

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

AUSTRALIA

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

CANADA

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

HAMILTON, Ont.—Sherwood Rm., Wentworth Arms Hotel, Main & Hughson Sts.—Mem. 11 am. Bro. John Fotheringham, Apt. S-32, 895 Upper Gage; Phone (416) S89-8595.

JAFFRAY, B. C.—Bro. Fred Glazier.

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

GREETINGS to the Household!

We have had the pleasure and fellowship once again of our bro. & sis. Edward Truelove (Richard), and bro. & sis. David Blacker (Edmonton), whom we welcome to the Lord's table.

We are hoping to see more brethren and sisters at our Gathering of June 29 to July 1. Till then, may the Lord bless and strengthen us to keep that committed to our trust! —bro. Wm. Blacker

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

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

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

TORONTO 17, Ont.—Leaside Gdns., 1073 Millwood Rd.; Ph. (416) 421-4944—S.S. 10 am; Mem. 11 am; Lect. bi-weekly 7 pm; Class other Sun. eves, in homes. Bro. G. A. Gibson, Apt. 607, 1501 Woodbine Ave., Toronto 13.

IT is with sorrow that we record the death of our sister Lillian Gibson, in the midst of her 84th year. She put on the Saving Name of Jesus in baptism on May 16, 1918, almost 50 years ago.

On Feb. 18, she had a fall in her home, and fractured her left hip, and was taken to hospital where she remained until Mar. 24. On that date she returned home with great joy and thanksgiving for recovery.

But the period of joy was short, for early in the morning of Mar. 26, she fell again and fractured the same leg below the hip. From that time on she suffered much pain and discomfort until the morning of Mar. 31 when she fell asleep.

She was laid to rest on Tues day morning, Apr. 2. Bro. Fred Higham Sr. addressed those present, calling attention to her faith and long service in the Truth. Bro. Growcott read Psalm 90, and bro. Gilbert offered prayer at the graveside.

She was an avid reader of all things pertaining to her faith, and was well known because of her extensive correspondence with brethren and sisters throughout the world. She was also a keen student of the Signs of the Times, and watched them carefully. Her work, presence, and influence will be greatly missed.

During her hospital period she received 157 cards and letters, and since her death brother Gibson has received almost a similar number of messages of love and sympathy which have been a source of timely help and moral strength. —bro. G. Gibson

GREAT BRITAIN

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

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

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

NEW ZEALAND

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

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

UNITED STATES

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

AS we await the return of our Lord, (we have had the pleasure of assisting another of our Sunday School to put on the Saving Name of Jesus. PAMELA GARVEY, daughter of bro. & sis. Joseph Garvey Sr., is our new sister. She was immersed Apr. 17 in the presence of the greater part of the ecclesia. It is satisfying to have our young people accept for themselves the glorious hope we all hold dear.

We have continued to interchange speakers with the Worcester ecclesia every month. Sun., Apr. 19, the Boston ecclesia joined with the Worcester ecclesia for the Breaking of Bread and in the afternoon enjoyed their S. S. prize-giving.

Bro. & sis. Edgar and Louise Sargent, who live in Vermont 150 miles from the Boston ecclesia, have notified the ecclesia, "Since it is impossible to keep in constant contact with all ecclesial activities and be aware of what transpires, we have decided to withdraw membership from the ecclesia."
—bro. Kenneth MacKellar

BUFFALO, N. Y.—IOOF Hall, Kenmore at Myron, Kenmore N.Y. 14217; Ph. (716) 877-9363—Mem. 10:15 am; S.S. 11:45 am; Class Wed. 8 pm. Bro. Geo. Kling, 386 N. Ellicott Crk. Rd., Tonawanda, N.Y. 14150 Ph. (716) 693-6796.

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

ON Feb. 28 we had the pleasure of having bro. Fred Higham of Detroit and sis. Ethel Hoage of Denver with us around the table of the Lord. Bro. Higham gave us impressive words of exhortation that are much needed in these perilous days, when all the world is unsettled.

On Mar. 3rd, bro. & sis. David Clubb met with us, and bro. Clubb also gave us stirring words of exhortation.

These visits are genuinely appreciated by the members of our ecclesia, and we hope that others will come to strengthen us. To our brethren and sisters everywhere we send greetings of love.
—bro. K. Passwaters

DENVER, Colo. 80209—432 S. Emerson; Ph. (303) 777-9575—S.S. 10 am; Mem. 11 am; Class Tues 7:30 pm. Bro. John Osborne (use above address); Ph. 1303) 424-4894

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

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

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

HYE, Texas

LAMPASAS, Tex. 76550—Christadelphian Hall, Ave. I East—S.S. 10 am; Mem. 11 am. Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas, Tex. 76550; Ph. (512) CH 2-5249.

It is with joy we report that another has put on the Name of Christ. In January, DOROTHY SUMMERVTLLE was baptized into the Lord's saving Name. She is the daughter of bro. & sis. Wayne O. Wolfe of Lampasas. She presently resides in Texas City, Texas, and meets with the Houston ecclesia.

We are also happy to report that we were visited on Feb. 24 by bro. Gary Smith, sis. Seba Edwards and sis Lois Hurst, all of San Angelo; by bro. & sis. Lonnie Carroll of Houston on Mar. 10; and by bro. & sis. B. J. Burkett of Houston on Mar. 17. Bro. Burkett gave very encouraging words of exhortation.

It is the encouragement of visiting brethren and sisters that has prompted the Lampasas ecclesia to hold a fraternal gathering on the weekend of June 7-9. There will be accommodations at no charge for all who attend. The first lecture, Lord willing, to be at 8 p.m. June 7, with 3 following on Saturday. The gatherings will be concluded by memorial meeting Sunday, June 9.

Due to the short time for preparations, some may not receive personal invitations; therefore we take this opportunity to welcome everyone who can and will, to please be present.

May we all be found watching and waiting upon our Master's return. —bro. Robert Wolfe

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

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

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

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

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

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

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

WANAQUE, N.J.—S.S. 10:30 am; Mem. 11:30. Bro. David Sommerville, 224 Conkintown Rd., Wanaque 07465; Ph. (201) 835-4751.

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

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

Berean Finances: We are at present covered through September, 1968.

VIETNAM GOVT. CORRUPTION

Last week Sen. Edw. Kennedy, after visiting Vietnam, reported: "The S Viet govt. is infested with corruption. Govt. jobs are bought by people seeking a return on their investment. Police accept bribes. Officials run black mkt. operations.

"The 5th Division Chief of Staff was caught using govt. trucks to take US rice to the Reds.

"S. Vietnam's 2 million refugees are becoming increasingly anti-US.

"The pattern of destruction we're creating makes a workable political future more difficult. The govt. we support has given no evidence it can win its people's confidence." (Tm 2:2)

Johnson is to be pitied. His is a hopeless, thankless task. He has no choice, no alternatives, no solution. All criticize him irresponsibly, and no one has any practical answers.

In Vietnam US is trying to build an anti-Red defence on the quicksand of human evil and corruption.

EDITORIAL

The Scripture Cannot Be Broken

"Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit"—2 Peter 1:21

THE tendency to question the divinity and authenticity of the Old Testament Scriptures is very widespread in these dark and ungodly times. And it is not just the unbelievers who reject God's inspired Word.

Even the majority of professed Christians, especially those of "higher" learning who consider themselves modern and enlightened, say that most of the incidents recorded in Genesis are not historical facts, but simply stories written to teach certain lessons.

In other words, they say they are just fables and folklore. One writer says—

"Many of the alleged historical facts are only myths, legends, and garbled tradition."

Another says—

"There is so much that is manifestly untrue, unnatural, unreasonable, contradictory and unbelievable therein respecting the historical and alleged miraculous events, that were the courage of men equal to their intellectual ability, they would long ago have ceased to make God responsible for the contents."

This class of critic, says bro. Roberts, is the shallow, vulgar, blatant blasphemer, who speaks evil of the things he understands not, contradicting the Word of God and attributing to fallible men the inspired records of truth.

In a recent book concerning the Bible, the writer cites a conversation he had with a young medical officer on a steamer in the Mediterranean. This man confidently stated that the Bible was "full of mistakes and contradictions."

The author asked him to show him a few of them.

The only answer was, "It is FULL of them!"

He then placed his open Bible in front of the young man and asked him to point out ONE mistake or contradiction. He then admitted that he knew nothing of the Bible, but had been reading what some critic had said about it.

How FEW really read and prayerfully study the Bible for themselves! How many are content like sheep to accept the superficial assertions of the Bible's shallow critics! Could anything be more foolish, in a matter of life and death?

There are many ways of showing that the views of such critics are contrary to both reason and truth. Perhaps the strongest and most direct, as far as dealing with professed "Christians" is concerned, is to go direct to Jesus and the apostles in order to get their views on the Old Testament (the only "Scriptures" existing in their day, for the New had not yet been recorded).

We confidently use Jesus as our greatest and ultimate authority.

He claimed to be the Son of God and to speak the words of God, and proclaimed himself to be the divinely-appointed "Way and Truth and Life."

And these were not just empty claims because he proved them by the wonderful works that he did, and his testimony was confirmed by God in raising him from the dead to sit at His right hand. Therefore Jesus' value as a witness is of paramount importance.

The scribes and Pharisees, who had drifted very far from the truth and understanding of the Law, were giving more authority to their own traditions than they were to Moses and the prophets, though, like the religious world today they professed to believe them.

Therefore, when they heard the message of Jesus which was really in perfect harmony with the message of the Old Testament, they thought he was a deceiver and a blasphemer.

But Jesus clearly assured them of his unswerving loyalty to the Old Testament Scriptures when he said (Matt. 5:17)—

"Think not that I am come to destroy the Law or the Prophets. I am not come to destroy, but to FULFIL.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled."

If the Old Testament writings were fables and folklore, there would be NOTHING FOR HIM TO FULFIL!

For Jesus' view of the Old Testament, let us join him, after his resurrection, as he meets two of his disciples on the way to Emmaus. First he reproves them for their slowness to believe ALL that the prophets had spoken: then—

"Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke 24:27).

Later on he appeared to the eleven as they were gathered together in Jerusalem, and said to them (Luke 24:44)—

"These are the words which I spake unto you while I was yet with you.

"That ALL THINGS MUST BE FULFILLED which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me."

Could any words be stronger or clearer? Further evidence of his complete faith in the Old Testament as the Word of God comes before us during a clash with his persecutors, when he said (John 5:45-47)—

"Do not think that I will accuse you to the Father.

"There IS one that accuseth you, even Moses, in whom ye trust.

"Had ye believed Moses, ye would have believed me, for he wrote of me.

"But if ye believe not HIS WRITINGS, how shall ye believe my words?"

On another occasion he gives striking evidence of his simple belief in the word-for-word inspiration of the Old Testament, not just the hazy, evasive "general" acceptance of it in "principle" that we find so prevalent in modern Christendom.

He bases his whole argument on **one single word** in Psalms (John 10:34), and summing up he says (v. 35)—

"THE SCRIPTURES CANNOT BE BROKEN."

In full harmony with his Master, we likewise find Paul basing an argument, not just on a single word, but on a **single letter**—on the fact that a word occurs in the singular and not the plural (Gal. 3:16)—

"He (God) said not, 'And to seeds,' as of many, but as of one, 'And to thy Seed!'"

To further illustrate the absolute confidence Jesus had in the divinity and historical accuracy of the Old Testament records (which modern Christendom calls myths, legends, garbled traditions), let us look at 4 more striking incidents.

In the first we see that the man-invented theory of "evolution" had no place in the belief and teaching of Jesus. Speaking of the Genesis record of the creation of the first man and woman, in answer to a question of the Pharisees, he said (Matt. 19:4-5)—

"Have ye not read that He which made them at the beginning made them, male and female, and said: —

"For this cause shall a man leave father and mother, and shall cleave to his wife, and they shall be one flesh."

We find this form of address very prominent in Jesus' teaching: "It is written"—"Have ye not read?"

To him—God's Son, the Word made flesh—the Scripture was the final, conclusive authority. Do we stand unashamedly with him, in the face of all modern, self-wise presumption to the contrary?

The next historical event we consider is the Flood in the days of Noah, which moderns scoff at as manifestly untrue and unbelievable legends.

But notice how Jesus speaks of it with a confidence beyond dispute or doubt, and couples it with the destruction of two cities in the plain of Jordan—

"As it was in the days of Noah, so shall it be also in the days of the Son of man.

"They did eat, they drank, they married wives, they were given in marriage,

"Till the day Noah entered the ark, and the Flood came and destroyed them all.

