for it is from and by brain-flesh—which is as much "sinful flesh" as any other part of the body—that thought, reason, judgment, etc., are elaborated.

A transformation, then, of human nature is indispensable. It must be changed into a better nature—into a nature in which the sin-principle has no place. It must become a flesh-and bones investment of the Eternal Spirit, such as the Lord Jesus is at this present, as it is written in 1 John 3:2—

"We know that when he shall appear, **we shall be like him.**"

He is "the Lord Spirit," or the Lord the Spirit whose "brethren" will also be holy spirit, for—

"We all with face unveiled (*having our eyes open*) beholding as in a mirror (*the testimony of God*) the Lord's glory, are changed into the same image (*being renewed by knowledge after his image*) from (*the mental contemplation of the*) glory into glory (*at his appearing, when we shall be*) in the likeness of the Lord (*who is*) spirit."

The production of beings, corporeal beings, from the ashes of the dead, who shall be incarnations of spirit (and that the Spirit of God), and the conferring upon them authority and power to administer the affairs of the nations, will meet abundantly the necessities of the case—

"To him overcoming and keeping my appointments till the end, I will give authority over the nations.

"And he shall govern them with an iron sceptre (as earthen vessels it is broken to pieces) as also I received from my Father" (Rev 2:26-7)

"To him overcoming I will give to sit with me on my throne, as also I overcame, and sit with my Father on His throne" (Rev. 3:21).

This throne of Jesus and his Father is inseparably associated with Zion by covenant with David, who reigned there. That it does not now exist, Jehovah has said, and none can alter it (Psalms 2 & 132)—

"On ZION, the hill of My holiness, set I My king;"

"I have chosen and desired it for a habitation; it is My rest for ever; I will dwell THERE; and there will I make the horn (or power) of David to bud;

"For I have sworn by My holiness and truth to him, that I will set of the fruit of his body upon his throne for evermore; and I will do it."

When "Zion is redeemed with judgment" out of the hands of the nations, He will perform His oath; and then proceed to give to His Son Jesus those—

"Nations for his inheritance, and the uttermost parts of the earth for his possession" (Psa. 2:8).

They are decreed to him, but he must overcome them before he receives them. He overcomes first, and then sits upon the throne as "king over all the earth."

This is "the joy set before him," which he invites all to share with him "who keep his orders unto the end"—Psa. 2; 132; 89; Zech. 14:9.

* * *

FROM these testimonies, then, we may know, if we will not be faithless but believing, what sort of a government is decreed for the nations: even an administration of divine law by wise, infallible, and immortal men.

This implies the removal of all the governments that exist; and against which the people have such impotent hatred and indignation.

When this Theocracy prevails, there will be a world-wide "Ministration of the Spirit" through the glorified Jesus and his brethren. All nations will be blessed in him, and call him blessed; and the whole earth will be full of his glory—Ps. 72.

The miserable burlesque of Christianity that now obtains will be abolished; the clergies and ministers of Christendom, will be suppressed as nuisances.

And mankind, freed from the curse of blindness perpetuated by leaders of the blind, will yield enlightened and acceptable service to God, and live in harmony, peace, and joy all the years of their appointed time, from the Imperial East to earth's utmost habitable bounds.

Here, then, is a destiny opened up to the past and present generations. This purpose of God with respect to the world is proclaimed to them; and they are invited to the high calling of cooperating with the Spirit in ruling it in righteousness for 1000 years.

Is it unjust to refuse men a part in that theocracy, who declare that they have no faith in such a government ever existing upon the earth?

The Spirit has given abundant testimony that it SHALL exist. But "the pious" of this generation almost universally deny it, and in so doing, give the Spirit, whom they profess to have dwelling in their infidel hearts, the lie.

Is it unjust to exclude such people from this divine government which is to be administered in truth and righteousness?—to exclude them from cooperation with that Spirit which is the Truth? Can the Truth and its rejectors and blasphemers cooperate together?

This is an incompatibility which God does not intend shall find any place in His Theocracy.

All who shall find a place in its ranks are required to **believe in it** with full assurance of faith and hope, while it has no other existence than as a matter of promise.

Hence, the highest kind or form of faith is made the basis of acceptance with God: so that "without faith," as defined by Paul in Heb. 11.1—

'It is impossible to please God.'

And by consulting that definition it will be seen that this faith is a firm conviction of promises UNDERSTOOD; for **hupostasis**—rendered "substance"—signifies firm, confident anticipation; and **elegkos**, rendered "evidence," signifies whatever serves to convince, which implies intelligence; while "things hoped for and unseen" are matters of testimony and promise.

It is evident, therefore, that the ignorant, however pious, cannot have this faith; but it is:

"He that hears the Word of the Kingdom, and UNDERSTANDETH" (Matt. 13:23).
—that bears the fruit unto eternal life.

The fountain and origin, then, of perfection in relation to body and spirit (or conscience), is FAITH—such as the Scripture indicates.

This is not faith in 3 or 4 facts; but a faith called a "**precious** faith" (2 Pet. 1:1) because it comprehends "the knowledge of the exceeding great and precious promises" (2 Pet. 1:4).

A faith that consists of this knowledge heartily believed, is a POWER. "Knowledge is power," but this kind of knowledge is pre-eminently so. It is the power by which God creates men in the image of Christ, as Paul says—

"The new man is renewed by knowledge (**epignosis**— exact knowledge) after the image of Him that creates him."

In another place he says—

"He saves us by a bath of regeneration, and a renewing of the Holy Spirit."

And in a third place, speaking of the renewed collectively, he says (Eph. 5:25-26)—

"Christ loved the church, and gave himself for it, that he might sanctify it, having cleansed it by the bath of water with the Word."

In these texts, "renewed by **knowledge**," "renewing of the **Holy Spirit**," and "with the **Word**," are explanatory of each other; and testify that the Holy Spirit creates the New Man of the heart BY KNOWLEDGE OF THE WORD.

So "the Word of the Kingdom" (which contains the exceeding great and precious promises) **understood**, is the renewing or regenerating power.

Therefore it is that James says (1:21-22)—

"Receive with meekness the engrafted Word which is **able to save your souls**.

"But, be ye DOERS of the Word, and not hearers only, deceiving your own selves."

A Word "able to save" is POWER FOR SALVATION; and must therefore be effectual for all purposes connected with it. Peter says, that by faith in this Word we may become partakers of a divine disposition. This is just what is required—

"Except ye be **changed**, and become as the children, ye shall not enter into the Kingdom of the heavens."

When proud, ambitious, high-minded men become as children through belief of God's promises, they are changed from the spirit of the flesh to the spirit that was in Abraham and Christ, which is a divine disposition. This is making "new men" of them.

Instead of cavilling at the Word, and putting "charitable" constructions upon it to save their popularity, and the feelings of their friends, **they only require to know what "the Word" teaches and what it demands, to BELIEVE and DO.**

This is a characteristic of the divine disposition but rarely met with in this day; and the reason is that the "conversions" current are not genuine. Instead of being effected by the Word, they are produced by the machinery of sectarianism.

The Word is neither preached nor understood. Therefore its ancient, appropriate results are not forthcoming. The "Christian spirit" of the day, is not the spirit of the Word; but the spirit of the creed—the theological spirit infused into professors by the pious dogmatism of the velvet cushion.

Between this spirit and the Word-generated disposition, there is the "enmity" God has put between the Serpent and the Woman's Seed. The serpent was a subtle, charming, and seducing creature. It could talk about God, and charm its victim with a spiritual interpretation of the Word; and so can the "Christian spirit" so much lauded by godly infidels, and pious sinners, who will believe anything, and do anything, but what the Word enjoins.

Beware, then, of this spirit, for it is no part of the "divine disposition;" but inimical and subversive of the Truth.

A sinner, firmly convinced of the covenanted promises, and by these a partaker of a divine disposition, is prepared by "the power of God" for an introduction into that state styled the "righteousness of God."

In "looking narrowly into the perfect law of liberty," he will have come to see that Jesus is the Alpha and the Omega, the First and the Last, the Messiah predicted, and the Christ come.

Understanding what God had covenanted to Abraham and to David; and that Jesus was God, manifested—by His Spirit— through sinful flesh, as Paul teaches; he will have learned that Jesus was the Mediatorial Testator of the Abrahamic and the Davidian covenants, testaments, or wills; and that, therefore, he must needs have suffered death to bring them into force, ere the believers of the things covenanted, or promised, could be in any way benefited by them. And this, too, on the well-established principle of law, "that a will or testament is of no force while the testator liveth."

But, he will also have learned that the righteous ONLY are to inherit the promises; and that men being hereditary, constitutional and practical sinners, they can only become righteous by being CONSTITUTED such, upon divine principles.

He will understand that to be "constituted righteous" is to be pardoned for all his past sins, by which he will have "no more conscience of sins;" so that his conscience being perfected, the pardoning act by which it is perfected, will give him "the answer of a good conscience," and it will have become "the spirit of a justified man made perfect."

But in the affair of pardoning sin, he will have learned, that "without the shedding of blood there is no remission," and that the blood of quadrupeds cannot expiate human transgression. This would necessitate the condemnation of sin in the offending nature. But then, as (Ps. 49: 7-9)—

"No man can by any means redeem his brother, nor give to God a ransom for him, that he should still live forever, and not see corruption"
—it became necessary that God should find a Ransom who should be exempt from the disqualification common to all mankind. A man born of the will of the flesh could not be Testator to the Wills, by which through their blood-dedication, their heirs were to be sanctified and cleansed.

A mortal testator, and yet the God of Abraham and David, was the desideratum, which the wisdom of God provided in Jesus. Being "flesh of sin," but without transgression, he was unlike all other men. And being God in Spirit-manifestation, before Abraham was he.

(Continued next month, God Willing)

THE rule by which we work is: Reduce personal expenses to the minimum, and little money will be needed to supply them; economize that little, and there will be more to spend in the service of Truth.

— **Bro. Thomas, 1851**

Voyage to Australia By **BROTHER ROBERT ROBERTS**

"I am, God, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand"—Isa. 46:10

PART NINE

From Albany to Adelaide **FRIDAY, SEPTEMBER 27, 1895**

THE engines ceased as we awoke, and on getting on deck we found the vessel at anchor in the harbour of Albany—a splendid natural roadstead— doubly protected by the formation of the coast.

In the roughest weather the water is smooth. It is one of the most magnificent natural harbours in the world, and, from its natural defences of hills and rocks on all sides, is called "the Gibraltar of Australia."

The town of Albany is built on the north side of the harbour. It looks a fairly considerable town, seen from the vessel. I did not go ashore, as a good many did. I felt disinclined from being "out of sorts," for one thing, and then I had letters brought to me from Sydney and Melbourne, which I felt I'd be better occupied in answering.

One of the letters requested me to telegraph from Albany the fact of my safe arrival and the state of my health, which I was able to do through the purser of the vessel—a gentleman deeply interested in the lecturing operations on board.

After a stay of six hours, the vessel heaved anchor and resumed her voyage, hoping in 3 days to reach Adelaide, where it was arranged for me to land. The weather, though bright, had become cold: and when we got outside into the bay there was quite a breeze, and the water had a troubled look.

There was a considerable sea on, and the bay was flecked all over with broken wave-crests. Presently, the aspect of things was clouded and threatening, and the magnificent amphitheatre of mountain and water had a weird and melancholy look.

