

# 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**

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

**MIAMI**, Fla. 33115-3428 SW 65th Ave.; Ph. (305) 667-7828—Mem. 10:30 am; S.S. 11:50 am; Class Wed. 7:30 pm. Bro. Thomas S. Lumley (same address).

God in His mercy has relieved our sister Fred Gulbe from the infirmities of the flesh. She fell asleep in Jesus on May 3. What a comfort and blessing to know there is hope for her in the resurrection of the dead!

She was born in England in 1884, and when 14 years old was immersed into the Saving Name of Jesus in 1898, a total of 70 years in God's service.

Bro. Fred Gulbe, after 3 weeks in the hospital, has been moved back to Ramsey Rest Home, 8785 NW 32nd Avenue, Miami 33147. He is not well. May God comfort him during these lonely hours of sickness.

For 8 weeks (Feb.-Apr.) we enjoyed the fellowship of sisters Grace Cartlidge and Mary Gwalchmai of London, Ont. —bro. Thomas Lumley

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### **Fraternal Gatherings**

(If the Lord Will)

**LETHBRIDGE, Alberta: June 29 to July 1, 1968**

Bro. W. Blacker, 1225 6th Ave. S., Lethbridge, Alta. (403) 327-5063

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

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

**TORONTO, Ontario: October 12-13, 1968**

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

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### **ROME IS FULL OF TROUBLES**

Troubles that plague many big cities are getting out of hand in Rome. Health problems, labor strife, crime, urban decay, housing shortage, overcrowded schools, hordes of jobless, traffic snarls choke streets.

Rome, says provincial health chief, "is filthiest city in Italy." Health Ministry says Rome's entire sewer system is inadequate. Pipes carrying water supply constantly need repair. Roman roads, world's models in Caesar's day, are "scandalous."

In the past 10 yrs., over a million, mostly from poverty-stricken South, have swarmed into Rome seeking work. Crime rate jumped 28% in '67 over '66; steep climb in armed robberies; juvenile delinquency mounting alarmingly. Narcotics, never before much problem, cause concern.

Rome's financial squeeze is excruciating: ¾ of income goes to debts. 10 yrs. ago, Rome spent 30% over income: 5 years ago, now 125% over income. City hospitals few, always overcrowded; average citizen waits weeks to get in. Only wealthy can afford expensive private hospitals & clinics. Schools in such short supply that many operate in 2 shifts. (USN 3:11)

*The special significance in this seems to lie in its relationship to the apparent trend in Rome politics toward election of a Communist govt.*

### **BRITAIN FACES RACE CRISIS**

Britain suddenly fears a crisis like U.S. This fear caused Labor Govt. to ban 400,000 Asians who had right to enter Britain. They chose British citizenship when African & Far East nations where they live got independence. The new law strips them of this right.

Britain's civil rights movement is turning more militant, & "black power" leaders get wider support.

In '61, Conservatives limited immigration from Commonwealth. Labor Party called it "immoral." Now they do same. Racial discrimination is widespread in employment, housing, banking, etc. (USN 3:11)

\* \* \*

Many Britons were deeply disturbed by the bill's racist implications, & by first restrictions on unchallenged right, tracing back to Magna Carta, of all British citizens to enter Britain at will. Many newspapers bitterly branded it betrayal; London Times said: "Wretched affair." (Tm 3:8)

Surely the humiliating exposures of the shameless hypocrisy of both Britain's and US's Self-righteous protestations of "Justice" & "Liberty" & "Equality" are part of the events that will turn world opinion away from them to follow the Beast & False Prophet—equally evil but more deceptively sanctimonious.

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**EDITORIAL**

**"Lest I Should Be a Castaway"**

*"For not he that commendeth himself is approved, but whom the Lord commendeth"—2 Cor. 10:18*

FROM these words of Paul, it must be clear to the vision, and intelligible to the understanding of any Bible-loving person, that if we are to meet with the approval of the Lord Jesus at his appearing and Kingdom, we can only do so by becoming familiar with what the Lord requires of us, and then **fully occupying ourselves in his business with a zeal according to knowledge.**

When we speak of "knowledge," our reference is not to the mere acquaintance with certain facts or principles, but a clear and certain mental apprehension of fact and truth revealed in the Bible.

Having attained unto such a knowledge, it becomes the foundation of our faith, and if we continue in the Faith grounded and settled (Eph. 2:19-20)—

"We are no more strangers and foreigners, but fellow-citizens with the saints, and of the Household of God;

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Cornerstone."

Should anyone feel that the words of Paul which appear at the top of this page are vague or obscure in any way, then let him turn to the words of Jesus—

"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but **he that doeth the will of my Father.**

"Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy Name? and in thy Name have cast out devils? and in thy Name done many wonderful works?

"And then will I profess unto them, **I never knew you:** depart from me, ye that work iniquity"  
(Matt. 7: 21-23).

But to whom will Jesus address these solemn words? Will it be to the various sections of Christendom who know not the Truth? Evidently not, for he is speaking of the time when—

"He shall judge the quick and the dead at his appearing and his Kingdom" (2 Tim. 4:1)

*It is obvious, then, that Jesus will address his words to those amenable to the resurrection.*

That is, to those individuals who have come into contact with the Gospel and, having obeyed his requirements at the first, fail to walk worthy.

The words to be addressed to Jesus by this class are worthy of our serious consideration—

"Lord, Lord, have we not prophesied in thy Name?"

The word rendered "prophesied" means to publicly expound, and therefore refers to brethren who have engaged in public Gospel proclamation.

No doubt they had put great effort in their preaching. Public halls had been rented, buildings had been constructed, campaigns had been organized in which ecclesias had pooled their resources in order to bring the message of the Gospel to the people over a wide area. Lecturing societies were formed, and brethren travelled from place to place, and even missionaries were sent to distant lands. Like Israel in the days of Jesus, they traversed sea and land to make converts.

All this in itself is good, and necessary to the fullest extent of our ability. But notwithstanding all this arduous and exhaustive public exposition of the Truth, still Jesus says to them—

"I never knew you: depart from me, ye workers of iniquity."

There must be an explanation of this apparent enigma, or Jesus would not have made the statement. One solution can be traced to the "pride of life," and it is well that we all examine ourselves in this respect, for the flesh delights in the duties of the public platform where it can display its knowledge and superfluity of words, and receive praise and adulation.

Unless we guard ourselves carefully, we can easily become victims of a frame of mind similar to that of many of the chief rulers in the days of Jesus who, though they believed on him—

"They loved the praise of men more than the praise of God" (John 12:43).

Some develop an excessive enthusiasm for preaching the Truth which results in a hypothesis that states it is of greater importance to **proclaim** the Truth than it is to LIVE it. Now if this were true, Judas would have a place in the Kingdom, because he preached the Word with all the rest, though he failed to live up to its high standard.

Paul was well aware of the danger of this form of self-deception, for he says (1 Cor. 9:27).

"I keep under my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway."

Preaching the Word is an exalted function to perform— a noble opportunity for the willing worker; but it does not claim FIRST place in our lives. That which comes first is plainly and definitely stated by Jesus at the end of his discourse on the mount, in Matt. 7:24—

"Therefore whosoever heareth these sayings of mine, and DOETH THEM, I will liken unto a wise man which built his house upon a rock."

**Simple, personal, careful obedience to the things that Jesus commanded is the only course that will be acceptable to God.**

This is the great lesson of Jesus' words; not great and spectacular accomplishments, but humble, simple obedience in our way of life from moment to moment.

We may acquire an extensive knowledge of the Bible, and develop a power of speaking that moves the listeners to tears: but all the preaching we do is not equal to living the Truth—is nothing, if we are not holy and Christlike in all our thoughts and actions.

First and foremost must be a spiritual character built up in harmony with the Name to which we become attached through our belief and obedience of the Gospel. As Paul said to the Thessalonian brethren—

"Ye know how we exhorted and charged every one of you, as a father doth his children, that ye **walk worthy of God**" (1 Thess. 2:11-12).

*This is the great purpose of life, the purpose for which God has created us and given us breath, and understanding, and strength—to develop and generate within ourselves a condition of holiness, while we learn obedience by the things which we suffer. Life has no other meaning or value.*

To accomplish this, we must continue in the Faith grounded and settled, rooted and built up in Christ while we set our affections on things above, not on things on earth. (Is this statement a reality with us—or just words?). For if we have our heart and interests in worldly things, business or social, we are enemies of God. So said James (4:4)—

"Whosoever therefore will be a friend of the world is the enemy of God."

Or if we live in luxury, spending God's goods on ourselves instead of His work, or if we shut up our bowels of compassion and close our ears to the cry of the poor, our preaching will be vain, and the time will come at last when it will be said to us—

"Thou in thy lifetime enjoyed thy good things, while thy brother suffered evil things: but now he is comforted, and thou art tormented."

*Preach the Word, truly, in season and out. But first—let us learn how to live according to its requirements, that our preaching be not hypocrisy or self-deception.*

The preparation of the Bride for union with her Lord consists of something far deeper and more revolutionary than mere preaching. When Paul said—

"Set your affection on things **above**, NOT on things on the earth:

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs."

—when he said these things, he really meant them to be taken **literally**, and actually **DONE**, strange as it may seem to the natural mind, and rare as we find them in actual practice in those professing godliness.

He was not just giving us a beautiful and ear-pleasing form of glowing and gracious words, but was expressing a practical and godly—and **NECESSARY**—way of living, the only possible way to salvation, a way by which God becomes an everyday fact in our lives. To such and such alone, John lovingly wrote—

"I have no greater joy than to hear that my children walk IN THE TRUTH (3 John 4).

—Editor

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## **To Them That Look for Him**

*"Then shall the Kingdom of heaven be likened unto ten virgins: five of them were wise, and five were foolish"—Matt. 25:1-2*

**By BROTHER JOHN THOMAS**

IT would commend itself, one would suppose, to every purified observer of men and things, as true and indisputable, that the most "evangelistic" and "pious" sects, as well as the generality of immersed professors, are **unprepared** (because non-expectant) for the—

"Revelation of the Lord Jesus from heaven."

Few, if conscientious, are willing to answer affirmatively that if the Bridegroom were to come this midnight, they are ready to "go out to meet him." They **KNOW** that they are not living in expectation of the—

"Blessed Hope, namely, the appearing of the glory of the great God, and of our Saviour."

—but that, on the contrary, they are expending the energies of their lives in the accumulation of riches which take to themselves wings and fly away, in obtaining the perishable honor and renown of the world, in the gaudy decorations of their mortal bodies with trinkets of gold and precious stones, in the ostentatious display of costly furniture, eating, drinking, marrying and giving in marriage.

These things plainly indicate their hope is bounded by the horizon of their animal lives, and that their assumed relations to the Age to Come are based on the servile and degrading fear of torment in the flames of hell.

But, my readers, terror is not the principle which actuates the true believer for, while he knows "the terrors of the Lord," he owns Him for his King from gratitude and love.

Professors of religion are a fair illustration of the doctrines they assent to. A spurious faith produces worldly fruits, and leaves its subjects with vague anticipations of the future. With such, all demonstration is "speculation," and calculated to "disturb the peace." The peace of whom? Of all careless, worldly-minded, and indolent "Christians"!

Their hope is, to them, the genuine Hope of the Gospel, the Hope to obtain which Paul was manacled with chains and John exiled to the Isle of Patmos.

Not such however was the Hope of the primitive age! The disciples were THEN taught to look earnestly for the COMING OF THE LORD. To be always prepared, to "watch for his **appearing**," and to live as if he were at the door.

But who will say that even the purified in general are watching and prepared?—prepared for the speedy appearance of Jesus upon the earth! How few are there of this faithless generation who BELIEVE!

When the Lord Jesus descends from heaven, he comes to the salvation—not of professors of his religion—but of "them who look for him," for says Paul—

"Unto them who look for him shall he appear the second time without sin unto salvation"

(Heb. 9:28).

The constituents of the Lamb's Wife will be characterized by this attribute of **looking for him**. That is, they will be carefully noting the signs of the end, and so watch for his bright and glorious appearing, knowing that he will come suddenly, like lightning's flash, and unexpectedly, like a thief in the night.

It is notorious that the present time there are among us (the Campbellites in 1839) 2 classes of believers: one referring the coming of the King to the final end of all things; the other to a time near at hand, 1000 years before the general assize.

In consequence of these different views the former, though "pious" in the estimation of men, listlessly and lukewarmly profess the Faith, and unconcernedly divide their time between God and Mammon. They have a name to live, but are dead. They bid their souls rejoice and be at ease, to eat, drink, and be merry, for that they have goods laid up for many years.

Of this class are those who punctually and diligently attend the markets, the polls, and the public gatherings of the people of the world, and as regularly vacate their seats in the House of God where His family—His "royal priesthood" and "purchased people"—meet to—

"Offer up spiritual sacrifices through Jesus Christ."

And to—

"Declare His perfections Who called them out of darkness into His wonderful Light."

Such citizens of the Kingdom as **these** are prepared for nothing less than for the appearing of the King. Their hearts are set upon the many years enjoyment of this life. And should he come tomorrow, these many years are dispelled as a vain illusion.

Few who know the Truth can contemplate the religious world and say that men and women are watching and prepared for the dissolution of the present order of things. Yet a time is spoken of in Scripture when the disciples of Christ ARE both **watching and prepared** for his sudden, unexpected appearance.

There is, then, a period of preparation, for to be prepared implies a previous process of preparation; as to be clothed, washed or purified implies a clothing, washing or purification. The unpreparedness of some "Christians," and the preparing and readiness of others, are especially apparent from Matt. 25 and Rev. 19. Jesus says—

"The Lord of the evil servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder" (Matt. 24:50-51).

