

# 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, Apt. 607, 1501 Woodbine Ave., Toronto 13, Ont., Can.**

*“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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## CONTENTS

ECCLESIAL NEWS: Vancouver, Houston.....	Inside Front Cover
EDITORIAL: "Lord, What Shall I Do?" .....	65
THE GIFT TO BE BROUGHT TO YOU (Bro. Thomas) .....	69
Fraternal Gatherings: Lethbridge, Hye, Toronto .....	73
VOYAGE TO AUSTRALIA (Bro. Roberts) Part 11 .....	74
"Be Ye Perfect, As Your Father Is Perfect" .....	79
FULL ASSURANCE OF FAITH (Part 2) .....	80
VANITY OF VANITIES .....	83
THE WAY OF WISDOM AND LIFE .....	87
OVERCOME THE WORLD .....	90
CURRENT WORLD EVENTS Related to God's Purpose .....	92

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

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

## Ecclesial News

*We Plan. God willing, to list ecclesia in Jan., Apr., July & Oct. issues  
PLEASE NOTIFY US OF ADDITIONS, CORRECTIONS OR CHANGES*

**VANCOUVER**, B. C.—At home of sis. Mary Newton, 4125 Smith St., Burnaby, B. C. Phone (604) 433-9998—Memorial 11 am. Bro. Ralph Hobkirk, 949 Belvedere, North Vancouver, B. C. Phone (604) 988-5941.

IT is with regret that I have to report the death of sister Henrietta Margaretta Randell. She fell asleep Feb. 8 at the ripe old age of 86. She was laid to rest Feb. 12 in Valley View Cemetery, the writer conducting the service.

Our sister was a long time in the Truth, and to the end it was her chiefest joy to read and talk on God's Holy Word.

She now awaits the call of her Master, and it is our hope and prayer she will hear those welcome words, Well done!

With much love in the Truth,

—bro. Ralph Hobkirk

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

SINCE our last correspondence we have welcomed around the Table of the Lord: sis. Carolyn Thompson (Evansville, Ind.); bro. & sis. Wayne Wolfe and bro. & sis. Richard Wolfe (Lampasas).

We are happy to report as members of our ecclesia now: sis. Grace Frisbie, formerly of Hawley, Pa., who is now making her home in Houston; sis. Dorothy Summerville, who is now living in Texas City which is about 30 miles from Houston; and bro. & sis. Carwyn Smith, formerly of the San Angelo ecclesia.

We miss sis. Ouida Landers who has moved to San Angelo, but commend her to that ecclesia.

Our annual children's program was held on Mar. 10, at which time the children gave evidence of having been well occupied during the year in the things concerning the Kingdom and the Name of Jesus.

We regret having to withdraw fellowship from bro. Wayne Scott because of his continual absence from the Table of the Lord.

—bro. Charles Banta

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### **FAISAL IS ANGRY OVER YEMEN**

Angriest man in Mideast is Arabia's Faisal, for Nasser moved out of Yemen's civil war only to let Russians in. Soviet military aid to Yemen's leftist govt. has mounted recently. Soviet military technicians replace Egyptians. For Faisal, Russians in Yemen are greater threat than Egyptians.

What can Faisal do? Nasser is most vulnerable: Faisal can end subsidies he's paying Egypt.

As for Russia, Faisal threatens more aid for Yemen's royalists. A build-up of Yemen's tribesmen with more Saudi money can trap Russia in an endless civil war. US? Watching from sidelines. (USN 1:22)

*The checkerboard of Arab politics and intrigue in the Mideast is an interesting study in the light of prophecy, which gives us the general line-up as it must be in the end. It would seem there must be big changes in Egypt's relation to the West, and in Yemen too, in view of the Sheba & Dedan reference.*

### **CANAL IS LOSING ITS VALUE**

Nasser has a shrinking asset. Canal, once major income source, stays shut, he says, till Israel yields occupied lands.

Oil-rich Arabs—Arabia, Kuwait, Libya—pay Egypt for Canal toll losses: they're grumbling, may quit.

Canal's less important: new super-tankers bypass it. By '70 there'll be 160 tankers of over 200,000 tons. Could carry all oil Canal handled.

And Israel has a new bypass. Soon "Pipeline Israel" starts carrying 60 millions tons of oil a yr. from Aqaba to Mediterranean. (USN 1:15)

*For nearly 100 yrs. the Suez Canal was the "lifetime of the British Empire." Now the Empire is gone and the Canal is closed. How unexpectedly the details change, and yet how beautifully and wonderfully the broad picture holds and clarifies! Egypt is deeply in trouble, and fearful of the Russian domination that its own cupidity and stupidity has brought on.*

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**Please note Editor's new address:  
1501 Woodbine Ave., Apt. 607, Toronto 13, Ont., Canada**

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## **EDITORIAL**

### **"Lord, What Shall I Do?"**

*"And THIS is Love: that we walk after his commandments"—2 John 6*

THE predominant feature of the times in which we live is UNBELIEF. The world's literature is saturated with it, and a great deal of it emanates from the clergy, many of whom have adopted the fleshly human theory of evolution in opposition to the record of Creation.

Sadly, this modern form of the old pagan unbelief has made deep inroads into some groups using the name Christadelphian, as a perusal of their publications makes evident to any one interested in true fellowship who will look into the matter.

The practice of trying to pick the Bible to pieces for the glory and satisfaction of man is a popular pastime among many of the so-called "learned" of this blind world.

This, however, is not a matter of surprise, because unbelief of Divine truth is natural to all the human race—

"The natural man receiveth not the things of the Spirit of God:

"Neither CAN he know them, because they are spiritually discerned" (1 Cor. 2:14).

*On the other hand, BELIEF is something that must be generated by the acquisition of knowledge.*

The extreme weakness of modern evangelism lies in the fact that it calls upon its listeners to "Believe in Jesus," but does not make known to them **WHAT they must believe.**

From the teaching of Jesus and the apostles, we learn that the GOSPEL of the Kingdom of God to be set up on earth constitutes the agency of salvation. Paul says (Rom. 1:16)—

"The Gospel of Christ is the power of God unto salvation to every one that believeth"

(Rom. 1:16).

At first sight, one might think that "belief" (in the shallow, evangelistic sense) is all that is required, but the Scriptures reveal clearly that the work of "belief" does not stop at just passive acceptance of a few elementary facts. There is much to be learned, much to be done, as the believer (Phil. 2:12):

"WORKS OUT his salvation with fear and trembling."

**He must above all be truly conscious of his great privilege and honor and obligation in coming to a knowledge of God and His Truth.**

He must realize the necessity of giving himself wholly—WHOLLY—to a reverent, lifelong dedication to lift his mind to the Divine, spiritual level, from natural, earthly things—

"Be not conformed to this world, but be ye TRANSFORMED by the renewing of your mind"

(Rom. 12:2).

"Set your affection on things above, not on things on the earth" (Col. 3:2).

These are clear, simple, basic, ESSENTIAL commands.

Then, too, he must do all in his power to fulfil the instruction of his owner and master Jesus to (Luke 19:13; 12:43)—

"Occupy till I come.

"Blessed is that servant whom his lord, when he cometh, shall find so doing."

**We find no blessedness promised to any others.**

He will therefore say, in the faithful, eager, thankful words of Paul—

"Lord, what wilt thou have me to do?" (Acts 9:6).

Among the many things—deep things, beautiful things—written for our joy and instruction in answer to this yearning question of the spiritual heart, there is a notable example found in Mic. 6:8, where the inspired prophet sums up succinctly the "whole duty of man"—

"He (God) hath showed thee, O man, what is good:

"And what doth the Lord require of thee, but to **do justly**, and to **love mercy**, and to **walk humbly**—WITH THY GOD."

The Spirit has said through Solomon that "A threefold cord is not quickly broken." Here, in this verse, we have a threefold Bible truth which, when fulfilled in our lives, will produce an eternal and unbreakable cord that will have the strength to bind our bodies as living sacrifices to the horns of the Altar of salvation.

*Our eternal welfare depends upon a comprehensive understanding, and affectionate appreciation, of what the Lord requires of us.*

No amount of HUMAN reasoning will bring us within the range of this knowledge. The answer to the enquiry will **only be found in the inspired Scriptures of God**. Therefore to them we must go if we would—

"Draw water (of life) out of the wells of Salvation."

The prophet has answered the question, but only in a primary and limited manner. We must search further in the direction he points.

The first thing he says is required of us is to "do justly." Does this mean, as so many assume, to simply follow a course of life which our own dark, fallible human thinking tells us is "just" and "good"?

The word "justly" here comes from the Hebrew **mishpat** which appears almost 300 times, but only in this verse is it rendered "justly." In all others except one it is rendered "judgment." Here is an enlightening example (Lev. 18:4-5)—

"Ye shall do MY **judgments**, and keep MINE ordinances.

"Ye shall keep MY statutes, and MY judgments which, if a man do, he shall live in them. I am the Lord."

*Clearly, to "do justly" is something very different from following the hazy, ignorant "good intentions" of the natural fleshly mind. It is doing according to GOD'S judgments, commands and instruction.*

Many of God's specific, detailed, righteous judgments for Israel will be found catalogued throughout Exodus, Leviticus, Numbers and Deuteronomy, and while we are in some respects under a different law today, the principles—especially of specific instruction and specific obedience to GOD'S laws—remain the same. Let us take a brief glance at some of them:—

In all dealings with the stranger, they were to treat them kindly. If they saw their enemy's ox going astray, they were to restore it to its owner.

They were not to be biased when administering justice. And they were **not to be carried away by a majority, but to stand for Truth—alone, if necessary.**

In family life, they were to scrupulously honor father and mother, and anyone rising up against their parents, or cursing them, was held guilty of a capital offence and promptly put to death. (What a contrast to man's present evil ways!) Reverence to seniors, in general, was sternly enjoined, as Lev. 19:32—

"Thou shalt rise up before the hoary head, honor the face of the old man, and fear thy God."

This same chapter closes with the solemn admonition—

"Ye shall do no unrighteousness in judgment.

"Just balances, just weights, a just ephah and a just hin, shall ye have.

"Therefore shall ye observe all My statutes and all My judgments, and do them: I am the Lord."

\* \* \*

THE second strand of our threefold cord is expressed in the words "to love mercy." And here again, it is not **man's** confused ideas of "love" and "mercy"—but the eternal REALITIES of God, which we must seek and learn from the Scriptures.

This word "love" is in the Hebrew **ahabah**, and its meaning is brought out in full force in the beautiful spiritual relationship that existed between David and Jonathan, expressed by David thus—

"Thy love to me was wonderful, passing the love of women" (2 Sam. 1:26).

There is much said about love in our Bible, but one of the most positive statements appears in 2 John 6—

"THIS is love: that we walk after his commandments."

What a glorious, exalted, comprehensive thing true spiritual love is! Our love for God and our brethren is based on and rooted in our OBEDIENCE to the pure, holy, transforming law of God—the law of Life, the law of Liberty.

Let us then often—in the words of Jesus—

"Come away to a lonely place and rest a while."

—where we can dwell on this marvellous matter of Divine love in the company of Paul as he writes by the wisdom of the Spirit, in 1 Cor. 13. There he tells us of its unlimited possibilities, its incomparable greatness, and some of the things it accomplishes—

*"Love is patient and kind;*

*"Love is never jealous, self-centered or boastful;*

*"It is not arrogant or rude;*

*"Love does not insist on its own way;*

*"Does not rejoice at wrong, but rejoices in the right."*

But what is "mercy"? Here again we must seek the Divine definition—not man's. For Psalm 136:10 records—

"To Him (God) that smote Egypt in their firstborn: for His mercy endureth forever."

Scriptural "mercy" is not a hazy blanket of foggy tolerance toward the evil or unheeding, but specific favor to specific people on specific, just, eternal principles of righteousness—

"The mercy of the Lord is upon them that **fear Him**:

"To such as **keep His covenant**, and to those that remember His commandments to DO them"  
(Psalm 103:17-18).

The word here (in Micah) comes from the Hebrew **chesed**, meaning "loving kindness." In the Psalms it is rendered "mercy" 92 times and "loving kindness," 23, as Psalm 107:43—

"Whoso is wise, and will observe these things, even they shall understand the **loving kindness** of the Lord."

That is, IF we will observe His precepts, THEN we shall understand (and experience) His mercy. By His loving mercy that is "to them that fear Him," we shall be brought to the glorious state of salvation and redemption and joy.

\* \* \*

THE third strand of our threefold cord is to "walk humbly WITH God." It is particularly interesting to note that the word rendered "humbly" signifies to be lowly and **prepared**. Jesus said (Matt. 11:29)—

"Take my yoke upon you and **learn** of me, for I am meek and lowly of heart; and ye shall find rest to your souls."

He was also perfect in preparation, and so could say—

"I do ALWAYS those things that please the Father."

*No one can successfully pursue a successful course of life unless he is fully PREPARED.*

Therefore the believer who knows and loves the Truth will do all in his power to "walk as Jesus walked." He will recall, with comfort and determination, that (Heb. 11:7)—

"By faith Noah, being warned of God of things not seen as yet, moved with fear, **prepared** an ark to the saving of his house."

