

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
PRINTED IN U.S.A.

Ecclesial News

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

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

ONCE more we are made to realize man is mortal and subject to death. It is with sorrow we report the death of our brother Hope A. Johnson on Apr. 22. Our brother was an energetic worker in our ecclesia for close to half a century.

He carried on the work till shortly before his death, when illness overtook him, confining him to the hospital where he died.

Bro. Johnson is now resting from his labours, awaiting the call to come forth in the day of resurrection and, if found worthy, to have a place in the Kingdom of our Lord Jesus, when he will hear those words—

"Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

We pray this may be so, and say, Amen.

—bro. E. L. Kercher

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

Bro. & sis Michael Bennett of Lethbridge spent a week at Richard recently. We are pleased to have these visits, and their association.

After a lengthy illness, sis. Rebecca Bull, who was nearly 95, passed away on May 25 in Battleford's River Heights Lodge. Sis. Bull's faith remained strong until the end. She was buried on May 29 in the North Battleford Cemetery.

The service was conducted by bro. Frank Truelove, in which testimony was given of her faith, and a warning given to us all. The facts and opportunities of life were brought to our notice, and the true Hope of the Scriptures was brought out.

She now rests, and sleeps in hope of a resurrection to unending life. Our prayer is that our sister, as well as ourselves, will soon hear those welcome words—

"Come! Enter into the joy of the Lord!"

Let us all hold fast the profession of our faith steadfast unto the end.

—bro. Fred Jones

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

Our last general report appeared Sept., 1967. Since then, many stirring events have taken place among the sea of nations. If we have followed closely the Current Events in the World as they come to us through the Berean (and I feel sure we all have) then our faith has been greatly increased as we have watched the Signs of the Times as they grow in intensity and multiplicity.

The advice Jesus gave was, "When these things BEGIN to come to pass, THEN look up, and lift up your head; for your redemption draweth nigh."

We have long passed that period expressed by the word "begin." Therefore, have we looked up, and have we lifted up our heads? If we have not, it is surely high time for us to do so, for Jesus has also said,

"Take heed to yourselves lest . . . that day come upon you unawares."

The question on the lips of all of us must surely be, how much longer can world conditions go on as they are, and at such a worsening speed?

As usual, our visitors have comforted and strengthened us by their association and fellowship. We have welcomed bro. & sis. Braden Edwards (Canton); bro. & sis. Arthur Tilling and sis. Judy Tilling (Portland); bro. & sis. Edward Williams (Waterford); bro. & sis. Fred Higham Sr., sis. Beth Higham, and bre. Fabris and Growcott (Detroit); bro. & sis. Gilbert, bro. & sis. Gordon Kling and sis. Donner (Buffalo); sis. Irene Baines (Montreal); sis. Mabel Sargent (Boston) and sisters Helen Boyce and Clara Sparham (London).

Bre. Gilbert, Growcott, Gordon Kling, Tilling and Williams have assisted our ecclesia by the word of exhortation, and bre. Gilbert and Higham by way of lectures. This has all been a great help and encouragement for us.

This is a favourable opportunity to mention our proposed Fraternal Gathering, which we plan to hold Oct. 12-13. That is less than 4 months, and during that time much planning and preparation must be done. We are anxious to know as soon as possible how many visitors we may expect. Therefore, our brethren and sisters who plan to attend should notify us promptly, because we must make reservations for food and accommodation. Your thoughtfulness in this respect will be greatly appreciated.
—bro. George Gibson

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

WE hasten to share the good tidings. Two more of our young people who have grown up in our Sunday School have responded to the call to come out.

Bro. WILLIAM JAMES STEPHEN JR., age 17, son of bro. & sis. Wm. Stephen Sr., was baptized Saturday, May 25, and bro PETER DAVID GARVEY, age 20, started on the road to the Kingdom May 30.

Both young men gave a good confession of their beliefs. May they keep under the protective shadow of the Elohim.

These are the 6th & 7th of our young people to dedicate themselves to the service of Jesus since last July 4. Our ecclesia has certainly been blessed.
—bro. Kenneth MacKellar

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

WE have had as visitors around the table of the Lord: bro. & sis. Wayne Wolfe (Lampasas); sis. Dorothy Sommerville (Texas City); bro. Gary Smith and sis. LaRue Smith (San Angelo).

Bro. Smith gave us upbuilding words of exhortation.
—bro. Charles Banta

LAKE ARIEL, Pa. & WANAQUE, NJ.—Mem. 11:45 am—Home of bro. H. Sommerville, Lake Ariel 18436, or home of bro. David Sommerville (rec. bro.), 224 Conklingtown Rd., Wanaque 07465, Phone (201) 835-4751.

SINCE our last report our ecclesia has discontinued meeting in Hawley, Pa., and now usually meets at the home of bro. & sis. H. A. Sommerville in Lake Ariel, Pa., which is around 100 miles from our New Jersey residences, consequently we in New Jersey occasionally meet in Wanaque in the writer's home.

It is with joy we announce the baptism into Christ of one of our Sunday School scholars, LOIS SOMMERVILLE, on May 12 in Lake Ariel.

Our joy was increased by the news of the baptism of our former Sunday School scholar, JAMES SOMMERVILLE, in Worcester.

Both are children of the writer. Our prayer is that they both may faithfully honor the Name they have put on, and keep it unto life eternal.

Visitors at the memorial service at Wanaque have been: bro. & sis. David Clubb (London), and bro. & sis. Edgar Davey (Worcester).

Visitors at the memorial service at Lake Ariel have been: bro. & sis. Braden Edwards (Canton).

Bre. Clubb and Edwards gave us the word of exhortation. —bro. David Sommerville

MIAMI, Fla. 33115—3428 SW 65th Ave.; Ph. (305) 667-7828—Mem. 10:30 am; S.S. 11:20 am; Class Wed. 7:10 pm. Bro. Thomas S. Lumley (same address).

ANOTHER name has been added to the long list of brethren who have fallen asleep, to awaken at the coming of the Lord who rewards them according to their works.

Our bro. Fred Gulbe fell asleep on May 29. He was 86 years of age. He was immersed into the Saving Name of Jesus in 1911, having spent 57 years in the service of the Truth.

—bro. Thomas Lumley

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

WE extend a cordial invitation for all brethren and sisters to be with us, God willing, Saturday, Aug. 17, the date of our Ecclesial summer outing. We will have a short fraternal program and would enjoy very much having a visiting speaking brother on this occasion.

In this magazine 7 years ago the news from a small ecclesia began as follows:

"We are encouraged to read, in the Ecclesial News, of the activities of other brethren and sisters. It affords strength to each member of the Body to know that others are active in their part of the Lord's Vineyard. We would exhort others to record their activities in a similar manner, the life blood of our ecclesial veins to flow to every member."

We feel that this thought is worth repeating and although our Ecclesial News is somewhat meagre, we share what we have, hoping it will encourage other brethren and sisters in the spirit of the above quotation.

A short time ago a young man came to one of our lectures for the first time. He had been given a "Christendom Astray" and some pamphlets anywhere from 1 to 3 years ago. He read them, including all of "Christendom Astray," which was the cause of his coming to our lecture, wherein he promised to attend our next Bible Class. We are always hopeful that it is God who is calling him to His glorious Truth.

Another man had "Christendom Astray" in his possession for a number of years. Picking it up and reading some of it again caused him to contact us, and he has since attended 2 of our Bible Classes.

Still another young man, who received one of our personal invitations, came to 3 lectures, bringing a friend to one. We have had 2 interviews with him and each time he brought a different person versed in his faith.

Also, one of our newest brethren talked with another young man which led to an interview involving 2 of our brethren.

Perhaps nothing will ever come of all this seeming interest, but at least the preaching of the Truth from this small lightstand is being noticed. This has added a certain amount of zest to our work, knowing that it is not entirely barren.

We hope this will cause others to take heart in the work in God's Vineyard, especially when for long periods of time progress seems nonexistent. We must never forget that, whatever our efforts, it is God Who will bring the increase.

—bro. A. R. Tilling

EDITORIAL

My People Doth Not Consider

"They are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end!"—Deut. 32.

AMONG the gems of wisdom in Psalm 49, reference is made to those that trust in their wealth, and boast themselves in the multitude of their riches. They seem to think that they will live forever, and they call their lands by their own names.

There is a familiar saying that times have changed, and that is true in many ways. We see it in the style of architecture, the various forms of transportation, the ever-changing style of clothing, and a multitude of other things. But man, as far as he is concerned, has changed very little, if any.

As an example, some years ago, we had here in Toronto an elderly doctor who was enjoying unusual good health. He built himself a wonderful home, and gave it the name "Valhalla." Shortly after that, he became ill with pneumonia, and only lived a few days.

Very few people stop and consider. They live as though there was to be no end of their life, and they never seem to realize that they owe God for every thing they possess. They appropriate unto themselves all of God's mercies that He showers upon the human race, being unmindful of Him, and therefore unthankful, and arrogantly boast of their accomplishments in the same manner as that exhibited by Nebuchadnezzar in Dan. 4:30, where he said—

"Is not this great Babylon, that I have built for the house of the Kingdom by the might of my power, and for the honor of my majesty?"

In recent months, the question was asked by one of our news commentators,

"Where is your God that you talk about? Why does He not do something about so much poverty, and why does He permit so many men, women and children to die of hunger?"

But why blame God by asking such irrational questions? If they would only consider they might realize that God provides the soil, sunshine and rain by which bumper crops of fruit, grain and vegetables can be grown in sufficient quantities to feed all the people throughout the world.

But what do we see? Vast quantities of food are destroyed year after year in order to keep prices up. Thousands of acres of our best soil are used for the purpose of growing tobacco. When it is cured and sold, the result is that millions of dollars go up in smoke every year.

If men would consider, and use the things that God supplies for the express purpose for which He intended them, many of the world's problems would soon be solved.

So much for the people of the world. However, in view of the fact that "whatever was written in former days was written for our instruction," it will be well for us to look at some of the things relating to Israel.