The coast is grand, but the land is unoccupied and sterile inside, and said to be of this character along the shore of "the Great Australian Bight" for 100's of miles.

There was a peculiar sense of solitariness and desolation as we gazed across the stormy waters, on lofty mountain heights on all sides, that had towered aloft in lonely grandeur for ages without a history, and had no human welcome to offer even at the present hour.

The only comfort was the comfort applicable to so many distresses. "God hath appointed a day" and prepared a Shepherd under whom the whole earth will come to a beautified and glorious rest.

Many a desert will rejoice and blossom as the rose in that time—to which the Australian desert and frowning coasts will be no exception.

The earth as the fit habitation of a cultivated, godly, benevolent, and happy population, will be a very different place to live in from what it is now, when with all its unmeasured potentialities of good, it is a mere battle-ground for the selfish propensities, involving millions of blighted lives and broken hearts.

* * *

Our vessel's head was directed to the Adelaide horn of the Bight, to make a straight line of over 1000 miles across the outside limits of the Bay. Consequently, we were soon out of sight of land, and enveloped in the darkness and storm of night.

Some Australian newspapers had been brought on board at Albany; I ransacked several of them in hope of getting news of how the Turkish question was getting on, with very little result—with a good deal of result of a certain kind, but not of the comforting kind.

The Sydney Bulletin was the paper I had most chance of examining, and this (perhaps 48 pages) I found to be mock and frolic and chaff and worse. There were pleas for the removal of marriage barriers, poems eloquently affirming the hopelessness of death, pictorial jests at prayer, and a general shouting Vanity Fair of tom-foolery. I don't think I found a scrap of serious intelligence on European affairs.

At the close of the perusal— what between low health and wild storm, and the senseless tooting of the band upstairs, and this Sydney folly—I was in a very gruesome state of mind.

To wipe out the effects, I had a prolonged and discursive reading in Moses and the prophets, finding particular solace in reading aloud and making my own the notable prayers of men of God, such as Dan. 9, Neh. 9, Psa. 106, 89, and others—

"Out of the depths have I cried unto Thee! Lord, hear my prayer!"

* * *

SATURDAY, SEPTEMBER 28, 1895

TERRIBLE morning—a high sea, drenching rain, vessel pitching and rolling heavily: nobody able to be on deck. Half the people sick: the other half congregated in the saloon, with a liberal allowance of badly-behaved children.

I while away the wretchedness by reading and writing, but as this has to be done in the saloon amidst a din of adult talk and child-riot, it is not much of a remedy. However, all things mortal come to an end. So at last the day closed.

* * *

SUNDAY, SEPTEMBER 29, 1895

AT noon the weather moderated, and the sea quickly went down, to the relief of every one. Mr. Watson posted a notice that I would lecture in the evening on "Some Unfulfilled Prophecies"—not as before on the deck, but in the saloon.

When the hour (7:30) arrived, there was a large audience. Mr. Watson took the chair, and briefly introduced me.

I said I would not obtrude myself on their attention if I had nothing but my own thoughts to bring forward.

No human being, relying on his own brain merely, could have thoughts on religion worth presenting, because the human mind is naturally dark on ALL subjects, especially on the subject of God.

But here was a book professing to come from God, and which as Christians, they were bound to regard in that light: for Christ so regarded it, which was a decisive consideration in the midst of all the oppositions that had been raised against it in modern times.

I for one thoroughly believed the Bible to be what it professed to be, and therefore felt great boldness in calling their attention to its prophecies of good things to come.

In the last lecture, I had spoken of prophecies concerning the past which had all been fulfilled to their own certain knowledge concerning the Jews, Babylon, Egypt, Tyre, the four great empires, etc.

The fulfilment of these prophecies was a guarantee of the Divine character of the Bible, for it was evident to every man of the least power of reflection that the knowledge of the future was a thing impossible to the human mind apart from revelation.

This was a point on which God had challenged Israel with respect to the false gods which they so prone worshipped—

"Let them show things to come, that we may know that they are gods" (Is. 41:22-23)

But they could not.

"But I," said He, "show new (or future) things. Before they spring forth, I tell you of them."

This claim having been so abundantly proved by the fulfilment of all prophecy relating to events now past, it was the more easy to believe in those not yet fulfilled.

The prophecy of Christ's first coming, uttered nearly 600 years before hand, had been fulfilled as to time, place, method, and result (death by crucifixion). How interesting then that a SECOND coming was foretold when there should be given to him—

"A kingdom, glory, and dominion, and all peoples, nations, and languages should serve him."

The personal reality of this second coming was proved by the personal reality of the first coming, considered in connection with the statement of the angels to the apostles when he was taken away—

"This SAME Jesus who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

I entered particularly into the vision of the image shown to Nebuchadnezzar and to Daniel, as proving the **political reality** of the Kingdom of God as the finish of history; and showed from various Scriptures its identity with the Kingdom of Israel to be restored under Christ, as the source and means of the blessedness promised for all nations in Abraham and his seed.

I reminded them of the glorious finish exhibited in the Revelation to John in Patmos—

The Tabernacle of God with men: no more curse, no more pain, no more death: tears wiped from all faces: sorrow and sighing gone forever (Rev. 21:4).

I put it to them whether this was not a perfectly glorious prospect for human life, as compared with the ideas and theories promulgated by science? With the one, all was darkness, even to the extinction of the sun itself at last. With the other, all was brightness and joy everlasting.

There was this other great difference, that the scientific theories were human speculations on a theme too vast for the human mind—speculations that changed from decade to decade: while the promises of God were authenticated and guaranteed in a manner that could not be overthrown when all the facts were allowed their due and logical force.

I could only recommend the subject to them as one deeply worthy of their study. If they doubted the Bible, the study of it would be the best method of dispelling their doubts. If they believed the Bible, they did themselves a great injustice if they did not make themselves acquainted with what it taught.

A gentleman wanted to know if prophecy threw any light on the future of Australia?

I replied, "Indirectly, yes: it was included in the 'all peoples, nations, and languages' who should come under the dominion of Christ." And perhaps it was directly visible for a moment in the Tarshish "young lions" of Eze. 38:13, who were to antagonize the great power of the North in the last struggle.

I reminded them of the offer of the Colonies to help England at the time of Gordon's death, and of their actual help with a regiment or two; and of that event being celebrated in the political cartoons of the time as the young lions coming to the help of the Old Lion.

That was, of course, an ephemeral episode of little importance, but illustrated the association of young lions, and therefore of Australia with the Tarshish (or British) power in the closing days of human affairs.

The great point was that Australia would come in for her share in the blessedness of a Divine government which would **save them from themselves in abolishing their parliament** and giving them governors and laws of divine appointment, which they would have to submit to on pain of death.

At the close a number privately expressed the pleasure they derived from the lecture.

* * *

MONDAY, SEPTEMBER 30, 1895

FINE day, sun shining, sea fairly smooth. Band pipes up again with its senseless toot-toots—suggestive of kick and frolic and folly, and worse.

When the glory of God is as all-prevailing on earth as this ocean, we shall have public music in harmony with the thoughts of God and the highest moods of man.

Made farewell arrangements with sleeping-cabin companion. He hadn't a Bible, and I had two—a large and a small one. I gave him my small one, as he was earnestly reading it through to upset or confirm what had been presented to him.

He also purchased most of the parcel of books that bro. Walker had provided me with for contingencies.

At night, in the saloon, there was a burlesque farewell to "the Colonel" who had made himself prominent during the voyage.

I did not attend, but I could not help hearing the shouts of laughter that greeted the speeches, and I could not help overhearing the commiserations privately indulged in by some at the fun that was being made of the old gentleman, blended, as it was, with some practical joking—of a kind not likely to send him home in a sweet mood.

Such is the way of the children of folly. There is such a lack of real zest at the bottom of their minds that they easily snatch at the sensation afforded by buffoonery.

* * *

SHIP anchored in the Bay of Adelaide early in the morning. Found we had been expected the previous day, and that some anxiety was felt at our non-appearance. The storm we encountered had delayed us.

Preparations were made to land after breakfast. While engaged at breakfast, bro. Macdonald and bro. Parsons were brought to me at the table by the steward. They had come out in the tender. They had been waiting all day yesterday,

Bro. Mansfield (the devout and cordial center of quite a circle of spiritual off-shoots—domestic and otherwise) was to have been with them, but after waiting one day, he was obliged to return to daily duty.

After breakfast, I got my things together with some difficulty in the bustle; and accompanied the brethren down the movable stairway on the side of the great ship into a little steam-tender that was plying backwards and forwards between the vessel and the shore.

Seated in this small craft, with a number of other passengers landing at Adelaide, the side of the Oruba towered above us like a giant wall. Her true dimensions were easier to realize than when on board. Hundreds of faces peered over to see our departure and farewells were exchanged.

I was sorry to part with Mr. Watson after an agreeable intercourse of 5 weeks on the basis of the things of the Spirit.

In 10 minutes or so our tiny steam-vessel landed at the end of a long pier that came over half-a-mile out from the land.

Here we got out, and all our belongings were inspected by the custom-house officials to see that we were not smuggling in pig-iron or other articles.

What a piece of barbarism this is, for one part of the civilized community to put up barriers against free intercourse with another!

It is—on a larger scale—what happens when a Sicilian bandit successfully establishes a terrorism over a district, and exacts blackmail on all merchandise passing over the roads therein. If it is a quieter and more smooth-working affair, it is because opposition is more hopeless, and the exaction is called by another name.

The barbarism of prohibitive tariffs will be abolished, with many other barbarisms, when the first TRULY civilized government is established in all lands under the authority of Christ.

Revenue will be raised in a wiser and more honest way. A single small annual poll-tax, which no one will feel it a burden to pay, will provide enough for the public service in an age when that other barbarism of fleets and armies that absorb so much money, will have taken its place in the blackness of history.

The payment of it will not obstruct any industry or stir any resentment, but rather afford an occasion of a gladsome tribute of affection to the public good, with something of the gratified feelings with which we put in the box or plate at the breaking of bread, the small contributions by which the meeting's expenses are defrayed.

Giving up my things to a luggage-forwarding agent, under an assurance that they would follow immediately to the address given (but with some of the misgivings which past experience creates), we walked along the pier to the land.

The water was remarkably clear on each side, and there was a fine bracing odor of ozone like what is to be felt among the rocks and weeds on a sea-beach when the tide is out.

Before us was a low-lying coast, with neat clean-looking, one-storeyed villas, and some larger buildings, dotted here and there for a long way to the right and left.

This was not Adelaide but Largs, 8 miles from Adelaide, yet might be regarded as a suburb of Adelaide, as the road all the way to Adelaide is, for a considerable breadth on both sides, occupied by villas and houses and workshops and business premises.

When we got off the pier, we found a small railway station in front of us—from which, in about $\frac{3}{4}$ of an hour, a train conveyed us to Adelaide. Bro. Macdonald had had to leave us earlier on account of business urgencies.

Arrived at Adelaide, being unencumbered with baggage (which did not come till next day) bro. Parsons conveyed me through the streets to bro. Macdonald's house in Hutt St. on the north boundary of the city.