Concerning his second coming, Jesus told his disciples—

"WATCH, therefore, because you do not know at what day your Master will come.

"Therefore be you also **prepared**: because the Son of Man will come at an hour when you do not expect him" (Matt. 24:42-44 Diag.).

Again, in parable, on the same matter, he said (Luke 12):

"That servant which knew his Lord's will, and **prepared** not himself nor did according to His will, shall be beaten with many stripes."

None of us want to be among the rejected in that glorious day—beaten with many or few stripes before our brethren and sisters, then sent away to perish in bitter remorse.

Rather we want to be among the faithful, diligent, PREPARED servants.

Are we wisely using this brief life as an opportunity to prepare ourselves for the glories of the future? How can we— knowing what we do—be so utterly foolish as to do anything else, when so much depends upon it?

A well-fortified mind is vitally essential to the man or woman who would—.

"Do justly, love mercy, and walk humbly with God."

If we are not faithfully **prepared** in these essentials that pertain to the way of salvation, it will be hopelessly impossible to "walk in newness of life."

*There are many dangers and pitfalls that we face as we endeavour to "walk worthy of God," but LUKEWARMNESS is one of the greatest because it is actually UNBELIEF masquerading under the guise of Faith.*

Its action generates a self-satisfied condition which creeps over the body like a form of paralysis. Instead of striving to bring their lives UP into harmony with the pure holiness and beauty of the Truth, its victims endeavour to bring the Truth DOWN into harmony with their natural way of living.

This is a fatal mistake for, says Paul (Rom. 8:13)—

"If ye live after the flesh, YE SHALL DIE (eternally).

"But if ye, through the Spirit, do **put to death the deeds of the body**, YE SHALL LIVE!"

The remaining days of our watching are now but very few. The coming of the Lord draweth nigh. May we all have the wisdom to:—

"Take heed to the path of our feet, that all our ways will be sure."

—Editor

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### **The Gift to Be Brought to You**

*"I am in a strait betwixt two, having a desire to depart, and to be with Christ: which is far better"*

—Phil. 1:23

By **BROTHER JOHN THOMAS**

IN the first place, Paul did not write what is attributed to him in the AV, as above.

Before, then, we can interpret his words, we must ascertain what he said; and because the AV does not truly report them, we decline the impossible task of scripturally expounding the AV text. The apostle said—

"I know that this (the preaching of Christ in pretence or truth, see v. 18.) will result in deliverance to me through your supplication, and assistance of the spirit of Jesus Christ,

"According to my earnest expectation and hope, that in nothing I shall be confounded, but with all boldness of speech, as at all times, also now Christ shall be magnified in my body, whether through life or through death.

"For to me the living is Christ, and the dying, gain.

"But since the living in flesh is for me a fruit of labor, what even I myself shall choose I know not.

"For I am straitened by the two, having the earnest desire for the RETURNING and being with Christ, far better by much.

"But the continuing in the flesh (is) more needful on account of you.

"And having this conviction, I know that I shall continue and remain among you all, to the advancement and rejoicing of your faith."

Now, with such a translation as this, which cannot be set aside, no one would ever have thought of referring to the passage in proof of immortal-soulism in any of its details.

*There is one word in the Greek, however, the sense of which is uncertain, and in dispute with the schoolmen of the Apostasy.*

That word is the verb **analousai**. It comes from **analuō**, compounded of **ana**, "back again," and **luō**, "to loose."

It is particularly applied by Homer to loosening the cables of a ship in order to sail from port. "Hence," says Parkhurst, " 'to return, or depart.' "

It occurs in Luke 12:36, where Wetstein shows that this verb, in the Greek writers, is likewise used for returning, or departing from a supper, banquet, etc.

The text in Luke reads—

"Be ye like to men waiting for their lord.

"At length he shall return (**analusei**) for the nuptials: so that coming and having knocked, immediately they shall open to him."

This is styled in Scripture, the Returning; and is thus expressed in Acts 1:11—

"This same Jesus, who is taken up from you into the heaven, shall so come in like manner as ye have seen him go into the heaven."

*All true Christians, in all ages and generations since, have been waiting and watching for this event, upon which depends their life and glory in the Aims. Peter says (1 Peter 1):*

"Constantly hope for the gift to be **brought to you** at the unveiling of Jesus Christ."

But we need not multiply words on this point: the "Returning" (or "Departing") is one of the first or elementary principles of the Oracles of God.

But, as "return" is so obviously the sense of the word in Luke 12:36 (a conviction which the king's translators could not resist, for they have so rendered it)—how comes it that they have rendered it "depart" in Philippians?

The answer is, they had doubts, which they disposed of by splitting the difference—giving "return" to one text, and "depart" to the other.

They found that Paul said to Timothy (2 Tim. 4:6)—

"I am ready to be offered up, and the time of my **analysis** has approached,"

They concluded that Paul had a desire to be with Christ by **analysis**, or dissolution; and therefore rendered it "depart," in the sense of his immortal soul shuffling off its mortal coil, and winging to glory!

But Paul had no idea of any such **analysis**. He considered that between its occurrence and the manifestation of Christ and the Kingdom, his crown of righteousness was "laid up;" and would not be given to him till the day of Christ's return—

"My **analysis** hath approached. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me **at that day** . . .

—the day mentioned in v. 1, the day of his appearing—

". . . and not to me only, but unto all them also who love his appearing" (2 Tim. 4:6-8.)

*THAT was the day to which he looked with desire—not his own personal "analysis" or loosing from life, but the "analysis" of the Righteous Judge from the heavens, when he should weigh anchor from that roadstead and set sail for earth.*

**Analuo** and **analysis**, the verb and noun, are only used 3 times in the New Testament; the former twice, and the latter once; all instances are here given.

John Milton, the poet, in commenting upon the supposition that Paul desired to obtain immediate possession of heavenly perfection and glory, remarks—

"It by no means follows that when the soul of each individual leaves the body, it is received immediately either into heaven or hell.

“For he had a desire to be with Christ; that is, at his appearing, which all the believers hoped and expected was then at hand.

"In the same manner, one who is going on a voyage desires to set sail and to arrive at the destined port (such is the order in which his wishes arranged themselves), omitting all notice of the intermediate passage.

"To the departed, "to die" and "to be with Christ" will seem to take place at the same moment. Christ himself, however, expressly indicates the TIME at which we shall be with him, saying (John 14:3)—

" 'If I go and prepare a place for you, I will COME AGAIN and receive you unto myself, that where I am, there ye may be also'."

From what he writes to Timothy, we have seen that Paul did not expect to be with Christ at his personal **analysis**.

In his letter to the Philippians he shows that he looked to his "synthesis" as the crisis of that happy event.

By "synthesis" is meant the opposite to his "analysis." Referring to his "synthetic" manifestation, he says (Phil. 3:8-21)—

"I have suffered the loss of all things, and do count them but dung, that I may win Christ.

"That I may be acquainted with him, and the power of his resurrection.

"If by any means I might attain to the **resurrection of the dead**.

"Our citizenship begins in the heavens; FROM whence also we wait for a deliverer, the Lord Jesus Christ.

"Who shall change the body of our humiliation, that it may become of like form with the body of his glory, according to the energy whereby he is able also to subdue things to himself."

*This was the "mark of the prize of his high calling" to which he pressed.*

He did not, however, expect it before his **analysis**. This is evident from his expressed anxiety to **attain to the resurrection**, which must of necessity follow it.

Yet how long or short a time AFTER his **analysis** he knew not, nor would he care; for a dead man is indifferent to all things and to him the extinction of life at death, and the rekindlement of it at resurrection, are but the momentary succession of thought. He is utterly unconscious of the interval.

Hence, if Paul meant his own departing that he desired, and not Christ's, he very properly (and consistently with his other writings) associated that departing with the being with the Lord, for he will be unconscious of any interval till he attain to the resurrection of the dead.

He is now, and has been since his **analysis**, "waiting for a deliverer." The "body of his humiliation," which is himself— (For he wrote, "In **me**, that is, **my flesh**")—is dust and ashes.

These are all that remains of Paul, save his writings and character. His earth is in the invisible, confined there by the law of the **analysis** common to flesh and blood.

And as the Lord could synthesize his dust in the twinkling of an eye, and bring him out of the invisible, or grave, at any moment he pleases, he is therefore the Lord's "prisoner," as are also the dead saints.

Hence the righteous are so styled in the prophets. Job said:

"Why died I not from the womb? Why did I not give up the ghost (expire) when I came out of the belly? For now should I have lain still and been quiet, I should have slept;

"Then (in sleep) had I been at rest, with kings and counsellors of the earth;

"As a hidden untimely birth, I had not been; as infants which never saw the light (are abortions and still-borns immortal?)

"There (in the grave) the wicked cease from troubling; and there the weary (as opposed to "the wicked") are at rest.

"The prisoners rest together; they hear not the voice of the oppressor. The small and the great are there" (3:11-19).

**"There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecc. 9:10).**

Such is the nature of things with respect to the captives of death, good and bad, great and small, while in his custody—

*Prisoners asleep and chained to the sides of the pit, who cannot leave their prison-house till he who hath the Keys of the Invisible and of Death (Rev. 1:18) comes and unlocks the gates of the Unseen.*

It is part of the mission of Jesus to do this. Thus in prophecy, the Spirit saith to Christ—

"I, Jehovah, have called thee, and will give thee for a covenant of the people, for a light of the Gentiles;

"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house" (Isa. 42:6-7).

And in Zech. 9:10-11, the Spirit saith of the King who was to ride into Jerusalem upon the foal of an ass—

"He shall speak peace unto the nations."

And then addressing him as if present, saith—

"As for thee also, by the blood of thy covenant, I have released thy prisoners out of the pit wherein is no water."

**Paul is one of these prisoners. He is in a pit in which there is no water of life.**

And if ever he get out of it (as he certainly will), it will be by virtue of the blood of the Abrahamic Covenant, which was antitypically dedicated and made sanctifying to all the children thereof, by the blood of sprinkling, shed from the side of Jesus; and with which he was sprinkled in obeying the Truth.

Even when alive, and in the custody of the Roman Dragon, he styles himself "the prisoner of the Lord"; for he got into the Satan's clutches in the Lord's service; and as the Lord could have released him, but did not, he was more the Lord's prisoner than the Roman Devil and Satan's (Rev. 12:9).

*Such, then, is Paul's present condition, "like to a man waiting for a deliverer—the Lord Jesus—to "come and change the body of his humiliation into a like form with the body of his (Jesus') glory."*

This will be his "synthesis"—the putting of him together again; the rebuilding of his dust and ashes into the human form—an incorruptible, deathless, and glorious body—with the spiritual, or mental and moral, characteristics of "Paul the aged" incorporated therein.

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FROM this exposition, it will be seen, that we have nothing to reconcile between Paul's words and Psa. 146:3-4. We do not undertake the impossible task of harmonizing mistranslations and clerical opinions with the teaching of the Spirit.

The supposed difficulty must be removed by those who fabricate it. If men say, "The dead are conscious and intelligent in a spirit-world"; and the Spirit say by Solomon, "The dead know not anything"—they create a contradiction. Let them reconcile it if they can.

The fact is, it is irreconcilable; and they place themselves in a strait betwixt two, which imposes upon them the necessity of abandoning their dogma or the Bible. They cannot, before God, believe in both.

At the time Paul wrote the passage in question, he was in the custody of his "adversary the Devil," who, "as a roaring lion," threatened to "devour" him (1 Peter 5:8). This appears from Phil. 1:13—

"My bonds for Christ are manifest to all the Praetorium, and to all others."

He was uncertain how it would go with him. Still, he rather inclined to the opinion that he should be delivered, as the result of the minds of his judges being influenced in his favor—by the preaching of Christ, in pretence through envy and strife, or in truth out of good will; by the supplication of the Philippian disciples in his behalf; and by the assistance of the Spirit, when he should speak in his own defence, or rather in defence of the Truth.

This might result in his being set at liberty, which he styles "the living."

Or all these influences might fail, and he would be condemned to death. This he styles "the dying."

Here, then, his body stood related to two things—a judicial acquittal, or "life"; and a judicial condemnation, or "death." Now, he saith (Phil. 1:20)—

"My earnest expectation and hope is, that in nothing I shall be confounded,  
"But with all boldness of speech, as at all times, also now Christ shall be magnified IN MY BODY, whether through life, or death."

*He had no conception of Christ being magnified by himself in any way APART from body. He never talked about Christ being magnified in his "immortal soul." This is a clerical conceit, not an apostolic principle.*

If his body lived, it would be Christ living in him, by faith and his Spirit, and working through him; so that such a living was for him "a fruit of labor," or, as we should say, "life of labor," a laborious life.

But if his body died—if it were put to death by the judicial sentence of the Praetorian officials of the Great Red Dragon, Christ would also be magnified in the maltreatment and execution of his body to death; for the death of the body would have been incurred in consequence of his bold defence of Christ's doctrine.

"The dying" would be "gain" for him; for, said Jesus (Matt. 16):

"He that loses his life for my sake shall find it.