In the Song of Moses, recorded in Deut. 32, he speaks of them as "a perverse and crooked generation." Then he reminds them of their high and holy calling and how they "forsook God, and lightly esteemed the Rock of their salvation"—

"They are a nation void of counsel, neither is there any understanding in them.

"O that they were wise, that they understood this, that they would consider their latter end!"
(vs. 28-29).

They understood very well the things relating to their latter end, for Moses had carefully instructed them over a period of 40 years. Therefore they had no excuse for the manner in which they had drifted away from the Truth. Their tragic history is a long and sad one from the days of Moses even unto this present day.

During the period of the prophets, God had pleaded with them through His servants the prophets. Yet, He said, they hearkened not unto Me, and finally He said of them (Is. 1:3):

"The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider."

Another 150 years pass by, until the last king to sit upon the throne of David was carried captive to Babylon, the Temple was destroyed, and most of Jerusalem consumed by fire.

This was followed by the well-known prophecy of Ezekiel in which we are informed that the throne of David would be vacant—"Until he come whose right it is; and I (God) will give it him."

The scene changes, and we look into the affairs of Israel in the days of Jesus and the apostles, when the Gospel was put before the people in all its glory and beauty. But again they would not consider, but hardened their hearts and crucified the Son of God. However he rose from the dead, and after his ascension the apostles "went everywhere preaching the Word."

The scene changes again. During the 19th century, the things concerning the Kingdom of God and the Name of Jesus Anointed, which had become buried in error and superstition in the early centuries, were brought to light through the indefatigable labor of bro. John Thomas, who was ably and enthusiastically supported by bro. Robert Roberts.

A hundred years pass by, and we come to our own time in the 20th century. Would it not be well for us to "consider our ways," as we read in Hag. 1:5, or as we read in the margin to "set our hearts on our ways" to see how we stand in relation to the requirements of the Gospel? Paul puts it this way —

"Examine yourselves, whether ye be in the Faith: prove your own selves.

"Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?"

(2 Cor. 13:5).

But how are we to test ourselves? On what basis must the test be made? Is it not the Word of God by which our test is to be made? Yes, by all means. On what authority do we make that statement? Paul is our authority. But who is Paul? We answer that question from Acts 9:15 —

"But the Lord said unto him (Ananias), Go thy way: for he (Paul) is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and children of Israel."

Therefore, we can absolutely depend upon what he has written in the way of instruction regarding how a believer should walk, and what he should believe. If, then, we read his letters carefully, and prayerfully, we will be able to test ourselves and see whether we are holding to our faith. Let us observe carefully the foundation that Paul sets before us. In 2 Tim. 3:18, he writes—

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

We are thoroughly convinced that the exposition of the Scriptures presented by bro. John Thomas in Elpis Israel and Eureka constitutes that form of Truth, of which Jesus said —

"Ye shall know the Truth, and the Truth shall make you free" (John 8:32).

But, say some, he only searched for it, and we must keep on searching. If we are to take that position, then we only have part of the Truth, and if we must keep on searching, we may never find it.

And, further, if during the past hundred years it hasn't been found, then those of us who have "fallen asleep" are perished.

Away with such fallacious reasoning, and accept with a full assurance of faith the great treasure we have in our possession. Our concluding thought comes from Paul in Rom. 12:3—

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think;

"But to think soberly, according as God hath dealt to every man the measure of faith."

—Editor

I Will Dwell in the Midst of Thee

By BROTHER JOHN THOMAS

"Thus saith the Lord of Hosts: My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

ZECHARIAH CHAPTERS ONE TO THREE

THE prophet Zechariah was contemporary with Zerubbabel, Joshua the High Priest, and Haggai, and prophesied about 520 years before the birth of Jesus. Like John in Patmos, Zechariah had a vision of horses of divers colours—red horses, bay horses, and pale horses, ranged behind a Man upon a red horse, standing among myrtle-trees.

The branches of myrtle-trees were used in the construction of booths under which Israel dwelt in celebrating the Feast of Tabernacles.

In their rebelliousness the Jews are regarded as briars and thorns; but in restoration, because of righteousness, they are olive-branches, pine-branches, myrtle-branches, and palm-branches. When, therefore, it is prophesied in Isa. 55:13—

"Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to Jehovah for a Name, for an Aion-memorial that shall not be cut off."

And in Isa. 41:19—

"I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the olive-tree:

"I will set in the desert the fir-tree, the pine, and the box-tree together;

"That they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel (Christ) created it."

—when these things are declared, it not only imports that the land previously desolate shall become like Eden, the Garden of Jehovah (Eze. 36: 35), but that all its inhabitants in Messiah's Olahm, the Millennial Aion, shall be—

"Trees of righteousness, the planting of Jehovah, that he might be glorified"—Isa. 41:3.

These considerations fix the time of Zechariah's horses at rest—at the Feast of Tabernacles first ensuing, when the Holy One of Israel, the Man on the Red Horse, shall have completed his conquests, and shall be Prince of Peace in the midst of Israel.

He and his cavalry march to and fro through the earth with blood (signified by redness), famine (by the bay), and pestilence (by the pale or whitish), until the earth is reduced to submission, and obtains rest from these calamities. This vision is reproduced in the Apocalypse, only on a more extended scale; but with the same result.

"Thus saith Jehovah of armies,"

—Who, as Moses saith, "is a Man of War" and "a Jealous Power"—

"I am jealous for Jerusalem and for Zion with great jealousy.

"And I am very sore displeased with the nations at ease; for I was but a little displeased, and they helped forward the affliction."

Now, if this were the state of Jehovah's mind in the days of Zechariah, what must be the intensity of His jealousy for Jerusalem and Zion at this day!

The Chaldeans destroyed Jerusalem, and burned the temple, and overturned the kingdom and throne of David; and He punished the Chaldean Babylon with the loss of empire, and a conversion into heaps of ruins as at this day.

The Roman nations followed in their steps; and have aggravated the affliction and their own guilt, by great cruelty towards Israel, and slaughters, or rather torments, inflicted on Jesus' brethren, the Saints.

The Little Horn Babylon, therefore, of our times, will be subjected to a more terrible vengeance than hitherto experienced by any power, or confederacy of powers, hostile to the Jews. The decree of Jehovah concerning Jerusalem and Zion hath gone forth; and He commanded Zechariah to proclaim it, saying—

"Thus saith Jehovah of armies, My cities through prosperity shall yet be spread abroad;
"And Jehovah shall yet comfort Zion, and shall yet choose Jerusalem."

But how shall this come to pass? In reference to this inquiry the prophet is introduced to another scene—the visions of the 4 Horns, and of the 4 Carpenters, or artificers. He is told that the Horns represent the powers by which Judah, Israel, and Jerusalem are scattered; answering to the Lion, the Bear, the Leopard, and the Fourth Beast of Daniel, whose oppression has so completely scattered Judah's power:

"That none doth lift his head."

And in this prostrate condition the Jews and Jerusalem must remain until the "Carpenters" are apocalypsed or revealed for the work assigned them. This work the prophet says, is to terrify the Horns; to make them afraid—

"To cast out the horns of the nations, which lift up their horn (power) over the land of Judah to scatter it."

No such power, with such a mission, has appeared since the days of the prophet. On the contrary, all the powers that have arisen have been Gentile, and ambitious of exclusive sovereignty over Jerusalem and Judea, as at this day.

These "4 Carpenters" are, therefore, not Gentile, but of Jewish nationality; and are yet to be apocalypsed, or revealed.

We may here say in passing, that they are the Brethren of the Carpenter's Son; the squadrons of the Man in the midst of the myrtle-trees; the Seraphim of Isaiah; the Cherubim of Ezekiel; and the 4 Living Ones of the Apocalypse.

These are they by whom the Horns of the Gentiles are to be broken and the Holy Land and City are to be avenged, and Zion comforted.

But the prophet and his friends would, doubtless, delight to know "the times and seasons" when Jerusalem should be exalted to the dignity of "Jehovah's throne" (Jer. 3).

Might this happen in Zechariah's day? Or when Ezekiel's 430 years were expired during which Judah and Israel were to eat defiled bread among the Gentiles (Eze. 4:4-13)? Or were there any times measured off that must expire before the work of the 4 Carpenters could be commenced?

To afford them some idea of the fact in relation to this matter, another vision was granted to the prophet. He saw a man with a measuring line in his hand, who told him he was going to measure the length and breadth of Jerusalem. He saw by this that there were measurements, and that the city's fortunes were not abandoned to accident or caprice.

He was told **what** the line of Jerusalem's humiliation extended to; but he was not informed of the **number of the years** that humiliation should continue. He could not discern from what he saw whether the treading of Jerusalem under foot by the Gentiles should terminate in A.D. 35, when the apostles inquired if the kingdom should then be restored again to Israel; or in A.D. 1864-8, to which we look with earnest expectation.

Zechariah was told what the line was for, but he was not informed of the details of the measurements. These details were reserved by the Father, to be communicated afterwards to the Anointed Jesus, that he might send and "indicate them by sign" (represent them symbolically) to his servant John.

The apocalypse, however, to which the "measuring line" extended, was communicated to Zechariah. He was told this —

"Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein:"

And the reason given why it should be so secure in such a country was—

"Because, saith Jehovah, I will be unto her a wall of Fire (the Jasper-wall of Rev. 21) round about her,

"And will be the Glory (the Jasper-stone, clear as crystal, v. 11) in her midst."

He perceived from this, as we may also perceive, that Jehovah would appear in Jerusalem at the end of the measuring line.

He found also, by attending to the words spoken, that when He should be therein apocalysped or unveiled, He will make a proclamation to the Israelites dwelling in the countries north of Jerusalem, called "the Land of the North," the territory under the dominion of Gog, the then Head of the future Little Horn Babylon.

The Israelites dwelling in this Babylon-Confederacy of Greeks and Latins are thus addressed in the proclamation stirring them up to war—

"Ho! Ho! Come forth and escape from the land of the north, saith Jehovah; for I have spread you abroad as the four winds of the heavens.