And he goes on to say—

"THEN shall the Kingdom of heaven be likened to 10 virgins" (Matt. 25:1).

Let the reader observe that the 10 virgins represent the "Kingdom," and not Christians and the world. At the unlooked-for coming of the Lord, it will be **immersed persons** (represented by the 5 foolish virgins) who are deficient of oil (the oil: unction of the Truth), whose lamps are extinguished, and who will not be acknowledged by the Bridegroom.

Again let it be noted, that ALL the citizens of the Kingdom are represented as having gone fast asleep before midnight. A cry awakes them all; they all arise and trim their lamps. But all of them have not oil.

First, they all set about trimming their lamps—adjusting their wicks for burning. But they will not all burn. Hence, secondly, some of them have to go to the oilmen to buy; while those who remain are watching, expecting, and PREPARED. "And," says Jesus—

"While they went to buy the Bridegroom came: and the door was shut."

The **preparedness** of the citizens of the Kingdom, symbolized by the 5 wise virgins, is the subject matter of great exultation on the part of those who come with the King. John, in his vision, heard—

"As it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying,

"Let us be glad and rejoice, and give honor to the Omnipotent Lord God,

"For the marriage of the Lamb is come and his Wife (the wise virgins) hath MADE HERSELF READY."

Here the Lamb's Wife making herself ready has been perfected, and she is completely prepared to receive her glorious, magnificent and princely Husband. The existence, then, of a body of Christians, pre-eminent over all other professed "Christian" communities contemporary with the second coming of Jesus and the commencement of his reign, is the subject of Scripture testimony.

Hence it is the interest of the disciple to be always watching, always on the lookout, that he may be always "prepared." For, says Jesus—

"Be ye **always prepared**, because the Son of Man will come at an hour when ye are not expecting him."

Now, O reader, mark this emphatic declaration of the Messiah! He says he will come when he is not expected even by professedly Christian worshippers. How little, then, will he be expected of the world!

And let it not be urged that this refers to his unexpected coming at the destruction of Jerusalem, for he did not come unexpectedly on that occasion. He was expected, and his disciples—by taking heed to the signs of the times he gave them in his prophecy—fled to the mountains and so escaped.

Besides, he reiterates the fact of his sudden and unexpected coming at least 20 years **after** Jerusalem was destroyed, for in Rev. 16:15 he says by his servant John—

"Behold! I come as a thief."

And Paul says concerning that interesting period that—

"The day of the Lord comes as a thief in the night."

And this will be one of the signs of that day's approach—

"When they shall say, Peace and safety, then sudden destruction comes upon them, and they shall not escape."

This Paul said to Gentile believers. And in his second letter to them he instructed them that, though they were to be "always prepared," still the "DAY OF THE LORD" would be preceded by an **apostasia**, or GENERAL DEFECTION, from the One Lord, One Faith, One Baptism, One Body, One Spirit, One Hope, and One God. In other words, from the "New Institution."

And also that, before "that Day" could be revealed, the "Man of Sin, the Son of Perdition"—(the Order of Imperial Universal Bishops of the Roman World, instituted by the first Constantine in his own person and continued to this day in the Roman Ecclesiastical Monarchy termed the Popedom)—must be developed.

It is plain, then, that Paul contemplated the Day of the Lord as remote from his times, and that his Coming would be contemporary with the complete overthrow of the kingdom of the Pagan-Imperial-Roman Prince, the Pope, for he says that the Lord Jesus will utterly destroy the Lawless One with the brightness of his Coming.

But the Papacy still exists, though despoiled of much of its power and glory; the "Mystery of Iniquity" is not yet abolished; and Apostasy still covers the countries of Anti-Christendom. The world still lies under the "strong delusion," and mankind still "believe a lie."

The Day of the Lord, then, has not yet come. It is therefore, to the watcher, a matter of hope, but to the strongly-deluded a matter of indifference and altogether unlooked-for.

They are dreaming of a spiritual millennium to be introduced with peace and safety and a union of sects! What a confederacy this union would be! From such a "union of all Christians" may heaven preserve the world! But how dreadfully will such unionists be undeceived—

"To them that look for him will he appear a 2nd time without sin unto salvation."

But to the slumberers in the arms of "peace"—sudden and remediless destruction.

These things then are obvious:—

1. Messiah will come again;
2. He will come when the mass of professors are not expecting him;
3. He will not come to the salvation of such persons;
4. A preparation is necessary for his reception.

This unexpectedness of his return may be accounted for in this way. Jesus and his apostles continually warned their contemporaries of the speedy return. "Behold," said the offspring of David, "I come quickly." And he caused his beloved disciple to record it in a book and send it to the congregations.

But his servants became vicious, and turned to beating their fellow-servants, and to feasting and carousing with drunkards; and they consoled themselves that, as the Master deferred his return, he would not come at all and they would therefore escape, judging that time would obliterate their offences. So when they had got the upper hand they taught things they WISHED as those that were **to be**.

"Pay us," said they, "our tithes and fees and salaries and minister to us, the stewards of God, abundantly of your carnal things. And when you die your souls shall go to Paradise where you shall be with Jesus. This will be to you the 'Day of the Lord.' This is his only coming, till the burning of the world."

And the foolish people believed the crafty doctrine of their priests: and so they all agreed that it was so, and fell fast asleep!

But although all the virgins arose to trim their lamps, those only entered with the Bridegroom to the marriage who had oil in their vessels. While the others were absent, the Bridegroom came, and those who were prepared went in with him to the festival.

Although the others trimmed their lamps at last, they were excluded from all the honours and joys of the occasion, for the simple reason that they were TOO LATE. They called the Bridegroom, "Master," but he disowned them.

"WATCH, then, because you know nether the day nor the hour."

We live in the "time of the end," which is characterized among other things by many being purified and made white. It is therefore a period of purification, and in this purification consists the preparation for the marriage supper of the Lamb. For when John heard those thundering and roaring voices which announced the preparedness of the Bride, he says—

"And it was given to her that she should be clothed in fine linen, pure and white;  
"And the fine linen is the righteousness of the saints."

Hence, righteousness is the resplendent robe of Messiah's Virgin Queen. Saith the Spirit—

"Happy are they who are invited to the marriage supper of the Lamb. These are the true words of God."  
—Bro. Thomas, 1839

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## Voyage to Australia

By BROTHER ROBERT ROBERTS

*"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people's: for this he did once when he offered up himself"—Heb. 7:27.*

**PART THIRTEEN  
TUESDAY, OCTOBER 22, 1895**

MET Mr. Cornish according to agreement, in the presence of a number of brethren and sisters whom he had subverted.

Up to this time, I had spoken of him as "bro. Cornish," but I now discovered that his estrangement from the Truth was so serious as to disentitle him to that mode of address.

It was not only the "good flesh" doctrine which I had encountered among those in sympathy with him at Bendigo (see earlier part of diary), it was now no condemnation in Adam at all, and no sacrifice of Christ for sin at all, though in words confessing both.

First of all, there was an endeavour on the part of Mr. Cornish to prove that I had changed from my original position. He tried to prove this by citing an article written in 1869, in which I said that no change of nature was effected in Adam by his condemnation: that the only difference between the fore and after state, was a difference of relation to the dissolution process lying ahead.

I now said I adhered to what was written in the article, and could with no better exposition when taken as a whole.

What Mr. Cornish had omitted to consider was, how—according to the said article—the difference of relation was established.

*I afterward pointed out that in the early part of the article it was laid down that the altered relation became a law of his nature "running in the blood" and that thus only was the sentence transmissible to posterity.*

This was no alteration of nature, but the introduction of the law of death into it, leaving it the same nature still.

But Mr. Cornish called this "evasion," the common rejoinder of perplexed antagonism in the presence of an unanswerable explanation.

I discovered Mr. Cornish's denial of the sacrifice of Christ when putting his answers to the test. I asked why Christ died.

Ans: "Because he was killed."

Yes, but what was God's object in letting him be killed?

The answer was:—"To wean men from their sins; it was not necessary for their forgiveness."

At this point I refused to go further, because of the impassable gulf of divergence thus suddenly revealed, and because in my weak state of health, I found the work of shouting logical niceties into an ear trumpet an impossible work to continue.

I said the case was far worse than I had any idea of, and that I should refuse to have anything to do as a brother with a man holding such views.

I rose to go, but the company (20 persons or so) implored me to remain for their sakes. They, in fact, in a friendly manner, prevented me from going, and I remained to please them, listening to Mr. Cornish's remarks, in which he denounced Dr. Thomas as anti-Christ, and dared me to appear before the judgment seat of Christ.

At the close, several of the company asked me to meet them by themselves and answer their questions, as they desired only to be in the right. I consented to meet them on the following Saturday afternoon for the purpose expressed. All signified their intention to be present.

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#### **WEDNESDAY, OCTOBER 23, 1895**

FEELING much fatigued, I devoted the principal part of today to a rest and ramble in the Melbourne Cemetery. It is a very large, numerous, and well-laid out city of the dead. I remained long among the monuments.

It was heart-breaking work reading the inscriptions—the endless record of ruined families, blighted hopes, vain struggles, death everywhere, and the same process going on daily.

#### **The worst of it is, the living take no heed.**

They gather round the coffin of a dead relative, wear solemn faces for an hour, perhaps utter a pious platitude, and contribute to a costly tombstone "sacred to the memory" of a man whom they likely despised in life.

And when the thing is over, back they plunge into irrational life, where, if you chance to meet them, they are barren as rocks to every sensible idea. Yet onward runs the stream of things, bearing them to the inevitable end in their turn.

*They fret through a short life, mar it with their follies, embitter it with their unkindness, blight it with their selfishness, and disappear in the cloud of artificial interest created by death.*

Oh, most sad is the aspect of the sea of life, as we glance round on its restless, changing, turbid waters!

There is no consolation except in Christ. By him yet we shall see the fulfilment of the Apocalyptic vision: "no more sea" (of death) but a world of wise, reasonable, beautiful, godly, immortal life; every individual in it a jewel, and the activity of all "holiness to the Lord."

Cemeteries will disappear in the promised day: a tombstone a relic of vanished antiquity.

In the evening I lectured in the Athenaeum Hall to a good audience, but not so large as in the previous week. There might be 700 present.

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**THURSDAY, OCTOBER 24, 1895**

TODAY, being a blank day, and wishing to see Melbourne harbour, which I had missed through coming by rail, I went today by steamboat to Geelong, under guidance of sis. Robertson, a true daughter of Sarah.

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**FRIDAY, OCTOBER 25, 1895**

TODAY was a holiday in Melbourne, in honor of the landing of Lord Brassey. There were triumphal arches, and 1000's upon 1000's of spectators.

*Of course I did not go to see. It is nothing I would have cared for, the show, even if I had been quite robust. But feeling unwell, I stayed home.*

I was sufficiently recovered by the evening to give the advertised lecture in the Athenaeum Hall: "Prophecy Yet to Be Fulfilled."

We did not expect so good an attendance at this lecture, as there were various evening gatherings connected with Lord Brassey's reception but it turned out the other way. We had a much better audience than on Wednesday evening.

This was probably due to the influx of people, by special trains, from the surrounding districts to see the arrival of Lord Brassey; and, perhaps, to a greater interest excited by the statement of the subject, which really related to the Kingdom of God, but which the public might imagine had something to do with current events.

Some written questions had been sent in, which I answered at the close of the lecture, mostly of an inappropriate and facetious character.

At the close, a written proposal of debate was handed in on behalf of Mr. Symes, the editor of the Atheistical organ in Melbourne, but as the program of my tour had been drawn up and published by the brethren for some months in advance, it was not possible I could entertain the proposal, even had I been in proper health for a tussle, and of opinion that such a performance would have been to the advantage of the Truth.

There is a time to debate, and a time to refrain from debating. The present time is a time for the consolidation of faith in the love and works thereof, and not for discussing whether there is such a thing as faith or not.

The coming of Christ will catch some in the act of disputing the existence of such a person: how foolish they'll seem!

*The course of true wisdom, after the survey and test of all the facts, is to prepare for his coming in the induction of that state of mind and line of conduct that is acceptable to him.*

This is not to be attained by "perverse disputings with men of corrupt mind," but by the sincere and meditative exercises which study of the Word, and prayer, will gender.

An advertisement also appeared in the papers inviting "Robert Roberts" to debate with a certain "Pastor Abbott," of the Universalist persuasion, concerning whom the reports were not encouraging. Another, by the name of Brown, was recommended by deputation as a fitting antagonist.

My natural man would have said, "Meet and thrash every one of them." It can easily be done, as far as argument is concerned. But infirmity withheld me, and time did not allow, so I had to pass on under the imputation of fear and "Christadelphian Capers."

It is a mixed world at present. Indeed, scarcely mixed, it is nearly all of one sort. The Kingdom will be a mixed world, with righteousness, good sense and gladness as the chief part of the mixture.

The ages beyond will show us a world of well-being and blessedness unmixed. In prospect of this, the toil-worn pilgrims, often dejected and faint, pursue their way "thru time's dark wilderness of years."

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**SATURDAY, OCTOBER 26, 1895**

KEPT my appointment in Mr. Cornish's meeting-place with the few who came, out of the number who covenanted.

Was informed for the first time that after my departure, Mr. Cornish had demanded them not to attend unless he were present, and that they passed a resolution to that effect. This would have been reasonable enough if the issue had been a question of accusation against him, but it had no reasonableness at all as relating to a meeting to question me on matters of Divine truth, and it had no defensibility at all after agreement to come.