"Likewise also as it was in the days of Lot—

"They did eat, they drank, they bought, they sold, they planted, they builded.

"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all" (Luke 17:26-29).

One of the most thrilling experiences in the life of Moses was when the angel of the Lord appeared to him in a flame of fire out of the midst of a bush that was not consumed (Ex. 3).

Jesus brings this into his conversation with the Sadducees as a cardinal point of proof when he silences them concerning the resurrection (Luke 20:37):

"Now, that the dead are raised even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

"For He is not the God of the dead, but of the living: for all live unto Him."

The final case we present is that of Jonah. Here is a record that many who claim to follow Christ (and therefore should know better) like to assail with the scornful laughter of an assumed superior wisdom.

BUT NOT SO WITH JESUS! In fact, he specifically uses it as the one great and outstanding sign of his own death and resurrection, and does so with unqualified confidence, without restriction or limitation—

"As Jonah was 3 days and 3 nights in the whale's belly, so shall the Son of man be 3 days and 3 nights in the heart of the earth" (Matt. 12).

NO! The Old Testament is NOT composed of "myths, legends and garbled traditions." It is the infallible WORD OF GOD, and His glorious message of grace and life to the human race. Wise indeed is he who so accepts it!

A humble, reverent reader of the Old Testament will soon discover that it contains the very foundation of the Christian faith, and the subject matter of the Gospel preached by Jesus and the apostles. Paul said, defending his preaching before Agrippa (Acts 26:22)—

"Having obtained help of God, I continue unto this day, witnessing to small and great,

"Saying NONE OTHER THINGS THAN THOSE THE PROPHETS AND MOSES DID SAY SHOULD COME."

And when he arrived in Rome, a prisoner in chains for Christ's sake, he called the chief of the Jews together—

"And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the Kingdom of God.

"Persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets, from morning till evening" (Acts 28:23). —Editor

Micah's Seven Shepherds

"And he shall be the peace when the Assyrian shall come into our land. When he shall tread in our fortresses, then shall we raise up against him 7 shepherds and 8 anointed men. And they shall lay waste the land of Nimrod"—Micah 5:5

By **BROTHER JOHN THOMAS**

WHAT the names of these 15 personages may be who are to conduct the military operations of the Jews against the entrances into the land of Nimrod, cannot be stated with certainty. They will rise up **among the Jews**, for, saith Micah—

"We will raise them against the Assyrian when he treadeth in our fortresses."

"Shepherd" is used in Scripture for the rulers of nations, who are supposed to take care of the people as shepherds do their flocks. Jehovah says concerning Israel (Ez. 34:5-8)—

"My flock was scattered and became a prey, because there was no shepherd."

This is their condition at this day, and will continue to be till the crisis of the Assyrian's fall. But concerning them at that time—

"I will set up shepherds over them who shall feed (or rule) them;

"And they shall fear no more, nor be destroyed, neither shall they be lacking, saith Jehovah" (Jer. 23:4).

They will be powerful shepherds that can remove all cause of fear from the Jews.

Now, of these, we know that the Chief Shepherd is "THE Shepherd, the Stone of Israel," after the type of Joseph (Gen. 49:24). This Stone is Jehovah's Shepherd and Associate who was to be smitten by the sword (Zec. 13:7; Matt. 26:31).

This Shepherd associated with Jehovah is named David, because he is "beloved," and is descended from David "according to the flesh." Thus it is written—

"I will set up one Shepherd over Israel, and he shall feed (or rule) them.

"My servant David shall feed them, and he shall be their Shepherd . . .

"And a Prince among them . . . and a King over them . . . for ever" (Ezek. 34:23; 37:24).

Of this Associate of Jehovah and Ruler of Israel, Micah says he should:—be born in Bethlehem; be smitten with a rod upon the cheek; stand and feed in the majesty of the Name of Jehovah his God; and deliver Israel from the Assyrian (5:1-6).

Jesus, the great Nazarite of Israel, was born in Bethlehem, and was smitten on the cheek (Matt. 26:27), which is an earnest the rest of the prophecy will be as literally fulfilled in him.

Jesus then is one of the 15. Who are his 14 associates? 12 of them, we would answer, are those to whom he said—

"Ye shall sit upon 12 thrones judging (or feeding as shepherds) Israel's 12 tribes, when the Son of Man (the Chief Shepherd) shall sit on the throne of his glory in the regeneration" (Matt. 19).

Paul and John the Baptist, probably, may be the other two.

Here are altogether 15 shepherds of Israel who will certainly not be "idle shepherds" at a time when the Holy Land to the entrance into Nimrodia has to be delivered from the armies of the Assyrian.

When judgment under the whole heaven is given into the hands of the saints (Dan. 7:22), these 15 pre-eminent personages will not be exempted. 14 of them are doubtless of those who—

"Follow the Lamb whithersoever he goeth" (Rev. 14:4).

And as he contends with the Assyrian to expel him from Canaan with the entrances of the land of Nimrod, they will also be skilful and zealous co-operators with him in the war (Rev. 19:14).

They co-operated with him in preaching the Gospel of the Kingdom. Why should they not be his special co-workers in—

"Beating off the enemy from the Euphrates unto the Nile of Egypt" (Isa. 27:12).
—that their brethren of the stock of Abraham—

"Ready to perish in the land of Assyria, and outcasts in the land of Egypt" (v. 13).
—may go and bow themselves down before Jehovah in the holy mount in Jerusalem?

In other words, that the Kingdom may be "set up" and "restored again to Israel" in their land?

The dominion of the Assyrian Lion, and the Medo-Persian Bear in the East, has to be taken away, as well as the 4-headed Leopard of the West (Dan. 7:12).

And this the great captains of Jehovah's Invincibles do—

"They shall fly (as birds of prey) upon the border of the Philistines toward the West (the Leopard).

"And together spoil the sons of the East (the Lion and Bear).

"They shall lay their hands upon Edom and Moab; and the sons of Ammon shall obey them" (Is. 11:14).

In this oracle it is revealed that the "ensign" unfurled before the nations shall be borne on to the conquest of Armenia, Mesopotamia, Assyria, Media, Persia, and Central and Western Asia, by which the independence of the Holy Land shall be established and secured—

And that those who are found in possession of Edom, Moab and Ammon at this crisis (the "Merchants of Tarshish" or the Anglo-Indians) shall acknowledge their supremacy and yield obedience to their sway—

"The coasts shall trust in Me, but the ships of Tarshish foremost;

"To bring thy sons, O Zion, from afar, their silver and their gold with them,

"Unto the Name of Jehovah their Elohim, even to the Holy One of Israel" (Isa. 60:9).

The apostle Peter (who at the time did not know the "times and seasons"), when he saw the enemy about to arrest his beloved Master whom he recognized as the true and rightful heir to David's throne, thought that the hour had arrived to unsheathe the sword and do battle in his cause.

He was especially impressed with this idea as not long before Jesus had said—

"He that hath no sword, let him sell his garment and buy one" (Luke 22:36).

But he did not understand that possession of the sword by their little band at that dark hour of trial was but emblematic of their mission in the far-off future. The time had not then come for their contest with the Lion, the Bear, and the Leopard, for the taking away of their dominion.

Not being the day of Christ's power, the Jews were not willing to serve him (Ps. 110:3).

And although the Lord could have summoned to his assistance more than 12 legions of angelic troops, how then could the Scriptures be fulfilled which have decreed an entirely different solution of the Eastern Question?

The time was not then come for the servants of Christ to draw the sword, and for a bow of steel to be broken in his hands (Psa. 18:34). If it had, they would have fought that he should not have been delivered to the Jews, to be crucified by the Romans (John 18:36).

No: Peter (who, we believe, will be one of Micah's heroic and invincible 15) was too hasty in his conclusion. The Gospel-Kingdom did not belong to the days of his apostleship. His function THEN was to **preach** it; not to set it up.

The Kingdom in the hands of the saints was designed for the destruction of the world's PRESENT organization, as represented in the Papacy and the kingdoms that sustain it.

These had no existence in the days of Tiberius Caesar, Emperor of Rome and King of the Jews in fact.

Not being, therefore, intended for that era, the sword was not drawn against Caesar. And Jesus, standing in Jerusalem at Caesar's bar, said therefore—

"My Kingdom is not now from this place" (John 18:36).

Between the present time and the destruction of Gog's power by the Bethlehem-born Judge of Israel, Russia's dominion over Asia will be contested by the British power which will not be able to defeat it.

Britain, at the crisis of the Russian overthrow, will be found in possession of Edom, Moab, and Ammon—countries of Jehovah's land.

The Anglo-Indians will make their submission to the King from heaven, place their fleets at his disposal, and be received into favor. By this means, the Kingdom which comes to the daughter of Jerusalem (Micah 4:8) becomes the greatest maritime power in the world (Is. 60:5), and the British Empire becomes Christ's.

In the meantime the land of Israel is cleared of its enemies by the Jewish army under the command of Micah's invincible 15, who "take away the dominion" of 3 of Daniel's beasts and, in so doing, reduce the nations thereof from the Euphrates to India (the 127 provinces of the ancient Persian Assyria) under government of Israel's King. Then there will be:

"A highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

"In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land, whom Jehovah of armies shall bless, saying—

"Blessed be Egypt My people, and Assyria the work of My hands, and Israel My inheritance"
(Isa. 19:23-25).

Voyage to Australia

By **BROTHER ROBERT ROBERTS**

"Jesus, being delivered by tine determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain"—Acts 2:23

PART TWELVE

The Doctrine of the Cross in Melbourne
FRIDAY, OCTOBER 18, 1895

The second lecture was tonight. The brethren had selected the subject: "Does Death End All?" because of the prominence that subject had received.

There was a still larger audience than on the first occasion, and an apparently sympathetic hearing. I said there were 4 answers to the question, only one of which was sustained by the evidence:—

1. The answer of those who judged by appearances, and who, because in current experience nothing was ever more seen in the land of the living of those who were put into the ground, came to the conclusion that death was the end of every person who died.

2. The answer of the philosophic (Theosophist) speculator, who, with the Egyptians, Hindoos, Brahmins, etc., said, "No: death did not end all," but went further than that, and said that birth did not begin anything, but was only an incident in an endless series of phenomena, in which not only deathless but creationless human beings went through a succession of states.

3. The answer of traditional Christianity, which, having adopted the classical Greek speculation of the immortality of the soul, maintained that death did not touch a man's conscious being, but merely liberated him for his proper mode of existence in a disembodied state.

4. The fourth answer was founded on the Scripture, and not contradicted by science, namely, that death "ended all" for the time being, but that in the case of those who became responsible by knowledge, there would be a recovery from death by resurrection at the return of Christ, to whom the power of raising the dead had been confided: and that in the case of those approved, this recovery from death would be an introduction to an immortal and perfect state upon earth, which would never end.

I enlarged upon this 4th answer for nearly 1½ hours, and at the close received the congratulations of not a few.

Afterwards I received a long manuscript criticism from a quondam friend named Brown, the chief aim of which was to maintain that the resurrected are immortal from the first moment of their resurrected being: the objection to which is that it anticipates and indeed nullifies the judgment, and clashes with the testimony that—

"We (dead and living) shall all be changed."

It is an old controversy from which some have not recovered. But the truth of the matter has prevailed to a larger extent than might have been expected.

In the afternoon, under the guidance of Sis. Robertson, I called on bro. Harvey, a worthy photographic brother, who had earnestly requested my submission to the camera.

Under the impression that it would be of some advantage to him, I set aside my aversion. He afterwards showed me the results in what were considered good likenesses.

Afterwards we went to see bro. Ratten, at Kew, a beautiful suburb to the east of Melbourne. Bro. Ratten carries on a superior scholastic establishment for gentlemen's sons.

At one time it was a flourishing concern: but between the prejudice created by his acceptance of the Truth, and the limitation of incomes of the patrons by the financial disasters of the times, he shares the difficulty that is hampering and harassing the whole world in these closing times of the Gentiles.

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SATURDAY, OCTOBER 19, 1895

IN the morning I called on bro. Unsworth, who had emigrated from Warrington, England, some few years back, and was now separated from the brethren through the influence of Geo. Cornish.

Found this man at his place. First saw bro. Unsworth alone, and ascertained the cause of the separation.

Then saw the man Cornish, who is deaf and has to use an ear horn, into which any one conversing with him has to shout. Cornish professed a great desire for truth, and much humble readiness to acknowledge himself in error if shown.