I was able thus to get a good view of the place, which I must say is the most pleasantly laid-out city I ever saw. It is constructed on an ideal plan, which is so appreciated that the author of it has been honoured by a grave in a park in the center of the city where no one else is buried.

It is an exact square, of a mile each way. The square is formed by a broad belt of park on the 4 sides of the city, enclosing it as a frame does a picture. Through this park belt, the roads of the city are continued to the suburbs outside the square, but no houses are allowed to be built in the belt.

All round and outside the square of Adelaide proper are suburban dwellings, to which the trains conduct the people from the inside.

Inside the square are 5 parks—one forming a center, and the others at regular distances around it—the square and the 5 parks forming a symmetrical design when looked at as a ground-plan. The streets are placed at regular intervals, and run at right angles.

They are all broad and very spacious, especially the central thoroughfares; and, except in the business streets, the houses are of one story, and placed at a distance apart. Most of the houses are built of wood, but of neat and airy designs, ornamented with verandas and front gardens. Paint is freely used to brighten them up.

Tramways seem to be in every street. The drainage is on the best sanitary system—the sewage being conveyed out of the city to some considerable distance into the country.

The place is, therefore, as healthy as it can be made for mortals, while the deep blue sky and the bright clear air, and the warm brilliant sunshine impart a cheerfulness of aspect little known in humid north climates.

It is a model city in its architectural elaboration, and, doubtless, a specimen of the kind of place that all cities will be turned into in the happy days of righteousness and plenty and security that

will come with the government of the dear Seed of Abraham, who will not only possess the gate of his enemies, but bless all families of the earth in everything in which blessedness can have play. "Men shall be blessed in him, and all nations shall call him blessed."

They will not have to provide a grave in the center of their beautiful towns in honor of their benefactors. A throne—a throne, and not a grave—will be his symbol everywhere, who will give not only beautiful towns but living institutions, securing the well-being of the people in all particulars—

"Wisdom and knowledge shall be the stability of his times."

No clever architect can secure these conditions—not in the best-built towns.

So I heard that the fine health-giving parks of beautiful Adelaide are at night put to uses that ought to make a dog blush.

(Continued next month, God willing)

Fraternal Gatherings

(If the Lord Will)

LETHBRIDGE, Alberta: June 29 to July 1, 1968

Bro. W. Blacker, 1225 6th Ave. S., Lethbridge, Alta. (403) 327-5663

HYE, Texas: July 29 to Aug. 4, 1968

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

TORONTO, Ontario: October 12-13, 1968

Bro. Gibson, 294 Glebeholme Blvd., Toronto 6 Ph. (416) 466-9980

Forgiveness

"Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?"

"How canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye?"

"Thou hypocrite! Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

"For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit, for of thorns men do not gather figs, nor of a bramble bush gather they grapes."

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."

"WHY CALL YE ME, LORD, LORD, AND DO NOT THE THINGS THAT I SAY?"

—Luke 6:41-46.

YES, brethren and sisters, how true it is that the natural man has a most short-sighted viewpoint. It is one of the easiest things in the world to see the shortcomings of our brethren and sisters.

Very few of us, however, are as good at examining ourselves and recognizing our own shortcomings as we are at observing the faults of others. Yet this is something—self-examination—upon which salvation depends.

Which one among us has not been guilty of being stricter in judging a brother or sister than ourselves?

In regard to this, the Scriptures put forth many lessons that we can use for our benefit. One of them is the parable of the blind leading the blind. Christ spoke of the blind leading the blind, and both falling into the ditch.

We can apply this to our own walk in the path of Life, as well as to the world. When we criticize others for their faults, and yet are heavy-laden with faults of our own, we are like the blind man leading his blind friend.

How can those who are blind to their own faults help others to overcome theirs? A man who pretends to be helping others through criticism, yet is heavy-laden with his own problems, is a hypocrite. He is a false pretender to virtue and piety. He is like the scribes and Pharisees of whom Christ said—

"Do as they say, but not as they do."

We in the Truth can be easily led astray in this respect. It is easy to gather around the table of the Lord and talk of patience, love, charity, humility, and the spirit of Jesus Christ.

To SPEAK of these things is good, and keeps them before our minds, but the true test is whether we PRACTISE them, especially when it hurts—

"Show me your faith BY your works."

Those of us in the Truth should not allow ourselves to be self-deceived into thinking that we have overcome this problem, for it will be with us as long as we breathe in this present mortal frame.

It is not uncommon to hear criticism of one another amongst the Brotherhood. This is saddening, and should not be. It is contrary to our Lord's loving command. It can stand between us and the Way of Life.

How few of us are big enough and spiritual enough to take a hurt and turn the other cheek, forgiving and forgetting. We fight back instantly, seeking to hurt in return with bitter words of anger or annoyance.

The emphasis is laid on **forgetting** because we must truly FORGET, as if the offence had never occurred, or we have not truly forgiven. Just laying it aside for the present so that we can recall it at some future times does not qualify as forgiveness in God's eyes.

No, brethren, to forgive means that you forget the offence ever happened—it is completely erased from your memory. We know with thankfulness that when God forgives a sin, it is complete: it will never be mentioned again.

We must strive to attain to the same degree of forgiveness with our brethren and sisters—

"As ye mete, so shall it be meted unto you."

We thus each determine our own judgment.

This concept of forgiveness is an attitude of life. It is a realization of our true worth before God, and a reminder to us not to place too much value on our own feelings, as we realize the microscopic place we occupy in the great plan of God.

It is interesting to note how many times the Scriptures tell us that forgiveness should be given: seventy times seven. Whether this is taken as 70 x 7, or just 77, the point comes through very clearly.

With seven being the scriptural representation of **completeness**, it is obvious that we are NEVER to stop forgiving if we are going to ask God to forgive us for our sins.

There are many factors that make it hard for a person to practise forgiveness. First in this regard is allowing emotion to take over from reason. Once a person reacts emotionally, it is harder for him to forgive, since the reason of the Scriptures has been removed, and the weakness of the flesh triumphs.

Once emotion enters the scene as a controlling factor of actions, we attempt in self-justification to rationalize why the other person is wrong, instead of just forgetting the incident.

We have all heard the graphic proverbial expression, "Like water off a duck's back," to indicate something that does not penetrate—has no effect. The reasoning, spiritually-minded brother is like this, in that the hurt rolls off as if it had never occurred. He has succeeded in creating an almost impervious shield through practising the teachings of the Scripture and viewing all things in the light of Scripture (Ps. 119:165)—

"Great peace have they that love Thy law, and NOTHING shall offend them."

All of this adds up to a Way of Life—THE MANIFESTATION OF THE SPIRIT OF CHRIST IN ALL OUR EVERYDAY AFFAIRS.

It is evidencing in our thoughts and actions the attitude of mind of our Lord and Saviour. Forgiveness and humility form an integral part of this attitude. It is a mental approach to our whole life—a continuous, consistent pattern of thought—an interior teacher in the heart that fashions our thoughts, and builds our minds, and strengthens our faith.

This is a Way that knows only love and charity: "And the greatest of these is Charity." This way, brethren and sisters, knows not technicalities, minor irritations, and meaningless "points of rule," for charity should overcome those things—**the things we shall be ashamed to admit before the Judgment Seat**, when all that is hidden will be opened to public view.

Today is the only opportunity that we have to make sure that our charity is such that we will have no embarrassment at the Judgment Seat.

The time is here to judge ourselves wisely. Do we fall into the classification of "hypocrites"? Do we criticize others while still sinning ourselves? Is the spirit of Christ the leading factor in our life? Is our love concentrated on that which is above, or that which is earthy?

Judge yourself harshly—the time is short.

—J.G.

"Be Ye Separate"

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you"—2 Cor. 6:17

TIMES as never before, just as prophesied for the last days, have come upon the Body of Christ in connection with preserving purity of doctrine and soundness of fellowship.

The churches of the world are lowering their standards of fellowship and abandoning any fixed principles of belief or truth, drifting back together on hazy generalities devised by and pleasing to the fleshly mind.

We know this is against God's will for we read (2 Cor. 6:14):

"Be ye not unequally yoked together with unbelievers:

"For what fellowship hath righteousness with unrighteousness?

"What communion hath Light with Darkness?"

Unity of the Body of Christ cannot be maintained unless the One True Gospel of Christ—the "Gospel of the Kingdom"—is taught, and defended, and protected from the attacks of error.

And we are to be in harmony with the spirit of Christ, in the spirit of meekness, seeking to learn and be guided by the Word constantly studied, with a sincere desire to know and do the will of God.

Under the Law of Moses, separation from every manner of false teaching, uncleanness and wickedness, was one of the most prominent things enjoined upon the children of Israel.

They were to deal with the false prophet or teacher by having nothing to do with either him or his teaching, nor with the practices of the nations round about them.

The spirit of the whole Law was separation—complete separation from everything unholy, unclean, out of harmony with God's Word.

They were to separate themselves from anything that defiled or made them unclean in any sense, natural or spiritual, physical or mental, that they might be a Holy People unto the Lord.

These things, Paul reminds us, were written "for our sakes," a type of the separateness which the Body of Christ MUST maintain, in order that we may be holy and retain communion and fellowship with the Father and Son, and be the children of our Father, Who is all Light and Holiness.

It is our duty to keep the Truth in its purity as the Word of God—unperverted, uncontaminated by human error, that God may be glorified and His Word magnified.

May we continually strive to be separate and to prepare ourselves to enter into that glorious Kingdom that will be set up on earth when Christ returns to reign over all mankind in peace and righteousness!
—A.G.E.

Who Shall Stand When He Appears?

"Who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap"—Mal 3:2

HONOR, wealth and position in the present world often come unexpectedly, with little or no effort—by inheritance or by a favourable turn of events by which the man of low degree is suddenly brought to the highest pinnacle of human glory.

Not so in the case of those who attain to life and incorruptibility in the World to Come. It has been truly said that among those who rule the nations with Christ in the coming New Age, none will be found whose presence there is a result of what is called chance or fortune.

None will be there because of their native ability in human fields of endeavour, nor solely because of their relation by birth or otherwise to some one on the level of fleshly ties.

There are certain profound and basic principles that will be applied unerringly and **without "respect of persons"** in the selection of the favoured few who will then attain to the—

"World to come, whereof we speak."

At the coming of Christ from heaven a great throne of judgment will be set up in the earth for the purpose of choosing, on the basis of divine standards, the "few" of the "many" who have been "called" to the light of God's Truth.

Supreme quality of mercy will be shown by the righteous Judge, else no flesh could stand before him.

But the honor of God's name and the principles of holiness embodied in His Word will surely be upheld in each case that is dealt with.

Though he prayed earnestly— "with strong crying and tears." —still the cup of suffering and death could not pass from the sinless Son of God, "except he drink it," that God's righteousness might be upheld, His majesty and holiness declared and vindicated.

From this we may know that there can be no exception to the divine principle that offers forgiveness and eternal life to us ONLY on the basis of sin condemned, and God honoured.

The final outcome of the decisions made by the great Judge in that day will be the choice of an elect and precious group in whom God will be sanctified, His Name honoured, and His Word magnified.

The principles employed then to decide the issues of life and woe are to be those eternal, unchanging, irrevocable laws from Divine wisdom that are older than the human race, or even the world itself—

"The Lord possessed me (Wisdom) in the beginning of His way, before His works of old.