"For the Son of Man SHALL COME in the glory of his Father, with his angels; and THEN he shall reward every man according to his works"

—and NOT BEFORE.

But he was straitened by two considerations—the desirableness of at once resting from his perilous labours by falling "asleep in Jesus" (as he expresses it elsewhere), and so waiting for his return; and the desirableness of continuing his labours in the care of all the churches, seeing Apostasy was revealing itself on every side.

So, then, as the general good was to be preferred to his own ease, the conviction seemed to gather strength that the Lord would not permit the Devil to devour him; and therefore he ended his cogitation upon this point, in saying—

"I know that I shall continue and remain among you all to the advancement and rejoicing of your faith."

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## **Fraternal Gatherings**

(If the Lord Will)

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

**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, 1501 Woodbine Av., Ap. 607, Toronto 13. (416) 425-1256

**HYE, Texas, QUARTERLIES: May 5, Nov. 3**

## Correspondence

MANY will remember with affection bro. & sis. Fred Gulbe, formerly associated for many years with the brethren and sisters of the New York and New Jersey areas and of Detroit.

They are now in a nursing home in Miami, and are not well. Letters and cards of remembrance from the brethren and sisters would be welcome and comforting. Visits too would be appreciated.

They send love to all whom they have known. They will not be able to reply individually. The address is: Ramsey Nursing Home. 8785 NW 32nd Ave., Miami, Fla. 33147. Phone 691-5711.

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### Voyage to Australia

By BROTHER ROBERT ROBERTS

*"It shall come to pass in the last days . . . They shall beat their swords into plowshares . . . neither shall they learn war any more"—Isa. 2:4*

#### PART ELEVEN

#### Bendigo to Melbourne, via Inglewood

SUNDAY, OCTOBER 13, 1895

A WAGON came over from Bendigo with a load of brethren and sisters from that town—29 miles. They started very early in the morning.

In the afternoon we broke bread in the brethren's meeting-house—a large company.

In the evening, I lectured in the Public Hall to an audience of about a 100. Inglewood has only about 600 population.

\* \* \*

MONDAY, OCTOBER 14, 1895

THE wagon had returned to Bendigo this morning. I also went there, but by train, accompanied by bro. Collins.

*I said farewell with regret to many hearty friends in Christ. There is no friendship so cordial, pure, and lasting as that which springs out of mutual submission to God.*

At Bendigo, after an hour's interval, I took the train for Melbourne, over 100 miles distant—not a long run in a country of such immense distances.

In the same compartment was a company of gamblers, who tried in vain to inveigle me in their toils.

The journey took 4 hours. At the station there was quite a large company of brethren and sisters waiting, including one or two familiar faces. After the exchange of hearty greetings, I was put into a conveyance which had a Christadelphian driver (and owner), bro. Adair.

Three brethren (bro. Robertson and Irving, and another whose name I forget) came in beside me. As we drove through the streets, the brethren called my attention to their striking announcements of the lectures.

*(Right! Solomon's advice is good: "Whatsoever thy hand findeth to do, do it WITH THY MIGHT!")*

At a certain point the vehicle stopped, and bro. McGibbon, of whom I had heard, rushed out and exchanged hearty greetings through the door behind.

Then we went on, and did not stop again till we reached the house of bro. Robertson, in Brunswick, a suburb of Melbourne, 4 miles from the heart of the city. Here I had a warm reception from sis. Robertson and her mother, sis. Whitelaw (both in the Faith with all their heart).

Their house is an hospitable one. But while the law of Christ enjoins kindness to the utmost, it does not absolve any one from the reciprocal obligations of courtesy and good breeding. On the contrary, none are so considerate of their neighbours' privacy as those who act habitually on the Christ-prescribed rule:

"As ye would that men should do unto you, do ye even so to them."

But this is liable to be forgotten. A one-sided application of the laws of Christ is very unsatisfactory. It brings double pressure where only one pressure was intended.

A faithful man will be equal to the double pressure perhaps, but an arch stands best on 2 piers. It is apt to fall in if the weight is all on one leg.

When the guests observe the rules that belong to them, it makes it easy for the host to do his part. But the world is out of order, and will continue so till reconstructed by the Master hand that will give us "new heavens and new earth."

(All which observations are unauthorized in this connection, and inspired only by sympathy for willing horses which are liable to get too much burden.)

\* \* \*

#### TUESDAY, OCTOBER 15, 1895

A DAY of writing and rest. Went out to see the city by getting into one of the cable trams, which took me right into its center at the waterside, 4 miles from where I got in; then walked back part of the way.

A large city of wide thoroughfares, well-laid-out streets, solid public buildings, tree-lined avenues, spacious parks, splendid tram service in all directions. Everything pertaining to the public service ample, thorough and vigorous.

*But the aspect of the people, as they swarmed along the foot pavements, suggested a worm at the root. There were many spiritless, sad faces with the blasé look of fast living.*

*This is not peculiar to Melbourne, but it seemed to strike me more here—perhaps because I had heard it was a city much given to pleasure.*

I called at the post-office to buy stamps. I had not thought I required any, as I had laid in a stock on landing at Adelaide, but I was informed that Adelaide stamps (or more properly speaking, South Australian stamps) were no use in Victoria

"Well, well," thought I; "here is barbarism, to be sure." British people come to a new and spacious land, and settle in various parts of it, forming themselves into colonies here and there, and instead of throwing into one concern, they set up establishments as rivals one to another, as the foolish tribes of the Red Sea.

To "the old folks at home" it is all "Australia," and a visitor from there naturally imagines it is all one family offshoot from the mother country, in which he will be as much at home with all when he lands on any part as he is in Britain.

But, oh no, far from this! He finds the different colonies are different nations. Queensland, New South Wales, Victoria, South Australia, Western Australia, are countries as separate from one another as France, Spain, Portugal, Germany, and Austria—except that they all speak the same tongue, and own a common allegiance in foreign matters to Britain.

They each have their own Parliament, their own governor, their own revenue, their own railways, their own postal system, their own servants, their own stamps and their own jealousies and vainglories.

The Little Stone, smiting them all to powder, will substitute the one "great mountain filling the whole earth," under whose shadow the weary and self-afflicted populations will find refuge and rest and health.

On the way home, I ran into bro. Irving and bro. Middleton, who were full of arrangements for the forthcoming lecture.

\* \* \*

**WEDNESDAY, OCTOBER 16, 1895**

THIS was the day of the first lecture. The brethren had made enterprising arrangements for a lecturing effort. They had engaged the Athenaeum, the largest hall in the city next to the Town Hall; and they had put out striking announcements, and had obtained the insertion of editorial notices in the leading papers, calling attention to the meetings.

Still, they did not know what kind of meetings to expect.

*There is a certain rule that might have guided their anticipations: It works almost invariably: "He that soweth bountifully shall reap bountifully."*

They had sown bountifully in other ways beside those enumerated. For a long time, they had steadily kept the Truth before the Melbourne people, including the sale of several 100 copies of Christendom Astray through the booksellers (to provide whose profit, a brother in another part of Victoria had sacrificed 25%).

It was, therefore, not surprising when the first evening came to find the large hall filled from end to end, including a large end gallery. It was a "sea of faces." There would be over 1,000 present.

The brethren had selected a subject of their own: "The World's Depression and Its Cure." Bro. McGibbon presided, and having read a portion of the Scriptures, he briefly invoked the Divine blessing, and introduced the lecturer.

The "Age" gave a brief and somewhat scornful notice of the lecture next day. The following sketch had been prepared for them, but did not appear:—

The word "Depression" would suggest a transient phase of economic disturbance, for which perhaps the lecturer had to propose bimetallism or Socialism, or some such thing as a remedy.

*The subject went much deeper than this. The world had been "depressed," or in a low and suffering state, ever since it was a world. Human life— whether they took it in their individual experience, or in its national development—was a FAILURE when considered in the light of those aspirations which formed part of their mental constitution, or in relation to the greatness of the universe in which it was placed.*

No system of merely human thought could account for the extraordinary fact that the noblest creature on earth came the furthest short of his manifest destiny.

And no scheme of human reform was able to redeem human life from its abortiveness and fatuity, or held out a reliable prospect of its deliverance from the innumerable evils from which it had suffered for ages, from the innate weakness and corruptibility of its moral and physical and social arrangements which impoverished and degraded the mass, without ennobling a pampered and surfeited few.

**Was there no explanation? Was there no hope?**

The speaker put forward the Bible as the answer to both these questions. It was the only book that professed to deal with them. It was the only book that professed to have the authority of God for its answer.

It was the only book that by any chance could be Divine; and when thoroughly looked into, its divinity ceased to be a question of chance.

It was an affair of incontrovertible evidence, and of absolute demonstration. He thought the friends of the Bible were not bold enough; they were not positive enough; they were not enthusiastic enough. The Bible stood upon foundations massive and impregnable as the everlasting hills.

The hostile efforts of science and what was called "Higher Criticism" were as the mere peckings of sea-gulls on the adamantine rocks.

**Why were the professed friends of the Bible so timid? It was pitiable to see their cringing and apologetic tone in the presence of the attacks that were being made in all parts of the world.**

*The fact was: the world did not know the Bible and the inexpungeable facts to which it stood related. They did not give it the daily reverential attention and study which its Divine character called for.*

They were disobedient to its precepts, and so fell an easy prey to the shouts of Philistines, who sometimes captured the ark, though to their own subsequent discomfiture.

The Bible stood upon the great foundation of indisputable history, fulfilled prophecy, its intrinsically evident non-human character, and on the endorsement of Christ, whose resurrection from the dead imparted to that endorsement the character of an infallible sanction.

The Bible account of the unhappy state of the world was that God and man were not friends; that man at the start broke away from the absolute submission that is reasonable on the part of created beings to their Creator, and has in all generations more or less maintained this attitude; and that, therefore, the curse of God is upon the earth, and death man's portion because of sin.

*But, because out of that evil God purposes to bring unmixed good at the last, He does not make the curse destructive, or sweep man to a universal death.*

The Bible is, in fact, the history of God's work so far as developed for the accomplishment of this purpose. In illustration of this, he reminded the audience of the call of Abraham and the promise to him in the very beginning—

"In thee and in thy seed shall all the families of the earth be blessed" (Gen. 12:2-3).

He reminded them also of The Divine choice and organization of Abraham's natural descendants, the Jewish race—

"This people have I formed for Myself; they shall show forth My praise" (Isa. 43:21).

"When I have brought them again from the people and gathered them out of their enemies' hands and am sanctified in them in the sight of many nations, then shall they know Me."

(Ezek. 39:27).

"The earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea.

"And he shall set up an ensign for the nations, and assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11).

**The question to which he particularly invited their attention was the method by which the promised blessedness of all mankind was to be worked out.**

Was it to be sudden and miraculous? Was it to be that one morning, when they awoke, they should find there had been a transformation, and all things were inexplicably changed?

The Bible furnished a complete answer to this question. The answer was to be found in many parts and in various forms. On this occasion, he should direct their attention to Daniel, whom Christ commended to their study as a prophet, recommending understanding of his writings (Matt. 24:15).

He made this selection because, in the prophecies of Daniel, the matter was presented in a condensed and highly-intelligible shape, which a very ordinary understanding could take in. He then entered into the particulars of Daniel 2, which he recommended they read at their leisure.

He said they would find that it not only outlined the history of human dominion in its leading imperial features for over 2400 years, but revealed the upshot of human history to be:—

*That God would set up a Kingdom by the hands of Christ (Dan. 2:44; 7:13-14; Luke 1:32; 2 Tim. 4:1) which would overturn and uproot every form of human government and absorb in itself all the kingdoms of the world (Rev. 11:15).*

It would be the ancient Divine kingdom of Israel re-established at Jerusalem (Amos 9:11; Micah 4:8), from which the law would go forth to all the world (Isa. 2:3).

Christ would resuscitate and occupy the throne of his father David then (Isa. 9:6-7; Acts 2:29-30; Jer. 23:5), and the whole earth, finding rest under one government, would abandon the study of war, and devote themselves to the peaceful occupations of civil life under institutions that would make them prosperous, enlightened and happy (Micah 4:3; Zec. 14:9; Psa. 72).

The establishment of this Kingdom would be preceded by a time of national tribulation unequalled in the world's history (Dan. 12:1).

There would be war in the first instance between Christ and the nations at his return (Zech. 14:1-4; Eze. 38:18-23; Rev. 17:12-14).

The practical relation of the matter to us at present arose out of the fact that God had, by the hands of the apostles in the first century, sent out an invitation, as yet unrecalled, to all men who were willing to become co-heirs with Christ of the Kingdom to be established, on the conditions disclosed and presented in the Gospel (1 Thess 2:12; 1 Cor. 6:9; James 2:5; 2 Thess. 1:5 Acts 14:22; Matt. 22:1-3).

*The acceptance of this invitation and conformity to its requirements involves present contempt. But all who faithfully adhered to them, suffering now with Christ, would reign with him in the day of glory that was coming on (2 Tim. 2:12; Rev. 20:4; Dan. 7:27; Rev. 2:26; 3:21).*

"The World's Depression," in the larger sense he had indicated, was of Divine origin, and could only be divinely removed. It would be removed when Christ reigned, and not till then.