But, in fact, I found him a tenacious, impetuous, domineering, and abusive crochitarian of dangerous type, one of those men on whom no sort of impression can be made by argument, but who has the power of oppressing others by dogmatism, which, armed with a superficial cleverness, takes the unwary at a disadvantage.

I did not find out his true character in this respect at the first interview. He humbly implored the favor of a conference with me in the presence of the Melbourne ecclesia, who, he said, refused to give him a hearing, and with whom he was anxious to agree if he could.

To this I would not consent, as the ecclesia had already suffered disturbance enough from the contentions he had raised. I said I had no objection to converse with him in the presence of those whom he had misled. It was arranged that a meeting for this purpose should take place on the following Tuesday, in bro. Unsworth's workshop.

That evening had been left blank for rest in the program of my work drawn by the brethren, and I afterwards suffered for not letting it remain so: but it seemed as if I could not, in common kindness, refuse the request for a meeting under the circumstances.

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SUNDAY, OCTOBER 20, 1895

A LARGE muster of brethren and sisters in the M. U. Hall, Swanston Street, their accustomed place of meeting; a commodious hall, capable of seating about 400.

Bro. Barlow, originally of Birmingham, presided. At the right moment, I was called on to address the meeting, which I did for nearly an hour.

The object of my remarks was to fix attention on God Himself, as the ultimate climax of the Truth and all its institutions.

I dwelt especially on the sacrifice of Christ as an event without a meaning apart from this. That sacrifice, though apparently a human accident, was a Divine pre-arrangement, as Jesus showed, not only by foretelling it several times, but by declaring that no man should take his life from him, that he should lay it down of himself, in harmony with commandment received from God (John 10:18).

The apostles showed it in their public allusions to the crucifixion after its occurrence, saying that Jesus had been delivered to death (Acts 2:23)—

"By the determinate counsel and foreknowledge of God"
—and that the rulers in putting him to death, had done—

"Whatsoever God's hand and counsel had determined before to be done" (Acts 4:28).

The object of this prearrangement was that **sin might be put away**—(Heb. 9:26)—that **sin might be condemned** (Rom. 8:3)—that the **righteousness of God might be declared**.

(Rom. 3:25-26).

All these phrases, probed to their root, meant that God must be exalted and man humbled in the way appointed before there could, be remission of sins for any in a world of sinners.

There were many to whom this conception was a foreign one, and who, therefore, sought to harmonize the crucifixion with merely human events and sentiments. They either struck above or below the mark of Divine wisdom in the matter.

They either made the crucified Christ a substitute for sinners or a mere martyr to his own faithfulness and no sacrifice at all, such as had been Mosaically prefigured for a hundred generations.

And they patched and tinkered with his nature to suit it to their unscriptural thought. They either made him immaculate, like the Roman Catholics; life-free, like the Renunciationists; or Adamically-untainted like the man Cornish.

All these were forms of error that undermined the wisdom of God in the sacrifice of Christ. They were well meant in a human sense; but none the less subversive of the great and simple fact that Christ was "made in all points like" ourselves, as to flesh nature, that through death and resurrection, he might do that which no other man could do—

"Destroy him (or that) having the power of death, that is the devil" (Heb. 2:14).

This truth had been extricated from the obscurity of many ages, and delivered from the intellectual embarrassments which had beset the question of atonement for generations.

And the brethren had done rightly in resisting those who, with whatever motive, would drag us back to the old difficulties and the old obscurities.

These active superficial minds were not aware of the mischief inherent in the work they would like to do. They were like children interfering in a delicate chemical process, or a piece of mechanism which they did not understand.

Leaving them, our business was to fix our minds on those conditions and actions which were pleasing to God, and which would prepare us for incorporation with His happy family in the day of harmony and glory. I followed out this idea at some length.

At the close, many hearty greetings were exchanged, for which there had not been much opportunity at the week-night lectures. The condition of the lecturer, after addressing so large a body of people, and the size of the dispersing audience, were alike unfavourable to the introductions in detail.

It was pleasant to become personally acquainted with so many brethren and sisters whose very existence was unknown to me in any practical sense until I landed here.

In fact the numbers and heartiness of the friends of the Truth in the Colonies has been a surprise at every stage.

The Truth found its way there by accident, as men say, 30 years ago, and ever since it has been spreading like some prolific plant, sending out creepers in all directions.

But this has not been without faithful effort on the part of believers.

I heard in the afternoon that several hundred copies of Christendom Astray had been sold through Melbourne booksellers by the arrangement of a brother at Beechworth, who got them from Birmingham at the published price, and paid booksellers a profit to sell them.

Owing to this there was now a demand, which could not be met. In view of this, during the week, we telegraphed for a supply to be sent direct from Birmingham.

In the evening, in the brethren's meeting place, there was a crowded attendance at the lecture, "Is the Bible Divine?" There was great attention and some adversaries astir.

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MONDAY, OCTOBER 21, 1895

A TEA-MEETING for social intercourse took place in the evening. It was on something of the scale and style of a banquet. A well-spread table, profusely adorned with flowers, ran round 3 sides of the hall.

Bro. Galbraith, of Traralgon, presided at the center of the head table, and about 118 brethren and sisters sat down.

The tables had been spread by a public caterer at so much per head, which spared the brethren considerable trouble and secured a skilful provision.

When the repast was at an end, the tables were cleared, and the public meeting formed. The chairman said words could not express the pleasure he felt on that occasion. They had looked forward for months to the visit of bro. Roberts, and now that it had come, they had to say with the Queen of Sheba, the half had not been told them.

They had been made to feel as strong as giants, and as bold as lions. The meetings they had had were never to be forgotten, especially the Sunday morning meeting.

Accustomed to the solitude of a pastoral life at Traralgon, it was indeed a feast of fat things to come and see such an assembly of brethren and sisters, and hear such words of upbuilding.

Bro. J. Pettigrew, an elderly greyheaded brother, originally from Scotland, followed in a similar strain. He said he had followed bro. Roberts' course closely and watched him in all circumstances for 30 years, and he was uttering no words of flattery when he said that in all that time, he had been the steady and unflagging servant of the Truth; and that whether it was friend or foe that lifted hand against the Truth, bro. Roberts had in all cases been faithful in its defence. Bro. Pettigrew, said many other pleasant things.

I was then called upon to address the meeting. I said it was unusual for me to hear such pleasant things.

I was almost afraid of them, because the credit of all goodness of whatever kind rested with God who made us all, and because I remembered that Herod, being complimented, was "eaten up of worms because he gave not God the glory."

To God be the glory for whatever I had been enabled to accomplish in the service of the Truth for nearly 40 years past. How much of it belonged to faithful service (for God was pleased to recognize a part) would shortly be made known.

I had been so accustomed for many years to hard speeches and bitter experience that it was almost too much for me to hear such pleasant words as had been spoken. I had worked for one object all my life, and that is, the Bible's supremacy in theory and practice.

If God had recently permitted me to be overwhelmed in calamity from which there seemed at present no outlet, I had no misgivings towards Him.

It was nothing new in His dealings with men for Him to suffer and even contrive misfortune to overtake approved men (not that I presumed to be among such, but only laboring to be among such).

His objects were not to be discerned till the finish of His work with all of us. But enough was made known to enable us to be reconciled to the worst.

No man was perfect: but there was such a thing as getting our whips now that we might escape them then. To use Paul's expression—

"When we are (now) judged, we are chastened of the Lord that we should not be condemned with the world."

Irrespective of this, we were all aware that tribulation in general was the appointed preparation for the kingdom of God. Therefore it was "no strange thing" that befell us if we encountered trouble on our way to the Kingdom of God.

It was a preparation of the highest kind for what was coming. I meant to say that much of the joy of salvation would arise from the affliction out of which the sons of God in every generation were to be saved.

I asked them to consider how much of the pleasure of the meeting of that evening was the effect of previous knowledge of each other. Without knowledge of the Truth and its struggles, we could not have been interested in each other, or had any pleasure in the meeting. Whatever pleasure we had was the result of what went before.

This was a small illustration of what was being done for the family of God by their experience of darkness and evil for many generations. In the great gathering drawing near, when Christ would be surrounded by the chosen of God of all ages and countries, the principal ingredient of their joy would be the memory of a trouble past—from the cruel sufferings of the Lord himself to the troubles of the latest brother accepted.

Fused into one history by the power of the Spirit of God, their memories would go back on the history of all, and recall, in the joyful knowledge of release, the sufferings of Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Samuel, David, and all the prophets and all the unnamed children of God in their countless multitudes who have groaned in obscurity and affliction and powerlessness while waiting for the Promise.

I then spoke of the signs of the times as indicative of the nearness of this joyful muster, and exhorted the patient continuance in the appointed well-doing of this probation.

The meeting dispersed after singing a hymn, and prayer.

(Continued next month, God Willing)

To Be Fleshly-Minded Is Death

The World's Wickedness: Our Call to Holiness

"Confess your faults one to another, and pray for one another, for the fervent, effectual prayer of a righteous man availeth much"—James 5:16

A FRATERNAL GATHERING ADDRESS

WHY are we gathered here? Is it for enjoyment? No. The purpose of our life is not enjoyment, but accomplishment, development, growth, preparation. In the mercy of God, enjoyment is the result of godly activity, but it is not the purpose.

To be real and worthwhile, life must have a far deeper motive than enjoyment, or the satisfying of any desire. The motivating force in our lives must be the love of God, for its own sake alone.

Only this could make both Moses and Paul—two men so different and yet so much alike—sincerely and unaffectedly willing to be blotted out of God's purpose if it would help their brethren.

True love is entirely selfless. It is far too large and irradiating to be conformed to self-interest.

We are here to help and be helped. These addresses themselves are but a small part of the purpose of our gathering together. The real part is contact, fellowship, encouragement, mutual interest—better understanding, sympathy, drawing closer together.

God in His mercy has given us fellow-workers on the road to life. They are not perfect, as we ourselves are not perfect, but we are united in a striving for perfection, and earnest realization of the

great beauty and desirability of perfection. That is the glorious bond that unites us here in one heart and spirit.

We are not here to congratulate one another because we fast twice in the week, and give tithes of all we possess, and are so much better than other men. This can creep into our attitude if we are not careful.

We are separated from other groups, not because we think we are better, but because we realize more clearly the dangers and weaknesses inherent in the flesh—our own flesh included—and are more concerned about them in the light of God's Word. We are not here to criticize and condemn others. We are here in recognition of our own weakness and need.

We are united in a glorious endeavour—the only worthwhile and satisfying endeavour in the whole earth—but the magnitude of its scope and gloriousness makes us keenly conscious of our utter natural unworthiness.

It is God's will that it should create this feeling within us. God is infinite and omnipotent. We are perishing creatures of such limited understanding and ability.

This overwhelming sense of unworthiness should teach us kindness and compassion and mercy—a great hesitancy to judge, knowing that with what measure we judge we shall be judged, and we all need such mercy ourselves.

This realization of unworthiness is designed to create in us a vast gratitude that One so great and perfect can look down in patient compassion upon those so weak and erring.

And gratitude, if it is real and deep and fills the heart, will be irresistibly moved to express itself in ACTION.

And God in His wisdom has prescribed such a beautiful, self-blessing way of giving vent to this overpowering thankfulness (1 John 4:19-21; 3:14)—

"We love, because He first loved us, and this commandment have we from Him, that he who loveth God love his brother also.

"We know that we have passed from death to life, because we love the brethren."

This is the heart of our subject—the heart of holiness. We remember that Jesus said that even sinners—ordinary people living according to the flesh— reciprocate kindness among themselves. There is no particular virtue in being good in return for good.

But it takes saints—holy ones—children of God—to be kind to the unthankful and evil, hoping to demonstrate the power and superiority of goodness, and, like God, by love to create love.

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WE are here to learn to grow, to get a fuller picture of the meaning and purpose of life.

Are we really pursuing a real PURPOSE in our lives?

Nothing worthwhile is ever accomplished without single-minded devotion and effort to which all else is subordinated.

The parables of Jesus contain the deepest and most searching lessons of godliness. The depth is measured only by how far we allow them to penetrate our hearts and motivate our lives. We have recently read together again the parable of the unjust steward, which Jesus sums up in these tragic words—

"The children of this world are in their generation wiser than the children of light."

What tremendous efforts, what self-sacrifice, what complete dedication the children of this world will put into their endeavours!

Nothing is too hard for a man who is striving toward some coveted goal in this life—long hours of labor, loss of sleep, foregoing of pleasure and comfort—how often have we seen this as a man drives himself steadily ahead toward some corruptible crown which he can only, at best, wear but a few short troubled years.