"Deliver thyself, O Zion, that dwellest with the daughter of Babylon" (Zec. 2:6-7).

Here is a call upon the Jews to rise against the governments of the nations, and doubtless because those governments will not regard the proclamation of Rev. 14:6-7.

Zion, thus appealed to, will respond to the invitation; and in concert with the 4 Carpenters (the resurrected saints and the true believers living at the time of the proclamation) proceed to break in pieces and consume the power of the nations. These are to be spoiled and subjugated by their servants, the Jews; and after that the glory will be apocalysped.

Things will proceed very much upon ordinary principles before the public; only those who carry on the insurrection, or revolution, will know the reality of things. This is the import of the words spoken to Zechariah in connection with the call to Zion to "rise and thresh the nations" (Mic. 4:13).

"After the glory he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of Jehovah's eye.

"For, behold, I will shake my hand upon them, and they shall be a spoil to their servants; and ye shall know that Jehovah of armies hath sent me," the Christ (Zec. 2:8-9).

"After the glory" is apocalysped in Jerusalem, in other words, after Messiah effects his entrance into Jerusalem, the work begins that is to result in removing the veil from the mind of Israel with respect to Jesus; in their restoration to Palestine; in the subjugation of the nations; and their subsequent enlightenment.

When this work is accomplished, the apocalyptic millenary is introduced, in which the things expressed in the following words of Zechariah are the order of the times (2:10-13)—

"Sing and rejoice, O daughter of Zion; for lo! I come, and I will dwell in the midst of thee, saith Jehovah.

"And many nations shall be joined to Jehovah in that day (the Day of Christ), and shall be My people;

"And I will dwell in the midst of thee; and thou shalt know that Jehovah of armies sent me (Jesus).

"And Jehovah shall inherit Judah, his portion in the Holy Land, and shall choose Jerusalem again.

"Be at rest, O all flesh, from before Jehovah; for He is risen up from the habitation of His holiness."

The mind of the prophet, having been thus fixed upon Him who is to deliver Israel and to rule over them in Jerusalem, becomes the subject of a vision in which is brought before him the Apocalyptic Stone, the Jasper and Sardine Stone, with Eyes, the Head Stone, whose graving is of Jehovah; and which—being laid before Joshua and Zerubbabel, men of sign—is representative of the Divine Governor and High Priest of the house of David.

He sees Joshua, the High Priest of the Restoration, angelized, and clothed in filthy garments. That is, he represents the Christ, in the capacity of Jehovah's Messenger, "the Angel of the Covenant," clothed with "the flesh of sin," in which, Paul tells us, "dwells no good thing" (Rom. 7:18).

While Joshua was in these filthy garments, Zechariah sees the Adversary at his right-hand (that is, in power), standing to resist him. This represents the resistance of power that would be brought to bear against the Christ in the days of his flesh.

But that the Adversary should not finally prevail is indicated by the words of Jehovah to the Adversary, saying (*Zec. 3:2*)—

"Jehovah shall restrain thee, O Satan; even Jehovah that hath chosen Jerusalem shall restrain thee:

"Is not this a branch plucked out of the fire?"

That is, that although the Adversary that possessed Jerusalem might resist the High Priest of the Order of Melchizedec, and wound him in the heel, he shall, nevertheless, wrest Jerusalem from his grasp, and restrain, or bind him, as is represented in *Rev. 20:1-3*.

While Zechariah was beholding, he saw the garments of Joshua the High Priest changed, and was instructed that the action represented the putting away of iniquity which the priest is supposed to bear.

In this we see, by the light of the New Testament, the change of nature, or body, in relation to the Christ, "whom," says Paul (*2 Cor. 5:16*)—

"We know henceforth no more after the flesh."

He was crucified in "flesh of sin;" and then sin was "condemned in the flesh." But when he rose again he became spirit-body, called by Paul spirit of holiness—*Rom. 1:4*.

He is now Jehovah's Angel- High Priest, no longer oppressed with our filthy nature, but "clothed in a garment white as snow" (*Dan. 7:9*) reaching to the foot (*Rev. 1:13*): and the words of Jehovah are now addressed to him, saying—

"If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house (rule My Kingdom), and shalt also keep my courts (be High Priest of Israel),

"And I will give thee places to walk among those that stand by" (*Zec. 3:7*).

—the Angel Princes, or Elohim, we read of in Daniel.

(Continued next month, God Willing)

Voyage to Australia By BROTHER ROBERT ROBERTS

“Speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them” — Jeremiah 1:17

PART FOURTEEN

Afterwards I saw a 102-page pamphlet put out by Mr. Cornish in connection with this subject, entitled, "The Editor of the Christadelphian Unmasked."

I know not how to characterize it as I ought. It is not for me to judge or condemn, but rather to have in view the precept which enjoins us to "pray for" those who spitefully use and afflict us.

At the same time, the need for a correct understanding sometimes calls for rejoinder where silence would seem preferable. My rejoinder shall be very brief.

The venom of Mr. Cornish's production is self-manifest. Its venom is only equalled by its untruthfulness. I do not say Mr. Cornish is a conscious liar. I rather think a good deal must be put down to his infirmity of hearing, which prevents correct impressions.

However this may be, I repudiate his report of the meeting between us as a tissue of misrepresentation. Of course, there is a framework of fact in his account, as there is in all false versions, but as regards those details on which the character of an action or a speech depends, two-thirds are distortions, and some are inventions. I disown questions put into my mouth, and answers I am represented as giving.

I deny the calumnious version of my connection with the proposed refinement of sugar by electricity which Mr. Cornish has raked up from the extinct embers of past animosities. I do not admit that livelihood by pure literature is a just cause of reproach.

God has raised up this Shimei to curse me, and I must bear. It comes at a time when I have many other sorrows. There is a Divine meaning to it all, without doubt, which will be manifest in due time.

It may be said, if Shimei cursed, David sinned. Be it so—

"What man is he that sinneth not?"

But Shimei's cursing was short-lived; and David, forgiven, was re-instated.

We live in a time of trouble. We live in the developing crisis of the time of the end. Evil goes forth from nation to nation, and from so-called brother to brother. In such a time, the answer of a good conscience inspires resolute endurance. God guides the whirlwind, and will at last save His Own out of all affliction.

Wherein this man may mean well in his personal antagonisms to me, I pray God to forgive him. Wherein he fights against God, in adding to the afflictions of the Gospel at a time when it fights an almost single-handed battle against the hosts of darkness, he is in God's hands and may have to answer.

* * *

SUNDAY, OCTOBER 27, 1895

ASSEMBLED with the brethren in the M.U. hall for the breaking of bread at 11. There was a large attendance, but not so large as the previous week; bro. McGibbon presided.

I addressed them on the recovery of the Truth which God had permitted in these latter days, and on its liability to be lost again through the inability of complacent minds of limited grasp to see its wide-lying breadth, and through their tendency to sympathize more readily with the human than the Divine bearing of its doctrines.

The doctrines of the Truth embody the thoughts of God, and the thoughts of God are higher than the thoughts of man. Therefore the majority of men easily fail to rise to the height of them, or easily fall from their height when lifted up to them.

The death of Christ has more to do with the exaltation of God than the salvation of man.

Most men take in the latter more easily than the former, and quickly get astray through the power of mere humanitarianism which, while admissible and beautiful as between man and man, is odious when brought between man and God.

"I will be sanctified in them that approach to Me."

—is a rule of action for which most men have no relish, and, therefore, the doctrine of the cross is easily perverted.

There was a necessity for tenacity and courage in holding on to the revived Truth in this matter which was so easily lost. We had to take the attitude enjoined on Jeremiah and Ezekiel and other servants of God—

"Be thou strong, and very courageous.

"Be not dismayed at their faces, lest I confound thee before them.

"Speak My words unto them: fear them not, neither be dismayed at their looks.

"Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads."

In the evening I lectured on: "What Must We Do to Be Saved?" There was a good audience, but not so large as on the previous Sunday — the subject not so exciting to the common mind, **but the most important of all subjects at last.**

Beechwood and Albury to Sydney

MONDAY, OCTOBER 28, 1895

WAS due to leave early for Beechworth. Felt very unwell the first part of the day, and did not think I would be able to go: but as the day wore on I got better. I took a later train, the 5:15 Sydney express.

A number of the brethren and sisters saw me off, with many manifestations of affection.

"Behold how good and how pleasant a thing it is for brethren to dwell together in unity!"

Bro. Irving, employed in the Government printing department at Melbourne, had been invited by brother Ladson to accompany me to Beechworth: so we rode together about 200 miles. The journey was through a hilly region, among woods.

Brother and sister Ladson were at the station. We made our apologies and were driven to their house, about half-a-mile from the station. It was too late for more than a hurried exchange of courtesies. We were quickly shown to bed.

My quarters were novel. I was taken down behind the house into the garden, which slopes towards a river-bed. At the foot of the slope was a small outhouse, as it seemed.

"This is your bedroom," said bro. Ladson, "Quite colonial."

It was a small edition of our garden-room at Birmingham—a study and reading-room, which brother Ladson had put up for his son—furnished inside with a small library and ingenious shutting-up writing desk (the most comfortable I have ever used): an organ, music-stand, small bed, various curios.

Bro. Ladson, bidding me "Good-night," left me alone in the most delicious quiet—nothing outside but the stars and the country, and no sounds but the song of the Colonial insects, which I have not yet succeeded in classifying.

In the morning glorious sunshine poured in through the open door, revealing a beautiful picture of green hillside beyond the valley.

I was allowed to use this arboreal retreat during the day as well. It was an ideal place to read and write in—very different from the spot where I pen these words—on board a crowded coasting steamer, jammed into a standing corner under a port-hole between two cabins, with fierce heat in the air, perspiration on the cheeks, prickles in the hair, and sounds of romping children overhead, and occasionally squalling ones.