It was a mistake to suppose the preaching of the Gospel was appointed to bring about the Millennium; it was appointed "to take out a people" from among the nations for Christ at his coming (Acts 15:15).

This work would go on to the last; for it was revealed that Christ, at his coming, would find some of his people alive (Luke 12:37; 1 Cor. 15:51; 1 Thess. 4:15). The rest he would raise from the dead (John 6:39).

As regards the world at large, it would continue in the state likened by Christ to the godlessness that preceded the Flood (Matt. 24:38-9).

There were reasons which he would not enter upon on the present occasion, for believing that the time for the coming of Christ to do all these great things was near at hand.

The exhortation suitable to the crisis was to be found in the words of Peter (Acts 2:40)—

"Save yourselves from this untoward generation."

The crisis impending was a time for punishment of the world for its wickedness (Isa. 26:21; Rev. 19:15-16).

Men imagined they made themselves all right when they had amassed a fortune, but—

"Neither their silver nor their gold will be able to deliver them in the day of the Lord's wrath" (Zeph. 1:18).

*It surely must be that some, in their quiet moments, as they looked abroad upon the face of this tremendous and vast universe, must feel there was some higher meaning to life than the mere getting of a living and scraping together enough to be decently buried at last.*

He earnestly directed them to the Bible as the solution of the problem. If they doubted it let them read it, and in the reading they might perchance realize the saying written in the Scriptures (Matt. 4:16)—

"The people that sat in darkness have seen a great light, and to them that sat in the region of the shadow of death hath light sprung up."

\* \* \*

**THURSDAY, OCTOBER 17, 1895**

A LETTER this morning from Mr. Selby, a Campbellite preacher who had been an atheistic lecturer, but had suddenly turned round and become a "pastor," as an experiment in the way of finding "the greatest good for the greatest number."

The brethren had proposed to him, before my arrival and without my knowledge, that he should debate with me on the nature of the Kingdom and the human constitution.

I was in no state of health to undertake a debate; and there does not now exist the need for encouraging debates that there was in the beginning. They were useful in those days in getting a hearing for the Truth, but now we can get the ear of the public without them.

Nevertheless, the brethren having committed me in the matter, I wrote Mr. Selby, consenting, provided the debate should be partly in the Socratic form of question and answer. The proposal came to nothing.

In a day or two, Mr. Selby published a pamphlet, containing the correspondence, under the title of "Christadelphian Capers." Servants of the truth are not ecclesiastical politicians, so they have to leave such tactics to those in that line.

Within a few days I had other challenges—one by newspaper advertisement, to meet a certain "Pastor Abbott": one from the Secularist Society, to meet an atheistical champion of the name of Mr. Syme: and another from a Universalist.

With sufficient physical pith, I should have taken pleasure in "smiting them hip and thigh," (if "with the jawbone of an ass," in the estimation of some).

In the actual state of things, I was obligated to forbear—and confine my efforts to lecturing. Perhaps more to the advantage of the real work in hand in these closing hours of the Gentile day.

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

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### **VIETNAM: ANTI-US FEELING**

In his first major policy speech since inauguration, S Viet Pres. Thieu attacked US last week. There's mounting estrangement, resentment & downright hatred by many S Vietnamese against US. (Nwk 1:29)

From so many angles, US seems bogged in a hopeless morass. The Vietnamese know they are mere suffering pawns caught in the cross-fire of a world power struggle, and that US would leave in 5 minutes if its own interests were not at stake.

### **RUSSIA EYES BRITAIN'S EXIT**

Suddenly, Russia sees Britain raising curtain on ½ a world. Has she what it takes to move swiftly into areas closed to her for centuries by Britain? DARE she? Can she, without direct confrontation with US?

Russia HAS been moving. Soviet Mediterranean naval power is a reality. US Fleet no longer calls at Arab ports where Russian warships call.

Iraq on Persian Gulf, Somalia on Indian Ocean, get Soviet arms & technicians. In Yemen, on Red Sea, Russia's taking Egypt's place with arms & men in a war. That's gunboat diplomacy, Soviet style.

**US & Russia, the only world powers, now need to take positions they think they can defend. (USN 1:29)**

*Do we realize the tremendous change in the world power picture in the last couple of yrs. while US has been bogged down in, and bitterly divided over, Vietnam? Russia is moving with tremendous rapidity to expand and consolidate everywhere.*

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## **Full Assurance of Faith**

### **HEBREWS CHAPTER TEN**

*“Cast not away your confidence which hath great recompense of reward. For ye have need of patience, that ye might receive the promise”— Heb. 10:35-36*

#### **PART TWO**

V. 23 should read, as in RV— "Let us hold fast the Confession of our Hope (**elpis**), that it waver not, for He is faithful that promised."

Our Hope is grounded on our conviction, or "full assurance of faith," in the Promises made to Abraham, Isaac, and Jacob. These were made or "confirmed" (Rom. 15:8) through Christ's sacrifice. God is faithful; the Promise cannot fail.

The only failure, the only doubt, lies in us. We have started well in our confession of Christ in Baptism. Now we must hold fast to that confession, keeping it ever before our minds by continual reading of the Scriptures and prayer.

We must live only for the realization of this Hope, not wavering and stumbling in neglect and forgetfulness of the Hope within us, as we meet the trials of each new day.

In v. 24, "let us" is used again by Paul for the 3rd time, in order to impress his hearers with the importance of his words. Each time he uses the words "Let us", he is telling us to consider Christ our Saviour and Example—

"Consider the Apostle and High Priest of our profession, Christ Jesus."

Consider his way, his talk, his actions, his life of complete obedience. With this consideration, let US provoke—intensify, stimulate or sharpen—our love and good works. Action is involved. As we consider Jesus, we must put down the old way of the flesh and work diligently every day, every moment, to make our life conform to his.

In these 3 verses (22-24) Paul delves into the three-fold aspect of the Truth: Faith, Hope and Love. This is the basis on which we must build. God is the center and pivot point of all. We must have Faith in God, that is complete confidence in Him. We must have Hope, expecting the fulfilment of God's promises. And finally, compassing all these, we must have Love.

Love is the greatest of all. Love is the great "bond of perfectness." Real love is love for God, love for Christ and love for one another. If we truly have this, we have all things and will not fail.

Solomon says, "A threefold cord is not quickly broken." Do we, brethren and sisters, have this threefold cord of Faith, Hope and Love as our basis and only way of Life?

Coming now to v. 25—

*"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."*

"Forsaking" — not bothering, abandoning the assembly of ourselves together.

Abandoning the assembly of saints "as the manner of some is." There were some in Paul's day who forsook this command, thinking it was of no value. But Paul writes in 1 Cor. 11:2, 26—

"Keep the ordinances, as I delivered them to you . . .

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

Herein is our love shown, by the assembling of ourselves together—by meeting together both at the breaking of bread and ALL meetings, to exhort and comfort and upbuild one another, provoking each other to love and good works.

"Exhorting," or as Paul more fully explains in Col. 3:16—

"Let the word of Christ dwell in you richly in all wisdom;  
"Teaching and admonishing one another in psalms and hymns and spiritual songs,  
"Singing with grace in your hearts to the Lord."

"As ye see the day approaching," Paul exhorted the believers to continue in righteousness, retain their faith, hold fast their hope and increase in love **because Christ's return was getting nearer.**

In a sense this occurred for the length of time (to them) that they lived. To them Christ has returned, for in their next conscious moment they will see him (at the resurrection and judgment).

The day was approaching in their lives when Christ would return. In our day it is approaching as each day passes, never to return.

Christ's nearness is vividly evident. At the maximum, his return is as near as our death day—at the minimum it could be right now, for we are living at the end of the age. With this in mind, we should carefully consider Christ's words—

"Watch therefore; for ye know not what hour your Lord doth come.  
"Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh"  
(Matt. 24:42-33).

Emphasizing the urgency of constant mutual exhortation, Paul continues (Heb. 10:26-27)—

*"For if we sin wilfully after we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."*

Christ has offered us the way to eternal life and happiness. If, after we accept that way, we wilfully or purposefully neglect it or forsake it, we will stand condemned at the judgment. How important then that we "exhort one another DAILY," and "forsake not the assembly of ourselves together" on every possible occasion, lest we find at his return that we have left our first love. Lest we find ourselves numbered with the great apostasy who, loving this present world, forsook the Truth.

Vs. 28-29 refer us to Deut. 17:2:

"If there be found among you man or woman that hath wrought wickedness, at the mouth of 2 or 3 witnesses shall he that is worthy of death be put to death."

If despising the privileges of national life under the Mosaic economy brought such severe and final punishment, how much GREATER shall **our** punishment be if we "sin wilfully" and thus treat his blood as of no greater value than that of the malefactors crucified with him! Jesus said (Luke 9:62):

"No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God."

Once having accepted the Truth, we MUST "go on to perfection." There must be no stopping, no laziness, no decreasing enthusiasm. Always it must be, Go On!

This does not mean that there will be no failures and disappointments to those who are striving to hold fast. Solomon wrote (Prov. 24:16)—

"A just man falleth 7 times and riseth up again."

It means, brethren and sisters, we must NEVER give up! We must never turn back to the weak and beggarly elements of the world from which we have been called out.

When we are conscious of our faults and fears, we must pray fervently to God for forgiveness. Jesus intercedes and the Father showeth mercy. We must fight the fight of faith right to the end of our life or to the Lord's return (v. 30)—

*"For we know Him that hath said, 'Vengeance belongeth to Me; I will recompense,' saith the Lord. And again, 'The Lord shall judge His people.'"*

God is just and merciful, but if we despise His invitation to share eternal fellowship with Him, His just judgment of condemnation is terrible to consider. Therefore Paul tells us, and warns us (v. 31)—

*"It is a fearful thing to fall into the hands of the living God."*

V. 32 continues—

*"But call to remembrance the former days in which, after ye were illuminated, ye endured a great fight of afflictions."*

"Call to remembrance"—think on the former days when you were enlightened with the truth, your first love. Remember your early zeal and dedication. Remember (v. 33)—

*"Partly whilst ye were made a gazing-stock both by reproaches and afflictions; and partly whilst ye became companions of them that were so used."*

Remember how you were, on the one hand, made a gazing-stock, or spectacle, by reproaches for Christ's sake, railings, tauntings and afflictions— (not a foolish "spectacle" like the flesh universally makes of itself in its so-called "entertainments" and "relaxations," but a spectacle of suffering and humiliation and abuse).

And on the other hand they became companions—they assembled and associated unashamed and unafraid—with those who were especially singled out as "gazing-stocks" of ridicule and suffering; that is, the apostles, among whom was Paul. v. 34—

*"Ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance."*

"Ye had compassion of me in my bonds"—they suffered willingly with him. They loved Paul and cheerfully gave up their temporal possessions for the sake of the Truth. They identified themselves with Paul as he was imprisoned for the Hope of the Gospel, and they suffered loss because of it.

In vs. 35-39 come the words of exhortation—

*"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience that, after ye have done the will of God, ye might receive the promise,*

*"For yet a little while and he that shall come will come, and will not tarry.*

*"Now 'The just shall live by faith: but if any man draw back My soul shall have no pleasure in him.'*

*"But we are not of them who drawback unto perdition: but of them that believe to the saving of the soul."*

They had started well. They had suffered with Paul for the Gospel's sake. Now they must not cast away their confidence. They must not get tired and grow slack.

"Ye have need of patience." All God's children must be tried in the furnace of affliction so that faith, hope and love can be developed to the fullest. It is but a little while, though the present life seems long and dreary—the end will come soon. The promise is only for those that continue faithfully to the end of life's journey.

Let us then, brethren and sisters, not be among those who draw back unto perdition, who forsake the Truth, saying the way is too narrow and the road too strait; but let us rather live by faith, let us believe to the saving of the soul. Let us ever remember that (Heb. 6:19)—

"We have an anchor of the soul both sure and steadfast, and which entereth into that within the veil."

The bread and wine—testimony to struggle, pain, sacrifice and victory—are partaken in faith because they marked the beginning and will mark the end of the journey—

*"I will drink it new with you in my Father's Kingdom."*

—D. C.

---

## Vanity of Vanities

*"Whatsoever mine eyes desired I kept not from them, I withheld not mine heart from any joy"*

—Eccles. 2:10

### ECCLESIASTES CHAPTER TWO

THE wise man Solomon, in Eccl. 2, reveals to us his conception of natural earthly life, which he sums up as "Vanity of vanities."

The name Solomon means "Peaceful." In his day God gave the Kingdom of Israel peace, and Solomon built a House of Prayer unto God. We see here in type the glorious peaceful millennial reign of Christ, the "greater than Solomon" who is to "build the Temple of the Lord" and be a "priest upon his throne."

But the life of his father David (his name means "Beloved") was far from peaceful. He was a "man of war," setting up and establishing the Kingdom by victory over all the enemies of Israel round about.