Do we expect eternity on cheaper terms? How much actual EFFORT and SACRIFICE are we putting into our seeking the Kingdom of God?

"The children of this world are in their generation wiser than the children of light."

Hundreds of millions live and have lived upon the earth. If Christ should ask us at the Judgment Seat—

"Why you, and not them? What distinguishes you from the great perishing mass?"
—what should we answer?—

"We believed the Truth."

Will not he reply, "The devils also believe, and tremble"?

"We were in the Truth 20-30- 40-50-60 years."

"That is not a credit. That is a liability—something **given** to you to **DO** something with. What have you to **SHOW**; for all these years of opportunity?"

Another parable comes to our minds: the Parable of the Talents. That is us. Our talents are health, strength, ability, a certain amount of material goods, time, facilities for studying God's Word, and a mind capable of infinitely more accomplishment for good than any of us ever approach to.

The purpose of this gathering—of all exhortation—is to impress us with the **URGENCY** of the situation. We cannot be drifting. We must be actively pursuing a purpose in life and keeping it always before our mind, conforming all plans to it. Any other course is hopeless.

"Seek ye first the Kingdom of God"—not all the material things the people of the world seek. This does not mean, Get into the Truth first, and get your salvation taken care of, and then turn your attention to getting the things of the world.

"Seek ye first" means that that must be first all the time all our life—a lifetime of seeking the Kingdom first.

Another parable speaks of four classes of soil on which the seed of the Kingdom was sown: three failures, tragedies; one success. For most of us, the danger of the first two failures has past, for they happen early in the race, but the third is far more subtle and dangerous—

"The cares of this world, and the deceitfulness of present possessions choke the Word, and he becometh unfruitful."

This is a very pressing, urgent question for us all: Are we allowing the things of the present—the pressures of modern life—to choke the Word?—rob us of the crown of our life?—all unsuspectedly to rob us of eternity?

We live in a luxury unknown to all previous generations. To what extent are we justified in allowing ourselves to be swept up into this modern treadmill? Let us pray for enlightenment and guidance in this matter, that we do not find to our sorrow that the cares of this life have won their bitter victory in the end.

"I will pull down my barns and build bigger"—how deep does this folly go? Would Christ find it in our hearts too? Have we found it "necessary" to build a bigger barn?

For example, and this is only an example, for it applies in so many ways: we may be quite justified in spending God's money for an automobile, and God's time and strength in getting that money (for all we have is God's), for under modern conditions an automobile can contribute effectively to the overall usefulness of our lives in God's service (and that is the ONLY justification for anything)—

BUT—can we justify spending God's money for a better one than 3/4 of our worldly neighbours find quite adequate?

The same with our houses. Whose money are we spending? And what is our real purpose in life? For everything we do must be in harmony with one purpose, if we sincerely seek salvation. Are we princes, or pilgrims? We cannot be both.

These questions are for each to consider and decide. If we will face their implications, we shall find that they apply to every aspect of our lives. Are the cares of this life—those so pleasant, self-chosen, self-gratifying cares—choking out the fruit, cutting into time and effort that belong to the work of God? What are the implications of the command—

"Having food and raiment, be therewith content."

"Seek ye first the Kingdom of God."

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"THE World's Wickedness." Is the world, as such, wicked? Truly there is a lot of wickedness in the world, a lot of crime, a lot of evil, a lot of violence—but is not the world as a whole itself very strongly against this element? Can we today say, "The whole world lieth in wickedness?" Can we fairly call it "This present evil world?"

This blanket condemnation of the whole human race, except a handful of Christadelphians, is a serious problem to many.

Is there not much goodness, kindness, friendliness, mutual help, striving and planning for better things for the general welfare? Who are we, to condemn them all alike?

It is not we who condemn the world. Of ourselves we would not dare. It is the Word of God, and if any are willing to humbly study that Word, they will see quite clearly that the whole world DOES live in wickedness, just as the Spirit through the apostle John declares—a wickedness of which we ourselves, together with all mankind, are in our natural state a part.

The question for us is: Have we really come out? Have we really separated ourselves from the wickedness of which the Scripture speaks? They are not talking about the criminal element. They are not talking about the things the world itself considers wicked. They go much deeper into it than that.

They are talking about the basic characteristics of all human hearts.

Naturally, by its own standards the world is not wicked. But the only true standard of measurement is God's standard, and we must go to God's Word and ask—

What is wickedness and what is righteousness?

What is right; what is wrong?

What is sound, and true, and everlasting; and what is false, and corrupt, and passing?

We must begin at the right place. We must begin with God, and work out from there, taking nothing for granted that we do not measure from Him.

God is the foundation and center of everything. There are no standards of anything apart from Him. Right and wrong, good and bad, mean nothing apart from Him.

He alone is stable and fixed and unchangeable in the universe.

He is eternal and perfect in beauty, wisdom, goodness and love. Everything is to be measured according as it is in harmony or disharmony with Him. All that is out of harmony with God is wickedness, foolishness, unhappiness, corruption, and death (1 John 3:4)—

"Sin is transgression of the law."

The Scriptures put the same truth into a broader and more sweeping form when they say—

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

That is, everything—every human activity—outside of an intelligent comprehension and acceptance of God's law, is SIN. Everything that is not done within the framework of a conscious enlightened effort to be in harmony with God, is SIN, either ignorant or presumptuous.

Why is the definition of sin so broad? Why is everything weighted against us? Why can we not just as likely be right as wrong?

If we think about it, we shall see that it could be no other way. If God has commanded us to consciously frame our whole life in obedience to Him, then ANY independent action which is done in ignorance, thoughtlessness, or disregard of this command, is sin, even though in itself the act is not specifically forbidden.

It is the self-will, the self-pleasing, the ignoring of God's command and sovereign supremacy—that is sin.

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BUT there is a stronger factor still that makes all action sin that is not done in conscious submission and obedience to God. It is expressed in these statements—

"The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.

"To be carnally-minded is death, but to be spiritually-minded is life and peace" (Rom. 8:6-7).

"The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other" (Gal. 5:17).

To be carnally-minded is to be just a natural, ordinary person of the world, acting according to natural, ordinary desires. This natural way is contrary to God's will and holiness. Paul sums it up thus—

"In me, that is, in my flesh, dwelleth no good thing.

"I see a law in my members . . . bringing me into captivity to the law of sin in my members"
(Romans 7:23).

This is why "Everything that is not of faith is sin." This is why "The whole world lieth in wickedness."

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LET us not stand back abstracted and detached, as if the world and its wickedness were something entirely separate from ourselves. The main issue is inward—the examination and judgment of self.

Of others, let God be the Judge. Our duty to others is to help, persuade, exhort, yea, plead and warn, but not to judge and condemn.

It is so easy and self-gratifying to judge, condemn, criticize and ridicule. In so doing we condemn ourselves, for the very act of condemning is a manifestation of the diabolos—

"Who art thou, O man, that judgest another?"

The message of the Scripture is that (Romans 3:23)—

"All have sinned and come short of the glory of God."

All stand alike in need of infinite mercy and infinite help.

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THE "world" of which the Scriptures speak is the natural society of man—living according to the mind of the flesh, in ignorance and darkness as regards true spiritual principles.

In relation to God, all who are just natural parts of the world are aliens, strangers, living a mere animal existence, outside of the divine family and of God's covenants and promises of life.

About this "world" of natural mankind, the Scriptures say many things, some of which appear on the surface to be directly contradictory. On the one hand we have these broad, general statements of great power and beauty—

"God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish, but have everlasting life (John 3:16).

"Behold the Lamb of God that taketh away the sin of the world" (John 1:29).

"He is the mercy-seat for our sins, and not for ours only, but also for the sins of the whole world (1 John 2:2).

"I came not to judge the world, but to save it" (John 12:47).

On the other hand we have these very plain statements & commands:

"I pray not for the world, but for them which Thou hast given me. They are not of the world, even as I am not of the world" (John 17:9-16).

"Pure religion and undefiled before God and the Father is this . . . to keep unspotted from the world" (James 1:27).

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

"Love not the world, neither the things that are in the world, for all that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life—is not of the Father, but is of the world" (1 John 2:15-16).

The apparent contradiction disappears when we re-examine the first class of passages and realize that they all clearly emphasize—yea, they are mainly concerned with—the world's lost, alienated condition and need for reconciliation and salvation from sin.

These passages manifest—not any blurring of the essential distinction and separation between God's sons and the world—but rather the great compassion of God toward the sinful world, and His merciful desire that as many as possible be saved FROM their alienated and hopeless position.

This is the key to our relationship to the world—sharp, clear separation; but infinite kindness and compassion and patience.

When we desire, in any form or degree, to "call down fire from heaven" against any in the world (usually it is someone who has hurt or annoyed us personally)—when we nurse and soothe our anger with the comforting thought that God will pay them back in full measure—we are manifesting the diabolos and not the Spirit of God. We are being small and cramped and self-centered.

We are pitying ourselves instead of rising to the largeness of heart and mind manifested by the Master in our readings a few days ago (Luke 23:34)—

"Father, forgive them, for they know not what they do."

* * *

"OUR Call to Holiness"—what thoughts does the word "call" suggest?

First of all we are reminded that salvation begins with action and interest on God's part. Jesus said—

"No man can come to me except the Father which hath sent me draw him" (John 6:44).

God has called us—invited us to fellowship—offered us a position of honor and power and glory and responsibility higher than anything mankind has ever dreamed of—asked us to set aside all less-important, passing things, and diligently prepare ourselves for intimate, eternal association with Him.

To what extent do we really realize the implications of the call? If we really did fully realize its magnitude—would not our minds ALWAYS be filled with the thrill and expectation and wonder of it?

Would we not ALWAYS be zealously engaged in intensive preparation, impatient of anything that distracted or diverted our attention from these efforts?

How real is our professed zeal? How deep is our professed faith? How strong is our professed hope? How true and undivided is our professed love?

Surely it would seem that if we really possessed these things in their fulness, our characters and our activities would be so much different from what they are!—and so much more different from all the rest of natural, animal humanity!

Where is the pure, gentle, gracious transformation to a heavenly, Christlike holiness of which the Scriptures constantly speak as the ONLY way of life —the being "changed into the same divine image from glory to glory"?

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"OUR Call to Holiness." On the front of the headdress of the Mosaic High Priest, there was attached a plate of pure gold, and on it was engraved the inscription, "Holiness to the Lord." That was the central theme of the Law of Moses: "Holiness to the Lord"—man is weak and unclean; God is great and holy—

"Be ye holy, even as I the Lord am holy."

Under the Law, everything to do with natural man, from birth to death, was defiled, impure, unclean. Over and over the lesson is emphasized: cleansing, purifying, purging, washing—sacrifice, atonement, reconciliation, redemption—

"Behold the Lamb of God that taketh away the sin of the world."

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What is holiness? The Hebrew original is **kodesh**, meaning "SET APART, separated, sacred, dedicated, devoted in worship and service."

Arising from this comes its secondary meaning of "PURE, undefiled, godly."

Holiness is separation—separateness. What is involved in the conception of separateness, as regards the world of mankind in general? What associations and relationships are forbidden, and what are required as part of our testifying for God?

We know that the interpretation of separateness that would have us live in seclusion as monks or hermits—severing all contact with the world—is unscriptural, a deformed travesty of the Truth. Jesus' prayer to the Father was—

"Not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

Jesus' words and Jesus' own life and example are the key to this question. He mingled freely with harlots and sinners, those who were morally the lowest and least respected classes of society, but

he never for a moment took part in their activities, their worldly and fleshly interests. Though in intimate association with them, he was always separate.

Wherever he was, whoever he was with, he was wholly devoted to his Father's business—working for God—manifesting God—showing how beautiful and desirable and satisfying and more excellent is the way of godliness and holiness and love.

Without difficulty, without incongruity, without any violation of holiness, we can imagine Jesus going anywhere and associating with anyone.

But when we visualize what he would be doing, what he would be saying, how he would be comporting himself—we can never picture him stepping even for a moment outside of the narrow and exalted path of holiness, graciousness, complete and single-minded dedication to the service of God. We can never picture him allowing the issue of separation from the world to be obscured or confused, though associating with them in the most intimate way.

The principle of separateness must go much deeper than the juvenile hermit conception of not having physical contact with the world—that is shallow and superficial, a childish running away from reality and duty. It does not come to grips with the state of the heart and mind.

We might never actually have any contact with the people of the world, but if our hearts are in their worldly activities, their amusements and entertainments, their foolish, small-minded gossip about trivialities which makes up most of their conversation and what they consider news, we are not holy and separate.