"I was set up from everlasting, from the beginning, or ever the earth was."

God, in calling us to repentance and life through Jesus Name, is working toward the point of time in the future when He will be 'all-in-all' (1 Cor. 15).

Before that point is reached—before it can be said—

"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

—before this, there must be a PURGING; for—

"There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie;

"But they which are written in the Lamb's book of life."

The purging will be complete when the Great Judge speaks to those on his left—

"Depart from me, ye cursed."

Therefore—

"Blessed are they that DO HIS COMMANDMENTS, that they may have right to the Tree of Life, and may enter through the gates into the city."

—E. W. B.

Bless the Lord, O My Soul!

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"—Psalm 107

PSALM ONE HUNDRED AND SEVEN

SOME time ago, a brother remarked in his exhortation that he would be sorry when we had got through the reading of the Psalms. Not, he said, but what other parts of the Bible were equally, and, in some cases, more instructive in the ways of God, but there was a beauty and a comfort about the Psalms all their own.

Every appreciative reader of the Scriptures will share this sentiment. The beauty of the Psalms requires a pre-disposed state of mind to see it. You could not prove it any more than you could prove the beauty of a flower. But you can SEE and FEEL it, if your heart is in tune with the key-note that governs them all—God.

This is the note that spoils their music throughout for some people. To those in David's mind, who thirsted for God as the panting hart for the water-brooks, it is their light, and joy, and beauty. You feel when you have read them, that you have been, like Moses, with the glory on the mount, causing the skin of the face to shine.

Psalm 107 is peculiar among the psalms in being divided into equal sections by a recurring refrain, which would probably be sung in the Temple in connection with the recitation of the Psalm by the priests. The refrain is this—

"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

Let us consider this, and extract from it what belongs to us as those who have been called out of darkness for this very purpose. It refers to the themes rehearsed in the intervals of the refrain. These themes cover a great variety of topics. Israel's deliverance from Egypt is, of course, very prominent; but there are other things. They range, as the Psalms in their entirety do, from the individual experiences of divine goodness in little things to the incomprehensible achievements of divine power and wisdom in the boundless field of nature. *Concerning all of them, the intense desire is expressed that men would open their eyes to the discernment of the greatness, and their mouths in praise of the goodness to which there is no weariness or end.* Is not this rooted in the deepest reason? Men do praise things. It is going on every day. They praise beautiful workmanship, they praise disinterested actions; they praise noble deeds. They praise many smaller things and some larger. It is better they should praise small things than praise nothing. A man who has no praise for anything but his own things, who has no commendation for anything but himself, is an abortion of a man. He lacks the noblest side of man. Better that a man should be enthusiastic about dogs or birds' eggs than enthusiastic about nothing. But among all the praise that is going on, who thinks of praising God in the sincere manner in which they praise a public singer or a public man? It does not occur to them. One here and there may be found with a mind open and a heart fervent in this direction like David; but to the mass of mankind it is foreign, a lifeless idea—a thing of "cant." Yet consider how reasonable it is, and how unreasonable by comparison is the praise of anything else. Why should a picture be praised? It is a lifeless thing. Why should a man of talent be praised? He did not create his talent. A certain kind of praise is doubtless appropriate, the expression of admiration is natural; and that God intended its use in measure is shown by the constitution he has given to the human brain, which in one of its faculties yearns to bestow it, and, in another, has pleasure in receiving it. But we are considering the matter in the bearing suggested by the Psalm. If praise is legitimate towards men and things, how much more called for towards God. This is the argument of the Psalm. Weigh it, and see how powerful it is. Look around. Man made nothing. He is himself a made thing and frail at that. He is a flower, as the Scriptures declare, that cometh forth and is cut down—a vapour that appears for a little while and then vanisheth away. **But some great Maker is somewhere; for here is a vast universe, full of the contrivances of a perfect wisdom in things great and small.** It is enlarging to the mind to study these things—the organization of invisible animalculae, the structure of vegetation, the mechanism of a thousand living things, and the balanced majestic movements of the starry universe over our heads. They bear the impress of a Master Workman—an adjusting, purposeful, contriving Workman; as the Duke of Argyle triumphantly shows in his work on "The Reign of Law," and "The Unity of Nature," in answer to Darwin, Spencer, Wallace and others. The Psalms invite us to study these things, "*the works of His hands,*" and to join in the exclamation of over-powered and astonished admiration:

"O Lord, how manifold are Thy works! In wisdom hast Thou made them all. The earth is full of Thy riches." "*Heaven and earth are full of Thy glory.*"

Here we find scope for unstinted and rational and ennobling and rejoicing praise. We contemplate the Eternal Father, who is ONE and everywhere present by His limitless and subtle Spirit. We recognise with joy and satisfaction His invisible and universal energy as the source of the latent wisdom and power we see expressed in the visible universe; and the Psalms give us suitable utterance to the otherwise inexpressible feelings that swell the enlightened heart. *We praise, we magnify, we exult in the fathomless ocean of power and wisdom in which we live and move and have our being.*

God's revelation of Himself by Moses and the prophets, Jesus and the apostles, enables us to do this to some purpose. Apart from this, we should not know that praise from feeble mortals could be acceptable to "*the High and Lofty One inhabiting eternity;*" nor could we be aware that He had any purpose with us beyond the fleeting life we now live for threescore years and ten. We could not be sure that we were justified in hoping for any further goodness than we experience in this mortal state. But in the light of what He has said, and caused to be written for our instruction, during those sundry times and divers manners in which in time past He spoke to the fathers by the prophets and lastly by His Son whom He hath constituted the heir of all things, the case stands very differently. **We have learnt that He delights in the worship of those who are of a humble and earnest, and enlightened and obedient mind towards Himself;** that to such He looks with complacency, and guides their ways,

even when He seems not to do so in the darkness; and that He has a purpose of kindness towards them in Christ, according to the counsel of His own will—a purpose for which He is now preparing them, and which He will accomplish towards them in those “*ages to come*” when He will banish all evil from the earth, and confer upon them the glory of an immortality that will render them the everlasting inhabitants of a finished and beautiful earth.

With such an apprehension of the bearing of things, we can give wings to our praise, and soar with David in all the lofty flights in which by the Spirit he was able to indulge. Do we weary and fail by reason of this weakness which belongs to mortal nature? We have reason notwithstanding to refuse to be discouraged. The goodness of God enables us to lean on His indulgence with regard to such incapacities; they belong to those “*things that we would not but which we do*” to which Paul makes more than regretful allusion in Romans 7:15-20, and for which he comfortingly argues we are not responsible. The 103rd Psalm is very specific on this point. It first exhibits the benevolence of God’s character:

“The Lord is merciful and gracious, slow to anger and plenteous in mercy.”

What a pillow of rest there is in this declaration, especially when considered in the light of the express historic illustration it receives in the record of God’s dealings with Israel:

“They kept not the covenant of God and refused to walk in His law, and forgot His works and His wonders that He had showed them . . . Therefore their days did He consume in vanity and their years in trouble . . . Then they sought Him and they returned and enquired early after God . . . And He, being full of compassion, forgave their iniquity and destroyed them not. Yea, many a time turned He His anger away and did not stir up all His wrath. For He remembered they were but flesh: a wind that passeth away and cometh not again” (Psa. 78:10-39).

There is nothing more constraining in the direction of obedience, holiness, and comfort than this view of God’s patient kindness. The heart has but to open to its reception to feel its great purifying power. When it has free course, it enables us to join heartily in the opening oburgation of the 103rd Psalm:

“Bless Yahweh, O my soul: and all that is within me, bless His holy name. Bless Yahweh, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies: who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle’s”

What good thing is absent from this list of benefactions? If the comfort could be made greater, it is when it goes on to speak of the bearing of this goodness on our manifold imperfections, shortcomings and sins.

“He hath not dealt with us after our sins nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy towards them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame. He remembereth that we are dust.”

We have therefore every cause to be of good cheer as the apostolic writings exhort—always presupposing one thing which even these comforting psalms do not forget to state: that we fear God with an earnest and intelligent fear and wait diligently upon Him in the observance of what He requires at our hands. There is a danger of presuming on mercy that will not be ours. God is not the God of the Universalist or the Unitarian or the mere philanthropist. “*God is love,*” but “*our God is also a consuming fire;*” and how these two attributes mix and work together we learned from the Scriptures and the Scriptures alone. **We should make a mistake if we were to apply all the consolations we have been looking at to such as are regardless or forgetful of God, or to those who are negligent of His commandments.** God is good and forgiving, but it is on conditions, and the conditions are expressed in the very psalm that tells us so unctuously of His mercy.

“The mercy of Yahweh is from everlasting to everlasting upon them that fear Him . . . to such as keep His covenant and to those who remember His commandments to do them.”

This is where our meetings and our readings of the Word are so valuable—so indispensable to us. They keep us associated with the covenant of God, and they keep His commandments in our living

memory, and thus keep His mercy always active towards us in the forgiveness of our many shortcomings, and will finally give its glorious effect in our absolute deliverance from all evil.

“Oh, that men would praise Yahweh for His goodness.”

“It is,” as another psalm has it—*“a good thing to give thanks unto Yahweh, and to sing praises unto Thy name, O Most High;”* and yet another,

“It is good to sing praises unto our God: it is pleasant: praise is comely.”

It is, indeed, beautiful, pleasant and comely. Human nature never appears in so lovely an aspect as when moved by the unaffected sentiment of adoration. We see little of it in this sterile age, because *“the world lieth in wickedness.”* When we do see it, it is as one of the flowers of heaven springing in the desert. The desert in this sense shall yet blossom as the rose: and *“the earth shall be full of His praise.”* For this, by the power of the gospel, we patiently wait in hope, able to endure the present desolation by the certainty of God’s purpose in this matter:

“As truly as I live, the whole earth shall be filled with My glory.”

If it is pleasant to see praise manifested, how glorious to feel it within ourselves! We are susceptible of a great variety of kinds of feeling. Some yield satisfaction, and some the reverse: but none can exceed the pure gratification of the sense of admiration, excited by whatsoever. The degree of it is of course proportioned to the object that calls it forth. There are small admirations and large ones. **What can compare with the admiration excited by God when we get a full view?—holding in Himself all power and wisdom—absolute, underived, eternal; and being in Himself an inexhaustible fountain of goodness, light, beauty, strength, and joy; and embracing by Himself all worlds, all phenomena, all space; without whose cognisance nothing can occur in heaven or earth, “of Whom and through Whom and to Whom are all things.”**

Praise is beggared and baffled. He is *“exalted far above all blessing and praise.”* Reverence, silent, deep, profound, seems the only seemly part for mortals, as saith the Scripture,

“Let all the earth keep silence before Him.”

We may be glad that it pleases Him to be worshipped. This worship is a great privilege. The pureness of reason and the sweetness of emotion unite in a transporting thrill.

“Not unto us, O Lord, not unto us, but unto Thy name give glory.”

We are but dust, animate for a few years by permission. We have no claim to honour except such as God may confer.

“Give unto Yahweh the glory due unto His name.”

To Him it is *“due.”* He doeth whatsoever pleaseth Him in heaven and earth. **There is not an excellence in nature, there is not a faculty among animals, there is not a power in man, there is not a grace in angels, but what is rooted in Him.** They are all but the flowering of His invisible energy by the contrivance of His exquisite wisdom in the effectual working of His unfailing power. Praise to Him is reasonable and glorious. Man was made to praise Him, but man has failed in this object of his existence.