The great desire of David's life of building a House of God was disapproved because David's preliminary conquering involved the shedding of much blood. The fittingness of the type required that the House be built in a time of established peace.

\* \* \*

SOLOMON became the most famous and powerful king in the world, and the Queen of Sheba came to visit him and to find out for herself the truth of the stories she had heard concerning his wisdom and might.

After her visit she was satisfied that not half had really been told her of Solomon's glory and knowledge, riches and power.

Yet, with all his greatness, his experience led him to give this summary of this present life in Eccl. 1:2 —

"Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity."

The meaning of this word rendered "vanity" is, "Empty pride, conceit, fruitless desire, idle show, emptiness." A fuller explanation we find in 2:22-23:

"For what hath man of all his labor, and of the vexation of his heart, wherein he hath laboured under the sun?"

"For all his days are sorrows, and his travail grief: his heart taketh not rest in the night: this is also vanity."

Yes, and "Vanity of vanity" appears to be the theme of this whole book. And as we take a general survey with Solomon of natural life, as we shall soon be doing by our daily readings, our conclusion must be that of Solomon.

This book contains many things of superb and transcendent wisdom; yet melancholy is the picture it paints of this present vale of tears.

We must take this book of Ecclesiastes and use it as a mirror into which to look to examine the direction and meaning of our lives. How many of our daily activities are—viewed in the searching light of divine reality—mere meaningless animal motions of futilities, childish baubles, “vanity of vanities?”

**How different is the picture of the spiritual, God-enlightened life shown in the Psalms!**

There David, through all the outward sorrows and struggles and perils of his life, constantly exclaims in terms of "Rejoice! Shout for joy! Sing aloud! Praise God!"

Solomon, sitting in apparent peaceful security, with riches, honour, splendour, and luxury, was the one man in the world men would have called happy.

But as we pursue this book of Ecclesiastes, written in his old age, we learn he found no happiness in all his glory, possessions and accomplishments. The word "vanity" occurs 37 times in this short book. It is the sad refrain of all his experiences and conclusions about this present life and all that it has to offer.

As we climb the highest mountain of achievement in this life and stand beside king Solomon, and try to look beyond the brim of this world's horizon, we too shall be forced to exclaim with him—

"Vanity of vanities: all is vanity and vexation of spirit!"  
—empty pride, vain conceit, fruitless desire, hollow show.

We today are many, many years removed from the time of Solomon. We are enabled to look back to his day 3,000 years ago, 1,000 years before Christ, just halfway back to the beginning of man's life on earth, and the whole intervening panorama of man's aimless history confirms his sombre evaluation.

\* \* \*

SOLOMON experienced the fullest advantages of the present life at its best—all it has to offer to the most favoured mortal. And not just as a whim, or fancy, a dreamy building of castles in the air, as perhaps we are wont to do at times.

He was able to realize every whim and gratify every desire. He dedicated himself to test every natural pleasure, and all life had to offer, and the book of Ecclesiastes is the record of the failure of his lifelong quest for happiness and satisfaction.

Running all through it is a call to you and me, a note of unspeakable mental emotion telling us that the world and all that therein is, when looked at only by this life's measurements, is "All vanity and vexation of spirit."

God had this record made, as "holy men of God spoke as they were moved by the Holy Spirit," and God gave Solomon wisdom and unparalleled opportunity to observe and explore every avenue of earthly life, so that—after our research with Solomon into this—we can with him conclude that—

"Life, with its best hopes and fears, as nothingness appears."

The book of Ecclesiastes can be seen as man's bitter cry for a saviour and salvation—for something more real, more lasting, more satisfying, more meaningful, than the present empty, sorrowful, fleeting struggle from the cradle to the grave.

And when the fulness of time had come in the all-wise divine purpose, God hearkened to that cry and sent forth a Saviour for mankind, "Christ the Lord."

With the coming of the Lord Jesus, man's cry is answered, and the burden of meaningless vanity can now be lifted from those who have laid hold on him in thankfulness and hope—no longer "vanity," but joy and peace.

\* \* \*

WITH these joyful thoughts of redemption and release before us, let us look for a few moments at Eccl. 2. In a world where everything passes away to nothingness, where everything fails to satisfy, we can with the wise man's words find an answer to the question—

### **What is the solution to life in such a world of unending vain monotony?**

We see Solomon's feeling of the vanity and emptiness and uselessness of his own vast works. Even wisdom itself, which he sought so diligently and prized so highly, was disappointing and unsatisfying—

"In much wisdom is much grief: and he that increaseth knowledge increaseth sorrow"  
(Eccl. 1:18).

All the pursuits and pleasures of mankind in general appeared to him to be merely a striving after wind, and all made so much worse by the prevalent wickedness and cruelties of man. In Eccl. 2:1 he says—

"I said in mine heart, Go to now: I will prove thee with mirth. Therefore enjoy pleasure."

Or as in Luke 12:19—

"Soul, soul, thou hast much goods laid up for many years. Take thine ease; eat, drink and be merry.

"But God said unto him, Thou fool! This night thy soul shall be required of thee!"

Then what of those things so laboriously gathered for the long-planned self-indulgence, to the exclusion of riches toward God? "This also is vanity."

Isaiah speaks to us similarly in words of guidance (50:11)—

"Behold, all ye that kindle a fire. Walk in the light of your fire, and in the sparks (fire-brands) that ye have kindled.

"This shall ye have of My hand (saith God), ye shall lie down in sorrow."

Or in Jesus' words—

"There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob in the Kingdom of God, and ye yourselves thrust out."

What is the call of wisdom to each one of us, as we look with Solomon into life? Let us use his words, his book, as a mirror that it may act for us a guide and a gauge—

"I said of laughter, It is mad! And of mirth, What doeth it?" (Eccl. 2:2).

Solomon himself gives us the answer in Prov. 14:13—

"Even in laughter the heart is sorrowful; and the end of that mirth is heaviness."

Solomon tells us that mirth is emptiness, shallowness, an insecure foundation, a mocking of reality. He expresses it graphically and tellingly thus—

"For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity"  
(Eccl. 7:6).

\* \* \*

IN Eccl. 2:3-10 he sums up his life and all his mighty works—vast undertakings and constructions which he actually did. These are not simply theoretical sayings and observations of Solomon. They are **real experiences** recorded that we might thereby be instructed— that we may have

the same advantage of actual experience as if we had tried all these things ourselves, as we read in v. 11—

"Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do."

We may feel that if we had unlimited means at our disposal to do whatever we wished, and have whatever we wished, this life could be very enjoyable and worthwhile. But this is a sad illusion. Where is happiness and contentment found today? What was Solomon's conclusion, after trying it all?—

"All was vanity and vexation of spirit, and there was no profit under the sun."

Life without God is meaningless, regardless of what else it may contain. And without Christ we are aliens from the Commonwealth of Israel, strangers from God's glorious eternal promises, and "without hope in the world." These things alone give life a meaning.

In v. 12 he says—

"And I turned myself . . ."

—that is, he took a look at himself to see what was the advantage of all the labor and struggle. And he said—

"What can the man do that cometh after the king?"

King Solomon had already had the experience of living to the fullest after man's own natural dictates and desires and self-gratifications and self-indulgences. Solomon's wisdom had forced him to look at himself—and "madness and folly" were made to stand out in all their nakedness and vanity.

Wisdom, he says (v. 13), is light, compared to folly, which is darkness in the extreme. He looks at both extremes of the states of natural men—the highest achievements of knowledge and learning and ability, and the lowest depths of ignorance and folly—and he perceives that all end up the same (v. 14)—

"One event happeneth to them all."

The Great Enemy takes the greatest human genius exactly as it takes the common labourer, and the mightiest conqueror just like the lowest slave. All end alike—in just a few short years—a handful of dust in one dark, eternal home: the grave.

Where then is man's glory? What the meaning of all his labor? What the purpose of all his struggle? "Therefore," he says (vs. 17-18)—

"I hated life . . ."

"I hated all my labor . . ."

"I went about to cause my heart to despair."

\* \* \*

THESE things are for our learning. Let us be wise, and examine all our activities in the light of them. The more clearly we comprehend and realize what Solomon is trying to tell us about the cheating and deceiving frustrations of all human labor and endeavour, the closer we shall get to the one narrow path of useful, eternal activity that leads to life.

In the last verse (26) he gives a ray of divine light in the gloomy darkness of the natural picture he has painted—

"God giveth to a man that is good in His sight wisdom and knowledge and joy."

All human endeavour and desire is vanity. All turns to bitter ashes in the end. But to those few who perceive the realities through all the shifting shadows, and put all natural things aside to seek God with all their heart, He gives joy.

May we have the wisdom to be among the few that walk in the way of that eternal joy!

—W.J.P.

## The Way of Wisdom and Life

*"The path of the just is as the shining light that shineth more and more unto the "perfect day"*  
—Proverbs 4:18

IMMERSION is the prelude to a time of plodding labor—a time during which patience, endurance, and much self-denial have to be exercised. It is necessary for those who are young in the Truth to recognize this, that they may not be turned aside by the difficulties of the way. To be forewarned is to be fore-armed.

The Scriptures describe the process through which we have to pass as "the trial of our faith," a "crucifixion of the flesh," "much tribulation." This truth requires not only a theoretical assent but a practical recognition.

Many stumble and fall because they have false ideas in regard to the difficulties Christ would have them overcome. They overlook the fact that their cross has to be taken up DAILY—that the commandments of Christ overshadow ALL that is done and said, and enter into EVERY dealing and relationship.

The failings of others is a frequent cause of offence to those young in the Truth. Not a few expect to find the Brotherhood a community of perfect men and women.

There could be no greater mistake. An ecclesia is composed of Adam's descendants in various stages of transformation. Some, like certain of the Corinthian believers, are carnal—mere babes in Christ, whilst others are "dull of hearing."

The injunction, "Let us go on **unto** perfection," carries with it the idea that there exists in the Brotherhood imperfection. Imperfection implies failings, shortcomings, sins. These have to be borne with, not in the sense of countenancing them, but by way of helping each other to overcome them.

It is an experience that will test whether we will keep the flesh under, or whether we will give way to it. If we do the former, we shall let our trying circumstances evoke that love which suffereth long and is kind, is not provoked, taketh not account of evil, which beareth all things, hopeth all things.

There is as much within an ecclesia to exercise the spiritual man as there is without. God has purposely submitted us to frets and provocations. It is His means of training us to be patient and faithful—

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Let us not, therefore, miss the bearings of the situation. To take a further illustration, Paul says (1 Thess. 5:14)—

"Comfort the feebleminded."

We assent to the command. **But do we always apprehend what it involves?** The feebleminded are not such as our natural inclinations would prompt us to go in the way of. We should be more likely to avoid them as uncongenial to us, to be offended at their dim apprehension and constant stumblings.

*But of such it is written that "God is able to make them stand" (Rom. 14:4). Shall we yield ourselves to be Deity's honoured and joyful instruments in this work by helping and encouraging them, or shall we stand by with idle hands while others do the divine work and earn the love of God?*

THOSE who faithfully follow Christ will find that in the world every man's hand will to a greater or lesser extent be against them. **The Spirit's dictates are in direct antagonism to those of the flesh.** The more we yield to the Spirit's influence the greater will be the world's enmity. This is the outcome of obedience to the command—

"Be not conformed to this world: but be ye transformed by the renewing of your mind"  
(Rom. 12:2).

A refusal to conform to the world puts an end to all reciprocity. God's children cannot conform to the world's principles, whether it be in religion, business, or pleasure. No marvel if they find themselves alienated from those who were nearest and dearest.

Our friends doubtless wish to secure our welfare, but they hold false views of what constitutes "welfare." They esteem it to consist of present comfort, position, and means—things as ephemeral as the morning dew. Riches, position, and health are precarious, and death is certain. The true welfare that eternal wisdom holds out is enduring (Prov. 3:16; 8:18)—

"Length of days is in her right hand, and in her left hand, riches and honor . . . yea, DURABLE—enduring—riches and righteousness."

This guarantees a position that disease and death can never touch. It belongs however, to the future. The present is to be occupied in casting our minds in the form of a given mould. **Anything that interferes with this operation must be avoided.** Food, raiment, home, and even life itself, are to be held subordinate to this.

\* \* \*

THE Bible is our lead and line by which we are to continually take soundings lest we should unwarily drift upon rocks. It is right and scriptural for us to be assured of our whereabouts. This is conveyed in such passages as—

"Examine yourselves, whether ye be in the faith; prove your own selves.

"Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"  
(2 Cor. 13:5).

"If our heart condemn us, God is greater than our heart, and knoweth all things.

"If our heart condemn us not, then have we confidence toward God" (1 John 3:20-21).

**It is only by the Spirit thus bearing witness with our spirit that we can have assurance of our sonship to God.**

*It is no presumption to have the "answer of a good conscience."*

It in no way excludes a recognition of the truth that salvation—from the reception of the Gospel to immortalization— is purely of God's mercy and favor. A good conscience does not involve a total absence of sin (1 John 1:8)—

"If we say that we have no sin, we deceive ourselves, and the Truth is not in us."