We could sit at home all our lives and never see a soul, but if we fill our hearts and minds and interests with these things through newspapers, magazines, radio and television, we are just as much a part of the world of the ungodly as if we were bodily and actively in the front lines of every one of their activities.

The separateness must enter right into our hearts, or it is just a vain form—just a self-righteous, ritualistic, superficial fulfilment of uncomprehended regulations.

And it must go even deeper than just separation from the interests of the world. We could be totally uninterested in anything the world did, and still we could be just as much a part of the world and its wickedness as anyone.

How? Here are very fertile grounds for hypocrisy and Pharisaism, for while we are condemning others for outward and obvious worldliness, we may ourselves be far more seriously guilty of the more deceptive and dangerous inward worldliness—harshness, unkindness, bad temper, selfishness, lack of self-control, pride, inconsideration, the universal tendency of the flesh to bully and domineer when it is a position of advantage, unfair criticism, gossip, back-biting, indulging our own ugly fleshly desires and lusts in many ways.

All these things come from within, and defile a man—make him unholy—make a mockery of his professed separation—make him a part of this present evil world.

How rare and precious is consistency! The better we discern our own weaknesses, the slower we will be to criticize the weaknesses of others. Jesus said—

"I have overcome the world."

What did he mean? What was the world which he had overcome? Did not the world overcome and kill him? John defines the world as—

"The lust of the flesh, and the lust of the eyes, and the pride of life."

To the extent that we are motivated by the flesh in any way, to that extent we are part of the world and overcome by the world. To the extent we overcome lust and pride, to that extent we overcome the world, and are separate from it.

* * *

HERE is another aspect of the subject—godly holiness and separateness is not a negative quality—not just a refraining, not a sterilized vacuum of self-centered isolation.

It is a positive, complete, wholehearted absorption and dedication to spiritual ACTIVITY—a filling of the life and heart and interests with work for God. We can't be holy by just lying in bed, if we have the power to get up and do something for God.

We must clearly realize that this is an essential aspect of holiness. In true holiness, there is just no room or time for worldliness. True holiness will fill the life completely with godly activity and will crowd everything else out. It is the only thing that has the power to crowd it out and keep it out.

Holiness is not fulfilled in passive standing aside, no matter how complete that standing aside may be.

The parable of the talents clearly teaches us that true, living holiness is not a self-satisfied sitting back from all the world's activities and enjoying ourselves indolently in our own little isolated world, which—being to the gratification of the flesh—is just as worldly as the world itself.

Holiness is work, effort, activity, service, self-sacrifice, devotion to a purpose & a goal.

The slothful, unfaithful servant who buried his talent in the earth certainly kept it separate from the world. He faithfully fulfilled the negative part of the command. But he was no example of true living holiness.

* * *

HOLINESS is a manifestation of God—

"Be ye holy, even as I am holy."

"Let your light so shine that men may see your good works and glorify your Father Who is in heaven."

The shining of the light to the glory of the Father is the manifestation of love, benevolence, sympathy, compassion, gentleness, and earnest effort and prayer for the well-being of others.

We must guard against the Pharisaic conception that separateness and holiness imply coldness, antagonism, self-centeredness, and a vindictive eagerness to see sin punished and the wicked suffer.

God does not desire the death of the sinner. God punishes reluctantly and sorrowfully. Let us take to heart the great lesson of Jonah—the "sign of the prophet Jonas"—

"Doest thou well to be angry?"

Nineveh was a cruel, vicious, evil persecutor of God's people, but God sharply chided Jonah for resenting His mercy toward them. God would have all men come to repentance. All, even the worst, are "His offspring."

We need not fret with selfish resentment when the wicked appear to prosper. No one can fight against God. No one who is not sincerely trying to live in harmony with God is ever really happy, though all are so frantically pursuing happiness.

We can relax in the assurance that there is no real happiness in sin and selfishness, even at present; and that all sin, no matter how apparently "successful" is self-destructive at last.

To be upset and annoyed because injustice in any form appears to triumph is merely a measure of lack of faith and discernment. Let us stop and get our bearings and keep the overall picture in mind.

God is in full control. He will see that justice is done—far deeper, wiser, more perfect justice than we can conceive of. Was it justice to tolerate the terrible persecutions done by Paul before his enlightenment?

Let us not be afraid that God is missing anything—not a sparrow falls without His knowing.

All we have to be concerned about is that WE ourselves are right with God, and a very large part of our being right with God is our attitude toward others in seeking their good, and deeply pitying all who are unredeemed slaves to the terrible master Sin whose only wages is sorrow and death.

Christ prayed for those who murdered him, and so did Stephen. In the latter case, the apostle Paul was among them. Is it not far more glorious to intercede than to condemn? Suppose our forgiving prayers save our enemies from death, and make them eternally our brethren. Are we not then "workers together with God" in bringing good out of evil, and life out of death?

Let us exercise this marvellous, soul-enlarging privilege of intercession and compassion to the uttermost, and leave the condemning to Him Whose right it is alone.

What more thankful, faithful, self-sacrificing servant ever lived than Paul, the persuaded persecutor?

* * *

OUR duties of practical holiness and godliness toward others apply in intensive degree to the Brotherhood. Here above all else it is essential that all things be done in love.

How long must it be before we will learn that love is sufficient for all things?—that NO circumstance ever justifies the setting aside or violating of this basic characteristic of godliness?

True, indeed, we must be faithful to the Truth, we must be firm, we must testify against error, we must speak out clearly against wrong doing, we must stand aside when faithfulness demands.

But all these things must be done in love, and sorrow, and compassion, and never-despairing hope—never in bitterness, condemnation, anger or self-righteousness—

"God is love, and he that dwelleth in love dwelleth in God.

"He that loveth not his brother dwelleth in death."

John says further—

"Herein is love, that we keep His commandments."

And Jesus said—

"This is my commandment that ye love one another."

There are two common misapplications of these teachings and we must avoid both of them. One is the cold conception that all that matters is technical obedience, and that **this** constitutes what the Scriptures call "love." If we will meditate with open heart upon all the Scriptures say about love, we shall realize more and more how shallow this view is.

The other is the flabby, sentimental notion that all that matters is "love," and that making an issue over specific obedience is being "righteous overmuch."

Both LOVE—the power of holiness, and painstaking OBEDIENCE—the divinely-prescribed shape and framework of holiness, are essential and inseparable.

Love is a gentle, sympathetic, humble, kindly way and spirit of doing what obedience requires to be done. In our weak mortal fleshly nature it is perhaps the most pressing issue before us—our most serious problem and concern.

Soon we must stand before the judgment seat of Christ, and let us clearly realize that we shall come face to face with the basic divine truth that—

"He that loveth not his brother abideth in death."
—and that this essential love is a far greater and transforming thing than most of us realize. And it does not just mean love when love is easy. John says—

"Hereby perceive we love, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:16).

If we are not willing to do this, we have not the living Truth that Jesus and the apostles preached.

And if we are willing to do it, we WILL do it, because there are many ways in which we CAN do it. If we do not give our whole lives for the brethren, it is because we are not willing to do it. We have not caught the transforming spirit of this command.

The Spirit tells us that—

"Love is patient and kind— never rude—does not become angry—bears everything— hopes everything—endures everything."

If we have not got this, we have not got the Truth at all, for he plainly says that **without this, everything else is vain.**

When will we learn that love is sufficient for all things, and that there is NEVER any justification for bitterness or harshness or rudeness or unkindness?

How do we expect to teach the beauty of gentleness and kindness and self-control by manifesting bitterness, harshness, sourness and anger?

These things are out-and-out evil manifestations of the flesh, and if we allow the natural irritable bullying tendency of the diabolos to deceive us into thinking they are essential to firmness and discipline and plain-speaking, then we are pitifully self-deceived indeed.

If we do not first discipline OURSELVES—searchingly examine ourselves by the light of God's Word—discern the evil, proud, antagonistic motions of the flesh for what they truly are, how can we presume to guide and instruct others in the Way of Life?

How can harshness breed anything but coarseness and harshness and antagonism in return? Firmness is far more effective when it is gentle and courteous, for then it has the power of godliness.

Of those from whom it is necessary to stand aside in fellowship, Paul says—

"Count him not as an enemy, but admonish him as a brother" (2 Thess. 3:15).

The word for "admonish" is a gentle, friendly one. Paul uses the same word when he exhorts the Colossians (3:16) to—

"Admonish one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Perhaps our minds go to the words of Christ concerning disfellowship (Matt. 18:17)—

"Let him be unto thee as a heathen and a publican."

Is there a discrepancy in the spirit of these teachings? These words of Christ truly and seriously emphasize the importance of a clear, sharp distinction and spiritual separation, but—how did Jesus treat "heathen men and publicans"?

True, we cannot picture him taking part in their activities, or allowing himself to be identified with them in any way, but was he cold and rude to them? Did he avoid contact with them?—refuse to speak with them?—condemn them?

Did he not rather seek always to do them good, to treat them kindly, to be friendly and courteous to them, to show them a more excellent way, mingling freely with them as individuals in an effort to persuade and win them to the way of Truth?

* * *

ON this matter of holiness, let us remember one thing: our main problem is within ourselves, our own heart, the "law of sin within our members." Let us extend to others the charitableness we give ourselves.

We can find so many excuses for our own shortcomings. We fail many times a day. We know we fail. We put it down to the weakness of the flesh and pray for forgiveness and go right ahead good friends with ourselves—not too much concerned about these so easily self-excused manifestations of the diabolos. Perhaps we even admire ourselves a little for our sincere repentance and determination to press on again.

Why cannot we be at least as charitable toward the weakness of others? Why do we judge them with so much stricter a rule than ourselves?

Can we not believe that they too realize that it is the flesh, and that they too are striving against it just as we are?

There is a well-known passage in the book of James—

"The fervent, effectual prayer of a righteous man availeth much."

But do we know the rest of the verse? Do we know what comes just before this, and is part of the same thought?

It is a very important aspect. It would solve many problems, remove many misunderstandings, heal many wounds, draw us as a Body far closer together, strengthen and comfort us all in the struggle for life. It is this—

"Confess your faults one to another, and pray for one another."

The Catholic Church has made an ugly travesty of this beautiful first principle of godliness which has tended to obscure its value and importance, but it is a precept of great wisdom and power.

Much estrangement, much bitterness, much coldness between brethren, is due to a failure to realize that others are fighting the same hard battle against the same diabolos as we are—struggling hard though they often appear to fail.

They know they fail and recognize and deplore their failure, and are striving to overcome. But these things are all too often locked up in our hearts. We are too isolated and reserved. We just can not bring ourselves to the point of laying them out in the open. There is a barrier pride can't surmount.

And so we lose one of the greatest beauties of true fellowship. We judge and are judged according to the public outward manifestations of our mutual enemy the diabolos, rather than by the sincere and agonizing secret inward efforts to overcome it.

How often we regret a word or action, and would so much like to blot it out and start over! But unless we SAY so, others will judge us by the fleshly action, and not by the spiritual regret, and so estrangement and misunderstanding grow.

We are engaged in a deadly war against the same great Enemy. In this struggle, let us keep our lines of communication open so we can support one another. Let us frankly admit we are having a

hard time with our diabolos; perhaps we can help each other on to victory together—where alone we each would fail.

"Confess your faults one to another, and pray for one another; for the fervent, effectual prayer of a righteous man availeth much." —G. V. G.

Fraternal Gatherings

(If the Lord Will)

LAMPASAS, Texas: June 7 to 9, 1968

Bro. R. Wolfe, Rt. 1, Bx. 151, Lampasas, Tx. 76550. (512) CH 2-6001

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) 4254256

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

CANADA SURVIVAL AT STAKE

"What's at stake," warned Pearson, "is Canada's national survival." Most Canadians agreed. As Canada's 10 provincial Premiers met last week, the gulf between English-speaking & French-speaking seemed wider than ever. (Nwk 2:19)

* * *

Quebec's offering France permits to hunt oil in St. Lawrence River. Canada Govt. claims these offshore rights—not Quebec. France & Canada are disputing offshore mineral rights near St. Pierre & Miquelon. Quebec's asking Paris to help explore for other minerals. (USN 3:4)

The Frog-Spirits are at work wherever they can find an opening to weaken the Anglo-U.S. alliance.

The Way of Wisdom and Life

PART TWO

"IF thou wilt receive my words, THEN shalt thou understand the fear of the Lord, and find the knowledge of God"—Proverbs 2:1-5

EVERY well-ordered establishment is guided either by written or unwritten rules. The Bible is the manual of laws which Christ has given to the members of his Household.