“The Lord looked down from heaven upon the children of men to see if there were any that did understand that did seek God.”

What is the result of His inspection?

“They are all gone back. They are together become filthy. There is none that doeth good, no not one.”

Will God’s purpose with man fail? Oh no. He will yet fill the earth with His glory. This is the earliest pledge of His goodness. He is preparing the way for it in all He has been doing upon earth for ages past. He is preparing the material for the work even now. We are in the channel of this preparatory operation. God was in Christ when—1,850 years ago, he initiated the process of reconciliation in his crucifixion and resurrection—and He has not since abandoned the process of reconciliation by the forgiveness and purification of those believing. The process has been going on more or less ever since. In the working out of it we have been provisionally included in the selection by our submission to the Gospel in this nineteenth century. The gospel was established for the purpose—that Christ might purify unto himself a peculiar people zealous of good works. Wherein we may have been purified and rendered zealous in this direction, *“we are his workmanship, created in Christ Jesus unto good works.”* We would not have been what we are if we had not come within the transforming influence of the gospel—which is His power unto salvation. Let us not forget the object for which we have been called even now, *“that we might show forth the praises of Him who hath*

called us from darkness into His marvellous light.” Even now are we the sons of God. Even now we are His temple—if we are anything real in Christ. Even now will His praise be our delight; thanksgiving the daily incense of our hearts; supplication the daily staff on which we lean. **If it be not so, how can we be fitted to enter the state in which “every one doth speak of His glory?”**

We are unfavourably placed in an age when worship is either burlesqued in the irrational excesses of superstition and effeminacy; or killed by the frosts of misapplied science. God knows our drawbacks in living in the midst of such frightful desolation. Let us not despair. We have His Word, which is both a light and a fertiliser. Keeping close to it in daily reading, we shall be kept from evil, and grow into conformity with its noble spirit of enlightened devoutness, notwithstanding the deforming blight that reigns in all the world. By the power of the Scriptures and the protection of God, we shall be preserved in the universal corruption, and be prepared for the glory of God in that gladsome and glorious day of which the Psalm concludes with a glimpse: a day when He will *“set the poor on high from affliction and place them in families like a flock; when the righteous shall see it and rejoice, and all iniquity shall stop her mouth.”* Then shall the earth be invited to *“sing a new song to Yahweh . . . before Yahweh who cometh to judge the world with righteousness and the people with His truth.”*

—Christadelphian, 1887

Current World Events

SPLIT CANADA; BAR BRITAIN

Canada, DeGaulle said, must turn Quebec loose to raise itself “to the rank of a sovereign state.” Then Quebec & France must organise for the “solidarity of the French Community on both sides the Atlantic.”

As for Britain, entry into the Market was out of the question. To admit it now would be to destroy the Market, he said. Europe and Britain are “incompatible.” (Tm 12:8)

How bro. Thomas would have enjoyed these latter-day antics of the Frog Spirit in weakening the West and strengthening Russia! This at present is perhaps the most fascinating aspect of the whole absorbing drama to which we have the program in God's infallible Word.

RUSSIA'S SPACE POWER GROWS

Russians on Oct. 29 orbited & linked 2 unmanned spacecraft—big step on way to huge orbiting platforms, military uses of space. Already talked of: space pillboxes, space sentries, space artillery.

Russia's strongly challenging US in long-range missiles. Its strength is its boosters—world's most powerful. Nuclear payloads can be 5 times US's. (USN 11:13)

Russian nuclear bombs, targeted on US, may soon orbit the earth. US has no plans to duplicate. (USN 11:13)

Russia's recent landing of a space vehicle on Venus shows they're driving for outer space “firsts” regardless of cost. (USN 11:27)

Space is clearly the next frontier in the endless human battle for world power and supremacy. All man's accomplishments are devoted primarily to conflict and conquest.

FRANCE HELPED BREAK POUND

Last week it became more & more evident France had played a major role in the pound's fall—first by repeated public doubts it could survive; next by insisting on punitive conditions for an emergency loan to Britain; then by refusing to promise, like other nations, to refrain from competitive devaluation.

Throughout the crisis, too, there were frequent, damaging leaks to Paris newspapers. (Nwk 12:4)

This is very significant. Though he is ignorant of it, DeGaulle is doing more to further God's plan and lead events to Armageddon with the right nations on the right sides, than any other world figure. It is impossible to believe this is anything but the hand of God.

NEGRO SLUM LIFE WORSENING

In many US slums, life is getting worse for negroes—not better.

Negro birth rates are 47% above whites. Negro illegitimacy rate is 26%; whites 4%. Both are rising.

Three of 10 negroes live in substandard housing (1 of 10 whites do). Women head 23% of negro families—up from 17% in '50. (USN 11:13)

30 million Americans still live on poverty incomes. Aged, non-white, & small farm worker hardest hit. In some negro ghettos, 28% are unemployed. (Tm 11:10)

Paradise, USA, 1968, official headquarters for world reform, has an imposing facade but a dreadfully dark and dreary backyard. Man must learn his impotence and ignorance, and need for God.

The underdeveloped nations are spending \$12-billion yrly. on war equipment—twice what these same countries get from the West in aid to develop their lands. (USN 12:4)

Robbery of banks jumped alarmingly this yr. (USN 10:23)

PHILIPPINES: MANY TROUBLES

Big, worrisome questions about Philippines' future. Its people deeply divided—rich vs. poor. High birth rate is wiping out economic gains, and a law & order breakdown spans the nation.

There's fear the Communist "Huk" movement is regaining popularity. Huks control 176 villages (1 out of 12) in central Luzon.

Social & economic ills are eating deep. Unemployment's 12% or more. Gap between rich & poor widens steadily.

Smuggling is big business; at top are Congressmen, Governors, Bureaucrats, police. Finance Sec. admits ½ his officials are "hopelessly" corrupt. National Police Commissioner calls 70% of police corrupt or incompetent. There's nationwide contempt for law & order. (USN 11:13)

Another of US's noble experiments in democracy, seized from Spain by violence under the banner of "righteousness."

US SCHOOLS: MORE VIOLENCE

In a single month, schools in at least 10 US cities have been disrupted by Negro violence. In Los Angeles repeated outbursts of firebombing & fighting; negroes demanding white principal's dismissal.

Negroes fought whites in Niagara Falls & Philadelphia schools. A brawl sent 9 pupils to hospital in Newark.

In Cincinnati, 14 white youngsters beaten; fires set. In Baltimore a principal stabbed, a senator's daughter beaten, repeated muggings, beatings, shake-downs. (USN 11:6)

* * *

Racial violence in Washington schools. Foreign diplomats complain their children are being beaten & intimidated by negro pupils. One youngster hospitalized. (USN 11:6)

US's rich, pleasure-mad society, breaking down all moral restraint, is breeding a new generation in which callous violence is a way of life, exactly as the Scriptures foretell for the last days.

MIDEAST INCIDENTS CONTINUE

On Oct. 22, Egypt sank an Israel destroyer with radar-guided missiles supplied by Russia. The attack—first ship-to-ship missile offensive in history—came without warning.

On Oct. 24, Israeli guns practically destroyed Egypt's 2 major oil refineries. Russia, which gave Egypt the missiles, wanted Israel condemned as sole "aggressor."

U.S. suddenly announced it would start resupplying arms to some Mideast nations (USN 11:6).

Israel is small, and stands in the way, and Russia is determined to control the Mideast, & modern weapons of destruction—to which all Russia's efforts are ultimately directed—are deadly & almost irresistible. This is the ominous significance of this event.

BRITAIN & EGYPT PULL OUT

As Britain left Arabia after 128 yrs. of rule, 40,000 Egyptian troops left neighbouring Yemen. The two retreating armies left all preconditions for bloody chaos.

The 700,000 people of S Arabia, henceforth called the "People's Republic of S Yemen," live on 112,000 sq. miles of scorching sand—and very little else. S Yemen is practically bankrupt. It has neither industry, agriculture nor minerals.

As for Yemen proper, the situation is, if possible, even worse. With Egypt's humiliating abandonment of its 5-yr. effort to prop up a puppet govt., the fierce royalist tribesmen who seek to restore Yemen's royal family encamped in large numbers last week outside the capital, thirsting for revenge on the republicans, who threatened to call Russia for help if royalist troops tried to take the city. (Nwk 12:11)

* * *

Aden's new name: "People's Republic of S Yemen." Can it keep going on its own? No. It has 112,000 sq. miles of land, mainly barren; 900,000 people; little else.

Most "people's republics" today are Communist-run. Aden's a strategic spot at Red Sea tip; likely aid sources: Moscow, Peking. (USN 12:11)

Later reports indicate that Russia WAS called in and did prevent the govt's fall. The sides are lining up beautifully in the Mideast according to prophecy for the final conflict but some areas are still hazy, and therefore extremely interesting. Yemen is one. It would appear to belong to the King of the South side of the picture.

NASSER: "NO ISRAEL PEACE!"

Last week, Nasser spoke on Radio Cairo for only the 2nd time since the June war. He managed to undo all the efforts of such moderates as Hussein for a negotiated peace.

He said Egypt would never let Israel shipping thru Suez, boasted that his army, tho "80% destroyed by the war," was better prepared than ever for a fight.

He cried: "We are committed to these principles: no recognition of Israel, no peace with Israel, no negotiations with Israel."

His intransigence played directly into Israel's hands. They've claimed all along their national security would be threatened if they gave back the occupied lands. (Tm 12:1)

It is not in God's purpose that there should be either peace or reasonableness. The unclean spirits must gather the kings of the earth for the battle of the great day of God Almighty (Rev. 16:14).

RHODESIA GETTING STRONGER

It looks more & more like another British failure in Rhodesia. Two yrs. after Rhodesia's whites declared independence Rhodesia keeps perking along. It's better off than a yr. ago. Both yrs. ended with a favourable trade balance. (Nwk 12:18)

JEWS TO HOLD SEIZED LANDS

Eshkol made it plain Israel will hold most of the land it won. Israel, he said, no longer recognizes Egypt's claims to the Gaza Strip or Jordan's to the West Bank, since both were taken in '49 by military aggression.

Nor will Golan Heights be returned to Syria whose guns threatened "havoc & destruction for our villages in the valley." To ensure shipping thru Tiran & Suez. Israel intends to keep control of Sinai.

Jerusalem will stay Israeli at all costs, he said. (Tm 11:10)

* * *

Pre-war Israel was under threat of quick destruction. Tel Aviv was in range of Jordan guns. Israeli farmers were at mercy of Syrian troops on the heights above them. Egyptian-controlled Gaza Strip was a constant menace. Sinai frontier was practically indefensible. Egypt controlled access to Elath.

Now Israel's narrow waist is expanded from 12 to over 50 miles. Syrian heights are Israeli-held. Sinai Desert's a buffer against Egypt. Egypt & Jordan frontiers follow natural defences—Suez and Jordan.

No longer are Arab guns trained on Tel Aviv. Instead, Egyptian cities, as Port Said, Ismailia, Suez, are under Israeli guns just across the Suez. Israel controls Aqaba Straits. (USN 11:13)

Israel is riding high in pride & success, but it can only strengthen Russia's conviction of the necessity of destroying it.