But it DOES exclude a **continuance** in sin. It requires a continual striving to act up to our knowledge—

"To him that knoweth to do good and doeth it not, to him it is sin" (James 4:17).

"Be ye doers of the Word and not hearers only, deceiving yourselves" (James 1:22).

An employee can answer whether he is striving to learn his duties, and endeavouring as he becomes familiar with them to discharge them with fidelity; or whether, on the other hand, his master's interests are neglected, and the time and energy that should be given to him are absorbed in his own pursuits.

*We are Christ's servants, and it behoves us to see that we are faithful to our obligation.*

We must ascertain what constitutes holiness and our attainments in relation to it, even as it is written—

"Follow peace, with all men, and holiness, without which no man shall see the Lord"  
(Heb. 12:14).

In our survey we must be careful to use the measuring rod that God has provided. Certain in Paul's day were in the habit of measuring themselves by themselves, that is, by their own natural minds (2 Cor. 10:12). Paul condemned them as unwise. Left to its own unaided reasonings, the natural mind is prone to entertain false ideas of itself (Prov. 21:2)—

"Every way of a man is right in his own eyes."  
God commands (1 Pet. 1:16)—

"Be ye holy, for I am holy."

*Likeness of the divine character is the basis upon which bestowal of the divine nature will be made.*

Well might Paul bid us "work out our salvation with fear and trembling"! The task is fraught with great difficulty, but it is not impossible. To say that it is impossible or too hard is to charge God with folly. Truly if **left to ourselves** our position would indeed be hopeless (Jer. 10:23)—

"The way of man is not in himself; it is not in man that walketh to direct his steps."

**BUT WE HAVE NOT BEEN SO LEFT.** God of His favor and mercy has put away our sins and given us a standing in Christ Jesus, and His loving kindness by no means stops there. He has made abundant provision for all the requirements of the case—

"He hath given us all things that pertain unto life and godliness" (2 Peter 1:3).

If we fail to conquer in the fight, it will not be because God has not adequately equipped us. It will rather be because we have not buckled on the armour provided, have not acquainted ourselves with our Commander's orders, or have omitted to carry them out.

\* \* \*

OUR position as we rise from the waters of immersion is one of great security. By this act of faith we become anchored to Christ, and no hands but our own can cut us from our moorings. Paul says, by the Spirit—

"Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39).

God WILL perform **His** part. What has He promised to do?

To provide us with food and raiment (Luke 12:22-31); to deliver us from temptation; (2 Peter 2:9); to order all our steps (Prov. 3:6); to give us wisdom (Jam. 1:5); and understanding (Psa. 119:34); to make manifest to us our secret sins (Phil. 3:15); and to forgive us when we fail (1 John 1:9).

*It remains for us to do our part, which is to LAY HOLD OF GOD'S HELP at all hazards.*

A drowning man will cling to a rope, heedless of the hurt to his hands or the strain on his muscles. If we rightfully estimate our position as Adam's descendants we shall be prepared to put up with shame, deprivation, pain, sorrow, hardship—**ANYTHING** rather than let go the means by which we may attain to life eternal.

To secure God's help, 3 things are required: constant meditation on His Word, prayer, and an upright walk.

The continual reading of the Scriptures is an **ABSOLUTE** necessity. As children of God, we are at present purely a mental development.

**We exist solely as the result of certain mental impressions produced by the Word. Let these impressions become effaced, our existence ceases and we die (John 17:3)—**

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

It is not sufficient to have known God once: He must be **retained** in knowledge (Rom. 1:28). Each brother or sister, on receiving the Truth, is said to have the Father's Name inscribed on his

forehead. It rests with him to keep the inscription clear and deep. The world's atmosphere will quickly obliterate it, unless he is ever at work with the Spirit's implements.

*The Father's Name comprises a knowledge of right doctrine and right practice. To forget either of these essentials is to forget God.*

It is quite in the natural course of things that we should forget God. There is no indwelling spring of divine truth in us; and the human memory is indeed a "leaking vessel," which requires to be constantly replenished.

The apostle admonishes us to give earnest heed to the things which we have heard, lest at any time we should **let them slip** (Hebrews 2:1). He further warns us that it is only by keeping the Gospel **in memory** that we shall be saved (1 Cor. 15:2).

We must **GROW** in the Truth:

"The path of the just is as the shining light that shineth more and more unto the perfect day"  
(Prov. 4:18).

We are not to stop at first principles (Hebrews 6:1). They are just the basic foundation; there is a building to follow. We are to **ADD** to our faith (1 Peter 1:5). We are to strive to be **FILLED** with the knowledge of His will in all knowledge & spiritual understanding (Psa. 119:6):

"Then shall I not be ashamed, when I have respect unto ALL Thy Commandments."  
(Continued next month, God Willing)

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## Overcome the World

*"He that overcometh shall inherit all things: and I will be his God, and he shall be My son"*  
—Rev. 21:7

SEVERAL times repeated in the 7 messages to the ecclesias, Jesus promises a great reward to all those among his disciples who are able, **by the power of the Spirit-Word brought to bear upon their minds**, and the strength of their faith, to "OVERCOME the world."

In the last of these messages, the one to the Laodiceans, Jesus says (Rev. 3:21)—

"To him that overcometh will I grant to sit with me in my throne.  
"Even as I also overcame, and am set down with my Father in His throne."

That these words apply to the saints of all generations, as well as those to whom they were addressed in the first instance, is evident from the words that follow (v. 22)—

"He that hath an ear, let him hear what the Spirit saith to the ecclesias."

From these words we can see that our place with the Lord Jesus Christ can only be attained if we **OVERCOME!** We are to overcome, even as Jesus overcame, and is set down with the Father in His throne. Jesus told his apostles at the end of his ministry (John 16:33)—

"Be of good cheer, I have overcome the world."

*To "overcome" means to gain the victory, as in a battle with an enemy. The particular enemy of ourselves and of God that we have in mind at this time is the "world" as it is at present constituted.*

Now when a general of the army goes into the field against an enemy with a view to gaining the victory, or overcoming him, he must first **identify** and locate his enemy.

Secondly, the general determines with as much accuracy as possible, what the **strength** of the enemy is, as well as his **weakness**.

And thirdly, he must know, before the battle is joined, just what **methods** and strategy the enemy will use, so that he will be able to meet force with force, at the right time and place.

It is the same in our case, as we endeavour to overcome the world. We must clearly understand what the meaning of the term "world" is where it is used in connection with the command to overcome it, and where it speaks of the world as the enemy of God and His people.

*Unless we know what our enemy is, where it is found, and the methods it uses against us, we would be beating the air, instead of getting victory over it.*

Now in 1 John. 5, this word "world" is used 4 times, and in each case the original word is **kosmos**. The Greeks used this word when speaking of a system, arrangement or constitution of things. The same original word is used in the statement of Jesus in John 16:33—

"Be of good cheer; I have overcome the world."

The world, then, that Jesus overcame, and that we must overcome in order to sit with him in his great throne when he rules the world in righteousness, is that **human arrangement or constitution of things such as has prevailed on this planet since the entrance of sin.**

It is an arrangement of things in which the thinking of the flesh—or the "carnal mind," as it is called in the Scriptures—is the controlling and directing influence in all human relations: political, social, family and ecclesiastical. That is why John said (1 John 5:19)—

"The WHOLE world (KOSMOS) lieth in wickedness."

This gives us a general idea of the word "world" as used in the Bible as one of the great enemies we must overcome.

Looking at the matter in this general way, it would appear that the world is very far from any of us. We have no connection with the political, social and religious systems around us. Does this mean we have overcome the world as Jesus did?

It may appear so to some, but this is a shallow and surface view. It is important that we do understand the full meaning of the word to be able to obey the command to—

"Love not the world, neither the things that are in the world" (1 John 2:15).

If we are not sure just what is meant by the world and the things that are in the world, how can we be obedient to this instruction? John continues—

"ALL that is in the world—the **lust of the flesh, the lust of the eyes, and the pride of life**—are not of the Father, but of the world" (v. 16).

This brings the world closer to us, and enables us to see what a formidable enemy it is to the servant of God!

*All our thoughts and activities are here divided into 2 classes: those that are "of the Father" and those that are "of the world."*

ALL that is not of God is of the world, as it is written—

"Whatsoever is not of faith is sin" (Rom. 14:23).

Jesus explains in the parable of the sower how the world may enter our lives and choke the Word, and so cause us to be unfruitful in service to God:

"He also that received the seed among thorns is he that heareth the Word,  
"And the **cares of this world, and the deceitfulness of riches**, choke the Word, and he becometh unfruitful" (Matt. 13).

By such passages we get an understanding of what the significance of the word 'world' is in these verses under consideration, as James says—

"Know ye not that the friendship of the world is enmity with God?  
"Whosoever then will be a friend of the world is the enemy of God" (James 4:4). —E.W.B.

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## **Current World Events** **US CLOSER TO BIG ASIA WAR**

**US closer and closer to real SE Asia war—not just Vietnam:—**

BURMA: Reds infiltrating.

THAILAND: Viet, Laos Reds busy.

LAOS: Much now controlled by Reds, used freely by N. Viet troops.

CAMBODIA: Increasingly a N. Viet sanctuary and supply area.

Widening war means bigger burden for US manpower, arms and money. (USN 1:15)

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War in Asia appears moving to a climax, threatening much bigger US involvement.

Spreading war danger's rising in Laos, where pro-US forces are being mauled by Reds. War's spilling into Cambodia; threatening Thailand. Red infiltrators are active in Burma.

Communist moves outside Vietnam are regarded as diversions to force US to spread thinner. Each involves real danger of bigger war.

The Reds have many places to cause trouble—N. Korea, Mediterranean, Mideast, Berlin, Cuba. China's in background, masterminding a common Asian Red front against US.

Also in background is Russia, encouraging Asian Reds behind the scenes. Russia's aim: help Asian Reds move to offensive, confront US with several crises.

**Then Russia's free to expand elsewhere—Mediterranean, Mideast, Indian Ocean.** (USN 2:5)

*The US position in Vietnam and SE Asia seems increasingly ominous and solutionless. Russia & China have no intention of letting US extricate itself. Something must weaken US and embolden Russia to attack Israel, and Vietnam certainly seems ideal for that purpose.*

## **CRIME: A DREADFUL PICTURE**

US crime, increasing every yr., just set another record, up 16% over '66. Crime since '60 is up 88%—nearly double in 7 yrs., rising 9 times as fast as population.

**Risk of being a crime victim is up 50% since '60. Criminal acts strike 1 of every 5 families each yr. Cost exceeds \$20 billion a yr. In '67, a murder every 41 minutes.**

Court decisions encourage crime, discourage police. Because Supreme Court rulings restrict questioning, self-confessed criminals are freed almost daily.

Criminals with long records, caught red-handed, get charges reduced & are quickly back on streets.

Under 21% of reported crimes bring arrests—under 6% bring convictions. Crime does pay. (USN 2:5)

*A person from, what we patronizingly call the "Dark Ages," reading of the evil and violence of this "enlightened" age, would wonder pityingly how human beings could live under such conditions. Man is rapidly degenerating to the wild beast, in tastes, morals and habits.*

### **RUSSIA BUILDS MOBILE FORCE**

Russia's developing new military muscle for limited wars—world's largest troop helicopter, carries 260; biggest plane, carries 500 fully equipped. (Tm 12:22)

Russia is moving rapidly to her appointed mission & destiny. All other nations have fallen into the background, and US and Russia now clearly stand out as the only 2 world powers of any consequence—2 mountains of brass. A confrontation is obviously inevitable as soon as Russia feels her strength is sufficient, and conditions are ripe.

### **"MUTUAL IMPOVERISHMENT"**

Archbishop of Canterbury, head of Church of England, marched into London's Catholic Cathedral last week to bless a cheering congregation. After greeting the Catholic bishop, the Anglican primate said: "We'll all go on welcoming one another, Catholics & Anglicans, as our common baptism demands."

Such Christian Unity Week observances produced undeniable proof ecumenism's an accepted fact thru Europe & US. In Holland, Catholics & Protestants joined in receiving the Eucharist at ecumenical Masses.

Hardly a US city of over 50,000 didn't have a parade of pulpit-trading clergy & special Unity devotions. Even 5 yrs ago, most Catholics considered ecumenism an invitation to religious indifference. Now it's as accepted as motherhood.

Its strongest footing is in higher theological education. In major US seminaries, ecumenic integration is a fact of life.

Increasingly, there are no denominational trademarks like a Methodist or Lutheran or Catholic way of interpreting Scripture. Young social activists who break sacramental bread together show scant respect for theological divisions.

**"We may be developing an ecumenicity of mutual impoverishment," warns Lutheran historian Pilikan. "Maybe we're simply saying that since no one believes very much any more, we might as well unbelieve together."** (Nwk 2:5)

*Never has the ecumenical movement been better described—a "mutual impoverishment" in a pitiful communion of united unbelief.*

### **COMPUTERS: US DOMINATION**

Computer power; US may have such commanding lead in development, construction & programming of machines for brain & paper-work that others can never catch up.