Expulsion, sooner or later, will be the inevitable fate of those who have neglected to study and observe these laws.

The man who sinned through ignorance under the Mosaic Law was held guilty, and it is the same under the law of Christ. The righteous are described as making the Word their delight and continual study (Ps. 1:2; 119:97). The necessity for this course is involved in such injunctions as (Phil. 2:5)—

"Let this mind be in you which was in Christ Jesus."

We can only develop the mind of Christ by pondering all that he said and did. Again it is written (Heb. 11)—

"Without faith it is impossible to please God. Now faith is the substance of things hope for, the evidence of things not seen."

The evidence here spoken of lies in God's manifestations of Himself in the past—by word and sign—through angels and prophets.

According to our ignorance of these things, so shall we be lacking in faith. Faith comes but from ONE source, and that is the BIBLE—

"Faith comes by hearing, and hearing by the Word of God."

Divine Wisdom says—

"Blessed is the man that heareth me, watching daily at my gates" (Prov. 8:34).

Young brethren and sisters frequently experience great difficulty in persevering in their daily reading.

It is because they do not realize the power and character of the Scriptures.

Love and appreciation for them grow as our acquaintance with them increases. Matters receive attention in the ratio of their recognized importance. Let the NECESSITY for a knowledge of the Scriptures be seen, and there is little fear but that time and opportunity for their perusal will be forthcoming. Time is found for the toilet and for meals, and why should not Bible-reading take its stand with these rightly-considered necessary things?

If the exercise of Bible-reading is monotonous, uninteresting and distasteful, the more urgent are the reasons why it should be persevered in. Disinclination to read shows that the old man is more vigorous and active than the new.

Job esteemed the Word to be "more necessary than his daily food." Let us try to cultivate this mind.

God expects us to apply ourselves to the Word with industry. He is not pleased with the slothful—it is only the **diligent** soul that shall be "made fat." There must be digging and searching—a thorough and comprehensive acquaintance with the Scriptures which will enable us to "rightly divide" the Word.

We must beware of elevating one aspect of divine truth to the exclusion of others. It is unwise to confine our reading to the New Testament, or the Psalms, or popular selections of texts.

The WHOLE of the Scriptures MUST receive our attention, and our system of reading should be one that will ensure this.

We are exhorted to study prophecy and history, to read the books of Moses, the Psalms, the Prophets, and the writings of the Apostles—in short, to acquaint ourselves with the "whole counsel of God" (Rom. 15:4)—

"Whatsoever things were written aforetime were written for our learning."

It is recorded of certain ones that (Heb. 4:2)—

"The Word did not profit them, not being mixed with faith in them that heard."

They saw only Moses, and they were never tired of chiding him and charging him with lack of wisdom. We are not without similar examples of unbelief in our day. Difficulties in the Word, instead of being regarded as tests of faith, are put down to the ignorance or folly of the writers.

It is a divine axiom that with the pure God will show Himself pure, and with the froward He will show Himself froward (Ps. 18:26). Let us bear this in mind in coming to the Scriptures. If we come to them in a half-hearted, doubting spirit, presuming to censure and pass judgment upon God, we may be sure that the Scriptures will indeed appear froward.

A young child does not question the wisdom or truthfulness of his teacher. If he cannot understand, he seeks an explanation—he does not doubt. This is the spirit in which God would have us learn of Him—

"Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven."

The first condition in obtaining an understanding of God's Word is the HEARTY, LOVING reception of it—

"IF thou wilt receive my words . . . THEN shalt thou understand the fear of the Lord and find the knowledge of God."

To be ever trying to do away with God's Words is the sure precursor to our own destruction. Those who take hold of God's covenant and declare His statutes only so far as pleases their own fancy are not esteemed by God as righteous. Unto the wicked God saith—

"What hast thou to do to declare My statutes, or that thou shouldest take My covenant in thy mouth?"

"Seeing thou hatest instruction, and castest My words behind thee" (Ps 50:16-17).

The Scriptures may contain much that we are unable to fathom, but shall we array our puny short sighted judgment against infinite Wisdom? The Spirit has declared (Prov. 8:7-9)—

"My mouth shall speak truth; wickedness is an abomination to My lips."

"All the words of My mouth are in righteousness; there is nothing froward or perverse in them."

"They are all plain to him that understandeth, and right to them that find knowledge."

Had Abraham stayed to question the utility of offering up Isaac, we may be sure he would have met with a similar rejection to that of Saul. The command has come to us to give diligent attention to the Word. It remains for us to OBEY, and not select that which commends itself to our "wisdom" and reject that which does not.

The adversary will frequently ask, "What is the use of reading such and such portions of the Mosaic Law, or such and such recitals of gross sin?" Or, "Don't you think the Apocalypse contains much that is objectionable?"

Let the Spirit answer—

"Ye shall not add unto the word that I command you, neither shall ye diminish ought from it."

"If any man shall add unto these things, God shall add unto him all the plagues that are written in this book."

"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

Such objections are merely a ruse of the old man to undermine the influence of the Word, and rid himself of it. Representations of every sin under the sun are drunk with avidity, provided they have been sugared and spiced by the novelist or dramatist.

But human nature winces at a faithful reflection of its undraped deformity and hideousness. It is part of the Word's mission to so reflect it—the Law was given that sin might appear sin (Rom. 7:13).

The Law teaches man, in no uncertain tones, that naturally he has no standing in the sight of God—that he is UTTERLY DEFILED, both physically and morally.

The lesson may not be pleasant, but it is wholesome and necessary, and will have the effect of enkindling, in those who are right-minded, gratitude to God for the means of escape from this body of sin.

It is the plain dealing of the Scriptures throughout that arouses the ire of the natural man. God does not hesitate to call things by their right names.

If a philanthropist wishes to rescue those who are sunk in moral and physical degradation, he is not impure because he truthfully describes their condition to them. Neither is the Bible impure because it gives a faithful delineation of human nature and its deeds. Let us therefore stand boldly by Paul's exhortation (2 Tim. 1:8)—

"Be not thou ashamed of the testimony of the Lord."

It is only those who know not the Scriptures who hang down their heads with shame because they imagine these writings to contain much that is untrue, impure, or worthless—

"ALL Scripture . . . is profitable" (2 Tm. 3:16).

The Word is a sword by means of which the merest babe may keep at bay all unbelieving enemies.

Let us get well into our minds the estimation in which the Scriptures are held by God (Ps. 138:2), and the character He has assigned them (Ps. 12:6; 119: 13-8, 142, 160), and we shall have little to fear.

(Continued next month, God willing)

Current World Events

'RUSSIA COULD DESTROY USA'

Defence Sec. McNamara says Russia in '67 more than doubled its nuclear missiles capable of hitting US. He said, "Russia could destroy US even after absorbing the full weight of a first strike." (USN 2:12)

Nuclear devastation hovers over an evil world that considers itself civilized.

ITALY BUILDING RED TRADE

Italy's suddenly Europe's boomiest country. Fiat's now Europe's biggest auto builder. Industrial production rose 9% in '67—faster than any major free world country except Japan. Exports jumped 60% in last 3 years. Exports to Common Market up 450% in 10 years.

Hopes run high for profitable trade with the Communists. Fiat's contract to build Russia a 600,000-cars-a-year plant is biggest East-West trade deal ever. A 2,000-mile gas pipeline from Russia to Italy is being discussed. (USN 2:26).

Any links between Italy and Russia, the dominions of the False Prophet and the Dragon, are deeply significant. This is the principal Axis that must be forged to bring Europe into the required position, and events are moving rapidly in this direction.

NIGERIAN WAR GRINDS ON

One of bloodiest wars of recent years is raging in black Africa's largest nation.

The Ibos are convinced they'll be slaughtered if they ever lay down their arms. 30,000 Ibos were savagely murdered by Moslems in Nigeria's North Region 2 yrs. ago.

Everywhere Federal troops have occupied, they've butchered nearly every Ibo they've caught. (Nwk 2:12)

National antagonisms run deep, and man turns universally to the argument of the sword to gain his way. There MUST ever be wars till the Prince of Peace comes.

BRITAIN DRAWS COLOUR LINE

Commonwealth coloured immigrants are pouring into Britain in such numbers that whites are seething with resentment. Against background of white resentment, coloured are growing restive. (Tm 2:23)

It is ironic that the two great self-appointed examples of Liberty and Democracy, Britain and U.S., should be exposed before the world as bigoted and racist under the skin. It shows the hypocrisy of the flesh, and it is part of the picture that Russia is cleverly turning to her own advantage.

MIDEAST EXPECTS NEW WAR

There's growing Mideast pessimism over Arab-Israel settlement. Talk's more & more of war. Both sides are hardening.

Arab war preparations aren't just Russian equipment build-up. Armies are being retrained by Russia at all levels. Egypt's planning is geared to a war economy. (USN 2:19)

The festering Mideast sore can never be healed by man. It is the deadly focus around which all the earth must be gathered for the Great Day of God Almighty.

SUEZ CANAL STAYS CLOSED

Suez Canal last week seemed more than ever a permanent casualty of the Arab-Israel war. Even brief hopes that 15 trapped freighters might be freed flickered rapidly away in an Egypt-Israel gun duel.

Egypt not only suspended efforts to release the ships but said they'd do nothing to open canal till a complete Mideast settlement. (Tm 2:9)

This can only help Russia by weakening Britain and making Europe more dependent.

FRENCH AGREE with DeGAULLE

Frenchmen approve DeGaulle's loosening ties with US-dominated NATO. They feared NATO could lead France into war.

Behind this new mood is lessened fear of Russia attack. Many French see US as bigger danger to peace than Russia.

The French see US society as crime-racked, violence-ridden, ruthlessly materialistic. (USN 1:29)

There must be increased alienation between US and Europe, fostered by France.

FRANCE GAINS IN MIDEAST

Last week, Iraq's Pres. Arif arrived in France for a state visit.

By trading on his pro-Arab neutrality in last year's war, DeGaulle hopes to oust US and Britain from their traditional political and economic Mideast strongholds. It's paying off. A French firm will extend Syria's important Hijaz railway. Arabia cancelled a \$96-million order for British armoured cars in favor of French.

But biggest success is Iraq, which last summer seized the unexploited concessions of the Anglo-American Oil Co., and recently granted France exclusive exploration, drilling and marketing rights. (Nwk 2:19)

Until last year's war, France was nominally the friend of Israel, but she seems now to have cast in her lot with the Arabs. This is much closer to the way it must be. The outlines are becoming sharper!

SA BUYING EUROPEAN ARMS

Peru bought French bombers. Brazil's buying French jets. Chile, Venezuela, Argentina are negotiating for European arms. Latin America's turning from US suppliers.

If training & supplies are from US, there's control; if from Europe, US control's less. Once they start buying major weapons from Europe, they're more dependent on that nation, less on US—for parts, technicians, advice.

Mideast war was perfect ad for France's Mirage V, the plane Israel wiped out Arab air forces with.

US has lost on every count—Latin America is buying latest arms, buying them in Europe, & it's reducing US influence. (USN 3:4)

South America is Catholic. Surely then it must join the world-wide homage to the Beast in its last phase. So the above is a good sign.

SPAIN: TURNING TO FRANCE?

Why the new wave of anti-Americanism in Spain? Why criticism of US in state-controlled press? Because Franco's about to change sides again. Just as he lined up with Hitler till he started losing WW II, so now he's edging away from a US he feels is losing militarily in Asia, & morally & economically everywhere else. Franco's next ally: DeGaulle. (Nwk 2:26)

Anti-Americanism is an increasing worldwide phenomenon. The world fears its dominance, its arrogance, its violence, its ruthless assertion of its power. Meanwhile the Russian Bear waits with patient relish, carefully hiding its claws behind a masquerade of peace-loving, civilized reasonableness.

N. KOREA PREPARES for WAR

For over a year N. Korea's been turning their country into a fortress, and preparing their people, psychologically and physically, for a new war with S Korea. (Nwk 2:12)

This is clearly part of the worldwide Communist pattern of troublemaking.

US RIOTS: CRISIS LOOMS

There's rising Black militancy, particularly among young. And there's rising White hostility to that militancy. There's greater polarization and less communication than ever before. It's US's greatest domestic crisis since Civil War.

Little chance of '68 being less riotous than '67—worst year yet. Same causes still exist. (USN 2:19)

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All signs are for a grim summer of riots: 5 serious riots in '65, 20 in '66, 80 in '67. There's hardening of white-black enmity; growing police emphasis on repression and weapons.