I found Beechworth beautifully situated among the hills of north-eastern Victoria. The hills are abrupt and wooded, with masses of rock extruding in the highest positions. The ravines among the hills are deep and picturesque.

The town itself is neatly laid out in straight streets and white one-storey frame houses with verandas, as is the style all through the Colonies.

It was a foremost place in the gold rush 40 or 50 years ago, but has declined with the diminution of the gold yield. The population of the township might be 4,000 or 6,000.

Bro. Ladson has borne a steady testimony among them for the Truth in various ways for many years. It was first brought to his notice by a cripple of the name of Pfeffer, from whom a letter, if I mistake not, appears in the early volumes of the Ambassador.

Bro. Ladson is earnestly supported by an excellent family in his work of faith and labor of love. There's an ecclesia of between 20 and 30 brethren and sisters. Unfortunately, a personal misunderstanding divides them for the present. It is much to be desired that this should come to an end.

There are divisions we are obliged to submit to when the Truth is opposed or called in question. There are other divisions that will cause nothing but shame in the presence of the Lord, and deep sorrow that party differences were not adjusted or even overlooked.

The general observance of the rule, "Let not the sun go down upon thy wrath," would prevent many troubles.

* * *

TUESDAY, OCTOBER 29, 1895

ENJOYED Jonah's booth in the garden during the day, reading and writing, and in the evening lectured in the Public Hall on "God's Remedy for the World's Distress."

The Mayor presided, and there was a good audience for the size of the town. Bro. Irving read a chapter and acknowledged God in thanksgiving, after which the Mayor, a beaming, friendly, well-favoured man, called on me to do my duty—which, being done, he expressed his pleasure by calling for a vote of thanks, and inviting me to the lunatic asylum next day.

It struck me as an odd sequel to the lecture. The sense of oddity was increased by the reflection that to many people such an invitation at the close of such a lecture would seem quite appropriate. Yet—

"We are not mad, most noble Festus, but speak words of truth and soberness."

The meaning of it was, of course, perfectly obvious. Beechworth possesses a magnificent institution for the accommodation of the mentally-afflicted inhabitants of Victoria; and it is the Mayor's duty to inspect this institution on stated days. One of these visiting days fell on the day after the lecture, and it occurred to the Mayor, as a friendly thing, to ask me to accompany him.

In a robust state of health it would, no doubt, have been a pleasure: in the actual state of things, I was too much under the necessity of economising available strength to have any to consume in the admirations that are expected (and in the sense reasonably due) at the hands of a favoured visitor.

* * *

WEDNESDAY, OCTOBER 30, 1895

THOUGH I did not accept the Mayor's invitation, I accidentally found myself in the grounds of the institution within an hour or so of the time he was expected. Feeling too unwell to write, I went out to spy the land.

Following a promising road towards the hills, I came upon a gateway opening into a wooded park. Going through, I found myself among spacious paths, flower beds, ornamental shrubs, and trees. The shade and the solitude were peculiarly agreeable on a hot and weary day.

By-and-by an extensive edifice began to show through the trees, and the occasional shouts from the inmates informed me it was the very asylum after all. I kept well away from the building and the Mayor, and spent a healing time in the wooded outskirts of the grounds.

* * *

In the evening there was the weekly Bible-class in brother Ladson's house. Being called on to engage their attention, I delivered a quiet sitting address of about an hour's duration on the chapter read from Daniel, and the many things opening out of it.

I was called on to conclude with prayer—a sweet luxury to the weary spirit—the first condition of which is the active consciousness of God's existence: the second, the knowledge of Him as communicated in the Scriptures: the third, the love of Him generated thereby: the fourth, the knowledge of our needs produced by experience and reflection.

"Saying prayer" is not praying. Prayer is the sincere and fervent address to the Father that would be natural in solitude, and at all events that does not depend upon the presence of fellow-worshippers.

The prayer that is humanly-inspired is acceptable to neither God nor man. There are prayers that mortify and crush, because they are not prayers, but performances, and odious at that.

Sincerity is the virtue that gives grace to all action.

* * *

THURSDAY, OCTOBER 31, 1895

The Christadelphian for October arrived this morning, bringing pleasant reminiscences of home. Unfit for any writing beyond a letter, I went out, after some reading in the delicious arbour, and had another stroll among the hills, going in the opposite (southern) direction, where the road out of town abruptly ascends to stone-spurred hills on the opposite. The sun was bakingly hot, and exercise a rather oppressive performance.

In the evening I lectured on "The Future State Revealed" to a somewhat larger audience. The Mayor was again smilingly in the chair, and elicited a second vote of thanks, after taking my part against an interrupter.

The vote was seconded by a fellow-councillor of the Mayor's, who informed me after the meeting that he read Twelve Lectures many years ago, and held much in common with that publication. The Mayor expressed his great satisfaction with what he had heard.

* * *

FRIDAY, NOVEMBER 1, 1895

MY appointments at Beechworth being now finished, an alteration of program gave me one of the pleasantest experiences I've had in the Colonies.

(By the way, the British visitor gets accustomed at last to speak of "the Colonies." Usually to him Australia is one large colony—very: but when he travels in the country he is made aware, to his inconvenience, that it is a cluster of colonies as distinct from each other as the countries of Europe, except in language and political allegiance).

Our next appointment was Albury, and the purpose was to go there by train. It is only 30 miles distant as the crow flies, but about 70 by rail. It is just out of the colony of Victoria, and inside the border of New South Wales.

The alteration referred to arose out of a proposal by bro. Longmore that he should drive me over the mountains in his covered wagon to Albury instead of my performing the journey by rail.

The proposal was quite acceptable, and we acted on it. As there was room in the wagon for more than bro. Longmore and myself, several others joined us, with the intention to remain in Albury during my stay. The party consisted of bro. & sis. Longmore, bro. Beck, sis. Ladson, and her sister.

We started at 9. Bro. Irving had to return to Melbourne, so he bade us a regretful farewell instead of coming with us. The morning was fine, and route magnificent. The road lay over high wooded hills and down deep gorges, overlooking wide views of splendid scenery of mountain and valley.

When we were half-way, we stopped and camped for an hour at a picturesque and secluded spot at a low part of the road, surrounded by hills and woods. The horses were unyoked and we sat down to lunch, and then had our reading for the day.

We had much pleasant conversation. After an hour's rest in the sunshine, we resumed the journey with a sense of refreshment, and arrived at our journey's end about 4 in the afternoon.

As I have said, Albury is just inside the New South Wales boundary, which in this part consists of a river. We had to cross this river on a bridge. At the further end of the bridge was the customs office, from which an official emerged to inspect my boxes. I asked what he expected to find.

He said he did not know: he was obliged to have a look.

I asked him if it wasn't a shame that 2 British-speaking communities should be divided by these barriers. Why didn't they throw together and live as one happy family?

"That would not be," he said, "till the general smash."

I said the general smash was near.

He looked incredulous, and went his way.

We then drove on to Bro. Dinsmore, merchant tailor in the center of town. Bro. & sis. Dinsmore received us cordially. He had arranged for one lecture only—Sunday. This was Friday.

He showed me the local paper, with the letter from a scornful correspondent, enquiring who Robert Roberts was.

I wrote a reply, which the editor inserted, stating that Robert Roberts was a poor mortal from the British islands who believed the Bible, and who was sure that the common run of religious persons were astray from its doctrines and precepts.

The incident tended to give us a good audience on Sunday. There is a small ecclesia of about 12 persons in Albury, meeting in an upper room, on the other side of the road, opposite bro. Dinsmore's shop.

Bro. Dinsmore used to be a bandmaster, and has musical taste in addition to appetite for intellectual and spiritual things in general. At the meeting he not only presided and gave out the hymn, but then left his seat and sat down at a portable organ and led the singing.

It is the "day of small things," truly. But faithful service in dishonour will have a splendid counterpart in the day of disestablishment, when many things will be established which are now very much the reverse. Hold on!

Albury is a larger place than Beechworth, and has perhaps 8,000 inhabitants. There is some proposal to make it, on account of its central position, the headquarters for the Federal representative

body, which will be appointed if the Colonists should (as proposed) federate for imperial purposes. This will add to the importance of the place for a short time.

All federalizations and incorporations and "separations" (for there is actually a proposal to form a new colony by the separation of the north section of Queensland) will be obliterated in the revolution which is at the door.

(Continued next month, God Willing)

"This one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"—Phil. 3:13-14.

The Sons of God in the Future

PART TWO

"Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

THUS the prophet Daniel (12:2-5) confirms this picture of the reigning glory of the Sons and Daughters of God in the Age to Come.

But the world in its wickedness will not accept unchallenged this emergence of divine rulers. It will be necessary for the display of the wrath of God to bring submission to His will. The cry of "Anti-Christ" will rise from the lips of the ungodly. Only then will the nations learn righteousness—

"Thou art My Son: this day have I begotten thee.

"Ask of Me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2:7-9).

The glorified servants of God—His Sons and Daughters— also unite with Christ in this work. (Ps. 149:7-9)—

"To execute vengeance on the heathen (goyim: nations) and punishments upon the people:

"To bind their kings with chains, and their nobles with fetters of iron:

"To execute upon them the judgments written: this honor have all His Saints."

To this we add the promise to those who overcome and keep God's works unto the end—

"I will give him power over the nations, and he shall rule them with a rod of iron;

"As the vessels of a potter shall they be broken to shivers, even as I received of my Father" (Rev. 2:26-27).

The purpose of these world-shaking events is to convince an obdurate world of the reality of the power assuming command of the earth's destiny. The destruction of all elements of world power is pictorially defined in God's word thru Daniel:

"Then was the iron (Rome), the clay (broken Europe), the brass (Greece), the silver (Persia), and the gold (remnants of Babylon: spiritual Babylon) broken to pieces together (at once, same time),

"And became like chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them.

"And the Stone that smote the Image became a great mountain, and filled the whole earth" (Dan. 2:35 & 44).