US has 39,500 computers—65 per cent—of world total—over 10 times W. Germany's 3500 (next closest). Furthermore, most of world's computers were US-made. Even in Germany. US has 90% of market.

Prodigious memory & lightning speed give computers their power. An IBM 360-91 can in a single minute do calculations that would take a human 4000 years. (Nwk 1:29)

*Computers have become the key to scientific and technological power and accomplishment. Doubtless Russia's best brains are devoted to this field, as their spectacular space achievements make manifest. And here again, US & Russia are the only real powers.*

### **RED VIOLENCE IN GUATAMALA**

Lethal feuding between leftist & rightist Guatemalan extremists claimed over 25 lives last month.

Communist fire bombs exploded in Guatemala City's 2 largest stores, over \$1-million damage. (Tm. 1:26)

*Violence and destruction is the universal hallmark of 20th century "civilization."*

### **RUSSIA: DEEP INTO MIDEAST**

Peter the Great, who dreamed more than 2 centuries ago of extending Russian influence into Mideast, would have been pleased.

Russians almost eclipsed Egyptians at last week's ceremony marking the dedication of a memorial to Soviet-Egyptian friendship, & completion of major construction of Aswan Dam, symbol of growing Soviet penetration of Arab world.

When the Arabs turned on the West during the June war, Russia seized the opportunity. From Morocco on the Atlantic to S Yemen on the Arabian Sea, they're supplying weapons, training troops, running aid programs & generally making themselves useful in areas that till recently were West preserves.

Russia had used the disastrous post-war state of the Arab armies as leverage to increase Arab dependence on them. They've replaced 80% of the equipment lost in the war, including latest fighter & bomber planes.

They've given Egypt, Syria and Algeria 40 patrol boats, with the Styx missile that sank Israel's destroyer "Elath." They've sent large training missions to Algeria, Iraq, Syria & Yemen.

They've won new Mideast customers who previously bought only Western wares. They are selling \$110 million in military trucks to Iran, re-arming the Sudan army (which previously used British equipment) & may even find a client in Jordan's pro-West Hussein, who hasn't yet got the 36 U.S. fighter planes he ordered before the June war.

In wake of Egypt's withdrawal from Yemen, Russia has also swiftly increased its presence there.

They now run the biggest development program in an area that desperately needs industrialization. Their engineers have started work on a dam on the Euphrates that will supply electricity to much of Syria. They're prospecting for oil in Egypt. In all, 100 major projects.

Russian films play at cinemas and on TV. Soviet books in Arabic cram Arab bookstores. Arab universities stress Russian language courses.

Nasser & some other leaders would like to find a formula to re-establish relations with US & resume their balancing act.

US has so far seen fit not to respond to such hints, but the time must come when, if it does not want Russia to tighten its hold on Arabia irretrievably, US must try to restore its influence in the area. (Tm 1:19)

\* \* \*

In the 8 months since the Arab-Israel war, Soviet influence in Mediterranean has grown at an alarming rate. (Nwk 2:5)

*"Peter the Great would have been pleased" indeed! Russia has advanced, and is advancing, far beyond Peter's wildest dreams. And its key and principal advance is JUST IN THE RIGHT PLACE, according to prophecy.*

### **EMPIRE'S FINAL LIQUIDATION**

"Far-called, our navies melt away;  
On dune and headland sinks the fire:  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!"

In these apocalyptic terms, Kipling 70 yrs ago presaged the British Empire's end. Last week, Britain finally renounced the last few vestiges of 2 centuries of world dominance.

**In the House of Commons, where Pitt, Disraeli & Gladstone helped shape the destinies of ½ the earth, a pudgy man flatly told his countrymen England could no longer afford to be a world power.**

First that must go, he said, was the military presence in SE Asia & Persian Gulf. No forces east of Suez after '71.

Next, even more drastically, Wilson cancelled the US supersonic F-111-K's, leaving Britain with no long-range airborne nuclear-delivery system.

The Royal Navy's once proud fleet of aircraft carriers will be phased out; the army cut; civil-defence program virtually abandoned.

Since end of WW II, US has devoted much energy & resources to filling power vacuums: in Europe after German defeat; in Asia after Japan defeat; in Greece after British withdrawal; & in SE Asia after French collapse.

Even if US wanted to stand aside this time, it couldn't, & still keep faith with Australia & New Zealand, which regard US rather than England as their protector. Other Asian states—notably Singapore—have shown increasing interest in US's umbrella. (Nwk 1:29)

\* \* \*

Last week, aiming to slash \$2½ billion from his budget as a necessary sequel to devaluation, Wilson announced new faster military pullbacks that would drop the curtain on Britain as a major power.

Its army, builder of its Empire & binder of its Commonwealth, will pull back to Europe in 3 years.

Biggest power vacuum would occur in Malaysia and Singapore. Both countries, which counted heavily on British protection thru '75, are now organizing a NATO-type pact with Australia & New Zealand.

Britain will pull out its troops guarding Persian Gulf oil route.

Whole process was bitter medicine, and Wilson could offer little sugar-coating. Dec, first month after devaluation, had \$168-million trade deficit, ⅓ highest of yr. (Tm 1:19)

\* \* \*

Where does Britain's decision leave it? Adrift. World power? No longer. US special partner? Britain can offer US little. In Europe's "club"? Not while France can veto. (USN 1:29)

\* \* \*

For Britain, a winter of discontent, disenchantment, frustration. One shock after another.

First, pound devaluation—Once the solid world currency.

Then, Jan. 16, 2 historic decisions revealing how low the once-mighty Britain Empire has fallen:—

Decisions to withdraw all British military forces showed Britain's weakness abroad. Decision to cut welfare programs emphasized Britain's poverty at home.

All Britons agree sacrifices must be made; few agree who should make them.

A striking change in people's attitude to world affairs: mixed feelings of relief & resentment that Britain today counts for little on world stage. (USN 1:29)

\* \* \*

Britain is abandoning its world military role by '71. US must assume greater defence commitment & burdens in Far East & Mideast. US is left with no European allies to help establish in Asia power equilibrium against Red aggression.

Britain's action leaves US all alone as world policeman.

By 1971 all British bases outside Europe & Mediterranean will be closed (except small Hong Kong unit). Britain's immense Singapore complex & other bases in Malaysia will be closed. All responsibilities for Singapore & Malaysia defence are being written off.

In the (Mideast, 2 last Persian Gulf bases will be abandoned. This follows recent withdrawal from Aden, Britain's biggest Mideast base. All defence treaties with Arab sheikdoms (including Kuwait) will end.

Britain is cancelling a \$1-billion order for US warplanes. All aircraft carriers will be scrapped.

**By '72, Britain will be a minor European power—army smaller than Italy's; air force less effective than France's; obsolete nuclear strike force.**

Indian Ocean covers 28 million sq. miles. It's the back door to SE Asia, key to India, S. Africa & much of oil-rich Mideast. For over a century, Britain kept the peace in this vast area. If US doesn't fill the vacuum, Russia and Red China will.

**Britain's decision to give up the Persian Gulf coincides with a major Soviet Mideast drive.**

Russia, thru Yemen and Aden, is already moving to establish a naval presence in the Indian Ocean, gaining access to E. Africa, India & Persian Gulf (with huge oil reserves).

US will try to promote a new SE Asia security arrangement with Australia, New Zealand, Malaysia & Singapore.

Some of the bases Britain's evacuating in Singapore & Malaysia would be "Commonwealth bases" operated jointly. (USN 1:29).

*What a change in the picture! What a humiliation for a once-proud and arrogant race of bold adventurers and world conquerors! But ALL human pride must be humbled at last. Perhaps—(tho sadly there appears no evidence of it yet in Britain's present giddy, godless immorality)—perhaps it will help prepare them for a useful and especially position in Christ's Kingdom, as prophecy seems to indicate.*

### **MAJOR INSURRECTION LOOMS**

In next few years, organized insurrection could make large US cities scenes of destruction like Stalingrad in WW II. Man has built a much better steel and concrete jungle than nature made in Vietnam.

There's danger urban guerrillas can be organized to a degree requiring direct application of military power. If organized insurrection broke out & needed military power to suppress it, destruction could mount tremendously.

US may provide the world with a new brand of internal warfare that could haunt & harass large cities for decades to come. Cement-and-brick "jungles" offer better security to snipers & guerrillas than real jungles.

What would make this conflict new, different & terrifying would be (1) the geographical extent of the concrete jungles we call ghettos & (2) lawless forces intoxicated by the ease & security which they could defy police & Army.

**If present trends persist, in next 10 yrs. major US cities could face guerrilla warfare of such intensity as to need large Army elements in action. & active Guard units for yrs.**

Newark & Detroit riots have opened new opportunities for Communist nations to export revolution. Suddenly they learn of elements in US who'll use violence without even a political cause, certainly ripe for political coercion by Red agents.

Consider a creeping guerrilla night war in a US city's core. Police & National Guard could be sniped at by night for months with heavy casualties from determined hidden foes.

Vietnam's jungles have no stair wells in their treetops, but city buildings do—& a multitude of vacant rooms.

**US military plans must be based on a new kind of internal violence. Army must be oriented & trained to know the cement-and-asphalt jungle of every US city.**

Very soon US troops will be manoeuvring in large cities more than ever imagined they'll have to memorize details of many communities: buildings, streets, alleys, roofs, sewers, just as they learn the terrain features of open country.

From Chicago to Congo, anyone can buy arms, even mortars. WW II, the many limited war since, & all the military-aid programs, have flooded world with arms & ammunition. Future organized mobs will be armed, & won't be content to use street rubble. (USN 1:15)

\* \* \*

Unless massive improvement of Negro ghettos come quickly, there'll be more destructive, bloody uprisings that won't be confined to ghettos, but spread into white areas.

**Present is like Samson when he destroyed the Temple of Dagon & himself with it. Like him, many Blacks, blind with rage, have their hands on the pillars, ready to push.**

After 4 summers of riots in US's largest cities, concern over Negro welfare has been largely replaced by fear of anarchy. (Tm 1:26)

*US is an empty, soulless society built on the glorification of sensuality, entertainment and material wealth. It is typical of human nature, but it has greater opportunity and capability to cultivate its evils. Fear and selfishness are stultifying all efforts to correct injustices and avert impending racial calamity.*

### **MAN'S "WISDOM" IS FOLLY**

Everywhere in Communist bloc, marriage is in trouble: soaring divorce rate, declining birth rate. One of every 4 Rumanian couples divorced last yr., as did one of every 3 Czech couples in Prague. Divorce rate has even shot up in strongly Catholic Poland.

Marriage never enjoyed much status in Communist dogma, which stigmatized it as a bourgeois relic. Russia scythed out the religious significance entirely, & in early yrs. they advocated easy liaisons.

After long ignoring the pile of matrimonial wreckage, Communists are now awakening to its dark consequences. (Tm. 1:26)

*The essence of theoretic Communism is the atheistic and blasphemous glorification of Man as the evolutionary Lord and Center of the Cosmos. Modern "Christianity"—the hodge-podge of current advanced Catholic-Protestant ecumenical speculation—is getting closer and closer to this conception. In marriage, as in all else, its "wisdom" rejects and repudiates the guidance of the Word of God, to its own self-destruction.*

### **COMMUNIST VICTORY IN LAOS**

Worst Laotian military disaster in 5 yrs.—¼ of Army knocked out. More ominous—the assault fitted into a pattern of increased Communist aggressiveness (Nwk 1:29)

It is the surrounding geographic pattern of weakness and confusion and Communist advantage that makes Vietnam seem hopeless. The Communists have endless capacity for creating confusion in SE Asia, at will, to maintain the conflict

### **EUROPE: JUST A SPECTATOR**

In the long sweep of its violent history, Europe rarely has been as passively preoccupied with its own affairs as now. They're spectators rather than players in the bloody power struggles in Asia, Mideast & Africa. (USN 1:29)

*Europe, like Britain, seems to have had its day of glory on the world stage, and is sinking into sensual and self-centered senility increasingly content to supinely "give its power to the Beast" in return for a pension of protection.*

*Actual and potential world power still is held by US, but it is largely dissipated in personal pleasure-seeking and selfishness. It is Russia that appears to have the youthful vigor and drive and dedication and coordinated will to grow and achieve and excel.*

### **US STALLED: RUSSIA PROFITS**

Tiny N Vietnam has all-powerful US stopped in its tracks. Now tiny N. Korea has humiliated US, challenged it to fight, confident it will back away, helpless to do otherwise.

US, tangled in war with Asia, has reduced forces elsewhere. Russia, sensing US weakness, is moving with speed & power into Mideast & Mediterranean.

Big US defeats seem taking shape. (Korea was a no-win war, leading Reds to try another in Vietnam. Korea's flaring again as diversion from Viet war.

In Cuba, US accepted defeat, giving Reds a nearby base. US softness encourages Reds to keep pushing, testing weak spots. That may be more dangerous than a showdown. (USN 2:5)

\* \* \*

Russia's the power behind latest move to draw US into wider Asia war.