*It is the most elementary principle of righteousness that covenants must be kept. Even if one "swear to his own hurt" he must "change not" (Ps. 15:4).*

In younger days, such a flagrant breach of decorum would have caused wrath and world-rousing efforts at rectification. But after a lifetime of weary fight with things that cannot be mended, I could but acquiesce with pity, and make the best of a bad job.

In a large and silent room, I sat down with about 6 persons round a table, and talked over the matters that had been brought into dispute.

I answered a number of questions put in all candour and meekness by one bro. Stephens. They principally related to the results accomplished by the death of Christ, and to the nature inherited from his mother at fitting him to accomplish those results.

That nature, as pointed out, was human nature inheriting death from Adam for the very purpose of destroying the death that was destroying it. It was so testified: he took part of our identical flesh and blood—

"That through death he might destroy him that had the power of death, that is the devil"

(Heb. 2:14).

Or in other words (Heb. 9:26)—

"He put away sin by the sacrifice of himself."

*The result at first was limited to himself. Death was certainly not vanquished outside of himself Hence it is that we must become UNITED WITH HIM to obtain the benefit.*

But the Cornish view, which is the Roman Catholic in a modified form, repudiates this arrangement of divine wisdom, and from feelings of mistaken reverence (presumably) revolts at the very idea of Jesus having been in any way related to sin. This is a zealous antipathy not inspired by knowledge.

The statement that Christ will "appear the second time without sin unto salvation" looks back upon the fact that at his first coming he was—

"Made sin for us, who knew no sin" (2 Cor. 5:21).

And (Rom. 6:10)—

"Died unto sin once."

Feeling might just as well revolt as the idea of his having been related to man at all, for it was nothing but humiliating and defiling to be born of woman, which was part of the Edenic penalty (that Eve should have children in sorrow).

It is a mistake to allow sentiment to have place in the matter at all. It is truth and fact that we want, and in this matter, it is only by testimony that we can get at them.

**The Testimony is plain: that Jesus was our very nature "in all points," but a divine form of that nature for its redemption from death by death in righteousness.**

*It is impossible to improve upon the definition of Paul that Christ died that He (God) might be just and the Justifier of him that believeth in Jesus (Rom. 3:26).*

The sacrifice of Christ shows us the JUSTICE of God working under the inspiration of the LOVE of God, that the way might be open for forgiveness "through the forbearance of God" until life eternal.

All this is twisted out of shape by Cornish's view that says— "Christ died because he was killed: it was not necessary for the forgiveness of sins."

We cannot better demonstrate the serious nature of this departure from Gospel Truth than by the exhibition of the following:—

#### **ON THE NATURE OF MAN AND THE DEATH OF CHRIST**

1. *That death entered the World of mankind by Adam's disobedience.*

"By one man sin entered into the world, and death, by sin" (Rom. 5:12).

"In (by or through) Adam all die" (1 Cor. 15:22).

Through the offence of one many are dead" (Rom. 5:15).

2. *That death came by decree extraneously to the nature bestowed upon Adam in Eden, and was not inherent in him before sentence.*

"God made man in His Own image . . . a living soul (a body of life) . . . very good" (Gen. 1:27; 2:7; 1:31).

"Because thou hast hearkened unto the voice of thy wife . . . unto dust shalt thou return (Gen. 3:17-19).

3. *Since that time, death has been a bodily law.*

"The body is dead because of sin" (Rom. 8:10).

"The law of sin in my members . . . the body of this death" (Rom. 7:23-24).

"This mortal . . . we that are in this tabernacle do groan, being burdened" (1 Cor. 15:53; 2 Cor. 5:4).

"Having the sentence of death in ourselves, that we should not trust in ourselves, but in God Who raiseth the dead" (2 Cor. 1:9).

4. *The human body is therefore a body of death requiring redemption.*

"Waiting for the adoption, the redemption of our body" (Rom. 8:23).

"He shall change our vile body that it may be fashioned like unto His own glorious body" (Phil. 3:21).

"Who shall deliver me from the body of this death?" (Rom. 6:24).

"This mortal (body) must put on immortality\*" (1 Cor. 15:53).

5. *That the flesh resulting from the condemnation of human nature to death because of sin has no good in itself, but requires to be illuminated from the outside.*

"In me (that is, in my flesh) dwelleth no good thing" (Rom. 7:18).

"Sin dwelleth in me" (Rom. 7:20).

"The law of sin which is in my members" (Rom. 7:23).

"Every good and perfect gift is from above, and cometh down from the Father of Lights" (James 1:16).

"Out of the heart proceed evil thoughts" (Matt. 15:19).

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

"Put off the old man, which is corrupt according to the deceitful lusts" (Eph. 4:22).

6. *That God's method for the return of sinful man to favor required and appointed the putting to death of man's condemned and evil nature in a representative man of spotless character, whom He should provide, to declare and uphold the righteousness of God as the first condition of restoration, that He might be just while justifying the unjust, who should believably approach through him in humility, confession, and reformation.*

"God sent His Son in the likeness of sinful flesh, and for sin condemned sin in the flesh" (Rom. 8:3).

"Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy that having the power of death, that is, the devil" (Heb. 2:14).

"Who his own self bare our sins in his own body on the tree" (1 Pet. 2:24).

"Our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6).

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

"Be of good cheer, I have overcome the World" (John 16:33).

"Whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past through the forbearance of God. To declare, I say, at this time His righteousness, that He might be just, and the Justifies of him that believeth in Jesus" (Rom. 3:26).

7. *That the death of Christ was by God's Own appointment, and not by human accident, though brought about by human instrumentality.*

"He spared not His Own Son, but delivered him up for us all" (Rom. 8:32).

"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain" (Acts 2).

"Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatsoever Thy hand and Thy counsel determined before to be done" (Acts 4:27).

"No man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John 1:18).

8. *That the death of Christ was not a mere martyrdom, but an element in the process of reconciliation.*

"You that sometimes were alienated in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death" (Col. 1:21)

"When we were enemies, we were reconciled to God by the death of His Son" (Rom. 5:10).

"He was bruised for our iniquity; the chastisement of our peace was upon him, and with his stripes we are healed" (Isa. 53:5).

"I lay down my life for my sheep" (John 10:15).

"Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil; that is to say, his flesh, let us draw near" (Heb. 10:20),

9. *That shedding of his blood was essential for our salvation.*

"Being justified by his blood, we shall be saved from wrath through him" (Rom. 5:9).

"In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14).

"Without shedding of blood there is no remission" (Heb. 9:22).

"This is the new covenant in my blood, shed for the remission of sins" (Matt. 26:28).

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

"Unto him that loved us and washed us from our sins in his own blood" (Rev. 1:5).

"Have washed their robes and made them white in the blood of the Lamb" (Rev. 7:14).

10. *That Christ was himself saved in the redemption he wrought out for us.*

"In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared.

"Though he were a son, yet learned obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:7-9).

"By his own blood he entered once unto the holy place, having obtained eternal redemption" (Heb. 9:12).

"Now the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect" (Heb. 13:20-21).

"Joint heirs with Christ" (Rom. 8:17).

11. *That as the anti-typical High Priest, it was necessary that he should offer for himself as well as for those whom he represented.*

"And by reason hereof, he ought as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest, but He that said unto him" (Heb. 5:3).

"Wherefore it is of necessity that this man have somewhat also to offer" (Heb. 8:3).

"It was therefore necessary that the patterns of things in the heavens (that is, the symbols employed under the Law), should be purified with these (Mosaic sacrifices), but the heavenly things themselves (that is, Christ who is the substance prefigured in the Law), with better sacrifices than these" (that is, the sacrifice of Christ)—Heb. 9:23.

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people: for this he did once when he offered up himself" (Heb. 7:27).

"Through the Eternal Spirit, he offered himself without spot unto God" (Heb. 9:14).

(Continued next month, God willing)

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## The Sons of God in the Future

*"Whosoever is born of God doth not commit sin: he cannot sin, because he is born of God. He that committeth sin is of the devil"—1 John 3:8-9*

THE term "Sons of God" in its various uses in Scripture applies equally to men and women. The thought of mutual relationship to God links both together in the Spirit's teaching. Thus we read—

"Be ye not unequally yoked together with unbelievers.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing;

"And I will receive you, and will be a Father unto you; and ye shall be My **sons and daughters**, saith the Lord Almighty" (2 Cor. 6:14-18).

Both men and women are adopted into this close Divine family group, and both are classed as the children of God. In the glorious state unto which they are invited there is no distinction (Matt. 22:30)—

"In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."

Speaking of our present position in God's sight, Paul told the Galatians (3:26)—

"Ye are all the children of God by faith in Christ Jesus."

And he emphasized our **oneness** in God's plan (vs. 28-29):

"There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all ONE in Christ Jesus."

God is calling and developing a family out of the earth's inhabitants, and has been doing so from the Adamic Creation. In Gen. 1:26 He said—

"Let us make man in Our image, after Our likeness."

And again (Gen. 5:1-3)—

"In the day that God created man, in the likeness of God made He him . . .

"And Adam begat a son in his own likeness, after his image, and called his name Seth."

In Gen. 4 we are given the genealogy of Cain the wicked son of Adam and Eve whose descendants were all destroyed by the Flood.

Following Seth in Gen. 5, we are given his descendants, the righteous seed, the Sons of God—bringing us lineally down to Noah and his 3 sons, approximately 1650 yrs. from Creation.

From the beginning, 2 distinct families are portrayed, good and evil (Gen. 3:15)—

"The seed of the woman and the seed of the serpent"  
—the righteous seed and the wicked seed.

There had always been the Divine command for the righteous to remain separate and distinct from the wicked, to avoid associations which would alienate the affections from God. The contrast is brought into sharp focus in the lives of Cain and Abel. John impresses this:

"Whosoever is born of God doth not commit sin: he **cannot** sin, because he is born of God.

"In this the children of God are manifest, and the children of the devil.

"Cain, who was of that wicked one, slew his brother. And wherefore slew he him?

"Because his works were evil, and his brother's righteous." (1 John 3:9-12)

\* \* \*

MUCH of Scripture is expressed pictorially, using incidents from the family circle as the basis of the lessons being taught. Some of the most impressive exhortations center around this fraternal relationship. Indeed, the circumstances with which these are framed touch the human emotions with telling force.

The command of God to Abraham to offer his son Isaac for a burnt offering illustrates the point. Do we think this was easy and without great heart-searchings on the part of both father and son? Do we read these words casually, without pausing to realize the terrible inward struggle in each heart?

But there was obedient resignation to God's will, and faith in resurrection—

"I AND THE LAD will come again to you" (Gen. 22:5).

The circumstances surrounding the immediate descendants of Abraham, Isaac, Jacob, and the 12 fathers of the race, are all framed in language to impress the family character of the Divine lessons of godliness, or in the failure of this virtue, in their lives.

The subsequent division of the nation into specific tribal groups—with strict instructions to maintain their allotments of land, and related matrimonial stipulations to maintain the family integrity—all carry the same theme.

Do we think it was caprice or mere self-interest which caused Jochabed, Moses' mother, to make provision for the saving of her son? Was it not a marvellous demonstration of FAITH IN GOD, and an illustration that his parents were of the family of God?

And what shall we say more of the family aspects of Samson, Samuel, David, Absalom—

"O Absalom, Absalom! would God I had died for thee!"

And the parables of Christ: the man with 2 sons; the soul-searching account of the Prodigal Son. And of Paul and Timothy, his dear "son after the common Faith." All of these reflect the relationship of God to His beloved Son, Jesus Christ.

And this close bond so vividly portrayed throughout the Scriptures is to teach us the loving care of God for His sons and daughters. This is the lesson we must receive, and feel, and lovingly ACCEPT—that God is with us in all our trials, chastening and developing us as a loving Father—

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him.

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth"

(Heb. 12:5-6).

We can learn the same lesson from nature itself. God has laid down the same principles of family oneness in the basic laws which govern and control His creation. In Gen. 1 we find that all vegetable and animal creations were "after his kind."

**This very principle destroys the theory of evolution.**

Any departures from this law (by the contrivance of man) produce sterile, unproductive specimens. Thus the family characteristic ceases, and the new line is cut off effectively.

All aspects of nature are divine types of the grand purpose of God to select a family of sons and daughters; calling this close circle to Himself on fixed principles of separation and distinction which are founded on obedience to His will and righteousness unto Him as their Father. By righteousness the children of God are manifested.

The breakdown of the family unit today is the root of the world's troubles. This should be a serious warning and exhortation for God's children, to realize that the seeds of world unrest stem from a disregard of the necessary close, affectionate bond required at home.

The breakdown of the principle of separateness and distinction from the world was the cause of the Flood (Gen. 6: 1-2)—

"And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them,

"That the **sons of God** saw the **daughters of men** that they were fair, and they took them wives of all they chose."

The result of the breakdown of the principle of separation was a world full of wickedness. Evil associations triumphed over the Sons of God (1 Cor. 15):

"Be not deceived: evil communications (companionship— intercourse) corrupt good manners (moral habits)."

Only 8 persons were saved from this universal declension from association with God. When man disobeys God's commands, the Creator brings evil in accord with the sin (Gal. 6):

"God is not mocked: as a man sows, so shall he reap."

This breakdown of the family relationship is clearly manifest in our times with the increase of the divorce rate and the dismemberment of the family circle. The product is a generation which is a law unto itself; no restraint, no responsibility to law and order.