And the interpretation—

"The God of heaven shall set up a Kingdom which shall never be destroyed:
"And the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall STAND FOR EVER."

In the above verse, God is **Elah**, Chaldee equivalent for the Hebrew **Eloah**. The latter appears in Hab. 3:3—

"God (**Eloah**) came (**yahvo**: shall come) from Teman (the South), and the Holy One from Mt. Paran."

Eloah signifies "the strong one." This is the one referred to in Ps. 80:17—

"Let Thy hand be upon the man of Thy right hand, upon the Son of Man whom Thou madest strong for Thyself."

Here is Christ, the One made strong by God, the Executor of the will of God, the Setter-up of the Kingdom, following his coming in from Teman and Mt. Paran.

This **Eloah** is the head of an innumerable company, for Moses in a parallel passage to Habakkuk declared (Deut. 33:2)—

"Yahweh came in from Sinai, and rose up from Seir unto them:

"He caused to shine forth from Mt. Paran, and He came with ten 1000's of the holy:

"From his right hand a fiery mandate for them."

Bro. Thomas, referring to this prophecy by Moses, states in Eur. II—

"The Ail of Yeshurun riding the heavens and clouds with a mandate of destruction in his right hand is no other than the Rainbow Angel (Rev. 10) with the little scroll of fiery judgments in his hand which, when executed, result in the deliverance of Israel and the overthrow of all their enemies."

Paul speaks of the relationship of Christ and the Saints, in analogy likening it to the parts of the natural body—

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body—so also is Christ:

"Now are there many members in particular" (1 Cor. 12).

And again Paul stresses this oneness, this unity—

"God hath put all things under his (Christ's) feet and gave him to be the Head over all things to the Ecclesia, which is his Body:

"The fulness of Him that filleth all in all" (Eph. 1:21).

This oneness developed during the days of trial and preparation identifies for association in cooperation with Christ in the age soon to dawn upon this earth. Prophetically, Daniel reveals this truth—

"I saw in the night visions, and behold One like the Son of Man came with the **clouds of heaven** (the companies of the righteous);

"And there was given him dominion and glory and a Kingdom, that all peoples, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his Kingdom that which shall not be destroyed.

"The Saints of the Most High shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever.

"The Kingdom, and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, Whose Kingdom is an everlasting Kingdom: and all dominions shall serve and obey Him"—Dan. 7:13-27.

Paul speaks of this same cloud, or company of redeemed, coming with Christ—

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first.

"Then we which are alive and remain shall be caught up (away) together to meet the Lord in the air (aerial: ruling places of the earth):

"And so shall we ever be with the Lord" (1 Thess. 4:16-17).

And in Heb. 12:1, after listing many of the righteous who had died without receiving the fulfilment of their hopes, Paul refers to them as a "Great cloud of witnesses (martyrs)."

John refers to the symbolic 144,000 redeemed together with Christ as a "cloud" (Rev. 14:14):

"Behold a white cloud . . ."

—a purified, sanctified, glorified, immortalized company—

". . . and upon the cloud one sat, like unto the Son of Man."

* * *

HERE, then, from various scriptural references are the Sons of God in the future in the first stage of their association with their Father in the immortalized state. Because of the operation of their service for God upon the nations, the whole earth is humbled and turns to the Lord.

Isaiah tells us that the lands shall wait for His law which shall issue forth with authority from Jerusalem, the hill of the Lord (42:1-4), and that the kings and princes of the earth shall see these wondrous things, and arise and worship God.

The Psalmist beautifully shows the humility of all nations before the King's Son: that all shall bow before him, that his enemies shall lick the dust, that the humbled kings shall bring presents and offer gifts, that all kings shall fall down before him, and all nations shall serve him.

These are real promises, sure of fulfilment, sorely needed by a world trembling on the brink of destruction and self-annihilation. The prospect is for us, as the Sons of God, to have a part with Christ in bringing it to pass. Then shall all nations call Christ blessed, and the whole earth be filled with his glory (Ps. 72).

The age shortly to dawn on the earth is a further step in the Divine drama of the ages designed to fill the globe with God's glory. To this end God is selecting kings and priests to extend the knowledge of His will universally. Thus we read (Rev. 5:10; 20:4-6)—

"Thou hast made us kings and priests; and we shall reign on the earth."

"They lived and reigned with Christ 1000 years:

"They shall be priests of God and of Christ, and shall reign with him 1000 years."

The effect of this officiation by Christ and the Sons of God in the Kingdom age is to cause the subject peoples to seek unto God and unto holiness, in sharp contrast to the present world rejection of the Creator and His ways. Thus records Isaiah (2:3-4)—

"Come ye, and let us go up to the mountain of the Lord (**Yahweh**: He who shall be) to the house of the God (**Elohim**: mighty ones) of Jacob:

"And He (the Man of One: the mighty kings and priests unto God) will teach us of His ways, and we will walk in His paths.

"For out of Zion shall go forth the law, and the word of **Elohim** (the mighty ones) from Jerusalem.

"And He shall judge among the nations, and shall rebuke many people."

The theme of such kingly rule on earth is continued by Isaiah in 24:23, indicating a glorious and beneficent (but firm, unwavering) authority—

"The Lord of Hosts (the Mighty Ones of Armies) shall reign in Mt. Zion, and before His ancients gloriously."

From these testimonies it becomes abundantly manifest that Jerusalem is to be the scene of world attention. The Psalms confirm this (87:3)—

"Glorious things are spoken of thee, O city of God!"

Although the sorrowful lot of Jeremiah was to speak of and witness the destruction of the beloved city of God, yet her glorious sequel shines through his tears (3:17)—

"At that time they shall call Jerusalem the throne of the Lord (**Yahweh**),
"And all the nations shall be gathered unto it, to the Name of the Lord, to Jerusalem:
"Neither shall they walk any more after the imagination of their evil heart."

This House of the Lord referred to by Isaiah is the residence of the Sons of God in the Age to Come. In the beautiful words of Ps. 23, David speaks of his trust to dwell in this House (v. 6)—

"Surely goodness and mercy shall follow me all the days of my life:
"And I will dwell in the House of the Lord (**Yahweh**) forever."

David never dwelt in God's House, except in a spiritual sense. The Tabernacle then existent was only frequented by the Aaronic priesthood. Any entry into the Holy Place by other than anointed and sanctified priests brought severe punishment, as illustrated by the case of Uzziah's presumption (2 Chron. 26:19).

But David's confident hope was to reside everlastingly in Yahweh's Temple as proclaimed in this Ps. 23. The ministrations of the Sons of God during the 1000-year Kingdom are to bring the knowledge of the Creator's will and purpose to the end of the earth.

In that age they will function for another generation of mortal believers, as do the angels for our dispensation, as Christ said (Luke 20:36)—

"They are equal unto the angels, and are the children (sons and daughters) of God, being the children of the resurrection."

And Paul tells us of the "world to come" in Heb. 2:5-9:

"Unto the angels hath He not put in subjection the world to come.
"Thou madest him (Jesus) a little lower than the angels.
(For the suffering of death, v.9):
"Thou crownedst him with glory and honor, and set him over the works of Thy hands:
"Thou hast put all things in subjection under his feet:
"For in that He put all in subjection under him, He left nothing not put under him."

Therefore as the believers are also Sons of God, made lower than the angels, suffering death, crowned with glory and honor with Christ (through his effectual sacrifice and their faith therein and obedience thereto)—they combine in the labours of him who is the Saviour of the world. Their duty is to bring blessings to the ends of the earth through belief of the proclaimed Gospel message by a humbled mortal population and their acceptance of God as their Benefactor.

As sickness, disease and death have been the punishment of sin and the merciful dissolution of wayward mankind to his original dust by an all-wise Creator, so these evils will be restrained as a purged world population accepts the fiat of His will. Harken to the words of God's prophets speaking of that happy time (Is. 65: 18-21):

"I create Jerusalem a rejoicing, and her people a joy.

"There shall be no more thence an infant of days, nor an old man that hath not fulfilled his days: for the child shall die an 100 years old.

"They shall build houses, and inhabit them: and they shall plant vineyards, and eat the fruit of them."

This was uttered at a time when Jerusalem was in dire distress of enemy invasion. Amos had stated the same, just before Isaiah (9:13-15)—

"The days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed. And the mountains shall drop sweet wine, and all the hills shall melt.

"And I will bring again the captivity of My people of Israel: and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof, they shall also make gardens and eat the fruit of them.

"And I will plant them upon their land; and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God (Yahweh thy Elohim)."

Several hundred years later, after the Ten Tribes had been carried captive by Assyria and the Two Tribes had gone into Babylonian captivity and returned, the same prospect is held out by Zechariah (8:22):

"Many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and pray before Him.

"In those days, 10 men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying,

"We will go with you: for we have heard that God (**Elohim**) is with you."

Zechariah speaks even more specifically of this same circumstance in 14:16—

"Everyone that is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of Hosts (Yahweh of armies) and keep the Feast of Tabernacles."

Micah, whose message to Israel was at the same time as Isaiah, prophesies that people will say in the Kingdom Age—

"Let us go up to the house of the Elohim of Jacob, for He will teach us of His ways, and we will walk in His paths" (Mic. 4:2).

The responsibility of God's Sons and Daughters in that day is to "teach all people" the ways of God. This teaching and knowledge will be universal. The dark places of the earth will no longer exist. The light of God's Truth will spring forth in all hearts—

"They shall not teach every man his neighbor, and every man his brother saying, Know the Lord:

"For ALL shall know Me, from the least to the greatest" (Heb. 8:11).

A general confession from all lips shall be heard, and abject embarrassment the state of all hearts when the errors they have taught and been taught are exposed (Jer. 16:19)—

"The Gentiles shall come unto Thee from the ends of the earth and shall say,

"Surely our fathers have inherited lies; vanity and things wherein is no profit."

The purpose of the 1000 years' reign of Christ and his Saints is to bring the whole world to acceptance of God (be it nominal, or from a sincere and submissive love).