**Real enemy US faces at every turn is Russia, who's gaining & scoring all over the globe while US is pegged down by non-Russians in distant battlefields & seas.**

Even as Korea held a US ship, 2 more Russian warships moved into Mediterranean. Russian influence is predominant in Egypt & Syria, strong in Algeria. Soviet arms go to Iraq, Yemen, Somalia.

Technicians go with the arms. Egypt has 3000 Russians, carefully placed—in every major port & airfield, every army brigade. In Yemen, Soviet pilots have been in combat.

Fighting wars with other than Russian troops, waging cold war with other than Russian voices, is a Soviet specialty. As US is engaged in Vietnam & Korea, Russia's dividing the Western Allies, wooing "neutral" nations.

The deeper US gets involved in E. Asia, the easier for Russia to penetrate Mideast & divide Europe.

The closer US is drawn to China's borders, the less Moscow worries about a Chinese attack.

Vietnam's lesson is that a power of universal interests can't afford to become so deeply committed in one corner of the globe that it loses ability to influence events elsewhere. This mistake, Russia never made. (USN 2:5)

*We must view Vietnam and the Mideast in the same context of global struggle for mastery. Then we see the cunning and success of the Russian strategy. And US has now stumbled into a clever and humiliating Russian-Korean trap to further divide it at home and with its allies, and dissipate its strength and attention abroad.*

### **FROG SPIRITS ARE BUSIER**

Frustrated by US power wherever he turns, DeGaulle roams the geopolitical map with all the destructive force of a rogue elephant, trampling on anything he feels will hurt US—or Britain, which he considers US's satellite.

In '48, DeGaulle proposed a council of US, Britain & France to make "joint decision" on West global strategy. If US did not agree, he said, France would go it alone.

**Eisenhower ignored him. Had US listened, we would probably not be in Asia today without European allies.**

DeGaulle views US—not Russia or China—as his prime enemy, and the \$ sign as the despised symbol of that enemy's awesome power. Now, in place of the relatively minor skirmishes that previously characterized his war with US, he's preparing an all-out assault. He has escalated from simple slights to vicious infighting.

**In '68 Paris will begin negotiations for a military agreement with Russia.**

Current Franco-Russian cooperation: a Russian space-tracking station in French Guiana; a joint space probe; 30 French nuclear engineers to work at a Soviet atomic research center.

France has intervened in Nigerian war by shipping sophisticated weaponry, including rocket-firing helicopters & ground-to-air missiles, to Biafra, presumably hoping to get Britain's oil-rights in the area. Or perhaps just to insure that English-speaking Nigeria, potentially black Africa's most powerful state, is permanently weakened.

A French company, part govt.-owned, has exclusive contract to supply crude oil to Portuguese Mozambique, which supplies the rebel govt. of Rhodesia.

France urged Cambodia to reject any compromise with the US, saying combined support of France, Russia & China would force US to back down. DeGaulle let it be known he wanted a UN showdown with US on Cambodia, & might vote against US.

Recently, Paris persuaded Gabon in W Africa (which supplies most of the uranium for DeGaulle's atomic program) to expel 57 US peace corps workers. (Nwk 1:22)

*Increasingly France stands out clearly as the Unclean Froglike Spirit (Rev. 16: 13-14) sowing seeds of discord, weakening the West and Europe, preparing the way for the Russian advance, and stirring up the "kings of the earth" for the battle of Armageddon.*

### **ANOTHER ATOM PLANE FALLS**

US still keeps squadrons of atom-bomb planes constantly patrolling the skies in reach of Communist borders, to deter or respond to nuclear attack. There's been 12 nuclear-weapons "mishaps."

Last week #13 occurred. A bomber crashed & exploded on the rough Arctic ice pack. All 4 H-bombs were smashed to bits. (Tm 2:2)

*A grim reminder of the horror of our so "advanced" and "enlightened" days. Russia and US are poised nervously night and day with their trembling finger on the nuclear trigger, ready and able to curse the world with a 1000 Hiroshimas at the slightest panic or miscalculation.*

### **ENEMY STRONGER IN VIETNAM**

The Viet fighting so far in '68 has been most intense of whole war. Most of initiative belongs to Reds.

**US commanders readily admit the enemy's firmly on offence & US almost entirely on defence, reacting to pre-planned enemy attacks.**

Since Jan. 1, Communists have shelled 49 district & provincial capitals, & attacked 8 of them. Twice in 3 days they briefly took province capitals 30 miles from Saigon.

Communists have made a sizeable show of force & shown ability to fight hard in nearly every province.

Vietcong are tougher & far better equipped & supplied than before. Their weapons are no longer antiquated French pieces or US rejects. They have Chinese-made AK47's all over, from squad to division level, as good an automatic weapon as any.

Enemy's ability to step up fighting level clearly shows they're getting supplies in both quality & quantity.

They have portable flamethrowers some say are better than US's, & a new portable Russian 120-mm mortar specifically designed for Viet jungles. (Tm 1:19)

*The events of the past 2 months have shattered the carefully-fostered illusion that victory in Vietnam was imminent. The massive modern equipment, the coordination, and the geographical extent of the Red offensive, speak forebodingly of Russia's determination to prolong the conflict endlessly.*

### **REFUGEES PLAGUE JORDAN**

After '48 war, Jordan was only Arab country to give citizenship to refugees—500,000 of them. Reward has been constant political disorder sparked by refugee riots & unrest. Now, with Jordan's economy shattered by June war, hard-pressed Hussein must cope with over 200,000 new refugees. (Nwk 1:22)

*Jordan's economy and political structure is in a perilous condition, but as an entity it must be with the West and "escape" out of the hand of the King of the North, as a sanctuary for God's people (Dan. 11:41).*

### **NEW AUSTRALIA HEAD PRO-US**

Gorton will probably be a stronger, more decisive leader than Holt. He'll not only continue Holt's support of US in Vietnam but may even raise Australia's commitment. He wants same unique relationship with Johnson that Holt had (Tm 1:19)

\* \* \*

Gorton, Australia's new head, will follow Holt's policies, that loosened Australian reliance on Britain in favor of closer US ties. (Nwk 1:22)

*The "young lions" must be drawn together to carry on the Tarshish work. US & Australian defences are mutually dependent.*

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US & Britain courting black Africa, won't sell arms to S Africa; France sells planes, subs. (USN 1:15)

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### **GARDNER RESIGNS DISGUSTED**

Last week, Sec. of Health, Educ. & Welfare Gardner, one of ablest Cabinet officers in a generation! resigned—perhaps the most damaging blow yet to the withering vision of creative social change.

"A govt. of unprecedented power," he said, "appears impotent in face of threat of social disintegration.

Gardner seemed convinced neither the Pres. nor the nation had the will to respond. He said, "We're in deep trouble. History won't deal kindly with a rich nation that won't tax itself to cure its miseries." (Tm 2:2)

*This is sad, when dedicated, capable idealists find themselves against the stone wall of human selfishness and indifference, and quit in frustration. It is sad, but it must be that way till Christ destroys the Sin Powers of the earth and builds a Peace that is founded on Holiness and Righteousness.*

### **TITO Abandoning COMMUNISM**

Tito cracks down on old-line Communists: seems convinced he's found how to make Communism work—abandon it.

Yugoslavia keeps speeding its breakaway from Communism, setting example for all Europe as disenchantment with Communism intensifies.

It has joined GATT (world trade-tariff agreement), is negotiating with Common Mkt. and Europe Free Trade Assn. All are departures from old-time Communist dogma.

Eighty-five percent of farm land is now private holdings. (USN 1:15)

*Doctrinaire Communism, while still a useful torch for foreign subversion, must in practical politics give way to a self-serving alliance between Papal Imperialism and Red Despotism.*

### **MAGNIFICENCE & STARVATION**

San Francisco's Catholic Church is building an \$8-million Cathedral. A group of priests and laymen object, saying money should be used for humanitarian projects as low-cost housing for poor, condemning ostentatious display of church wealth while men starve.

Other Christians are concerned about money US churches put into imposing temples. \$25 million has been earmarked to finish huge Shrine of Immaculate Conception in Washington. Episcopal Washington Cathedral has cost \$30 million, needs \$20 million more to finish. (Tm 1:12)

*It is encouraging that some are "condemning ostentatious display of church wealth while men starve." But let us not be self-righteous; if we leave out the word "church," could this condemnation fit us?*

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When Gomulka regained power in Poland in '56, one of first—and most popular—things he did was abandon farm collectivization & return land to peasants. (USN 1:15)

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### **RUSSIA: BAPTISTS PERSECUTED**

Something new on Russia's religious front. Over 200 Baptists imprisoned in Russia in last 2 yrs., a sudden, sharp increase in church member arrests.

Meaning's not yet clear. Some say it's result of growing militancy of some Russian Baptists who feel it's time to challenge strict rules restricting religion. Their fate may give a clue to religion's future in Russia.

In spite of all their troubles, Russian Baptist churches are heavily attended. Josef Nordenhaug, Baptist World Alliance Gen. Sec, says—

"In Moscow in '66 I found the church packed to overflowing by an estimated 2000 worshippers." In smaller cities, too, he found churches packed. He said—

**"Thru monopoly in education, Russia has for 50 yrs. tried to make faith in God wither & die. But they haven't succeeded. Religious faith there remains deep & sincere."**

There's an estimated over 500,000 Baptists in Russia, 4500 congregations. A division has developed. A "reform" group is defying Church leadership which tries to live in Govt's rules. Most of arrested have been of "reform" group. (USN 1:22)

*Russia must join forces with Catholicism. It is significant that where Catholicism has political power—Spain, Italy, etc.—the Baptists are harassed and suppressed. The Baptist movement, which is cold to ecumenism, seems to be part of the "Earth that helps the Woman" (Rev. 12:16), rather than a Harlot Papal Daughter (Rev. 17:5).*

### **A NEW WORLD TRADE WAR?**

World seems headed for new trade war. France talks of "retaliation" against US moves to protect \$.

Europe makes more & more use of taxes & other non-tariff devices to bar US goods. Economic nationalism gets more attention worldwide.

**It's all ironic. First cuts were made Jan. 1 under a world pact to drop most duties 35% in 4 yrs. Will a trade war follow in weeks?**

Many US businessmen say the war has been on for yrs., & US's losing.

Now US prepares to strike back. Johnson will likely ask Congress for tax rebates on exports, & taxes on imports.

Will Europe & Japan accept this? More retaliation could follow: higher tariffs, new restrictions. Trade war would be on. (USN 1.21)

*The pattern of antagonism and division divinely and judicially imposed at the Tower of Babel cannot be evaded, regardless of all man's God-ignoring plans for world unity.*

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Saigon becomes more & more like a US city as regards street violence. (USN 1.22)

*A sad commentary on the "blessings" of civilization that have been brought to Vietnam.*

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### **MOST JEWS NON-ECUMENICAL**

25% of US's 5,600,000 Jews are Orthodox. Elsewhere, most religious Jews are Orthodox. Of Israel's 6000 synagogues, just 9 are non-Orthodox.

Far more than Reform or Conservative Jews, Orthodoxy lives by the letter of God's law, accepting every word of Hebrew Bible as divine.

In an ecumenical era, Orthodoxy is proudly self-sufficient, uninterested in dialogue with Reform & Conservative Jews, much less with Christianity. (Tm 1:19)

*In US, we see a lot of principle-less and shameful fraternization of modern religious Jews with the Papal Beast. It is good to know the bulk of the world's Jews are not so easily duped and betrayed.*

### **RUSSIA-CHINA BORDER TENSE**

Among world's most dangerous borders: 4000-mile Russia-China frontier. Peking says 5000 Russian incidents from '60 to '66. Moscow says 5000 Chinese incidents in '66 alone. Both agree a military build-up's underway. (USN 1:15)

*China seems to be Providentially provided as a deterrent to both of the world powers until the time is ripe to set them against each other on the mountains of Israel.*

### **POPE LIBERALIZES CURIA**

Last week, Pope took a major step in modernizing the Curia by accepting resignation of Ottaviani, 77, head of the agency for rooting out heresy, symbol of repressive conservation & leader of stand-fast minority at Vatican Council.

Successor is Yugoslavia's Cardinal Seper. As Yugoslavia's church head since '60, Seper has followed accommodation with Tito. (Tm 1:19)

\* \* \*

Last week Pope announced resignation of ultra-conservative Cardinal Ottaviani, long the most powerful man in Curia.

Successor: Cardinal Seper of Yugoslavia, known for willingness to acknowledge Communist criticisms of Christianity.

**Seper helped create the '60 Vatican-Tito accord. He criticizes Catholics for defending unjust social structures Communists seek to destroy.**

Thru-out his career, Ottaviani measured matters of faith according to his own motto—"Always the Same." Under his rule liberals were silenced. 20 yrs. ago he issued a decree against "atheistic Communism" & threatened to excommunicate any Catholic voting Red.

But at Vatican Council he found most of world's bishops were in no mood to condemn anything. By '66, he could find only 3 of the 57 members of the Pope's birth-control commission who agreed with him in condemning contraception. (Nwk. 1:22)

*This is very significant—a liberal pro-Communist cardinal replaces the arch-conservative reactionary Ottaviani in the most powerful position under the Pope.*

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