The very circumstances which trouble the authorities on every hand—child delinquency, unthankfulness, disobedience to parents—were foreseen and foretold by God through Paul in his final message—

"In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers;

"Disobedient to parents, unthankful, unholy, **without natural affection**, trucebreakers, false accusers, incontinent,

"Despisers of those that are good, traitors, heady, high-minded, **LOVERS OF PLEASURE** more than lovers of God" (2 Tim. 3:1-4).

Because of man's waywardness and refusal to observe God's will, the race has been subjected to 6000 years of trial, anguish and toil. But this struggle of righteousness against sin and iniquity was designed by God to lead to the birth—the manifestation—the revealing— of the true Sons of God: a family which is to rule the world in righteousness.

To the woman Eve, God said:

"I will greatly multiply thy sorrow and thy conception: in sorrow shalt thou bring forth children; and thy desire shall be to thy husband."

And to Adam God said—

"Cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life: thorns and thistles shall it bring forth to thee.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground."

Paul speaks of this struggle for existence, this groaning and travailing of the race, in Rom. 8:18, but he says that the prospect of deliverance has joy and happiness beyond compare—

"I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

He said the whole Creation had an intense anticipation for this release. The picture Paul paints is of a world (though perhaps generally unconscious of its need) eagerly expectant—as pressing forward with the neck stretched out, straining to be released into a liberty.

Though the bulk of humanity is not consciously aware of its need, have we who have received the call of the Spirit developed the insight to realize our need for liberation from the bondage of corruption? Or are we quite satisfied to continue in our narrow little circle of bondage to sin?

But, desired or not, the whole Creation waiteth (in expectation) for the manifestation of the Sons of God. The word for "manifestation" in Greek is **apocalupsis**, meaning "disclosure, appearing, coming, or revelation." Paul continues—

"The Creation was made subject to vanity: not willingly, but by reason of Him Who hath subjected the same IN HOPE" (v. 20).

It was subjected to this imperfect condition because of sin, to illustrate sin as abhorrent in the eyes of God and as being brought about by man's disobedience; and to manifest the great love of God to fallen man in providing a way of redemption from this condition, while we were yet sinners.

There is no doubt in Paul's mind about the sureness of this coming world change (v. 21)—

"Because the Creation itself also **shall** be delivered from the bondage of corruption, into the glorious liberty of the children of God."

To Paul's mind, and to all the righteous, the declared promise of God to bring these things about, is as though it actually were accomplished—"SHALL be delivered." The "bondage of corruption"—the law which will ultimately bring the whole Creation to the dust again ("Till thou return to the ground")—shall assuredly be removed.

This is the eternal promise being worked out in the Creator's good pleasure: to ultimately remove that which became necessary as a merciful provision by God in the beginning because of sin.

It was a merciful arrangement by a loving Father to return the sinner to the dust of the ground, to release him from the devastating effects of his own waywardness. How merciful to cut him off from a sinning course of life, from suffering pain, trial and anxiety endlessly. How often we see death come as a merciful release!—

"There the wicked cease from troubling; there the weary be at rest.

"There the prisoners rest together: they hear not the voice of the oppressor.

"The small and great are there; the servant is free from his master" (Job. 3:17).

Verily as Paul saith—

"The whole Creation groaneth and travaileth in pain together until now."

All is subject to this levelling process. None can avoid or escape this inexorable law.

But God has shown that this law shall be removed when sin and death are finally eradicated from the earth. This is the grand theme of all the Bible, an unbroken theme from Genesis to Revelation. As Paul so forcefully declares (1 Cor. 15:53)—

"This corruptible must put on incorruption, and this mortal must put on immortality:  
"Then shall be brought to pass the saying that is written: Death is swallowed up in victory."

This is the "glorious liberty of the children (**teknon**: sons and daughters) of God." This release is also shown by John:

"Behold what manner of love the Father (Our Father') hath bestowed on us, that we should be called Sons of God!

"Beloved, now are we the Sons of God, and it doth not yet appear what we shall be:

"But we know that when he shall appear we shall be like him, for we shall see him as he is"  
(1 John 3:1-2).

And how will he appear to those of whom John is speaking? In the same manner as he appeared to his disciples after his resurrection and glorification. Of Christ we read (Luke 24):

"Behold my hands and my feet, that it is **I myself**:

"Handle me and see: for a spirit (**pneuma**: breath, current of air, breeze) hath not flesh and bones, as ye see me have.

"And they gave him a piece of broiled fish, and of an honeycomb: and he took it, and did eat before them."

John also defines the literality of Jesus in the glorified, immortalized body (John 20:27).  
Jesus said to Thomas—

"Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side. And be not faithless, but believing!"

That this is the person and reality that shall appear when Christ returns (and as John says, "We shall be like him"), is evident from two very positive statements which are clearly given to establish this very point. First from Acts 1:11—

"This SAME Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

And Paul's words to the Philippians (3:20-21)—

"The Lord Jesus Christ shall change our vile body that it may be fashioned like unto his glorious body:

"According to the working whereby he is able even to subdue all things to himself."

The distressed conditions which are everywhere in the earth today are clear signs of the need of a Supreme Ruler to come and correct the ills of all mankind. The Spirit through Jeremiah has long since indicated that (10:23)—

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

But David had previously encouraged the righteous—

"The steps of a good man are ordered by the Lord."

The condition of which Paul spoke ("The whole Creation groaneth and travaileth in pain together until now") is still the world condition—2000 years later. The remedy—the birth, the deliverance from the bondage of corruption into the glorious liberty of the Sons of God—has not yet taken place.

Because of a lack of world leadership with complete power, confusion and chaos is the only product of all man's efforts. Of our times, Christ prophesied—

"There shall be signs in the sun, and in the moon, and in the stars (political and religious ruling places); and upon earth distress of nations with perplexity" (Luke 21:25).

The word translated "perplexity" carries the idea of "No way out"—a dead-end street.

"The world is running down a dead-end street," Mr. Katzenback stated at Hyannis, Mass., in Sep., 1967, "The race between world population and food production is the problem of our age—and food production is losing."

Truly the world is still groaning (though it knows not why) for the revelation of the Sons of God. It has not yet come.

The present dispensation is under the direction of the angels, as Paul said about them—

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1.14).

And he continues—

"Unto the angels hath He not put in subjection the world to come" (Heb. 2:5).

He further speaks of the age yet future when Christ shall be set openly over all Creation, but indicates that it has not yet come (v. 8)—

"Thou hast put all things in subjection (prospectively) under his (Christ's) feet.

"For in that He put all in subjection under him, He left nothing not put under him.

"But now we see NOT YET all things put under him."

The future world rule is to be under Christ and his glorified brethren. This is the purpose of the calling of the Sons of God out of the earth's inhabitants. In order to bring about the association of God's sons and daughters with His Son Christ Jesus, Paul adds—

"It became Him, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering: therefore he is not ashamed to call them 'brethren'—

"I will declare Thy Name unto my brethren;

"And again, I and the children which God hath given me" (Heb. 2:10-13).

Worldwide troubles and the return of the Jews to their homeland indicate that the resurrection and revelation of the Sons of God is very near. Paul impresses this in Rom. 11:15—

"If the casting away of them (Israel) be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

The birth pangs are being experienced by the world as the end of the Gentile times draws in. In these last days we are witnessing most startling, world-shaking events; such signs as church ecumenical activities, the reunification of Europe, small nations flexing their muscles, the unbridled seeking of pleasure, the denial of the power of God and questioning His very existence.

There is absence of thanksgiving for daily blessings, accepting—yea, demanding—all as a right rather than a blessing from God, leading to lawlessness and crime unrestrained.

All these events lead quickly to the apocalypse of the Sons of God for all the world to see.

"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

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

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"Consultation on Church Union" last week set a 2 yr. deadline for specific plans to unite 25 million US Protestants of 10 denominations into one church, whereby 2/5 of Protestants will worship at same altar. (Nwk 4:8)

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## "Holiness Becometh Thine House"

*"Worship the Lord in the beauty of holiness"* —Psalm 29:2

By **BROTHER ROBERT ROBERTS**

ALL believers are called to holiness and excellence in every shape and form. It is written—

"Without holiness no man shall see God." (Heb. 12:14).

And it is holiness—

"In ALL manner of conversation (conduct)"—1 Peter 1:15.

—and not "holiness" in the merely ceremonial sense that some think sufficient.

The world is full of defilement of all kinds, and the very commonness of it is liable to put brethren off their guard. How can a man say "I am holy" who reeks of tobacco and the fumes of alcohol? He may believe the Gospel, but that belief will only be to his severer condemnation if he walk not in the holiness to which the Gospel calls all without distinction.

Holiness means separateness and cleanness from **everything** that is defiling and impure. And though there are many unholinesses and uncleannesses besides the modern defilements of person and faculty arising from the universal habits of smoking and drinking so dear to the devil's children everywhere, still these are a ruling and obtrusive form of unholiness, from which even superior worldly men stand aloof with intellectual disdain. The brethren of Christ ought to be paragons in all such matters.

Dr. Thomas' arguments against those who made teetotalism and anti-tobaccoism a substitute for the Gospel have been totally misapplied when supposed to sanction these habits in themselves. He was neither a smoker nor a drinker, though he wrote severely against those who sought to displace the righteousness of faith by a "righteousness of their own," which—while very well as adornment of a saint—had no power to justify sinners.

Jesus had to say to his disciples on one occasion—

"Ye know not what manner of spirit ye are of."

—that is, the manner of spirit appertaining to the family to which they belonged.

It is to be feared the same remark is true of many who embrace the Truth in our day— though under a different heading. They are called to holiness (1 Thess. 4:7), but they do not seem to realize the fact. They live as if it were not so.

They would not in words deny that "holiness becomes—(belongs to, characterizes)—the House of God" (Ps. 93:5). They would admit that it is true that they are called to be holy, but they nullify their admission by the restricted interpretation they put upon it.

It would be hard to put into words their idea of holiness, but it is practically limited to our abstract relation to Christ; that is, the light in which God regards us in Christ. It is not, in their treatment of the subject, allowed to include personal habit or condition.

It requires but a small degree of familiarity with the Scriptures to see the narrowness—the dangerous deficiency—of such a conception.

It is true that holiness in its scriptural definition begins and has its foundation in what has been accomplished in Christ, and that we are "holy and without blame" in the justification we have by faith in him. But that it goes much further is the lesson of every epistle of Paul, and of every indication contained in that—

"Form of the knowledge and of the Truth."  
—which God has given us in the Law of Moses. We are to be holy **in ourselves**, as well as "in Christ."  
We are to be—

"Holy in all manner of conversation (behaviour)"—1 Pet. 1:15; Eph. 1:4; 5:27.

"Holy both in **BODY** and spirit"—1 Cor. 7:34.

"Clean from **ALL** filthiness of the **FLESH** and spirit"—2 Cor. 7:1.

It is the express command of Christ. The command is reiterated by the apostles, as above, and in many places.

What does it mean? Does it only mean ceremonial separateness? Surely no man of any breadth of acquaintance with the Holy Oracles would limit it thus! Such a limitation would deprive the exhortation of all point. We are **already** ceremonially separated in the belief and obedience of the Gospel; there is no need to exhort to what is already done.

It is not in **this** sense that the Father is holy. He is holy **IN HIMSELF**. It is thus we are to be. It is personal holiness that is in danger of failure, without which ceremonial holiness is a mockery.

The Father, He is holy, clean, pure. This is the standard of saintship held up by Christ. It is to be realized by them in **everything** (so Paul says, and reason enjoins)—in thought, action, habits, body, spirit—as well as spiritual relation.

God has given us an elaborate illustration of the meaning of holiness in the Law He gave to Israel, which not only instituted ceremonial separatenesses, but enjoined personal cleanliness and holiness in all relations. Let anyone read Lev. 19, 20 & 21, for example, in light of the frequent command—

"Ye shall be holy unto Me, for I, the Lord, am holy."

It is true the Law of Moses has been set aside as a means of justification, but this does not invalidate it as an exhibition of the mind of God in which the saints are to find guidance. Nor does it remove it from the sphere of their enlightenment. The Law is "holy, just, and good" (Rom. 7:12), & (Rom. 8:4):

"The **RIGHTEOUSNESS OF THE LAW** is fulfilled in believers who walk **not after the flesh**, but after the Spirit."

Looking to that Law, we see what God is pleased with in the corruptible sons of men: ardour of worship, mercifulness of disposition, justice of action, purity of thought, cleanliness of body, and separateness from the heathen—which are all comprehended in the term "obedience," because they are all commanded.

Are they less commanded under Christ than under Moses? On the contrary, they are more so. Christ's very work is to—

"Purify unto himself (make **HOLY** unto himself) a peculiar people, zealous of good works"  
(Tit. 2:14).

And he commands us by the apostles—

"As He who hath called you is holy, so be ye holy in all manner of conversation."

"Come out; be separate; touch not the unclean."

"Keep yourselves unspotted from the world."

Now, are we to be clean in one thing and not in another? Clean in doctrine and not in practice? Clean in heart and not in body? Clean in view and not in habit? Are we not to be clean and holy in **ALL** senses? It is even so commanded.

And though it may suit worldly convenience to cry down a zealous compliance with the divine standard as "strait-laced," such a cry will sound strangely in the ears of all in the presence of Christ. None will be more frightened at it or ashamed of it than those who now raise the cry.

It is a cry to be disregarded by wise men. Men who make the Word of God the rule of their lives will not give place to it in the least. They will say with David—

"I am a companion to all those that keep Thy precepts."

And, if necessary, they will add—

"Depart from me, ye evil doers, for I will keep the commandments of my God."