It may be difficult to conceive that, with universal blessings beyond the present comprehension of mankind, any would resist the will of such a merciful and gracious monarchy. But

we cannot ignore the force of Divine testimonies on this point, and just accept those features we desire to hear.

While the unenlightened of mankind may cry "God forbid" at the suggestion that human nature can be so evil and ungrateful, we are constrained to use Christ's words, "What is this then that is written?"—

"Whoso will not come up of all the families of the earth unto Jerusalem to worship the King, Yahweh of Armies, even upon them shall be no rain."

"The sinner being 100 years old shall be accursed" (Zec. 14:17). (Is. 65:20).

Such statements sadly indicate the waywardness of human nature—that under the most ideal conditions the tendency is godlessness and rebellion. They emphasize the greatness of the deliverance which is being offered by God through His Son Christ Jesus: that man, unaided, can never attain to salvation.

Thus also Paul exclaimed in the anguish of the struggle—

"Who shall deliver me from this body of death!"

It is only accomplished as he declared—

"I thank God through Jesus Christ our Lord!"

It is the same weak, faltering human nature which is to be redeemed during the 1000 year Kingdom Age. It is not surprising then to find at the end of this Kingdom period that sin will be shown to be "exceedingly sinful" (Rom. 7:13) when the reins of the authoritative rule of Christ and the Sons of God are relaxed, illustrating the human mind's true nature:

"And when the 1000 years are expired, Satan shall be loosed out of his prison (human nature, the **diabolos**, the adversary).

"And shall go out to deceive the nations which are in the 4 quarters of the earth, to gather them together to battle, the number of whom is as the sand of the sea.

"And they went up on the breadth of the earth, and compassed the camp of the Saints, and the beloved city:

"And fire came down from God out of heaven, and devoured them" (Rev. 20:7-9).

Following this is the second judgment, leading to the abolition of sin and death. The wicked and rebellious are destroyed, and the faithful and obedient from the Millennial Age are glorified with never-ending life.

Thus the old human nature is obliterated from the earth, leaving a people of glorious immortality. All the globe is peopled with God's Sons and Daughters, radiating His glory.

Then, and only then, can God tabernacle— dwell—with men in the highest sense. Barriers of restraints, mediators or high priests, veils of separation, sacrifice and offering for sin—are all banished forever. This is "The End" of which Paul speaks (1 Cor. 15:24-28)—

"Then cometh THE END, when he (Christ) shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule, and all authority and power:

"For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is Death.

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be ALL IN ALL."

To the Ephesians Paul illustrates this final purpose—

"In the Dispensation (**oikonomia**: law or fixed arrangement of the House) of the fullness of times (**kairos**: a fixed time), He shall gather together in One all things in Christ" (1:10).

This is the adoption as children through Jesus Christ to God, according to the Father's good pleasure, to the praise of the glory of His grace. Then shall be brought to pass Isa. 25:8 and 1 Cor. 15:54-57—

"He will swallow up death in victory; the Lord shall wipe away tears from all faces:
"Thanks be to God which giveth us the victory through our Lord Jesus Christ!"

In the same beautiful strain the Word of God is drawn to a conclusion: the desired end of all its words of suffering, bondage of corruption, groaning and travail: all the waiting for the adoption, the redemption of our body, into the glorious liberty of the Children of God—

"God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.

"He that overcometh shall inherit ALL THINGS; and I will be his God, and he shall be My Son"—Rev. 21:4-7.

Here is the final stage of the Sons and Daughters of God—

". . . IN THE IMAGE OF GOD . . ."

"Behold the tabernacle of God is with men; and He will dwell with them, and they shall be His people; and God Himself shall be with them, and be their God"—Rev. 21:3. —E.F.H.

The Way of Wisdom and Life

"He that walketh with wise men shall be wise, but a companion of fools shall be destroyed"

—Prov. 3:20

PART FOUR

THE mouth has its allotted task. The wicked say—

"Our lips are our own; who is lord over us?" (Ps. 12:4).

Not so with the righteous. They recognize that their lips have been enlisted in Christ's service, and that they must be used for the purposes which he has appointed—that they are to be a "well of life," to "feed many," to "minister grace to the hearers"—that they are to be ready with comfort, with reproof, with instruction, as the circumstances may require.

The wise realize the necessity for bridling their tongues lest at any time they should transgress by returning railing for railing, speaking evil of their neighbor, or by flattering.

* * *

WE must avoid throwing ourselves in the way of evil influences. God will not keep us from evil if we voluntarily go in the way of it (Prov. 4:14-15):

"Enter not in the path of the wicked, and go not in the way of evil men.

"Avoid it; pass not by it; turn from it and pass away."

We may count all influences evil which draw our thoughts away from God and our high calling.

The practice of visiting places of amusement should be left behind as part of the vain conversation from which we have been redeemed.

The world resorts to these places to kill time, to provoke hilarity, or to drown sorrow.

So far as the saints are concerned, not one of these objects is legitimate.

We have no time to kill. We must rather make the most of it by using it wisely (Eph. 5:16)—

"Redeeming the time because the days are evil."

Neither may we seek hilarity. The heart of fools we are told is in the house of laughter. The Truth calls us to gravity, soberness and thoughtfulness. Our rejoicing and our mirth are to be in connection with God's goodness (Jam. 5:13)—

"Is any merry? Let him sing psalms."

To endeavour to drown sorrow in the laughter of fools is to fight against God. Sorrow is sent by Him for a purpose—

"He doth not willingly afflict" (Lam. 3:33).

—but He chastens in order that we may be partakers of His holiness. Chastening yields the:

"Peaceable fruits of righteousness to those who are exercised by it" (Heb. 12:11).

Affliction should produce docility and teachableness—

"It is better to hear the rebuke of the wise than for a man to hear the songs of fools"

(Eccl. 7:5).

Let us not therefore be found in the assembly of the wicked listening to the vocal outpourings—rhythmical or otherwise—of fools.

Let us rather beseech God as did the Psalmist to turn away our eyes from beholding vanity, bearing in mind that for God to help us in this matter, **we must not ourselves seek the paths of vanity**. The time of laughter is not now—

"Woe unto you that laugh now for ye shall mourn and weep. Blessed are ye that weep now for ye shall laugh."

If we realize the condition of things around, and the painful watching, both for ourselves and others, to which the Truth calls us, we shall perceive the force of Christ's words, and derive comfort from them. The Scriptures stigmatize pleasure-seeking as contrary to godliness (Luke 8:14; 2 Tim. 3:4; Tit. 3:3).

As a course resulting in death:

"She (and, of course, he) that liveth in pleasure is dead while she liveth" (1 Tim. 5:6).

Some, however, say they visit the world's amusements for a little "recreation." If by recreation we understand a temporary rest from mental and physical labor, recreation is not to be found in the pursuits and pastimes of the ungodly! To resist their unsettling and corrupting influence entails a mental struggle of the severest kind.

If by recreation we understand diversion, then **it is not lawful to divert our minds from wisdom's dictates**. It is our duty to keep ourselves "pure," "unspotted from the world," to avoid "the corruption that is in the world through lust."

How can we maintain this position if we seek our recreation in amusements provided by the flesh to gratify the flesh? We are to meditate in God's Word, and be in His fear ALL THE DAY LONG, and this without any deviation whatever.

* * *

OUR choice of friends must also be regulated by the commandment.

We are to stand aloof from all who would keep us back from performing the services of the Truth—who would instil into our ears false doctrine—who would keep us away from the meetings—who give way to the unrestrained impulses of the flesh. The testimony upon the subject is very explicit (Prov. 19:27)—

"Cease, my son, to hear the instruction that causeth to err from the words of knowledge."

"Go from the presence of a foolish man when thou perceivest not in him the lips of knowledge" (Prov. 14:7; 22:24):

"Make no friendship with a furious man, and with an angry man thou shalt not go, lest thou learn his ways and get a snare to thy soul."

Two cannot well be together unless they be agreed, and there can be no agreement between the children of God and the children of this world—

"He that walketh with wise men shall be wise, but a companion of fools shall be destroyed"
(Prov. 13:20).

All who reject God's commands—whether they be inside the Household or out—are counted by Him as FOOLS.

Let us act wisely and obediently in this matter, and if we have been taking pleasure in unprofitable society, let us reform (Mark 9:47)—

"If thine eye offend thee pluck it out; cast it from thee,

"It is better for thee to enter into life with one eye rather than having two eyes to be cast into Gehenna fire."

Because Jehoshaphat joined affinity with Ahab wrath was upon him "from before the Lord,"
for—

"Shouldest thou help the ungodly, and love them that hate the Lord?" (2 Chron. 19:2).

We have but one course open to us in regard to the unfruitful works of darkness and that is to REPROVE THEM. Let us therefore follow the example of those who could say—

"I am a companion of all them that fear Thee (Ps. 119).

* * *

SOLICITUDE for the welfare and edification of the brethren is to characterize all our dealings with them. The Scriptures sum up all our duties in the one little word "love." Christ has made our love for the brethren a test of discipleship. Love does not consist in mere absence of enmity, nor in sentimentality, nor in words.

Love has no existence apart from DEEDS—

"By this we know that we love the children of God, when we love God, and keep His commandments" (1 John 5:2).

Love is not characterised by a placid amiability—a mild yielding all around. Love seeks to please others truly, but only when it is "for their good to edification" (Rom. 15:2). When pleasing others takes the form of gratifying the flesh at the expense of duty, then love takes a firm, uncompromising stand "for love does not behave her self unseemly, neither does she rejoice in iniquity."

Love does not seek her own, and therefore is not deterred from right doing, either by caresses or frowns. Christ and Paul held fast to the Truth when all men had turned away from them.

We are not devoid of instruction as to how our love is to be manifested. When misunderstandings or differences of opinion upon relatively unimportant matters arise, we are not to make much of them. We are not to give way to anger or offence. There is to be no wrath, nor strife, nor bitterness, between Christ's brethren. We are to be "long suffering"—

"Forbearing one another, and forgiving one another, if any man have a quarrel against any. Even as Christ forgave you, so also do ye."