DeGAULLE CONDEMNS the JEWS

DeGaulle's press conference last week gave the death blow to British hopes for early membership in the EEC. Devaluation of pound (which DeGaulle had set as a condition for British entry) was not enough; Britain must be "radically transformed." Meantime, even to open negotiations with Britain would destroy the Market, he said.

The Jews, he said, had always been "an elite people, self-assured, domineering."

They had "provoked ill will in certain countries at certain times." He roundly condemned Israel for "warlike tendencies."

These phrases were painfully reminiscent of the language traditionally used by anti-Semitic Europeans to justify their prejudices. Conservatism often goes hand in hand with anti-Semitism in France. (Nwk 12:11)

Another piece of the puzzle is falling into place. Catholic France, Eldest Son of the Papal Beast, has hitherto helped and armed Israel. But for the final conflict she belongs on the other side, where DeGaulle is now placing her.

World population is 3½ billion. At present rate it will double by AD 2000. By 2050 it will be 15 billion, 13 billion of it in poorer countries, who can't even now feed themselves. (Tm 11:24)

JEWS DIG IN IN NEW LANDS

Israel is establishing new frontiers for maximum security. They'll be abandoned only for a formal, ironclad peace treaty giving freedom of passage thru Aqaba & Suez—plus Arab recognition.

Israel's leaders see no sign of this. So they're shaping a greater Israel embracing areas captured in June.

They say, "From these Hebron hills the Arabs could dominate all Israel airfields with anti-aircraft missiles. We're staying here permanently. And under no circumstances will Syria be given Golan Heights.

A "greater Israel" is taking form, with frontiers along the cease-fire lines. Just as Jerusalem was described by Israel as non-negotiable immediately after the war, now same is being said about more & more territory. (USN 12:18)

Israel is riding high; but to an inevitable climax. The forces of the Arabs and Russia are building against her. Like Mordecai at the palace gate, she has incurred the enmity of Haman the Agagite, and crosses the path of his rise to power. A showdown is inescapable.

DeGAULLE WRECKING EUROPE

DeGaulle is a wrecker, not a builder. Has he a plan to build a better Europe on the ruins of the Europe he's wrecking? Signs are few.

Europe's dissolving into squabbling minor states—weak in technology, unable & unwilling to play a world role.

DeGaulle helped undermine the pound, may soon attack the \$. He uses the Viet war to turn Europe against US. (Nwk 12:4)

* * *

In Europe, debris left by DeGaulle the wrecker keeps mounting.

Many Europe leaders are alarmed by Russia's drive into Mediterranean. Not DeGaulle. Russia, to him, isn't the major enemy. US is.

DeGaulle's making common cause with Russia, worldwide. He wants US out of Europe; so does Russia. He wants US out of Vietnam; so does Russia. He sides with Arabs against Israel; so does Russia.

He's not only wooing Quebec, he's reaching into Latin America with offers of modern arms, special aid. Peru's offered French jets. Argentina's asked to buy big French tanks. Brazil has a French offer to hunt uranium there.

Like France, Russia too is wooing Latin-America with trade & aid.

On gold also, DeGaulle & Russia see eye to eye. Both want to make US devalue the \$. (USN. 12:18)

Each month brings France more sharply into focus as the power that alienates Europe from Britain and U.S. and prepares it for Russian domination.

GERMANY'S CRIME RISES TOO

In past 10 yrs., W. Germany's crime has risen 3 times faster than population. In '66, 47% of W. German crimes went unsolved. (Nwk. 12:18)

USSR BUILDS FIRST CARRIER

Russia has begun its first aircraft carrier. It has a new destroyer armed with surface missiles, anti-aircraft missiles, anti-sub weapons, helicopters. It's expanding its already huge sub fleet; seems aiming at control of Indian Ocean.

Since '58 she has advanced from 21st to 5th place among maritime nations. Present plans will give USSR a much bigger merchant fleet than Britain, present #1. (USN 11:6)

Russia has discovered that sea-power is world-power, essential to world conquest, and she is determined to become THE sea-power. The Mideast & Mediterranean is her corridor to the world. She must challenge US there.

TURKEY WARMING TO RUSSIA

Turkey's warming up to Russia, encouraged by hopes of unloading surplus cotton, tobacco, nuts and other products not saleable elsewhere.

Growth of anti-Americanism has been simultaneous with Turkey's new friendliness toward Russia. Anti-U.S. sentiment was intensified by the Cyprus crisis.

A Greek-Turkey war would serve Russia's purpose, moving Turkey away from U.S. and closer to Russia at a time when the Kremlin's making bold efforts to become a dominant influence in the Mediterranean and Mideast. (USN 12:11)

This is very encouraging, and a welcome sign in the right direction. Constantinople (Istanbul) is the mouth of the Dragon and must be part of the Gogian confederacy.

RUSSIA'S "INVALUABLE ALLY"

Russia's working for break-up of NATO & withdrawal of US troops from Europe.

DeGaulle's an invaluable ally in this, & is striving to divide US from its Europe allies, particularly Germany. (Tm 11:10)

ATOM POWER: 25 YEARS OLD

25 yrs. ago the atom was split. Since that day—Dec. 2, '42—the world has never been the same. Man has opened a fantastic source of power, and created ultimate weapons that have changed the whole concept of war. Today man can wipe himself from the face of the earth.

The world has moved at an astonishing pace down the road of atomic-weapon development, but has only stepped across the threshold into the era of the peaceful atom.

U.S. has over 30,000 atomic bombs with a total of 25,000 megatons. Russia has over 15,000, totalling 12,000 megatons. Russia has test-fired the largest bomb ever set off—at least 58 megatons, 3,000 times the Hiroshima bomb. (USN 12:11)

In 25 yrs., man has made almost unbelievable strides of accomplishment in the art of mass murder and mutilation of his fellowman, all in the pious name of "peace" and under the proud banner of "civilization."

FRANCE WRITES OFF US SHIELD

French Army Chief Ailleret proposes France construct a "globally effective" missile defence system designed to cope not only with a Russian attack but with assaults from "all directions"—including, presumably, US.

He argues that "the great fear of Soviet aggression no longer seems justified today." A more serious concern was the possibility that "membership in an alliance" might drag France into a war in which it had no real stake.

The implication was clear: France was writing off US security guarantees & dismissing NATO as no military or political value to France.

Even as he moved toward total disengagement from US, DeGaulle was switching his loyalties in the Mideast. Ever since Israel went to war in defiance of his advice, he has banned arms to Israel.

Last week France said it was considering giving Iraq weapons. High on Iraq's list were jet fighters.

Iraq is one of the most bitterly anti-Israel of Arab nations. DeGaulle's new attitude coincided with his negotiations for right to exploit Iraq oil resources. (Nwk 12:13)

DeGaulle—pulling out of his alliance with US, and switching loyalties in the Mideast to Arabs and Russia. What more could we ask for prophetic fulfilment?

JORDAN: CRISIS of SURVIVAL

War left Jordan in deep trouble. Hussein badly needs a way out before trouble turns to disaster. West Bank's loss deprived Jordan of ¼ of its farmland, over ½ its vegetables, olives & fruit, ⅓ its wheat, ½ its industry, and nearly ½ its 2 million people, including many of wealthiest taxpayers.

Unemployment, swelled by the refugee flood, has soared to 35% & still climbing; factories, unable to sell goods, are cutting back production, laying off workers.

So far, no plans for rebuilding the economy. All Jordan is at a standstill. (Tm 11:17)

Both Jordan and Egypt, as a result of the disastrous June war, are in desperate straits. Desperate people take desperate remedies. An explosion is building.

WORLD: VIOLENCE INCREASING

Is world in greater tumult than before WW II? No doubt. Shooting troubles average once a month. Over 300 revolutions, coups, uprisings, rebellions & insurrections worldwide since '45. (USN 11:27)

The world is in a bitter, endless, life-and-death struggle which must grow and grow until it culminates on the mountains of Israel in the shattering of the Russian power and the complete and abject humbling and breaking of the West's power.

RUSSIA: WORLD'S NO. 2 POWER

In economic production, Russia has moved up from 5th in world in 1917. to 2nd. (USN 11:6)

RUSSIA-FRANCE COOPERATION

Soviet & French military authorities are discussing paratroop & medical officer exchanges for training purposes, a French spokesman said yesterday.

They were reported discussing joint military staff talks & even the exchange of officers at each other's headquarters. (DtNws 11:6)

* * *

Paris says Soviet naval units soon will visit France. Also an exchange of military doctors. Russia's supplying the rocket for a French satellite. USN 11:20)

France is clearly the destructive element—the key to sell out Europe's power and defences to Gog, as bro. Thomas portrayed her.

REDS STRONGER IN THAILAND

In Thailand's long-neglected NE, a growing, increasingly-bold force of Communist terrorists is striking. It's no longer rare for a Communist band to take over a village for a propaganda session, often climaxed by execution of a local official. In '67, 216 govt. officials & supporters were assassinated: over double same period in '66. (Tm 11:3)

SE Asia is degenerating from a boil into a many-headed carbuncle. US, in self-interest, is fighting to maintain corrupt & dictatorial govts.

DeGAULLE'S BIGGEST VICTORY

DeGaulle's war against the "Anglo- Saxons" has raged for yrs., but in mid-November he won perhaps his greatest "victory": the pound's devaluation.

France conversion of dollars to gold has contributed greatly to US currency problems.

DeGaulle's policies in his 9-yr. rule form a pattern of hostility to US & Britain:—

- He gave NATO an ultimatum to get out of France.
- He frustrated every effort by Britain to enter the Market.
- He sniped at US for its Viet involvement, and periodically calls for US withdrawal.
- He linked the Mideast conflict with Vietnam & blamed US for the Israel-Arab war. (USN 12:4)

* * *

In June DeGaulle exploited the Mideast war to further French political and oil interests in the Arab world at expense of Britain and U.S.

DeGaulle's striving to bring down the \$. During his 9 yrs. power he has succeeded in breaking up the Western Alliance; scuttling the idea of an Atlantic Alliance; barring Britain from Europe's Market; helping to topple the pound; delaying efforts to create a new unit of world money to take pressure off the \$; starting a series of "runs" by holders of \$'s into gold; and calling for Quebec independence. (USN 12:11)

France's power is actually puny, but disruption is much easier than construction, and it is in harmony with God's purpose that his machinations succeed.

US: "A BABYLONIAN SOCIETY"

A new, more permissive society is taking shape. Its outlines are etched in the blunt, obscene language in US novels & plays. All the old restraints are losing force.

"It's the inevitable mark of decadence in our society," says Malcolm Muggeridge. "As vitality ebbs, people reach out to vicarious excitement, like the current sex mania. There's analogy for us in the decline & fall of the Roman Empire.

The revolution in manners and morals has changed more dramatically in the past year than in the preceding 50.

We're living in a Babylonian society perhaps more Babylonian than Babylon itself. The emphasis is on the senses & release of the sensual. All the old codes have broken down.

Till recently, agencies of moral order—church, govt., family, community—have dictated what can & cannot be expressed in public. Since WW II, these institutions have simply been overrun.

If 1950 censorship rules were in effect today, 2 of every 3 films would be banned.