Men who reek with tobacco and beer, who muddle their faculties in mere sensuous stimulations, are not "holy in all manner of conversation." On the contrary, in many cases, the Gentiles shame them by comparison with the unholy ways by which they bring the holy doctrine of Christ into reproach.

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## The Way of Wisdom and Life

*"He that turneth away his ear from hearing the Law, even his prayer shall be abomination"*

—Prov. 28:9

### PART THREE

DIFFICULTIES in the Word should form no stumbling-block to us, even though we are unable to meet them. The doctrine of the mortality of man does not rest upon our ability to furnish a satisfactory explanation of the thief on the cross—it is based on plain Scripture statements.

*Neither does the truth of the Word hinge upon our ability to harmonize difficulties or apparent contradictions. It rests upon GOD'S ASSURANCE—*

"All Scripture is given by inspiration of God" (2 Tim. 3).

"The Scripture cannot be broken" (John 10:35).

"To the Law and to the Testimony; if they speak not according to this Word, it is because there is no light in them" (Isa. 8:20).

A babe in Christ cannot be expected to give an explanation of the difficulties, scientific and otherwise, which wise men after the flesh bring against Moses. But he can nevertheless take a stand upon an unassailable rock, namely, the divine testimony as to the truth of Moses. Jesus said—

"If ye believe not his writings, how shall ye believe my words?" (John 5:47).

**We need not be surprised that the Word should contain difficulties. It is God's mode of dealing with man to allow him to encounter difficulties.**

Difficulties prove and strengthen the righteous, and turn aside the wicked. We recognize the exemplification of this principle in the case of Abraham, who received a command to slay the one upon whom all the promises rested.

It would not be unreasonable to assume that the same principle is operative in the Word. But we are not left to assume, God has declared it to be so—

"None of the wicked shall understand."

"Who is wise, and he shall understand these things? Prudent, and he shall know them?"

"For the ways of the Lord are right, and the just shall walk therein, but transgressors shall fall therein."

PRAYER is one of the conditions of salvation—

"Ask & ye shall receive . . . Ye have not because ye ask not."

Christ was brought again from the tomb in response to prayer (Ps. 21:4; Heb. 5:7). And if we would see the "land of uprightness," we must ASK to be brought thither (Ps. 143:10).

*Salvation depends upon the continuous working of God on our behalf—a favor which is extended only to the prayerful—*

"I will not leave thee until I have done that which I have spoken to thee of."

—is a promise as applicable to us as it was to Jacob. Were God to leave us, we could no more hope to attain to the perfection of character that God requires than we could hope to bring ourselves from the dead.

By nature we are brutish— ignorant of divine ways and dull to perceive them (Ps. 73:22). God fully knows this, and hence has offered to help—

"I will instruct thee and teach thee in the way which thou shouldst go."

*None need be barren in things spiritual. God has said, "Ask." And He has promised that in reply He will give richly. Therefore the supplications—*

"Cause me to know the way wherein I should go";

"Teach me Thy ways";

"Enlarge my heart";

"Quicken me in the way."

—are not vain supplications. In answer to prayer, God will work in us "both to will and to do His good pleasure," and likewise make us perfect in every good work (Phil. 2:13; Heb. 13:20-21).

**How** God works we do not know—His ways are past finding out. Hagar knew not the means by which God opened her eyes to the well of water, and we know not the means by which God will open our eyes to the wondrous things contained in His Law, and order our steps in His Word (Ps. 119:18, 133).

God has on certain occasions lifted aside the veil as in the case of Daniel (9 & 10). An angel was sent to inform him that his words were heard from the first day that he set his heart to understand and chasten himself before his God.

We have to do with Daniel's God, and although He does not openly vouchsafe us an answer to our prayers, He is as ready to hear us as He was to hear Daniel (1 Pet. 3:12). He is as powerful to answer our prayers in a hidden way as He was to answer Daniel's openly. And we have assurance that our prayers will also be followed by angelic ministration—

"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. 1).

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

We may be inclined to imagine that the prophets stood upon a higher platform as regards God's favor than we do. Such is not the case—

"He is nigh to ALL that call upon Him" (Ps. 145:18).

James expressly refers to an incident in the life of one of Israel's most favoured prophets as an attestation that the prayers of the righteous avail MUCH (James 5:16).

\* \* \*

IT is necessary for us to know the ground of our confidence in God, for we are bidden to approach Him in "full assurance of faith." Of one who doubts and wavers it is said—

"Let not **that** man think that he shall receive anything of the Lord" (James 1:7).

*The evidence of God's ability and willingness to help is to be found on the Bible's every page.*

**God expects us to KNOW this evidence, and ACT on it.**

He would have us go forward in His strength, trusting implicitly in Him (Prov. 3:5)—

"Trust in the Lord with all thine heart and lean not unto thine own understanding.

"In all thy ways acknowledge Him and He shall direct thy paths."

Godliness has promise of the life that now is (1 Tim. 4:8), therefore let us feel we are in God's hand, and be mindful of the command (Phil. 4:6)—

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

There is no limitation placed upon our requests so long as they do not run counter to the Word—if we ask anything according to His will He heareth us. What inexpressible comfort lies in this privilege of prayer! What a sense of security and strength! Boldly, indeed may we say (Heb. 13:6)—

"The Lord is my Helper! I will not fear what man shall do unto me."

\* \* \*

OUR supplications are not to be limited to requests for ourselves. Paul enjoined "supplication for all saints." This is a command to which we all stand related. The seriousness of neglecting it may be seen from Samuel's words (1 Sam. 12:23)—

"The Lord forbid that I should sin against the Lord in ceasing to pray for you."

Prayer on behalf of others is no unimportant element in the work of the Truth. Paul gives great prominence to it, both in his own actions, and in setting forth the duty of others. He speaks in commendation of one who laboured fervently in his prayers that the brethren might stand perfect and complete in all God's will (Col. 4:12).

Prayer is also to be made on behalf of those outside the Brotherhood (Matt. 5:44)—

"Pray for them that despitefully use you."

These are the words of the Master himself.

The Israelites were told to pray for the peace of the city whither they had been carried captive. A similar duty devolves upon us in the land of our exile, "that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:2).

God's hand is out of sight, but it must not be out of mind. The danger in regard to this is visible in the many precepts to watch unto prayer and to persevere in it (Eph. 6:18; Col. 4:12; 1 Thess. 5:17).

*Prayer must be engaged in thoughtfully and unremittingly. A few hurried words in the morning, and a few sleepy ones at night, do not meet the necessities of the case.*

It was the habit of both David and Daniel to pray 3 times a day; at morning, noon, and night—a practice which has much to commend it. It tends to keep God prominently before us, and give a greater power of resistance to the adversary.

Whether our circumstances will admit of David's plan or not, time should be set apart regularly for full and undisturbed attention to the exercise. One of the most striking features in the life of Christ is the time spent solitarily in prayer (Matt. 14:23; Mark 1:35; Luke 5:16; 6:12).

We need not be distressed if our petitions at any time be not granted. Christ prayed that his cup of suffering might pass from him. But his prayer, though heard, was not answered.

**God strengthened him under the trial, and substituted in time something much better:**

"Even length of days for ever and ever."

Paul besought that a certain bodily infirmity might be removed. But God did not remove it. He saw it to be needful for the subjection of the flesh—lest Paul be exalted above measure.

*Therefore, if the hand of affliction is allowed to linger upon us, let us take comfort from the knowledge that it is needed for our eternal welfare.*

That which is withheld would not be for our good, for—

"No GOOD thing will He withhold from them that walk uprightly" (Ps. 84:11).

\* \* \*

IN view of the encouragement we have received to approach God, there should be no hesitancy in responding to the invitation. Some young brethren and sisters however, experience great difficulty in giving utterance to prayer. It is doubtless due to their not recognizing their wants. There is no difficulty in making known our requests to an earthly parent. God has invited us so to seek Him—

"Casting all our care on Him, because He careth for us."

If we recognize our needs and the needs of others, words by which to express ourselves will soon follow. God neither requires set forms of speech, a multitude of words, nor high-sounding flowery phrases. Christ condemned the worship of certain ones who thought they would have been heard for their much speaking and vain repetition. Be not as these, he said.

If we would learn how to address God, we cannot do better than study a few examples of prayers which have received a response. We shall find them brief, reverential statements of requirements—Gen. 24:12-14; 1 Kings 18:36-37; 2 Kings 6:17.

*It is important to note that God will not be pleased with prayer, neither will He hear it, unless we are walking humbly and faithfully before Him.*

It is in the "prayer of the upright" that God delights. Fail we doubtless shall many times and in many ways, but God will not on this account refuse to hear, provided we are DOING OUR UTMOST to fulfil His pleasure (Prov. 24:16)—

"A just man falleth seven times, and riseth up again."

God knows that we are weak and imperfect, and because of this He has given us a High Priest who can be touched with the feeling of our infirmities. Therefore let us do as the apostle has enjoined (Heb. 4:16)—

"Come boldly unto the throne of grace that we may obtain mercy and find grace in time of need."

We must be careful that we do not make God's mercy a pretext for a settled indifference to His commands. Bitterly shall we rue it if we presume on it—

"He that turneth away his ear from hearing the law, even his prayer shall be abomination"

(Prov. 28:9).

God will only forgive those who turn from their sins—there must be "fruits meet for repentance." And in vain shall we ask God's forgiveness if we refuse forgiveness to those who have wronged us—

"Neither will my heavenly Father forgive you unless ye **from your hearts** forgive everyone his debtors."

\* \* \*

CLOSELY associated with prayer are praise and thanksgiving (1 Thess. 5:18)—

"In everything give thanks, for this is the will of God in Christ Jesus concerning you."

To recognize and acknowledge that all that we receive comes from God is a means of glorifying Him. God requires of us something more than formal lip-service. He wishes us to attune our hearts to His—

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19).

It is pleasing and acceptable to God to hear His children, when they meet together, lift up their voices in praise to Him.

It is customary when a number of young Gentiles assemble for them to indulge in foolish talking and jesting. Sometimes these follies take the form of conversation, sometimes of song.

*Put ALL this away, says Paul, and substitute in its place the giving of thanks.* (Eph. 5:4).

Let our praise on all occasions be comely, as the praise of saints should be. It is grievous to hear, as we sometimes do, Zion's songs interspersed with giggling and nonsensical talk. This results, no doubt, from thoughtlessness.

**But God does not countenance thoughtlessness when His will and pleasure are in question.**

The utterances of those who approach God rashly, unintelligently and thoughtlessly, are called "sacrifices of fools." God has only invited praise from those who are able and willing to "praise Him with understanding" (Ps. 47:7). And—

"My lips shall utter praise when Thou hast taught me Thy statutes." (119:171)

God calls upon us to first taste of His goodness, and then as a result to praise Him. A faithful dependence on Him should generate within us a well of thankfulness and praise. It should cause us to recognize the REALITY of God's overshadowing care, so that we can, as did David, make our boast in God.

\* \* \*

THOSE only who "order their conversation aright" will "see the salvation of God." We must manifest "things that accompany salvation." What these things consist of, it rests with us to ascertain. We have them set before us in the Word both in precept and example.

**They involve the subjection of our thoughts, our pursuits, and our intercourse with others to the commands of God.**

The first matter of importance is to see that our thoughts are God-ward.

Right thinking is the root of right doing. If our thoughts are vain and unprofitable, our actions will be so too, hence—

"The thought of foolishness is sin" (Prov. 24:9).

God searches the thoughts, and in the day that is coming, He will make manifest what they have been. We should therefore discipline our minds by keeping them fixed upon the things of God. Paul tells us to:

"Meditate on these things: give thyself wholly to them."

Our aim should be to make the mind of the Spirit our mind. To the extent we succeed in this, there will be a power within us prompting us to Christ-like action. We shall find that we are

developing a second nature. The Psalmist was greatly concerned lest God should not find his thoughts perfect before him. He cried—

"Search me, O God, and know my heart: try me and know my thoughts; and see if there be any wicked way in me" (Ps. 139:23-24).

We should follow this example. Finally, brethren—

*"Whatsoever things are true,*

*"Whatsoever things are honest,*

*"Whatsoever things are just,*

*"Whatsoever things are pure,*

*"Whatsoever things are lovely,*

*"Whatsoever things are of good report—*

*"If there be any virtue, and if there be any praise, think on these things."*

(Continued next month, God Willing)

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## The Flesh Lusteth Against the Spirit

SOME complain that the requirements of the Truth consist in "doing everything we don't like." **This is perfectly correct**—if we look at the matter from the natural man standpoint. The sooner we recognize the arrangement and fall in with it, the better for us

"The carnal mind is enmity **against** God."

"The flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other.

The only wise course for us to adopt is so to foster and develop the New Man that our new impulse and affections shall be stronger than the old. Let us endeavour to string ourselves up to Paul's pitch—"the love of Christ constraineth us." As a brother very aptly put it, the matter resolves itself into this: "Whose will shall be paramount; ours or God's?"

Those only who decide in favour of the latter will know what everlasting life and freedom from all sin and sorrow are. Let those who prefer a short life of self-gratification—at its best beset by care, sorrow and toil—remember that their choice will inevitably bring a shameful and irredeemable death.

—Christadelphian, 1888

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## Current World Events

### US: '68 RIOT SEASON BEGINS

Summer '68 began last wk. A Black protest march in Memphis exploded into 68's first big-city race blow-up. 1 Negro killed, 100's injured, jailed.

The most volatile & dangerous force in the ghetto: restive young Black turned on to violence almost as an end in itself. (Nwk 4:8)

"Violence as an end in itself is the world trend, "As it was in the days of Noah" (Gen. 6:11).