If a brother or sister sin, the act must neither be passed by nor repeated to others. We must go to the offender and tell him of the matter "between him and thee alone." Not until the trespasser has refused to hear us is the matter to go beyond ourselves. (Matt. 18-15-17).

When we are ourselves the subjects of reproof, let us receive the act in the spirit in which the Psalmist did—

"Let the righteous smite me, and it shall be a kindness: and let him reprove me and it shall be excellent oil."

Reproof is one of God's appointed means for preserving us in the right way (Prov. 29:1)—

"He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Therefore let us take heed and profit by others' counsel—

"Submitting ourselves one to another in the fear of the Lord" (Eph. 5:21).

We are enjoined to encourage by our love and sympathy those with the chief burden of the ecclesial work—

"We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake"

(1 Thess. 5:13).

We shall strive to profit by their exhortations; and if we cannot lighten their labours, we shall be careful not to add to them by causing anxiety and grief on our account.

We have also received a charge concerning the sick and destitute. We are to visit them and help them as God has blessed us with time and means.

No matter what our position in life may be—whether we are old or young, rich or poor—the obligations of the Truth surround us. If we are ignorant of the special responsibilities attached to our position, we must necessarily be sinning against Christ.

* * *

IT is not permissible for the young to pursue doubtful or sinful conduct, and excuse themselves on account of their youth.

The untutored sons and daughters of Adam are no more pleasing to God in youth than in old age. The sacred penman likens them to the wild ass's colt. It is only by submitting their lives to the purifying influences of the Word, as did Timothy, that they can hope to obtain God's favor—"FLEE YOUTHFUL LUSTS," said Paul (2 Tim. 2:22).

Young brethren and sisters must not run away with the idea that the "liberty of the Gospel" frees them from the observance of natural obligations. On the contrary, it enforces their observance. Children are not only to honor and obey their parents, but they are to care for them and minister to them (Col. 3:20; 1 Tim. 5:4). Esther, even when exalted to the highest position in the Persian kingdom, still—

"Did the commandment of Mordecai, like as when she was brought up with him."

Two of the evidences of apostasy given by Paul, are lack of natural affection and disobedience to parents. Rebellious children are most obnoxious in the sight of God. Under the Mosaic Law, they were visited by death. A brother or sister may only forego their parents' wishes when they run counter to divine requirements. Let us take care we make not our freedom a "cloak of maliciousness."

The duties of servants are similarly enforced. They are to obey their masters in all things (Col. 3:22). There must be no high-minded, unseemly behaviour. Their duties are to be done with utmost fidelity.

Let those who have but few opportunities of cooperating in the work of the Truth remember that Christ is watching them, and that even the most wearying and monotonous tasks may be performed UNTO HIM.

Let not such feel discouraged or impatient, but let them take comfort, knowing that faithfulness, whether in one talent or many, will in no wise lose its reward. God expects according to that which we have, not according to what we have not.

The rich are forbidden to mind high things. They are to condescend to men of low estate. God has designed that the rich shall be brought low by the Truth, and He bids them rejoice or glory in the arrangement (Jam. 1:10). Riches are deceitful, they give man a false standing—a superiority which is not recognized by God. They are also deceitful in hardening the neck against divine requirements. Therefore Christ said (Matt. 19:24)—

"It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

However, God has made salvation possible for the rich. Their glorying must be turned from the flesh Godwards. They have to go forth to Christ without the camp bearing his reproach. This involves open association with all that pertains to Christ and his brethren.

The usages of "society" must be abandoned. Christ condemned the usages of "society" in his day in surrounding their tables only with those whom they deemed their equals. He bade them extend their hospitality to those who stood in need of it—the homeless and the destitute. Let us not imitate forbidden ways in the ecclesia of Christ (James 2:9)—

"If ye have respect to persons ye commit sins."

Christ counts honor paid to the least of his brethren as honor paid to himself. He also counts indignity offered to the least of his brethren as indignity offered to himself.

Let us not be above our master who made himself of no reputation, and took on him the form of a servant. Such a course will bring upon us the contempt and ridicule of the world. We are called on to bear this reproach, and to count ourselves happy in so doing. To refuse to openly associate with Christ's brethren is to deny Christ (Mark 8:38)—

"Whosoever therefore, shall be ashamed of me and of my words in this adulterous and sinful generation, of him, also, shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels."

God's commands are not grievous—that is, to those who are willing and cheerful in their endeavours to perform them.

God bears the burdens of such and upholds and comforts them. If we walk contrary to God, then we shall chafe under His restrictions. God has no pleasure in such (Ps. 32:9)—

"Be ye not as the horse or mule, which have no understanding, whose mouth must be held in with bit or bridle."

He likes ready, cheerful, willing servants—those who hasten to put the yoke on, and leave it to Him to lighten it. We read of certain ones who "took the spoiling of their goods **joyfully**" (Heb. 10:34). When obedience to Christ entails discomfort, let us endeavour to receive it joyfully, and not bewail the hardships we must endure.

God calls us to self-denial and sacrifice—to endure hardness. If we refuse to thus fellowship Christ's suffering now, Christ will certainly refuse to allow us to fellowship his joys in the age to come.

Let us not be niggardly in our service—ever trying to pare it down to the smallest dimensions.

Let us not be of those who will undergo any amount of fatigue and trouble for self-gratification at which they would stand aghast if called on to do it for the Truth. This is not—

"ABOUNDING in the work of the Lord."

Let the first fruits of our strength be devoted to God. Let our greatest exertions be put forward on behalf of the Truth. And let not mere excuses and obstacles which might be overcome keep us from performing those things which constitute our reasonable service. What is the greatest sacrifice we can make in comparison with what Christ endured for us?

Let us not be weary in well-doing, for in due season we shall reap, if we faint not.

—*Christadelphian, 1887*

Current World Events

CHURCHES' 'Unsound Trumpets'

Revolution set loose by Vatican Council has changed traditional patterns of worship & thought, & unleashed a legion of priests, nuns & laymen who cast doubt on every article of faith.

Protestants stunned by Episcopal bishop denying Trinity & Virgin Birth, & ordained ministers proclaiming God is dead. Churches sound uncertain trumpets; Christians insecure of spiritual commitment.

One of biggest events of modern history is revolution in religion's relationship to Western civilization. Churchgoers once took comfort in belonging to a Christian society, in which omnipotent God was focus of ultimate meaning.

No such security exists today, in a secular-minded culture suggesting eclipse rather than presence of God. Science & technology have long since made unnecessary a creative Deity as a hypothesis to explain universe. From Marxists comes persistent message that God is an intellectual bogey barring man from his heritage of freedom.

In US, Christianity's impact seems waning. Problem for churches is indifference, even hostility, of young. In an ecumenical age, sectarian beliefs seem irrelevant, even quaint. Religious concern has moved from future salvation to meaning of religion for this life—to justify Christianity in this world, let God take care of next.

Stratified irrelevance of established churches, Catholic & Protestant, is major reason for "underground" church growth. Forced to choose between present church & underground cell, most Christian thinkers would likely choose the small, unstructured community.

Christianity may be entering an era where it will be like the despised minority who proclaimed one God against idolatry of Roman Empire. Their courage & zeal changed world's history. (Tm 4:12)

Modern "Christianity" has abandoned God's infallible Word and has adopted man's speculations as their light. There will be no difficulty in Protestant joining Catholic, and Catholic joining Communist, for all make man their god.

CAN a man BUY WHITE HOUSE?

Kennedy's reported ready to spend \$5 million—much more if necessary—to win Presidential nomination. \$4 million's being gathered for Humphrey. '68 campaign costs will break all records.

Can a man buy the White House? Yes, if you mean role of big money in modern politics. Anyone who wants presidential nomination must spend millions. Those who watch Kennedy say it's his money that makes him such a formidable foe. (USN 5:6)

Bro. Thomas, deeply Bible-oriented, had little use for "democracy." We used to think his views extreme, but better acquaintance with the Bible and with mankind has taught us he was right.

ISRAEL: A 20-YEAR "MIRACLE"

Israel last week celebrated 20th anniversary of independence. On the fateful day in '48 when Ben-Gurion, defying 5 Arab armies' onrush, proclaimed Israel a sovereign nation, many doubted it could long survive. Out of the dreams of Zionist Herzl, the squalid ships of shattered survivors of Nazi terror, & the outpourings of ancient ghettos, has emerged a prosperous, highly-effective modern society.

Through all, Israelis have kept their eyes firmly fixed on one overriding goal—re-establishment in Hebrews' Biblical homeland of a secure haven for Jewish people.

Achievement, by any standard, is little short of miraculous. Since '48, Israel's Jewish population (now 2½ million) up 4-fold, agricultural output 6-fold, industrial production 7- fold. Per capita income up from \$75 in '50 to \$1080 in '67—average living standard equals W Europe.

500 new cities, towns, villages & settlements created. Desert—which began just S. of Tel Aviv—has been pushed back past Beersheba.

Great majority in Israel are non-religious. For them, religion is synonymous with "Thou shalt not." "To me," says a young Israeli, "religion means I can't go to beach on a holiday because rabbis won't let buses run, & I have to eat kosher food when I don't want to."

The physical security resulting from '67 war is so appealing that Israel's bargaining position on occupied territories seems to harden each wk. Both Israel & Arabs take another war for granted. (Nwk 5:13)

Confidence, prosperity and godlessness are the foretold marks of Israel's latter-day regathering. How clearly we see them fulfilled!

SPACE AGE IMMORALITY

Problem's so prevalent it has a name—"aerospace syndrome." At US's huge aerospace complexes, marital malaise is so widespread that the industry will develop into a spawning ground for divorce unless conditions are changed. Number of alcoholics at Cape Kennedy is at least ⅓ above US average.

Aerospace Man (& his mate) seems unusually prone to infidelity. "In 20 yrs. of practice. I've never seen so much infidelity," says a psychiatrist at Huntsville space center.