Every city will have to go through it before it's over; nothing can stop it. US is building toward organized insurrection; '68 will be worse than '67. (Nwk 2:19)

* * *

Since last summer, when 70 cities were blitzed by bloody rioting, US police have built up an arsenal of riot arms. The Army has drawn up a battle plan for the cities as detailed as any planning for SE Asia. 7 special task forces—over 15 000 men—have been assigned to cope with urban riots. (Tm 2:23)

As this is being written, the gloomy prophecies are being fulfilled, and U.S. is already rocked by riots and violence. The bitter fruits of 300 years of cruel white oppression are being reaped. The pride of man is being humbled, his pretensions exposed, and the ugly realities are showing through the veneer of lip-service to "Liberty" and "Justice for All."

POVERTY in LAND of PLENTY

800,000 on relief in NY City—10% of population: over million expected by '69. Relief rolls rise 14,000 monthly (80% Negro or Puerto Rican). Over million in NY City unemployed or underemployed.

Terrorism haunts the school system; Supt. has asked emergency funds for special Security Force.

In '67, 23% more major crimes in NY than '66. Sharpest rise was robberies—53%. ("Robbery" involves threat of physical violence.)

NY Investigation Commission says organized crime is moving in a big way into racketeering and thievery at airports, in operations similar to those long on the waterfront.

Pilferage at Kennedy airport was \$2½ million in '67. Kennedy's approaching conditions on the docks. Shippers close their eyes to avoid trouble: pass cost on. (USN 2:12)

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Of Wolfe County, Kentucky's 6500 people, 5000 exist below the poverty line, able to afford little over 10c a meal; the children are undersized, ½ have intestinal parasites, ⅔ have rotting teeth. Not one house in 10 is sound. (Tm 2:23)

As long as evil human nature rules the world there can be no peace, no justice, no universal prosperity. U.S. has enough for all to have plenty, but greed rules and they "consume it on their lusts"

HIROSHIMA: TASTE of FUTURE?

The 20th century's holocausts have caused a series of real & symbolic encounters with death on a scale so huge as to envelope people with a psychic numbness.

At Hiroshima, history's biggest unnatural disaster, eyes ran from sockets, flesh bubbled from bone, a city disappeared in a flash. Yet the damage report was not complete. Malaise still pollutes the spirits of survivors, known as hibakusha, "explosion-affected persons."

Hibakusha (there are 90,000) are often refused employment because they tire easily, lack of drive, are prone to fatal malignancies. They're shunned as mates because of radiation-tainted genes.

They esteem themselves lower than other Japs. One girl, hideously disfigured at 13, said: "All I could do was live in a corner of my house." (Tm 2:16)

In the giddy pursuit of lust and pleasure, who stops to think of the 1,000's of living dead still suffering away their wretched existences in Hiroshima? Man did not hesitate to loose this pestilence on his fellowman, to gain his ends, and he will not hesitate to do it again. What terrors lie before the world in the "time of trouble as never was?"

EUROPE: WEAK & SQUABBLING

Europe's shaping up, not as the powerful entity US expected, but as squabbling, 2nd-class nations.

With oil & political influence m mind, DeGaulle's trying to undermine US & Britain in Mideast.

Germany gives more & more precedence to closer links with Communist E Germany & E Europe. The W Germans minimize W Europe unity, fearing it might hurt expansion of ties with E Germany.

US is still vitally concerned to prevent Russia seizing Europe's immense industrial assets, & keep Germany from breaking loose to "freewheel" between U.S. and Russia. (USN 2:26)

For many generations, Europe has produced the masters of the world. But now the fire is gone. She is ripe for Russian plucking.

PERSIAN GULF: RUSSIA BUSY

½ W Europe's oil comes from Persian Gulf. Over 60% of world's proven oil reserves are there.

The fires of unrest in the Gulf states are stoked by Egypt, which still dreams of dominating there.

Further complicating the Persian Gulf situation is Russia's vastly increased penetration of Arab world.

Russian military aid is the main prop of the leftist Yemen government. Kuwait, which floats on a sea of oil, is a hotbed of Soviet intelligence activities, (Nwk 2:12).

Russia is obviously working toward control of Mideast oil, which would put Europe largely at her mercy, and she seems to be progressing ominously well in her endeavour. Every step makes the next step easier.

REDS' HUGE VIET OFFENSIVE

Viet war suddenly entered a crucial stage in Feb.—big Communist offensive that stunned US with its precision and intensity.

Communists smashed into 25 major provincial capitals and dozens of lesser towns: boldly attacked 9 US airfields and dozens of military installations.

Reds demonstrated a strength and nationwide coordination, far beyond what US had credited them with. Demonstrated too was willingness of people in the countryside and cities to help the Reds.

At this crucial point, the enemy— not US—holds initiative. (USN 2:12)

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The bloody Communist attacks staged the length and breadth of S. Vietnam left US shocked and stunned. The Reds swarmed through 38 major cities, attacked nearly every major US military installation in Vietnam. (Tm 2:9)

* * *

All week, S. Vietnam lay in grip of the war's bloodiest convulsion. After months of confident US predictions that enemy was on the run, Reds staged their boldest military stroke—an astonishingly well-coordinated offensive against supposedly secure cities. (Nwk 2:12)

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Red Viet offensive indicates US leaders badly underestimated enemy. Red strength & organization seem unimpaired in S Vietnam despite major US effort.

Russia has armed the Reds with better weapons than US give S Vietnam (USN 2:12).

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The Red general offensive devastated much of Vietnam: roads out, bridges down, telephones dead, all communications clogged. S. Vietnam's painfully assessing human and material losses; 350,000 more homeless added to overburdened refugee rolls.

Food short in places, business and public services paralysed in others. Many cities nearly levelled.

In his blitz, the enemy proved US couldn't protect urban Vietnam from Vietcong guns, and undermined Govt's stature. (Tm 2:16)

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It's unmistakably clear the Vietcong offensive was no hit-&-run affair. It's equally obvious they couldn't have done it without much of the population—from fear, apathy or sympathy—giving support.

More important, more will now be unwilling to oppose the Reds. The damage, material & psychological, was almost incalculable. The countryside pacification program, long called real key to victory, had a blow it will recover from slowly if ever. (Nwk 2:19)

* * *

US last week was nearly everywhere on defensive, waiting for Reds' next blow, not sure it could be blunted. The Reds' successful application of widespread pressure has forced painful choices.

Pulling in to defend cities, they had to cede much of countryside to Reds. Rich Delta's now almost wholly in Red hands. Not a Delta road's safe, day or night.

In countryside, Reds are busily reaping harvest so painfully wrested from them over past 2 yrs: propagandizing peasants, collecting rice & taxes, above all, recruiting fresh troops. (Tm 3:1)

* * *

The big Communist offensive's impact will be felt for months, maybe much longer. Vietnamese are afraid—sure more attacks are coming. Confidence in Govt., never great, eroded still further. Pacification & rural development, key to victory, are at standstill.

US assessments & assumptions were on very flimsy foundations. Mood of people, fear in cities, setbacks in countryside—all show how far war is from won. If Reds meant to show no one's safe & there's no area they can't disrupt, they really succeeded.

They are, indeed, disrupting daily life, show every sign they can continue. Many roads closed; transportation of essentials sporadic. Reds control much for the countryside. Without countryside security, rural development can't move. (USN 3:4)

* * *

Not since '65, when Reds were on verge of winning, were prospects so totally grim. US effort has been set back months, maybe yrs. Warned Wall St. Journal, "Whole Vietnam effort may be doomed; may be falling apart under our feet." (Tm 3:1)

* * *

To houses, schools, hospitals, damage's far greater than from any action during almost 30 yrs. of non-stop war. Vietnam's budding industrial economy is all but shattered. 650 000 new homeless refugees clog city slums. Pacification program's in ruins. (Tm 3:1)

The Tet offensive has shattered many illusions, and has greatly increased the confusion and dissention in the U.S. concerning the war. U.S. appears to be trying to find a way out, but it is to be wondered if Russia will allow them to extricate themselves from a dilemma that is so advantageous to Russia.

RUSSIA PROMISES VIET AID

Russians are talking tough, backing up Red allies in Asia. In Vietnam, Russia's main supplier of arms to Reds. Kosygin has just promised publicly this will continue.

For years, as US involvement in Asian war grows larger and larger, Russia moved deeper into Mideast.

They armed Arabs for Israel war. They armed Vietnam & N Korea Reds. They armed Sukarno as long as he fought the Dutch & Malaysia. If anyone wants war to challenge non-Communists anywhere. —Russia'll help (USN 2:12).

Russia is playing a deep game, and it must succeed so that she will be emboldened to challenge the Merchants of Tarshish on the mountains of Israel.

WHERE DOES VIET LEAD US?

US is being propelled to a rendezvous with history in the scarred hills of a remote corner of Asia. The generals swear it will come out all right, but these same generals were so wrong so recently.

US has misgivings on past, is uncertain about present, unconfident of future. (Nwk 2:19)

* * *

Showdown's coming quickly for US in Vietnam. US is at peril point; war in greater disarray than ever; solution nowhere in sight. (USN 2:19)

Viet war's confused & horrible; its aims blurred, methods savage, cost in innocent blood uncountable. But if lost, if S Vietnam's left to its fate, what will follow isn't just the engulfing of rest of SE Asia.

What will follow—as surely as Austria followed the Rhineland, & Czechoslovakia followed Austria, & Poland followed Czechoslovakia, & WW II followed Poland—is nuclear confrontation on a global scale.

However great the Viet war price, it's still less than the price of the war we'll all one day have to fight elsewhere if it is lost. (USN 2:16)

It is very hard to get the true picture concerning Vietnam, but the Red Tet offensive seems to have brought U.S. closer to a realization that it is getting deeper and deeper into a solutionless entanglement.

"MOST UNDISCIPLINED AGE"

Juvenile delinquency up significantly in last 15 yrs. There's growth in number of emotionally-disturbed children. We're living in a speeded up society. We're going thru social & technological revolutions, making it hard for youngsters to pattern themselves.

Too often a child feels he should have everything he wants, never be frustrated, never have to work for anything. It was a reaction against the Victorian way. Idea of permissiveness became distorted to mean child should call the tune.

Parents are too busy with work & pleasures to spend time with children, or go to trouble of denying them something.

If parent is deceitful or dishonest, child senses it. He knows when parent who tells him to obey the rules cheats in business, lies, breaks law. He feels this parent can't be trustworthy—so he becomes mistrustful.

We're in probably the most undisciplined age in history; race riots & crime are part of it. Two generations of parents who abandoned old quality of discipline have created a generation that thinks it can get all it yells for. (USN 3:4)

"The most undisciplined age in history"—exactly as the Scriptures foretell (2 Tm. 3:1-5). It is due to foolish modern theories that encourage evil human nature to run rampant, rejecting the enlightenment and warning of the Word of God that "in the flesh dwelleth no good thing." DISCIPLINE is the key word, and only the mighty discipline of the Word of God can develop spiritual beauty out of the flesh's natural ugly corruption.

US: IDEALS vs. REALITIES

The US dream: be your own boss, hold your head high! Yet a Negro who tries it hits same bleak tangle of barriers that confront Negroes in nearly everything. Basic disadvantages are same: Southern rural or Northern ghetto life, with its disintegrating, numbing weight; poverty, lack of resources; poor education; grinding prejudice, discrimination.

When an ambitious Negro tries to expand or enter a field outside the traditional ones, he collides head-on with a financial power structure that judges him by yardsticks he doesn't understand, offers little help, penalizes him for being black. He has trouble getting bank loans; suppliers gouge him; if he can get insurance, he pays 3 times what whites do.

And he's usually confined to the ghetto—bringing hazards of its own. 80 Negro-owned businesses were looted or burned in Detroit riot. He must face day-to-day facts of ghetto life; vandalism, shoplifting, customers' marginal economic status.

But the final burden, magnifying all others, is white prejudice. Occasionally it's ugly & open; in Alabama last yr., police frankly harassed a Negro farm co-operative's trucks—holding them in hot sun for questioning till produce spoiled.

But more often discrimination comes dressed in the impenetrable armour of evasion, delay & red tape.

Lou Beatty, endured 25 years of defeat trying to break into the contracting business in Detroit. He found his bid had to be almost subterranean to win. He learned that credit, for a black man, was different; he had to pay sky-high fees for completion bonds.

But he dreamed the big dream, & tried to build a motel, only to find banks wouldn't finance furnishings. It stands, an empty shell, since '61; he's back to small subcontracting.