### WRITERS' UNREST IN RUSSIA

Despite stern warnings to cease agitating on behalf of 4 writers imprisoned for underground literary activity, 12 Russian professors & writers wrote the Budapest Communist Conference protesting the fate of "several 1,000 political prisoners" confined under "harsh infringements of legality." All signed names, tho, as letter noted, those who have objected so far "have lost their jobs, being called by secret police, & finally sent to psychiatric wards." (Tm 3:8).

*There must be changes in Russia. There have been tremendous changes already. Russia must conform to an image that will make it the accepted world leader. Stalinism served its purpose. A subtler image now is needed.*

### GERMAN-FRANCE ATOM HELP

W. German atom-research program is 1 of world's most advanced. They're helping France's lagging reactor-construction program with know-how in 2 areas they excel in: high-pressure & fast breeding, reactors. (Nwk 3:11)

Any union between France & Germany is significant, especially in war potential—which is what atomic power essentially is.

### **SOMALIA TURNS WESTWARD**

Till recently Somalia was thought firmly under Soviet influence. Parliament Reds demanded Peace Corps ouster; US Ambassador was regularly insulted. Now all's changed. Humphrey's Jan. visit got friendliest reception of whole African tour.

Credit goes to Prime Minister Egal. Since taking over last July, he's shifted Somalia from growing dependence on Russia. At great political risk, he checked Somali raiders who harassed Ethiopia & Kenya borders. Recently, Somalia asked membership in E. Africa Economic Community (Kenya, Uganda, Tanzania).—Nwk 4:1

*There will be many such minor adjustments in the picture. We must not be misled by passing details. The broad trend is what to watch.*

### **ITALY: REDS & CATHOLICS**

Italy's Parliament has dissolved. New elections will be mainly a collision between 2 biggest parties: Christian Democrats & Communists. Reds got 25% of vote last time, but have been excluded from govt.

**This time, they've got a new tack: will back Catholic candidates.**

After WW II, Pope Pius threw Vatican's full weight behind Christian Democrats & excommunicated all who voted Red. But many Catholics feel Vatican Council's decisions now free them to vote Communist. By backing Catholic candidates, Communists expect even more Catholic support. (Tm 3:29)

*Catholics & Communists get closer every day. A beautiful sign!*

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Why is auto carnage so great on U.S. roads? One in 10 vehicles is likely to be driven by an alcoholic. (USN 3:11)

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### **WORLD FINANCIAL CRISIS**

Gravest international money crisis since Depression. World's stunned moneymen face to face with a spectre they'd always dismissed as unreal: world financial chaos.

It was no longer just a raid on \$. Things reached a state of paroxysm. Stock markets around the world began to wobble. Roots of crisis trace back to US balance-of-payments problem: in 17 of past 18 yrs, US spent, lent & gave away more abroad than foreigners sent here. Last yr. deficit: \$3½-billion (\$1½- billion in '66). US gold down from \$23 billion in '57 to \$11½ billion.

DeGaulle's out to attack US's influence & \$, even at risk of disrupting entire world monetary system. Sterling crisis was nudged along by a series of inspired leaks of bad news—including France's dropping out of gold pool.

Latest stampede was fed by a rumour US was asking \$1-billion loan, & ended with Paris's refusal to close its gold market to help maintain order. Bank of France ordered market closed; DeGaulle cancelled order.

Both in France & outside, such tactics are called all-but-incredible short-sighted arrogance. (Nwk 3:25)

*US greed, & self-delusions of invincibility, have played into De-Gaulle's hands. US seems to be in a financial spiral that only politically unpalatable measures could cure. Such is democracy, which must cater to short-sighted selfishness & greed for votes.*

### **RUMANIA-RUSSIA DISACCORD**

Rumania sent a delegation to Budapest Conference only after Moscow's promise there'd be no attacks on any national Communist Party & that there'd be "free exchange of views" on holding a summit meeting of Communist parties.

When both promises were broken, the delegates angrily walked out & flew home—most serious break in Soviet bloc since Tito defected 20 years ago. (Tm 3:8)

\* \* \*

"Rumania's on way out now," shrugged a Soviet diplomat last week, "And sooner or later the rest of the bloc will follow. There's no escaping it. Nationalism has simply proven stronger than international Communism." (Nwk 3:18)

*This is part of the necessary adjustment that must produce a united Catholic-Europe-Russia Image.*

### **VIET: US BUILDING ON SAND**

Even if US won a clear-cut military victory (remote prospect indeed) it would be a hollow triumph unless S. Vietnam's people showed will and ability for self-govt.

Little cause for optimism. Top to bottom, Govt. is torn by bitter rivalries. Even worse than Govt's ineptitude is its corruption. (Nwk 3:18)

*US has everything to lose & nothing to gain in Vietnam. Winning is meaningless, and backing out is fatal. So men's hearts fail for fear.*

### **SWEDEN: BITTERLY ANTI-US**

Sweden has a bitter "Hate US" campaign, fanned by radio, TV, newspapers, magazines. (USN 3:4)

\* \* \*

"Hate US" outbursts, violent, venomous, sweep "neutral" Sweden. Mobs demonstrating against US have official backing of ruling Labor Party. More & more Swedes act as allies of N. Vietnam, whose delegations are wildly acclaimed.

Communists are staging a surprising political comeback, helped by bitterly anti-US views in press, radio, TV. (USN 3:18)

\* \* \*

US's most unpopular of all nations in Sweden. Issue disturbing them most is Vietnam. (Nwk 3:25)

\* \* \*

Swedish Govt.'s stand: US is guilty party in Viet war. (USN 4:1)

*This fits the required pattern well. More and more countries must lean away from U.S. and Britain, toward Russia.*

*Since WW II, US has given away \$130-billion vainly trying to buy friends. France received more than any other country. But the world must turn to Russia.*

### **"RUSSIA IS MIDEAST WINNER"**

"In Mideast, despite spectacular Israel victory, big winner is Russia. They've a naval presence in Mediterranean and immense diplomatic and political influence from Iran to Morocco they've never had before" —Nixon, (USN 3:11)

Russia's rapid penetration of the Mideast in the past year, & her rearming of the Arabs for another war, is one of the most exciting recent signs.

### **APPEASEMENT TREND GROWS**

Americans read in newspapers & hear on radio & TV that Viet war can't be won & many in Congress want to pull down flag & surrender. Again & again in last 1/2-century, "peace at any price" advocates have created situations that brought major war. Yet several in Congress call for retreat and withdrawal.

**US is at crossroads. Will it honor its pledges, or forsake them? If we fail, it can only open way for Reds to infiltrate & subvert govts. of small nations.**

Moscow will be pleased to read that one of the Senate Foreign Relations Committee actually said US is aggressor in Vietnam. Surprising amount of defeatism in US today. It prevails in Congress itself. We're faced with defeatist spirit like 30 yrs. ago. At Munich in '38 the West tried to appease Hitler. So he decided he could enlarge his aggression. This led to WW II. (USN 3:25)

*US is a ship without a rudder. In her arrogance, she has glorified pride, lust & violence, & she is reaping their evil fruits. God's Word is cast down, the flesh is exalted, old ideals are derided, & blind, self-destructive greed seems to rule all negotiations.*

### **DeGaulle: GOLD WAR ON US**

DeGaulle did nothing last wk. to lessen his global mischief-maker reputation. He rejected emergency measures to keep world money system from collapse.

He may spectacularly broaden his recently-won S. Africa beachhead. S. Africa's seriously considering forsaking the long-established London market & selling her immense gold output (80% of free-world production) in Paris. France has been forging strong commercial, political & military links with S Africa.

Opportunity came when Britain recently forbade British firms to fill \$½-billion S African arms order. S Africa turned to DeGaulle, who shows consistent contempt for UN sanctions. (France secretly helps supply oil to Rhodesia). France's commercial exports to S Africa are up from \$33 to 100 million in 7 yrs. French investment is now exceeded only by US & British. (Nwk 4:1)

*"Mischief-making" seems to sum it up—a negative policy of disruption & confusion, just as bro. Thomas saw France's role 100 yrs. ago.*

### **BIBLE WORLD'S BEST SELLER**

Year in, yr. out, Bible's world's bestseller. Latest proof: American Bible Society's own English translation of NT sold 9,300,000 since published 17 months ago. Orders still 13,000 a day. Called "Good News for Modern Man," it's a straightforward rendering in precise, simplified language. (Tm 3:8)

In God's mercy, the Word is universally available, though few read, and fewer heed. But still the continued dissemination of the Word in this dark evil age is a wonderful fulfilment of prophecy.

### **USSR ARMS YEMEN & S YEMEN**

Saudi Arabia's resuming military aid to Yemen royalists. Russian weapons helped Yemen's leftists break royalist siege of capital. Russian weapons now are going to the leftist govt. of S. Yemen—former Aden, now independent.

Faisal did not like Egyptians when they moved into Yemen war: he likes Russians less. Expect more war in Yemen. (USN 3:11)

Russia is now deeply entrenched in Yemen, threatening Saudi Arabia. This can only inflame US & Britain, & be a further step to gathering the nations to Armageddon.

### **Worldwide STUDENT VIOLENCE**

Urge for violence seems common denominator among militants of W Europe student groups. Most of W Europe's militant students say they're Marxists, but they're often as critical of Communist parties & Russia as of capitalism & West. Student revolt's a universal phenomenon; W Europe can expect no more peace than can E Europe. (Nwk 3:25)

*Another prophesied aspect of the last days. Spoiled, undisciplined youth, violent & arrogant in their ignorance, think the way to destroy evil is with more evil.*

### **"MOST LEFTIST THEOLOGIAN"**

Bishop Carlo Colombo's known as "Pope's personal theologian." None had such access to Paul's predecessors as he has to Paul: visits him regularly, spends vacations with him.

Carlo first gained attention in '53 when he shocked the Vatican by arguing there were no Catholic principles prohibiting collaboration with Marxists. He lived under official disapproval for 9 yrs. before he was vindicated. His reputation: "Italy's most leftist theologian." (Nwk 4:8)

*The Pope's closest confidant and advisor is "Italy's most leftist theologian." This is wonderful! What dark & secret machinations are afoot in the background, as the 2-Horned Beast rises from the bottomless pit for its final mad plunge for world power, before it goes forever into perdition?*

### **INCREASING ARAB TERRORISM**

Israel faces increasing danger from growing terrorist army from whole Arab world. Tho he's opposed them, Hussein last wk. changed tune, defended them. He has no power to check them.

Arab world backs them with near unanimous vigor, Iraq & Syria train them. Persian Gulf States finance them. A recent Lebanon drive raised \$1/4-million in Beirut alone.

There are 20,000; were 100 or so before war. They increase daily. Leaders say there'll soon be enough for sustained attacks on Israel army units. (Tm 3:25)

*Terrorism, guerrillaism, sabotage & subversion are the modern face of war, whereby few can do great damage to many. As in Vietnam, without doubt Russia will support this movement with deadly weapons.*

## **"IF YOUR LIGHT IS DARKNESS"**

If God's not dead, how to prove He lives? Rational proofs can't convince sceptics; Bible's authority only to believers; demythologized universe no longer points to a Creator. One answer appealing more & more to modern Protestant thinkers is religious experience—men intuition of dependence on God. (Tm 3:8)

*This is pitiful! The positive evidence of the brilliant, unchanging, divine light of God's inspired Word is ignored, & man depends on the darkness of his own fancied "intuition" and "religious experience," whereby every man does what is right in his own eyes.*

## **US POWER IS SHRINKING**

US failure to mobilize for war is believed to be dangerously undermining the ability of its allies.—S. Korea, Thailand, Formosa—to deal with the Red threat in their lands.

US power, drained by Viet war and weakened by Johnson's stress on a "guns-&-butter" economy, is shrinking at a time of growing danger in Asia. (USN 2:26)

*U.S. power and influence must shrink. The kings of the earth must give their power to the Beast. The Tarshish powers must stand alone in defence of Israel.*

## **US RIOT COMMISSION REPORT**

Riot Commission report: — "Race prejudice has shaped our history decisively; it now threatens our future." While many whites have prospered more than ever in past 20 yrs., increasingly leaving cities for suburbs, 15 of US's 22 million Negroes are now crowded in cities.

Ghetto crime runs 35 times over some white areas. Infant mortality's 58% higher. Garbage collection and sanitation often appallingly inadequate. Of 14,000 rat bites in '65, most were in ghettos. Over 40% of US's non-whites are below poverty level. Ghetto unemployment & underemployment are high as 33%—9 times U.S. average. (Tm 3:8)

\* \* \*

Blacks & whites are even farther apart. Newest, loudest voice is black nationalist's, reviling all whites & exhorting his brothers to get guns.

There's white reaction as never before. For every report of Negro target practice or rebellious plotting, there's a story of whites arming for self-defence or vigilantes.

U.S.'s great cities wait & worry thru winter's thaw, none sure it can stand the summer's scorching. Sometime, somewhere, the tumblers that unlock racial violence would once more fall suddenly into place, & U.S.'s storehouse of hatred would again spring open. (Nwk 3:11)

\* \* \*

Riot Commission said of ghetto: "White institutions created it, white institutions maintain it, white society condones it."

In unsparing detail, report gives the pattern of economic exclusion, unresponsiveness by local govt., abrasive police tactics & pervasive discrimination that has left Negro isolated & embittered. (Nwk 3:11)

\* \* \*

US Riot Study Commission paints a grim picture of US race conditions; warns continuation of present policies "risks seriously greater probability of major disorders worse than already experienced. If large-scale violence resulted, white retaliation would follow.