The shattering of taboos on language, fashion & manners is part of a larger disintegration of moral consensus. The family has changed from a breeding ground of common values into a battleground of generations.

Many best sellers simply pander perversions & profanity for profit. Purveyors of pornography legitimize their ventures as "breaking the bonds of puritan society & helping America grow up."

"These best sellers & films are vulgar," says lawyer Ephraim London, "But why should our bestselling films & books be any exception to our general vulgarity?"

Even the most powerful agent of moral restraint, the Catholic Church, has been struggling, not to suppress the new candour, but to develop a more flexible attitude itself in an effort to remain relevant within the permissive society.

Progressive prelates urge liberalization of the traditional Catholic position on sex & sin. One says, "The church's distorted image of man's weakness & inclination to sin prevents it serving the people." (Tm 11:10)

"Permissive society," today's slogan for freedom and progress, simply means giving free rein to the confused speculations of the fleshly mind and the uncontrolled indulgence of the fleshly lusts. Desire is king. Self-control is discredited Victorianism. Wisdom and restraint have hidden themselves in grief and shame.

Getting kicked out of France by DeGaulle cost over \$1 billion. NATO officers consider it less effective in its new location. They feel Europe has downgraded NATO. (USN 11:13)

NO JEWS IN ARAB WORLD?

In wake of June's war, a new wave of anti-Jewish fervour has swept the Arab world. Syria has set up a 2½ mile radius beyond which the Jews of Damascus ghetto may not go. Work permits are hard to get for Syria's 3000 Jews. They're banned from buying land, dealing in imports &, worst of all, leaving.

Egypt's 2500 Jews fare no better. In the first hours of the war, 500 leaders were rounded up; most are still in jail. All Jewish property was confiscated.

Situation of Iraq's 3000 Jews has deteriorated harshly since the war. 100 leaders are being held. Rest of community's under virtual house arrest. Businesses must fire all Jews. All Jewish assets were frozen. No Jews can leave Iraq.

Since June, 4500 of Libya's 5000 Jews have been evacuated to refugee camps in Italy; 10,000 of Morocco's remaining 60,000 Jews have emigrated; Tunisia's 20,000 Jews are fleeing 1000 per month.

One way or another, within the next few yrs., there will be no Jews left in the Arab world. (Nwk 11:27)

The June war bought Israel time, and gave them a heady sense of power, but it only intensified the refugee problem, deepened the bitterness and hatred of their enemies, strengthened the Arabs' determination to destroy Israel, and flung open the gates of the Mideast to Russian penetration.

BERLIN CRUMBLING & DYING

Only a few yrs. ago, W Berlin was a showplace of West freedom and prosperity behind the Iron Curtain—and capital of the Cold War.

Now it's deteriorating economically, in trouble politically—and losing much of its value to the West.

The decline dates from the building of the Berlin Wall in '61. This not only stopped E Germany's manpower drain & stabilized its economy; it put W Berlin on the skids.

The Wall is one of the most successful construction projects in Communism's history. Ever since, the road's been all uphill for E Berlin & E Germany.

Businesses are leaving W Berlin. Under 1/5 of the companies that had headquarters there before WW II are still there. Its outlook grows steadily darker. It's becoming a center of old people—particularly old women. One of every 5 people is on pension.

Students at the university were once militantly anti-communist. Now the most vocal, militant student elements blast US instead of Russia.

Present Soviet strategy is to just let W Berlin wither on the vine— that's what's happening. (USN 12:4)

Germany must be joined to Russia for the final conflict. A strong, proud and active Berlin would stand in the way. A weak failing Berlin will make it easier.

DOCTORS CAN NOW PLAY GOD

"I'm a new Frankenstein," Louis Washkansky said Dec. 3 in Capetown, S. Africa. A 30-man surgical team had removed his diseased heart & replaced it with a healthy heart from an accident victim.

All last week, the heart of a 25- yr.-old girl pumped the life's blood of a 55-yr.-old man. **Lurid fiction had become scientific fact and the distinctions between life and death had become blurred & rearranged.**

Doctor & patient alike have been catapulted irrevocably into a new age as significant as the age of the atom & with its own special promises & perils.

The implications of the experiment unfolded endlessly. When is a human life no longer worth saving? At what point does a doctor's duty to sustain life's breath no longer apply?

How should death be defined? And—at the heart of the matter—how is the question of who lives & who dies decided? By doctors? By computers? By the govt.?

Doctors can now play God. They can alter the genes, build artificial parts for the body, even transplant the human heart — from one body to another.

When, in fact, is a person dead enough to be deprived of a vital organ needed to sustain the life of another human being? Till recently, the moment of death was considered the moment the heart stops. But new resuscitation techniques make that obsolete. "Returning from the dead" is more & more common.

As transplant art progresses, the moral & theological questions become more complex. Brain transplants in dogs have been tried.

In the case of a human brain, scientists are almost certain the recipient would acquire the donor's memory, intelligence, emotions—in short, his personality. Then who would he be? (Nwk. 12:18)

"Frankenstein" indeed is true! In so many ways man in his presumptuous and clumsy bungling and tampering is playing with forces that he neither understands nor can control. How far will God let him go? Just far enough to demonstrate the deadly potentialities of his ignorant bumbling and bring the earth to the "time of trouble such as never was," so the world will turn in relief to the deliverance of God and the day of Light and Righteousness and Peace.

CATHOLICS: MORE "UPDATING"

A month-long conference of Catholic bishops intensified debate over "updating" the Church—first synod ever held to advise a Pope on governing the Church.

It approved a new, streamlined Mass that dropped much of present ceremony, as kissing holy objects. (USN 11:13)

Every step in this surface renovation is a step closer to world acceptance and world power and the achievement of "I sit a queen and am no widow."

YEMEN: ROYALIST ULTIMATUM

Six months after Israel smashed his air force and routed his armies, Nasser finds the costs of defeat still mounting. Late last summer, aware he no longer could support it, Nasser agreed to withdraw his troops from Yemen. Last week, on the heels of Egypt's withdrawal, Yemen's civil war broke out with renewed ferocity.

Nasser's republican allies seemed doomed. The royalists—with arms from Saudi Arabia—encircled the capital & delivered a 40-hr, surrender ultimatum. It seemed just a matter of time before the republican regime collapsed. (Nwk. 12:18)

But will Russia stand by? And if Russia intervenes, will US stand by? Inevitably they will both be drawn in more deeply, and be brought closer to the final confrontation on the mountains of Israel.

WORLD: STARVATION AHEAD

Over 2 billion people in the world are starving or on edge of starvation. The remaining billion of us have enough food—but not for long.

It took since man's beginning to reach 3.3 billion. It will take only 35 more suicidal yrs. to reach 7 billion. But long before that, 100's of 1,000's will starve to death. Three million die every yr. now.

These terrifying observations are grimly pertinent during what may be one of the last Christmases of prosperity and plenty anywhere in this shrunken old world. Hungry people are not noted for restraint.

India's population increases over a million a month. In 15 yrs. there will be 700 million to starve, instead of today's 500 million.

25 million tons of food were imported in '64 by countries which before '48 annually exported 11 million tons. In '65-'66, world food production fell 2%, tho there were 70 million more bellies to fill.

With exception of Japan and Russia, the rich nations are Christian nations. The price of a hamburger will give a daily meal for 2 weeks to a child in Haiti.

Poor countries, without means of bargaining for the trade they prefer to aid, are promised both, but what they get is "very hard bargaining." Wealthy states are selfish and introspective.

Overwhelming hungry millions, for their children's sake, will not simply die conveniently and quietly. Those multitudes will first swamp the hoard we leave our children.

The immediate famine timetable: India, Pakistan, China by yr. after next; Indonesia, Iran, Turkey, Egypt, Brazil in early '70's. (LnFP 12:2)

Nowhere is man's impotence and incompetence and wickedness more strikingly obvious than in the world food picture—bad for a long time but now rapidly reaching crisis proportions. And yet the earth, under intelligent and humane control, could yield infinitely more than it does.

RUSSIA DISCOVERS SEAPOWER

In 3 yrs. the monthly average of Soviet warships in the Mediterranean has increased 1,000%. On any given day there will be 30 to 40 Russian ships between Gibraltar and the Mideast, of the most modern types—guided-missile cruisers, missile destroyers, amphib. units, subs.

The Russians have been upgrading the quality of their forces, and acquiring the skills and experience to operate long periods far from home.

The progress they've made in this is one of their most significant steps forward since the war. They now have ability to project military power a long way from home, in areas where it can hurt US seriously.

RUSSIA HAS AT LONG LAST DISCOVERED SEA POWER.

But there's a great deal more to come. Their goal is full-fledged, across-the-board naval capability.

Land lines between Russia and Mideast are primitive. So Russia has been compelled to use the ancient sea lanes to project their influence.

They are now established as the great friends of the Arabs—even more so after the Arab-Israel war. The Soviets emerged from it with their power position immeasurably enhanced. The Arabs are more dependent on them now than ever.

With powerful Communist influence already present in the Mideast, with Britain leaving Aden, with 500 billion barrels of Mideast oil in the balance, with Suez Canal control at stake, and with the road to Africa clearly visible to Russia, we have one of the most serious challenges to human freedom in our day.

Russia has been stymied on the central front in Europe for yrs.—due to NATO. We are witnessing now an attempt to enter Europe through the back door.

The threat today is certainly as great as, if not greater than, when NATO first came into being. It is more insidious because it is more sophisticated, more subtle.

They have finally discovered the sea opens a path for expansion limited only by the resources which they are willing to expend. It puts within reach historic ambitions they have pursued for centuries.

The Soviet initiative to entrench themselves in the Mideast with a base structure stretching from Syria to Algeria, is a concerted effort to alter the strategic balance by exploiting an area where U.S. is most vulnerable. If it succeeds, we'll face a totally different situation from what we've known since WW II.

For, while the Arab world is a rich prize in itself, Europe has been, and remains, the primary objective.

A strong Soviet power position in Mediterranean, supported by a string of client states along its south shore, would give Russia not only control of key resources essential to Europe, but also positions from which to menace the flow of shipping on which Europe's survival depends.

This is a bold Russian move deserving much more attention than it has received. (USN 12:11)

A wonderful development indeed! Russia may lack the effete and degenerate trappings of a pleasure-mad "consumer" society, but she is developing muscles of steel for her latter-day mission of striking for supreme world-power. RUSSIA HAS DISCOVERED SEA-POWER, and is girding to challenge the West at their own game.

BRITAIN LAGS BEHIND EUROPE

If Britain doesn't reduce its living standard & increase its productivity, it's virtually certain devaluation will be followed by far more painful crises. (Nwk 12:18)

Why is Britain chronically in trouble, constantly compelled to borrow from foreigners, steadily driven more & more into decline?

For 20 yrs., Britons have watched their country go from one crisis to another, always growing weaker. Along the way, the British Empire has been liquidated and Britain's role as a military power written off.

What's wrong? Why can't they get their house in order? It takes 3 Britons to produce what 1 US worker does. Britain's productivity is behind almost every country in Europe. It takes 3 to 6 times as many workers to build a house as in US.

Britain's the world's slowest-growing industrial nation. Most of the machinery dealing with day-to-day labor grievances is run by unpaid shop stewards—a substantial number of them Communists.