What made him think he could make it? Last week Beatty stared through his office window at the empty motel across the street.

"I believed what my teachers told me," he said, "that the most qualified would get the job. I couldn't realize it didn't mean Negro. I tried, harder and harder, till today. The truth is you don't make it if you're a Negro. This is what the Negro lives. It's just too much to ask of a man." (Nwk 3:4)

This is sad, but deeply instructive. Such are, and always have been, the ways of man. The advantaged always oppress the disadvantaged. It is not for us to take sides in the struggles between the potshards of the earth, but we must take care we do not side with the oppressor and add to the miseries of the oppressed. Only the coming of Christ can solve the world's multiplying ills.

RUSSIA GAINS IN ATOM RACE

Russia's relentlessly driving for decisive nuclear superiority, racing ahead with more, bigger missiles. Unless trend's changed, she'll soon leave US far behind. US plans 2100 missiles by '72. Current Soviet progress would give them 4200 by '72, 1800 of them inter-continental.

Russia's ICBM carries 10 times a Minuteman payload: it can carry at least 6 individually-guided warheads, each able to hit a different target with the power of 1 Minuteman.

With new guidance developments (600 ft. accuracy), in a few yrs. Russia will be able to destroy the whole Minuteman force in a first strike. So the whole US missile force may soon be obsolete as a 2nd-strike force, & only effective 2nd-strike deterrent available (or planned) will be Polaris subs.

If Russia develops both the offensive capability to destroy the Minuteman force & the defensive capability to neutralize a good portion of the Polaris force, they'll have clear-cut strategic superiority.

Russia has vastly more knowledge than US in high-yield technology, especially ballistic-missile defence & penetration, learned in their '61-'62 tests. Realizing the significance of their data, they quickly agreed to a nuclear-test-ban treaty. US was delighted, treaty was quickly signed.

In the '61-'62 test Russia detonated over 300 megatons; US's tests amounted to only 30. Working on an advanced stage of technology, Russia held 2 tests wherein an ICBM was launched, intercepted by a nuclear blast, then another missile fired to see how it reacted to lingering blast effects. They also made extensive studies of radar-&— communications-blackout problems.

US made no such tests in the '62-'63 series. Their last atmospheric test of relevance was in '58. So Russia had 3 or 4 times more chance to find out the facts on missile defence than US.

Today the fruit of Russia's well-planned labor is apparent. If present & anticipated trends prevail, nuclear superiority will inevitably pass to Russia by '70. (USN 2:26)

Russia presses relentlessly forward on her divinely-ordained path of world domination, and we rejoice to see it, because the dark must come before the Dawn.

NEWARK AUTOPSY: RIOT ROOT

Newark's riot-study Commission says Newark's ills had been neglected longer than most. With 60% Negro and Spanish-speaking population, 1/3 of housing was substandard, 10% of non-whites unemployed, school system so bad it would take \$250-million to rebuild.

Negro alienation was deepened by the city's reputation for corruption. Virtually complete collapse of police-community relations. (Nwk 2:19)

Never was a country so rich and productive as U.S., yet it is wallowing in debt and racked with problems, and its great cities seem to be collapsing in rot under a burden of corruption and incompetence.

US: WORLD'S BIGGEST PLANE

World's biggest plane, the C-5A, can take large numbers of men— with vehicles, armour & artillery— to about any spot on earth in hrs. Men & machines leave together & arrive together, combat-ready. US can react almost immediately to threat anywhere on globe, with fully equipped forces.

It can land almost anywhere there's an unimproved dirt strip. It far overshadows Russia's plane that was world's biggest till now. It flies 50 tons of cargo or 700 battle-ready troops over 500 miles an hr. for 6300 miles. The '49 Berlin airlift took over 300 planes; 10 C-5A's could have handled it.

With elaborate communications gear, C-5A could maintain a commander & staff aloft for 72 hrs. to direct a battle below. It's stable, sturdy & big enough to launch Polaris nuclear missiles.

Its size suddenly makes nuclear planes feasible, because it can carry a heavily shielded nuclear reactor & still have room for passengers & cargo. A nuclear plane could stay up months at a time; never need land for fuel.

An ordinary plane when it reaches its destination must put on more fuel to fly back than the weight of its cargo. Someone has to carry the fuel to that point, using as much cargo space as plane used to fly the cargo in first place. Nuclear planes could fly back & forth with a full cargo endlessly. (USN 3:4)

"Prepare war! Wake up the mighty men!" Another major development. How clever man is at waging war! There is no limit to his ingenuity, and expense, and effort: ¾ of U.S.'s vast government income goes for war, while cities rot & the poor starve. How true is the Word of God! How necessary its promised remedies for man's evil and incompetence!

RACE TOPPLES BELGIUM GOVT.

Last wk., Belgium's Govt. was toppled by students at Louvain, world's largest Catholic university. Weapon: long-time tension between Flemish & Walloons.

Louvain's Flemish students demanded the university be broken up & French-speaking part moved. They rioted to support their demands. Louvain's bishops divided along linguistic lines, & gave the problem to the Govt. Then 8 Flemish Govt. ministers threatened to resign unless students got their way. Unable to agree, the Govt. resigned.

Language is the surface issue, but roots go far deeper. Flemish bitterly resent a century of domination by Walloons. (Tm 2:16)

The Tower of Babel syndrome has left its indelible stamp on all mankind. "Stable" Belgium is torn with racism, and a bigoted student riot brings a government collapse. Where is wisdom? Where is reason? Why must man go to such lengths to demonstrate his utter incompetence for self-rule?

RUSSIA: WORLD NAVAL POWER

"Russia's flag now proudly flies over the oceans of the world. Sooner or later, US must understand it no longer has mastery of the seas"—Admiral Gorshkov

While US's attention is focused on Vietnam, Russia's mounting a new challenge US will have to deal with long after SE Asia fighting ends. Russia has developed a global navy 2nd only to US in size & weaponry. Since '57 Russia has added to its navy virtually all the ships that now make up its impressive striking power.

It has the world's fastest-growing merchant fleet, will pass US's merchant marine in tonnage in early '70s. Its high-seas fishing fleet is world's largest & most modern. It has the largest oceanographic fleet: 200 ships plumb earth's waters for militarily valuable data on depths, currents, bottom topography, etc.

Russia has turned to the sea to break out of its geographic confines & wield truly global power. She wants to be ready to move in quickly wherever US power & prestige may recede.

In the Mediterranean, the impact has been particularly dramatic. Russia has enhanced its new image as the protector of its Arab allies by keeping ships in Alexandria & Port Said so Israel won't be tempted to blast the vast amount of war material flowing into those ports.

One main Soviet objective is to outflank NATO's land-based defences—a goal it has partially reached by penetrating the Mediterranean. To the north, Russia has also turned the Baltic into a virtual Red Sea on which its warships now outnumber NATO's 5 to 1.

To support its growing naval activity, Russia's searching for new bases & ports of call. It has its eye on the former British naval installation at Aden, that not only controls entry to Red Sea but is an ideal base from which to expand influence into rich Persian Gulf.

Russia may also be able to use the big British naval base at Singapore, which Yew says he'll rent to all comers after Britain leaves.

Russia's warships are among the world's newest & best equipped. While 60% of US fleet's over 25 yrs. old, Russia's is sleek & modern. Russia adds 5 nuclear subs a yr.

Believing naval guns obsolete, almost all Soviet surface ships, from smallest to largest, have ship-to-ship missiles that fly 700 miles an hour, steer themselves by radar or heat-seeking systems, & carry conventional or nuclear warheads. No Western navy has such missiles.

Soviet cruisers' missiles can hit enemy ships at a range of 200 miles. Their speedy torpedo boats have 20-mile-range Styx missiles: Egypt sank Israel's destroyer Elath with one. Reds have 560 such torpedo & missile boats—US has none.

The Soviet navy has built its first carrier, now on a Black Sea training course, & is readying a 2nd.

Russia's navy has expanded its activity on the seas 300-fold in the last 10 yrs., & much of its effort is devoted to a determined policy of harassment, probing & provocation.

They're becoming increasingly cocky. Frequently they suddenly cut across a US ship's bow. They try to ruin manoeuvres between US and its allies. Last year, a Soviet warship twice scraped a U.S. ship in an attempt to break up joint U.S.-Japanese anti-sub exercises.

Soviet destroyers try to break a carrier's screen of protective smaller ships to make it change course while launching or landing planes, and maybe dump a few in the sea.

Moscow views as an ideal opportunity the chance to capitalize on US's preoccupation with Vietnam & Britain's hasty withdrawal from East of Suez, seeking to impose its own presence where Western influence is diminishing.

The West, especially US, has no alternative but to take up the Red challenge on the seas, because US's welfare—and entire free world's—is so solidly tied to the sea & the untrammelled flow of trade.

It would be a historic error if US allowed a crisis elsewhere, no matter how troublesome, to distract it from its determination to retain the mastery of the sea that Admiral Gorshkov is so anxious to wrest from it. (Tm 2:23)

This is surely a stirring and heart-warming spectacle—to see the King of the North forging ahead to the pinnacle of his power. Sea-power is world power. Russia is rapidly closing the gap, and surging ahead to the time when she can challenge Tarshish on its own grounds and at the heart of its power.

CATHOLICS: MORE UP-DATING

The trend to democracy in the Catholic Church was seen anew last week, when 300 priests from 114 US dioceses (out of 141) met to form a national organization—unthinkable a few years ago.

In '65, Vatican Council decreed each diocese should establish "a senate of priests to give effective assistance to the bishop in governing"—a radical advance.

Already 127 US dioceses have senates. The Providence, R. I. senate won a 100% increase in priests' pay plus \$50-a-month for car. (Tm. 2:23)

* * *

The world's most exclusive aristocracy—riddled with scandals for 2 decades—may be on its way out. The pope, who has cut pontifical pomp to a minimum, refused to receive the 500 papal secular nobility in his January audience. Rumours are he'll end all hereditary church titles. (Nwk 2:26)

Interesting developments. The archaic trappings must be shucked off, and Catholicism streamlined with an appearance of modernism and relevancy to dovetail into the Russian Neo-Imperiality. In many ways we can see Catholicism and Communism rapidly transforming and converging to a common mutual adaptation.

CZECHS MAKE BIG CHANGES

An era ended this yr. when Novotny, Czechs' long-time Stalinist boss, lost control. His successor, Dubcek, has sweeping reforms in mind. Dubcek started with major concessions to intellectuals, & weeding out old-line bureaucrats.

Liberal winds are sweeping Czechoslovakia. Articles critical of the bureaucracy are sprouting in newspapers & magazines. "It looks as tho all censors have been fired," said a West diplomat.

There were hints it was only the beginning. Boasted one Czech, "We'll go further than any Communist country has gone." (Nwk 3:4)

What we look eagerly for is a union of Europe, Russia and Catholicism. There has been tremendous movement in this direction. In the days of Stalin and Pius, there was a deep, unbridgeable gulf. Today there is an increasing closeness and sympathy. Communism is becoming respectable, and Catholicism is becoming modern, and the restlessness of the satellites will teach Russia she needs the Church on her side to maintain her leadership.

A CRISIS IN US COURTS

Crisis in US courts. Costs soaring—in time & money. Congested courts take time of judges, witnesses, jurors weeks on end. 5 to 6 million yearly must—by law-neglect private affairs for long periods for jury duty—much time sitting idly in courthouse.

Many suits involve insurance—tho no mention of insurance may be made. All carry insurance nowadays, & will suing anyone — relative, friend, anyone. Judges, prosecutors, juries, witnesses tied up in \$100 cases that cost taxpayers \$2500 or more. (USN 3:4)

What a striking evidence of the need for divine intervention to deliver man from his bumbling incompetence! How glorious different it will be when One rules the world Who shall discern with omniscience the secrets of all hearts, and legislate with omnipotence for the poor and meek of the earth!

DeGAULLE: SOWING DISCORD

It suits DeGaulle, as it suits Russia, to sow discord among the Western Allies. Germany's where both are at work now. (USN 2:26)

WORLD TURNS BACK the CLOCK

Basic League of Nations and UN objective—to build a world organization to maintain peace—has never been achieved. World has turned back the clock to the struggles that brought so many tragic years.

Wars go on at mounting cost in lives & property. UN hasn't found a way to protect small nations any more than the League. (USN 2:19)

How can man keep deceiving himself with pretensions of progress while the record of his increasing failures is so clear? The world is far more violent, far more vicious, than it was 25 yrs. ago when UN began.

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