**"This could lead to semi-martial law in many cities, & drastic reduction in personal freedom for all.**

"Most fundamental riot cause is racial attitude & behaviour of Whites. White racism is essentially responsible for the explosive mixture in our cities. At base of this mixture are discrimination in employment, education & housing.

"In black ghettos, segregation & poverty converge on young to destroy opportunity & enforce failure. Crime, drug addiction, welfare dependency, bitterness & resentment against white society are result.

"US is moving toward 2 societies—black & white—separate & unequal. Reaction to last summer's disorders has quickened the movement & deepened the division. Our present course will bring continuing polarization of US & destruction of basic democratic values." (USN 3:11)

*What a terrible state of affairs is revealed here! The Riot Commission simply states what is obvious to all who will face the facts. US society & mankind in general, is evil, selfish, racist & cruel. The professed sons of God must prayerfully strive, by the light and power of God's Word, to cleanse and purge themselves of these natural ugly corruptions of the flesh.*

### **\$15-BILLION A YR. INTEREST**

\$15-billion a yr. interest on \$325- billion National Debt is US's 3rd largest budget item—after Defence & Welfare. Over 10c of each tax \$ goes for interest—enough to pull the 29 million Americans below the "poverty line" to a place above it, & still have money left. (USN 3:18)

*Interest on money, condemned by Scripture, is the principal tool of the rich in enslaving the poor. What wickedness & folly & mismanagement that a rich & well-blessed country should take \$15-billion a yr. from its poor to pay to its rich! The Law of Moses would have made this stupid iniquity impossible.*

### **MIDEAST: More Russian Gains**

In worst outbreak since '67 war, Israel last wk. launched massive reprisal against Jordan towns used as terrorist bases. (Tm 3:29)

\* \* \*

Latest Mideast battle may bring Soviet power build-up at US expense. Israel assault on Jordan guerrilla bases could topple Hussein, one of few pro-US Arab rulers.

He's under fire for leaving Jordan helpless by refusing to let Russia rebuild army. He waited for US weapons—still not received.

**Russia has replaced virtually all lost Egyptian & Syrian equipment. Erosion of US influence will likely continue. Says a pro-West Jordanian, "Russia protects her friends better than US does."**

Biggest Mideast danger is further escalation of Soviet influence. Country after country in past 10 yrs. has moved closer into Soviet orbit. Is Jordan next? (USN 4:1)

\* \* \*

There are 3 major Mideast conflicts:—Arab-Israel, Arab-Arab, & US-Russia. In Israel's big raid, moderates (Arabia, Kuwait, Libya, etc.) saw one of their own hurt.

Leftists were helped. Russia stands to win. Hussein waited for US arms, got none; may turn to Russia. US loses. (USN 4:1)

\* \* \*

Last wk. 15,000 Israelis invaded Jordan & destroyed towns said to be terrorist headquarters. The attack clearly won't halt terror raids. When Israel pulled back, terrorists re-took open control.

The attack produced rare show of Arab unity, & further weakened peace hopes. Israel was roundly condemned in UN. Russia says it's ready to apply sanctions. (Nwk 4:1)

As in Vietnam & Europe, things are going very much Russia's way in Mideast. Every step brings closer the time when she will dare to make her great final strike for supreme world power.

### **WORLD TURNING AGAINST US**

Despite staggering military power, US can't end a war against a pygmy enemy by victory or negotiation. Despite wealth & democratic traditions, US can't head off race strife threatening to engulf its cities. Despite immense industrial strength, US's slow to cope with monetary ills, defend \$, put finances in order.

Americans today seem a deeply divided people who've lost their way. Old image of powerful, purposeful nation standing for democracy home & abroad is heavily tarnished. To foreigners, US seems an increasingly confused colossus, a "superpower with tunnel vision," blundering stubbornly along mistaken paths, unaware of damage to itself & others. About everything wrong with world is blamed by many on Viet war. (USN 3:25)

\* \* \*

An anti-US tide—violent & vehement—is surging across much of world. Govt. officials openly vilify US. Viet war's but 1 factor. Others: waning confidence in US monetary & military power, envy, jealousy, distorted US image in foreign press, constant Red propaganda of everything unfavourable to US.

Some say US kicks its friends—British in '56 Suez crisis, French in Indo-China, Dutch in Indonesia—while submitting to blackmail from non-friends. (USN 4:8)

*US, in stumbling arrogance, seems to be alienating everyone, while Russia cleverly builds an image of peace & progress.*

### **DISCIPLINE DOWN: CRIME UP**

Crime has increased largely because discipline has broken down. Parents have neglected care of children. More criminals than ever, specially among young. (USN 3:11)

\* \* \*

Serious US crime in '67 16% over '66, says FBI. Robbery led with 27% rise. Increase practically everywhere—big cities, small cities, suburbs, rural. (USN 3:25)

*Not only is this a sign of the end & an evidence of prophetic truth (so opposite to man's foolish claims of evolution and improvement), but its phenomenal increase shows the time must be short, if man is to survive at all.*

### **US INDIANS: WHITE JUSTICE**

US Indians now 600,000; over twice the Indian population 100 yrs. ago.

Average life span 21 yrs. less than rest of US; unemployment nearly 40%. 50,000 US Indian families live in miserable huts, shanties, tents, abandoned cars; 1/2 the children never finish high school. Sicknes, illiteracy, poverty among US's worst.

Last wk. Johnson told Congress: "No enlightened nation can allow this shocking situation to go on." Johnson's, however, was first presidential message ever to deal specifically with the subject. (Tm 3:15)

A measure of man's selfishness & unconcern. Unless we do good to all men to the fullest of our ability, we fall in the same condemnation.

### **PITIFUL STATE OF CHURCHES**

Hippie Ordination: At. St. Mark's Episcopal Church, Berkeley, Cal., a bishop & priests gathered around altar for a priest's ordination. Instead of traditional garb, candidate wore a psychedelic shirt festooned with yarn balls & tinkling bells.

Thus Richard York entered priesthood. Stately service was modified to spirit of occasion; church decked with balloons & banners; sermon: "God Is Doing His Thing." Later, Father York gave communion to his turned-on friends. (Tm 3:22)

*Sad indeed! A living example of how all the paganisms of Christmas, Halloween, Easter, etc., corrupted Christendom. Instead of raising man to God's holiness, they must for popularity pull God down to man's lowness.*

### **PRIESTS INDICT SPELLMAN**

A committee of priests representing 2500 clergy gave new Archbishop of New York a program to drastically decentralize administration. They released it to the press, "to be sure it got out just as we drafted it." It added up to an indictment of late Archbishop Spellman's financial, educational, social & personal policies. (Nwk 3:25)

*2500 N.Y. clergy indict the Spellman regime. Catholicism, too, is in a strange ferment.*

### **VAST ARMS FOR VIET REDS**

Main reason for Reds' stronger position in Vietnam is more powerful weapons in vastly increased number, especially long-range rockets which have drastically changed the situation.

Simple to operate, light enough to carry, they give the enemy a mobile long-range artillery to strike practically any target in S. Vietnam. All cities are open to such attacks; most have already had them.

Most widely used is Russia's 122- mm rocket whose 7-mi. range has snatched every sanctuary, & has hit every major US installation except Cam Ranh Bay. Its 42-lb warhead has destroyed scores of parked US planes. It has been used against most cities.

Reds now have a Russian close-in combat rocket that can penetrate 10" of armour plate at 550 yards; weighs just 20 lbs; has a special sighting device for accuracy; and gives the common fighter the ability to pierce the heaviest US tank.

Reds also have abundance of the weapon that does most to change war's balance on a strictly man-to-man basis—Russia's SK-47, so rugged, dependable and fast-firing it turns an ordinary rifleman into a machine gunner. Some experts say it's better than US's M16. (Tm 3:15)

*Ominous & significant. Dedicated guerrillas, with safe sanctuaries in Laos & Cambodia, & heavily armed with latest weapons of great destructive power & range, can wreak havoc interminably, & are impossible to destroy. Russia is playing her hand well.*

### **CZECHS MAKING BIG CHANGES**

Czech's Dubcek is swiftly implementing a program to shrink Communist Party's role & bring semblance of democracy. He's lifted almost every restraint on news media, & banished the censors who oversaw the printing of everything.

With floodgates open, long-damned tides are rushing in every direction. Czech newspapers splash examples of past brutality across their pages, & defend men disgraced by Novotny. (Tm 3:15)

\* \* \*

Last week, Czech liberalization tides churned with torrential force. Supreme Court will review all cases heard in '50s, to find falsely accused & unjustly convicted. Strangest of all, the party censors said: "Censorship should be abolished." (Tm 3:25)

\* \* \*

Week's most dramatic event: fall of Novotny, Czech Pres. He ran a severe police state; yoked Czech economy & foreign policy to Russia; mercilessly purged "revisionists."

**Sensing country's mood, Catholic Church demands more freedom: Reds have harassed church for 19 yrs., even appoint priests. Church asks Dubcek to start talks, reopen religious orders, end restrictions.**

Govt. plans to restore 30,000 reputations ruined by Novotny. (Tm 3:29)

\* \* \*

Dubcek plains sweeping changes that will alter Czech life, & perhaps the nature of Communism in rest of E Europe: everything from free speech & secret balloting to free emigration & travel abroad. He urged a liberal economy, independence for industrial enterprises.

For 20 yrs. civil & personal liberties were mercilessly squashed; almost total freedom of expression now reigns. Dubcek has transformed Czechoslovakia into the most liberal Communist state, without bloodshed or disorder.

Press, television & radio have exploded in an orgy of free expression. A special commission has been established to rehabilitate 1000's of victims of Stalin purge trials. Church fast being freed of restraints.

Because it offers a socialist form of democracy so far unequalled anywhere in Communist world, Czech's revolution may have a far more lasting impact on Communism than either Tito's breakaway or Hungary's '56 revolt. (Tm 4:5)

*A major step in the "respectablization" of Communism and the reunion of Europe. Czech trends, of which Russia seems so fearful, may prove one of Russia's biggest gains in deceiving & uniting Europe.*

### **GUERRILLA WAR in RHODESIA**

Rhodesian planes & troops in action against a sizable group of black terrorists. It's real guerrilla war. This time guerrillas are better armed, better trained; aim to reach settled areas, melt into black population, work as terrorists, guerrilla organizers. (USN 4:1)

*This could be the beginning of an ominous development.*

### **VIET WAR EXPANDS TO LAOS**

N. Vietnam's again stirring trouble in Laos. Latest attacks have new element: they're aimed at large population centres & military garrisons. Laos' Premier said: "This is not a war of liberation. Reds are conducting a war of aggression under direction of a Communist master-plan for Asian & world conquest & domination." (USN 3:11)

\* \* \*

N. Vietnam's increasing attacks on Laos. As result, US is increasing its presence in Laos. US bombers support the Lao against N. Vietnam army. US-trained Thais fly Laos planes, man artillery.

In past 2 months, US dropped almost as many bombs on Laos as on N Vietnam. US pays most of Govt's budget, keeps 70,000 Laos troops equipped to fight. (Tm 3:22)

*US is being drawn deeper & deeper into hopeless quicksands.*

### **FRENCH ANTI-AMERICANISM**

DeGaulle's taking lead in battle to topple \$. There's systematic unfriendliness of French govt.-controlled TV toward U.S. Emphasis goes on brave N. Vietnam peasants digging in under U.S. bombs; corrupt S. Vietnam officials. Innuendo & implication, indirect attacks, are regularly critical of U.S. Experts selected for TV discussion are overwhelmingly anti-U.S. (USN 3:11)

*The unclean Frog Spirits become more & more active.*

### **SELFISHNESS: SAD BUT TRUE**

"Riot Commission asks large affluent white majority to tax itself to lift Negro out of his misery. I don't believe masses of humans can be inspired to such altruism & sacrifices. That's a cruel, bitter thing to say, but it's true, & from the truth we must start"—Walter Lippman. (USN 3:25)

*How true is the scriptural picture of the mind of the flesh and the hopelessness of human rule!*

### **US PRISONS: A SAD PICTURE**

What are prisons for? Reform, said 77% in recent poll. But 80% of US's prison employees merely guard 426,000 inmates in a hodgepodge of archaic institutions.

30% of released (75% in some areas) are re-jailed in 5 yrs., often for worse crimes. 77%, of reported US crimes never solved; many more never even reported.

US spends \$1-billion a yr. for corrections in ways that can only increase crime. Idea that jailing reforms criminals is very recent. The caging syndrome has crippled US penology in every way. Real rehabilitation is rare; jail job-training a scandal. Mere aging is main cause of going straight. Youths are most defiant prisoners. (Tm 3:29)

*In so many sordid ways, modern man's "wisdom" seems to be coming apart at the seams. How much wiser and more sensible is the Law given by God to Israel thru Moses 3500 yrs. ago!*

### **POLAND: Riots & Anti-Semitism**

Last wk, 8 Polish cities racked by disorder that began when 4000 Warsaw U. students demanded reinstatement of 2 students expelled for anti-govt. activity. Steel-helmeted police poured in & sealed off campus. Students fought back with bricks.

Swarms of students stormed Warsaw's streets, breaking windows. After 7 days' rioting, streets were littered with broken glass, torn-up pavements, smashed furniture. Rioting also in Krakow; student-police clash in Poznan; student demonstrations in 6 other cities.

To explain away riots, Reds used a device effective in Poland for centuries—anti-Semitism. A Catholic newspaper blamed riots on "Zionists who never forgave Gomulka for his just condemnation of Israel last June." Party-controlled press said Jewish Cultural Society was force behind students.