Unions are subject to no legal regulations. Pacts negotiated by union officials are often ignored by the rank & file. 90% of Britain's strikes are wildcat. The latest financial crisis, which forced devaluation, stemmed in large part from wildcat strikes that closed down Liverpool & London docks, organized by unofficial Communist leaders.

Most Britons aren't even aware Britain's sliding further & further behind Europe in nearly every field, and that they've dropped from near top to near bottom in per capita income in Europe. (USN 12:18)

What a comedown for proud Britain, whose common people lived on turnips while its rich wallowed in luxury and its navies ruled the world! We can only compare the pitiful Victorian veneer of blood-built splendour with the last days of Solomon whose facade of glory concealed masses of seething squalor and suffering beneath.

ZANZIBAR: RED BEACHHEAD

Despite incorporation in the new nation of Tanzania thru union with Tanganyika, Zanzibar in fact became an autonomous socialist enclave complete with 100's of Russian & Chinese advisers. (Nwk 12:4)

RUSSIA DRIVING into MIDEAST

Pressures building for Arab-Israel war. Russia has rearmed Egypt to the teeth with modern weapons. Nasser's blustering. Syria keeps calling for action. So does Algeria.

Russia's injecting itself more and more into the Mediterranean, arming Arabs and pressing a rapid build-up of their own naval forces there. **Russia's playing the Arab game, with DeGaulle's support.**

The W Europe nations once were responsible for the stability and security of Mideast and N Africa. Europe gets most of its oil from the Mideast. The Mediterranean is the route Europe's commerce has always taken to Far East and Africa.

Today Europe couldn't care less what happens to what once was a center of their vital interest. U.S. is expected to take the defence burden. U.S. too is almost alone in offering assurances to tiny Israel, bordered on all sides by hostile Arabs and on the Mediterranean by the growing power of a Russia aligned with the Arabs.

Russia's driving to build up power and influence throughout the area at U.S. expense. They keep pushing ahead, on land and sea. Their warships, including subs and guided-missile cruisers, roam Mediterranean.

The spreading Soviet threat comes at a time DeGaulle has already weakened NATO's south flank by ejecting U.S. from French bases.

Also, DeGaulle is about to withdraw French troops from Algeria's Mers-el-Kebir, one of world's best-equipped military bases. There's fear Algeria may give it to Russia.

Moscow has deepened its penetration of Egypt, Syria, Algeria: 1,000's of Russian technicians there train armies in the use of masses of Soviet equipment which have been poured in. (USN 12:11)

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Brightest spot for Kremlin is Mideast. Mediterranean's no longer US 6th Fleet's lake. Britain's withdrawal "east of Suez" is creating a vacuum. Russia will move in if US doesn't. (Nwk 11:13)

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Russia's thinking more & more of establishing itself as a Mediterranean power—an old Czarist dream that shows how firmly Russian Communism has become wedded to traditional national interests. (Tm 11:10)

* * *

Russians are increasing their arms spending. Soviet weapons keep pouring into the Arab world. Red Navy has been stepping up its Mediterranean activity. (USN 11:27)

Russia's rapid drive into the Mideast and Mediterranean is surely the most outstanding current development, and US—embroiled deeper and deeper in Vietnam and divided at home—can just watch helplessly from the sidelines, and Britain, facing the bitter realities of its humiliating impotence, is running away while the Russian muscle grows.

RUSSIA BACKS ANTI-US DRIVE

Russia's plotting, guiding, helping finance anti-US demonstrations thru-out world, to force US out of Vietnam & blacken US's reputation.

It's their biggest propaganda drive against US since '52 when Reds accused US of germ warfare in Korea.

They exploit the genuine concern of many non-Communists about Viet war, & create the impression of a broad "popular front" of anti-US feeling. (USN 11:13)

The world conflict is deep & irreconcilable: 2 mighty "mountains of brass" bent on world domination.

RELIGION GROWING IN RUSSIA

Though govt. still frowns on religion, Russians seem bored with atheism. There's been a growth of religious feeling & church attendance, particularly among working-class. A '65 survey showed ¼ of all Leningrad children had been baptized. (USN 11:6)

Russians are "bored with atheism." Men must have a god. Stalin has been de-mythed. The gaudy trappings of Catholicism are perfectly designed to suit the superstitious yearnings of the fleshly mind.

PRISONS: MAN'S EVIL WAY

Last week the everyday horrors of life in Chicago's Cook County Jail erupted into public view. The result is a stomach-turning catalogue of depravity. So far at least 3 possible murders have been uncovered.

The stories of 2 former inmates suggest murder was just the end result of constant brutality & venality that prevailed. Only the cunning & the brutal thrive. And Cook County Jail is not the sole or worst offender. (Nwk 12:18)

(This article contained many details too abominable to reprint).

What a striking contrast between man's dark methods of criminology and God's perfect Law! The Law of Moses knew nothing of prisons, which are man's festering and diabolical contrivance to school and harden in crime and introduce to intimate and inescapable contact with every vice and depravity. Under God's Law, criminals were whipped, publicly, openly, like children, to a controlled and measured degree. Repeaters, if they did not learn wisdom, were destroyed. Deliberate injuries of others were punished with exactly the same injury. Murderers were destroyed from society. Thieves had to repay, and were sold into bondage—again publicly controlled—to make restitution. After 6 years service they were set up liberally for a new life, and given a new opportunity. If they chose, they could remain in a benevolent and protective bondage, which would be best and happiest for many unable to care for themselves. The master had then to keep them and look after them. But what a burdensome and expensive failure "wise" man has made by ignoring the wisdom of God! And crime runs rampant!

CYPRUS CRISIS PERILS NATO

Europe's south flank is hot with trouble, past, present & future, as Greece & Turkey, NATO allies, square off for war.

US trained & equipped the Greek forces—cost: \$2 billion. US trained & equipped the Turks—cost: \$3 billion. Both have US missiles.

A Turk-Greek war could mean collapse of NATO's right flank, opening Mediterranean to further Soviet penetration, forcing withdrawal of US 6th Fleet from east Mediterranean, leaving Israel isolated, & probably setting Arabs on a new course of war.

Cyprus was once part of Turkish Empire, never part of Greece. It's only 40 miles from Turkey, 500 miles from Greece. But 80% of its 600,000 people are Greek, only 100,000 Turkish. It was largely Greek agitation that forced Britain in '60 to grant independence.

War over Cyprus could raise an ugly possibility: almost overnight the free-world frontier might be pushed back to the west Mediterranean, making Italy the front line against Communism. (Nwk 12:4)

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Latest in the endless series of Cyprus crises began with a deliberate decision, by the Greek Cypriots to overturn the fragile status quo of their relations with the Turks.

For 2 yrs. Archbishop Makarios has put relentless pressure on the Turkish communities. Limited quantities of gasoline & building materials have been allowed, & Turks could leave their own communities only by submitting to Greek police search. (Nwk 12:4)

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Last week Turkey & Greece, uneasy NATO allies, came to brink of war over Cyprus. Diplomacy temporarily headed off a major conflict, but they continue glaring at each other down the barrels of their US-made guns. (Tm 12:1)

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Ancient hatred divides Cyprus' 480,000 Greeks from their 120,000 Turkish countrymen.

In '64, this exploded in a civil war that cost 100's of lives. It drove most Turks into Turkish enclaves where they've been ever since, huddled behind heavily fortified barricades, entirely sustained by a \$10 million yrly. dole from Turkey.

The scattered Turkish enclaves are denied "strategic goods" by the Cyprus govt.—which interprets strategic goods to mean such things as gasoline and building supplies.

While the Greek part of Nicosia throbs with a construction boom, the shabby Turkish quarter has only handmade mud bricks to build homes for its needy inhabitants.

"If the Turkish Army ever lands," said a Greek Cypriot editor last week, "I guarantee that in hours there'll be no Turkish Cypriote left."

No less bitterly, a Turkish Cypriot official predicts, "If the Greeks try to kill our people, the Turkish Army will make sure not one Greek is left alive on Cyprus." (Nwk 12:11)

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War between Greece and Turkey over Cyprus would shatter NATO's SE flank and leave U.S. responsible, almost alone, for defence of the vital Mediterranean. (USN 12:11)

Greece and Turkey are both members of NATO, the US-made anti-Russian alliance for defence of Europe. Both belong WITH Russia at the end. NATO must be broken up. DeGaulle has practically accomplished this. The Cyprus conflict is another big step in that direction, and therefore excitingly welcome to the watchers of prophecy.

MAKARIOS GAINS IN CYPRUS

It was increasingly clear that, of all participants in the Cyprus crisis, wily archbishop Makarios had come off best, achieving exactly the kind of settlement most favourable to him.

Though he had readily joined Turkey & Greece in agreeing to the withdrawal of their troops, he had balked at the 11th hr. at 2 other items: dismantling the Greek Cypriot National Guard & strengthening the UN peace-keeping force.

Makarios won agreement to have both held in abeyance pending UN debate. Given the French-Russian support he's sure to get in UN, that probably spelt death to both items.

Turkish Cypriots are now more at Makarios' mercy than ever before. (Nwk. 12:18)

Makarios, the dark, Machiavellian, Red-leaning Orthodox churchman who rules this strategic and divided island that bids well to spell the end of any Mediterranean effectiveness for NATO, comes out of the current crisis stronger than ever.

BISHOPS: POLITICAL SELECTION

During the first centuries bishops were normally elected by acclamation at public gatherings of clergy & laity. By the Middle Ages, naming new bishops had become the prerogative of Popes, who frequently reassigned the right to kings in return for political favours.

A vestige of this procedure remains in the "concordats" the Church has with some countries. In Spain Franco has the right to nominate bishops.

Elsewhere, prospective bishops are chosen by the hierarchy in proceedings whose secrecy would do credit to the CIA.

Within the church, the mysterious process by which bishops are chosen has recently received sharp criticism. Many Catholics think priests and laymen should have say in electing bishops. Others feel the present system produces too many brick-and-mortar bureaucratic conformists & too few spiritual leaders with real pastoral qualities. (Tm. 12:15)

What comment can we make to do justice to this nauseating travesty of the simple New Testament Ecclesia of Christ? Truly the Great Whore on the Scarlet Beast has committed fornication with the kings of the earth!

MAN: A MURDEROUS ANIMAL

Violence is the dominant thread of history. Today it pervades man's world like an epidemic. Why is man so prodigious a killer of his kind?

These questions were raised last week at the meeting of the American Anthropology Assn. Dr. Mead said that to end war it will be necessary, among other things, to halt the rate of population increase, establish a world language. (Nwk 12:11)

A terrible indictment, but a marvellous confirmation of Scripture. Natural man is a murderer from the beginning and must be bound and tamed by the Word of God.

JEWS-CHURCHES DRIFT APART

Of late, there's been marked deterioration in Jewish relations with white churches. Major reason: Mideast War. Jewish leaders say most Christian churchmen were silent, or failed to protest strongly, when Arabs threatened to annihilate Israel. (Tm 11:24)

This must be, and increase. The basic struggle is Rome vs Jerusalem. Anti-Semitism and Jewish persecution is a fundamental aspect of the whole long bloody history of Catholicism, as any Jew from Catholic Europe knows bitterly. As Protestantism drifts back to Rome, so it must adopt Rome's colours.

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