3 top govt. officials, all Jews, were fired on ground their sons were student ringleaders. Prominent Jews were attacked in the press as "enemies of people's Poland"—a term used by Stalin to justify his anti-Semitic excesses. (Nwk 3:25)

\* \* \*

Blaming "Zionists" for the unrest, Gomulka intensified an anti-Semitism campaign that began last summer when Poland's Jews wouldn't back Arabs against Israel.

Since then, Jews' lot increasingly uncomfortable. In a nation that's often before rallied to anti-Semitism, it seemed ominous for Poland's 30,000 Jews—all that's left of 3 million destroyed by Nazis. (Tm 3:25)

*Poland: the bastion of Catholicism & anti-Semitism. The more it changes, the more it stays the same.*

### **GERMANY LOSING USSR FEAR**

Plans by US & Britain to cut armed forces in Germany hasn't stirred a ripple of opposition there—even tho Red armies in E Germany get stronger all the time.

DeGaulle's military co-operation with Russia passes unopposed in Germany.

Till lately, these would have caused mass hysteria. Now, fear of war with Russia has faded. (USN 1:29)

German fear of Russia and desire for US protection is rapidly fading. German obsession now is closer ties with E. Germany with a view to reunion, and in this she is dependent on the goodwill of Russia.

### **CHINA: IS MAO FINISHED?**

Mao's on threshold of oblivion. Maoism—its ideas, passions, dreams—is dead. A monolithic China ruled by dedicated, united Communists no longer exists. China's held together by a loose coalition of generals in Peking, a handful of "moderate" party chiefs led by Premier Chou En-lai, & chiefs of the 13 districts.

Local control's in Army hands. Peking govt. has little effective power outside capital. Communist Party as a nationwide instrument has been shattered. (USN 3:25)

### **JAPAN: NATIONALISM GROWS**

New mood in Japan. War guilt gone; self-confidence back; war heroes honoured; war criminals rehabilitated; nationalism rising. By '71, Japan will have 3rd-strongest navy in Asia. Obsolete US arms will be replaced by up-to-date aircraft, helicopters, tanks, warships & weapons made in Japan.

Japan is world's 3rd-largest steel producer; '68 output will be 60 million tons. It has industrial base & engineering skills to make sophisticated weapons. It is widely accepted in Tokyo that Japan will get nuclear arms. Japan pushes steadily to rearmament. There's driving nationalism, full speed. (USN 3:25)

*In Japan, as in Germany, the old evil cycle is in process of repeating itself. If Christ remains away, we shall go through it all again, worse each time. But surely he is near!*

### **EGYPT: ANTI-GOVT. RIOTS**

Last wk. Nasser heard an unaccustomed chant. Workers cried, "Change, change, change!" For first time, he's in trouble with people. The wk. before, Egypt was rocked by anti-govt. demonstrations. 15,000 Cairo student fought police 2 days.

His people, long ridden by inflation & shortages, no longer convinced of inevitable victory over Israel, disillusioned by govt. corruption, are questioning him & even turning against him. More important: growing discontent among officers who resent being scapegoats for Israel victory. (Tm 3:15)

*How does Nasser hold on? The art of successful politics is to cater to greed, pride & lust, under glorified names. And, for the moment, God's purpose in leading to the end requires such a man as Nasser there.*

### **CLIFFORD: Shortsighted View**

Basic shift in long-range US strategy: China, not Russia, seen as main foe. Says new Defence Sec. Clifford: "I make a distinction between Chinese & Soviet Communism. It's possible Russian Communism has matured to point where we can find basis of detente." (USN 3:25)

*This is the "wisdom" of the new head of US defences! A knowledge of God's Word would teach him very differently, but if US had wisdom, how could God's purpose with Russia be accomplished?*

### **MISSILES: RUSSIAN PROGRESS**

During past 3 yrs., while US concentrated on Vietnam, Russia moved steadily forward with a new more diversified strategic threat to US & free world. Most significant development: the orbital missile.

The comparative strength of US missile force is declining steadily, Russia adds 200 missiles per yr.; US at virtual standstill. (USN 3:18)

*Russia steadily, single-mindedly presses forward, while US fritters & squabbles away its much greater potential strength, divinely blinded.*

### **VIET WAR NOT GOING WELL**

War takes bad turn. U.S. faced with a question previously unthinkable and absurd: Are we being defeated? Very fact it's asked causes a shock whose consequences are incalculable. (Nwk 3:11)

\* \* \*

Reds hold Vietnam initiative. For the next 3 critical months, US will be on defence. At least 75,000 more troops—perhaps more—needed before US can win back initiative. Areas supposedly pacified must be entered & secured all over again. Bombing of N. Vietnam will increase. By moving so easily through

countryside, & hitting so many cities at once, Reds showed how vulnerable countryside is. Among many other assumptions smashed in the Red offensive that saw 102 cities & towns attacked or hit by mortar fire in 3 weeks, was idea major cities had been made safe.

Except for continued manpower build-up to wage a war of attrition, US military officials say not many practical courses are open. In provincial towns, confidence in Saigon Govt. lowest in 2 yrs. (USN 3:11)

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It's no longer a medium-sized war. It's a big war, likely to get much bigger. US doesn't have initiative; may not get it for some time; may have to put million men in Vietnam.

In spite of US build-up, massive firepower, immense mobility, war's in state of precarious balance. Enemy shows high degree of mobility—forces moved quickly, kept well supplied. Reds show astonishing capability to strike many places at once. Reds choose time & place of most major battles.

US didn't foresee enemy's will & capability, recognized too late Russia & China could & would supply modern weapons on massive scale. Reds today outgun most S Vietnam units. Reds far stronger than suspected; their support system firmly based. Prisoners healthy, well-fed, highly-trained. (USN 3:18)

\* \* \*

Tet offensive exposed utter inadequacy of US war policy. US in a confidence crisis. After 3 yrs. of fighting, US abruptly finds itself on defensive everywhere. In Tet offensive. Reds used no more than ½ available manpower. They still have over 190,000 reserve troops.

Unless prepared to indulge in ultimate horrifying escalation—nuclear war—it appears US must recognize it can never achieve decisive military superiority in Vietnam. (Nwk 3:18)

\* \* \*

Vietnam losses since Tet: 14,300 civilian dead, 24,000 wounded, 72,000 houses destroyed, 627,000 new refugees. 35 cities hit; 10 had major damage. (Tm 3:15)

\* \* \*

Red offensive badly set back economic growth. Over 1/5 Saigon's industrial labor force—25,000—out of work because of damaged factories; many will be out 6 months or more. Banks refuse loans.

Budget deficit expected to double because of the offensive. Import licensing is near a standstill. Businessmen fear more Red attacks. Snarled transportation plagues Delta: Reds mine roads by night, harass them by day. (USN 3:18)

\* \* \*

Vietnam success seems remoter than ever, Reds hold advantage, intend to keep it. Picture's grim. Reds ahead of year ago; US lost ground. More of country in Red hands; rich Mekong Delta more strongly in Red control. More cities, including Saigon, in danger. Delta has 80% of Vietnam's productive land. Its 7 million are 2/5 of population. It's virtually Red-controlled. (USN 3:25)

\* \* \*

War's a stalemate. Some say US losses to date are more than gains.

World opinion's more & more sour toward US. Enemy strength has grown in men, weapons, organization. Russia supplies better rifles to N Vietnam than US to S Vietnam. In N Vietnam Russia has built the most sophisticated air defence the world has known.

War is underlying cause of many of US trouble; adds greatly to problems of \$. Because of war cost, US must hold back plans for bigger aid to individuals, cities, states & underdeveloped countries.

War's cause of violent demonstrations in US & abroad. World anti-Americanism is attributed to war.

Over 1.7 million tons of bombs already dropped: more than US dropped on all of Europe in WW II 3500 aircraft lost. (USN 4:8)

\* \* \*

2 months after Tet attacks, US still largely on defensive, in many places under siege. Major population centres still gravely menaced.

War's even more frustrating; fewer big battles, but many more small ones. Enemy's scattered across length & breadth of land, posing constant threat. In rice-rich Delta, US is weaker than ever. (Tm 4:5)

*US seems to be stumbling deeper & deeper into the bottomless Vietnam dilemma. Fickle public sentiment, which backed Johnson while war seemed going well, has now made him the scapegoat. Such are the precarious laurels that vain men give their lives for, & neglect the glory of God that changes not.*

### **US: POLITICS & BIG MONEY**

3 of 6 top Presidency contestants are millionaires. '68 campaign will be costliest in US history—sign of money's vital, growing role in politics. N Hampshire primary cost over \$½-million. Wisconsin \$1-million; Nebraska, \$1½-million.

In Cal., Democrats may spend \$4- million. Main campaign, \$20-to-\$30 million each side. Kennedy dwarfs all others in financial resources. In '60 political blitz, Kennedys spent lavishly. (USN 4:1)

Need we be surprised when the world wonders if Russia hasn't found a better system after all. We know the Russian heart is evil against God's people, but this means little to the evil world.

### **"IS US MORALLY BANKRUPT?"**

J. Edgar Hoover, FBI Director, says "Publication & sale of obscene material is big business in US. Sex violence increasing alarmingly.

**"Is our society becoming so wicked we're turning from virtue & integrity to immorality & degradation? Are we becoming morally bankrupt? Are we forsaking the simple teachings of right over wrong, & good over bad?"**

"In publishing, theatre & entertainment, are the good, enlightening, educational qualities being overshadowed by obscenity, vulgarity, incest & homosexuality?"

"Many believe this is true. But the productions of these media are mild compared to hardcore pornography flooding US." (USN 3:11)

*More & more the testimony of Rm. 1 is repeating itself: "Because they did not like to retain God in their knowledge, God gave them over to a reprobate mind . . . vile affections . . . uncleanness through the lusts of their hearts." Just a generation ago we could hardly have believed these things possible, though the prophetic Word was there to tell us it must be so.*

### **BRITAIN: AIMLESSNESS**

Most savage British budget since Depression. If Britain can't better its world trade position & break an endless deficit series, it will have to re-devalue pound. If this occurs before US puts its position in order, it could be deadly blow to \$ & whole world money system.

If Wilson can't hold line (in past he's backed away), devaluation benefits will be frittered on higher wages, & England will be right back where it was.

With loss of Indian Army (supported by Indian taxes) Britain itself had to pay for overseas troops. **Britain's economic growth rate has run well below rest of Europe while people kept demanding higher living standard. Wilson's abandonment of Far East, & DeGaulle's repeated barring Common Mkt. entry, killed last illusion of world power.**

It was, said a foreigner, like watching imperial Romans turn into Italians. Anger yielded to aimlessness. A Briton summed up mood: "Our pride's gone; so's indignation. We're tired, sorry for ourselves."

Early in this century, sons & grandsons of men who made Britain the world's mightiest industrial power were already avoiding the tough options, settling back to enjoy their wealth.

Britain's ability to pull off an economic miracle depends on willingness to revitalize society as well as economy. There's scant evidence yet they've been shocked into basic reforms. (USN 4:1)

*Whither Britain? The stripping of her pride is at least a step in the right direction, before she can accept Christ. But there must be a great purging of the flesh, and rejuvenation of the spirit.*

### **FERMENT IN RUSSIAN EMPIRE**

Changes rocking Russia's E Europe empire. New outbreaks of defiance all over an area once completely obedient. Rioters battled police in Warsaw & other Polish cities. Czech political upheaval. Reform stirs Hungary. Rumania goes its own way, waves off Soviet direction. Behind all: nationalism.

Czechs taking lead to "democratic Communism." Could be one of biggest developments in E Europe since 1948 Tito split with Stalin.

Only in E. Germany & Bulgaria does Russian grip seem secure. Rumania has virtually declared independence, & is developing more ties with West, especially W Germany.

Ferment even in Russia: arrests, trials, jailings of writers & intellectuals taking anti-Soviet line have caused protest, agitation. (USN 3:25)

\* \* \*

Red Bloc in Crisis: Czech upheaval. Reaction by Countries—

**Poland:** Gomulka taking same tough line as Novotny did. To justify crackdown, he appealed to Poland's traditional anti-Semitism, blamed all unrest on "Zionist provocation."

**Yugoslavia:** welcomed Czech moves as step to "socialist democracy."

**Hungary:** gives its intellectuals more freedom than any E Europe country except Yugoslavia.

**Bulgaria:** Once among most Stalinist of satellites, has followed increasingly liberal line since '64.

**Rumania:** sees in Dubcek one who might follow Rumania's stubbornly nationalist footsteps in dealing with Russia, making it harder for Russia to pressure Rumania. But internal Czech developments worry Bucharest, which still brooks no domestic criticism.

**E Germany:** With Novotny's downfall, Ulbricht is last remaining Stalinist in power.

**Russia:** faced with increasingly vocal unrest among their own intellectuals, they're well aware Russia's not immune to changes sweeping E Europe.

Czechoslovakia's heavily dependent on Russian raw materials; but earlier attempts to bring Yugoslavia & Rumania to heel by economic means drove them to closer economic ties with West. (Nwk 4:8)

*Vitally interesting changes & adjustments are afoot in Europe, as West moves East, and East moves West. But Russia remains, & will emerge, the dominant power. French folly has prostrated Europe before Russia, & appears to have sold France itself to Communism.*

### US-EGYPT MOVING TOGETHER?

U.S. & Egypt are moving cautiously to re-establish diplomatic relations broken off during Israel-Arab war. U.S.'s unofficial mission in Cairo & an Egypt delegation in U.S. have been enlarged from 5 to 15 members each, headed by diplomats with minister rank. (USN 3:11)

*A very small sign, truly, but in a direction we watch closely.*

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