One psychologist strikes an ominous note, "The space engineer's living out the future for us all. He's developing machines that will surround us, & the technological logic that will govern us. As our lives become increasingly technical, the 'aerospace syndrome' may become the norm." (Nwk 4:8)

Great knowledge & great corruption are the twin banners of the last days, like Greece at the pinnacle of her glory, or Rome at the peak of her power. It is appropriate that US's science centres are its special cesspools.

STRUGGLE IS ON FOR ARABIA

Battle to dominate vast Arabian Peninsula: Russia's in thick of manoeuvring; so's France, Saudi Arabia, Iran, Arab extremists. Once Britain protected West interests here. Britain's pulling out by '71. New forces jockeying for foothold.

Arabia dominates 2 vital waterways: Red Sea, pointing to Mediterranean & Europe; & Persian Gulf, looking to Indian Ocean & Asia. Under the peninsula & nearby lands is ⅔ of world's known oil reserves.

For centuries Arabia has been a strategic barrier between Europe & Asia, & between Africa & Asia. Now Reds see way to bridge it. US is committed to defend Saudi Arabia. Russia has drastically escalated military aid to Yemen, taking over from Egypt. Russia's dickering to supply arms to newly-independent S Yemen, preparing to explore for Iraq oil, building trade ties with Iran.

DeGaulle makes no secret of his goal to build French power in Arab world in face of dwindling US & British influence. France recently got a Saudi Arabian oil concession, an OK to explore for Iraq oil. France has sold armoured cars to Saudis & Iraqis, jets to Iraq.

US & Britain are installing \$400- million radar & air-defence system in Saudi Arabia.

Yemen war began in '62 when Nassar-supported officers ousted Royalists. For yrs., neither side could get upper hand. Nassar finally pulled out last Dec. after Faisal agreed to halt aid to Royalists.

Then Russia stepped in, airlifted arms & planes to Yemen, sent pilots. Since Dec. over 250 transports have landed military equipment. Soviet uniforms are a common sight there.

Faisal resumed arms aid to Royalists. He sees Russian penetration of Yemen far more dangerous than Egypt was. S. Yemen is a poor, barren land with just 2 major assets: the fine port of Aden, & strategic location at Red Sea mouth.

Britain just ended 129 yrs. of imperial rule. S. Yemen's Defence Minister visited Moscow. S. Yemen may soon get Soviet arms. Soviet navy may use Aden port. (USN 4.29)

This is the right events, the right participants and the right place. How marvellous the prophetic Word!

COMMON MARKET IS DIVIDED

Common Mkt met last wk. to consider beginning talks with Britain. After hrs. of haggling, it adjourned in hopeless deadlock. As usual, lone dissenter was France. The fruitless meeting symbolized Mkt's current deep demoralization.

Crisis is so bad that Jean Monnet, aging Common Mkt. architect, said: "I'm no longer optimistic. Nothing's moving in right direction." Mkt's early cooperative spirit is all but gone. Members are too divided, too uncertain, too jealous. No country will yield national advantages for sake of Europe solution. (Nwk 4:15)

The Common Mkt. has greatly increased Europe's prosperity, but not its strength or unity of purpose. This ideally suits Russia who will absorb it.

MAN the "DIRTIEST ANIMAL"

Rising, spreading frustration over US's increasingly dirty air, filthy streets, smelly rivers—relentless degradations of a once-virgin continent. Problem's much bigger than US. All industrialized world's polluted. More & more such waste is poisonous to man & his fellow creatures. Many scholars seriously concerned that human pollution may trigger disaster.

Man's the dirtiest animal. Average American's yrly. output of 1600 lbs. of solid waste rises over 4% a yr. Every day, NY City dumps 200 million gallons of raw sewage into Hudson River. Each sq. mi. of Manhattan produces 375,000 lbs. of waste a day. After incinerating, 30% of residue drifts in air till it settles on citizens.

Lead in auto exhausts affects nerves, increases irritability, decreases brain function. Lead's fatal if enough enters body. In auto's 70- yr. history, average American's lead content is up 125-fold, to near maximum tolerance levels.

US's ever-mounting sewage causes oxygen-robbing processes: by '80, this may dangerously deplete oxygen in all 22 US river basins. First massive warning: Lake Erie—overwhelming sewage cut oxygen to zero, making once magnificently productive lake a sink. (Tm 5:10)

Man sinks deeper and deeper into the morass of his own corruption. How urgently the world needs a wise and powerful Leader to cure its manmade ills.

RUSSIA GIRDS ARABS for WAR

Russia's saturating Egypt, Syria, Iraq, with modern arms, equipment for airfields, ports, repair facilities, small armies of technicians. Such penetration goes deep. If war comes, these Arab countries are bases, ready & waiting for Russian warships, planes, troops.

Israel sees mid-'69 as critical time. By then, Soviet training teams in Egypt, Syria & Iraq will have moved enough Arabs through 2 yrs. training in handling new weapons to be ready for war. (USN 5:13)

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Over 100 Soviet pilots integrated into Egypt Air Force since '67 war. Russians are in every squadron, participate in planning, supervise training & operations. (Nwk 5:20)

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Russia's pouring supersonic jets into Arab countries surrounding Israel & is sending trainers & technicians to give Arabs air power lead. (USN 5:13)

Russia is deeply entrenched in the Arab world. What a change when we look back but 20 years! Iraq and Syria are where they belong, but it would seem something must bring Egypt back to the King of the South side.

US-THAI FRICTION INCREASES

Thais are disturbed by effects of US presence on their manners & morals. There's a widening rift in US-Thai relationships—so strained that Thai officials increasingly consider it a point of pride to refuse US advice. (Tm 5:3)

STUDENTS RIOT EVERYWHERE

Students take to streets as never before to jolt govts., Communist & non-Communist. All around world, they're turning to marches, sit-ins, outright assaults, to force action on demands. They're acting with unusual violence. In nearly all countries, widespread frustration.

To militants, way to reform is disobedience. Italian student said: "We must first create chaos; then we'll take up the question of what we want." Today, youth is No. 1 force of political contestation in the world. (USN 4:1)

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Anarchy, erupting in campus after campus, threatens to disrupt US higher education. Student mob action intensified in April. (USN 5:6)

* * *

Germans could remember nothing like it since Germany was torn apart by roaring street brawls on eve of Hitler's take-over. For 5 tumultuous days, leftist students rampaged through 40 major cities, overturning cars, setting police motorcycles afire, smashing practically every store window in sight.

In ensuing battles, 2 killed, 100's injured—20 yrs. of German complacency shaken to core. Inevitably Germans are reminded of the chaotic yrs. before WW II when leftists had bloody clashes with Hitler's Storm Troops. Students' avowed purpose: overthrow existing order. (Nwk 4:29)

* * *

Student revolt is today an international phenomenon. Are today's societies fatally flawed? Students say so with deeds as well as words in country after country. "To reform W German universities," said a radical student leader, "you must attack the power structure." Today, for better or worse, student power's most explosive political force on German scene.

Since Nov., disturbances have swept through a dozen of Italy's largest universities. In March the mood produced Italy's worst riot of the decade. Several 1000 students, armed with clubs, chains, broken bottles & rocks, clashed with police.

"This is a protest against Italian society," said one. "No matter what the specific issue," says another, "it's really just general dissatisfaction. There's a universal feeling the whole system needs a shake-up."

Rebels in Europe's universities are profoundly sceptical that the democratic process can solve their problems. The student revolution has shattered a liberal tenet which has long gone without real challenge in either Communist or Capitalist world—belief that mass prosperity is key to Utopia. (Nwk 5:6)

The world seems determined in so many ways to manifest its folly and inability to live sensibly and constructively. This appears to be the last violent animalistic generation of which the Scriptures speak.

Soviet Mediterranean Fleet is expected to surpass size of US fleet by summer. (USN 5:13)

US: 10 MILLION STARVING?

US is shocked by a report (by a Citizens' Inquiry Board sponsored by private organizations) that at least 10 million suffer from chronic hunger or malnutrition in world's richest nation.

It listed 256 counties in 20 States as "hunger counties," & said, "Malnutrition among poor rose sharply in past 10 yrs." (USN 5:6)

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Record prosperity since '60—many unfilled jobs begging for workers. Yet households on relief have soared. Relief costs more than double '60; approach \$10-billion yrly.; \$22- billion more a yr. goes to other programs for poor; school aid, old age pensions, etc. Relief's a way of life for millions. Third-generation relief families common. (USN 5:6)

* * *

Poverty, slums, health problems, lagging education are major challenges for US. 45 million in US are poor, 30 million poverty-stricken. Over \$10 billion a yr. for relief. At least 10 million may be hunger victims; situation's worsening.

US cities breed slums faster than any western nation. 14% of US houses substandard: 3 million dilapidated: another 5½ million lack water, bath, toilets. (USN 5:13)

* * *

In wealth & opportunity, no nation in history can match US. Median family income \$8000 a yr. Yet in midst of this unparalleled abundance, another nation dwells in grinding deprivation—the 30 million who are denied access to the wealth surrounding them—who live below the "poverty line." (Tm 5:17)

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US Welfare over \$9-billion yrly. to 10 million persons. Poverty programs add \$2-billions; school aid \$1-billion; food programs \$2-billion. Other programs carry total to \$15-billion yrly. All costs are skyrocketing,

without solving much. Relief programs only seem to complicate the problem & threaten US's stability. (USN 4:22)

Hunger in the midst of plenty has been the story of man's selfish rule on earth.

CATHOLIC PRESSURE FOR AID

Being considered by legislatures of 4 states are bills to increase aid to private school students. All have backing of "Citizens for Educational Freedom," which has 150,000 members in 36 states, & is 85% Catholic.

It has an impressively efficient lobbying machine. Through its local chapters, it calls for public pressure on legislators whenever there's a bill affecting non-public schools. Its supporters faithfully respond by inundating lawmakers with telegrams, letters.

Mich. GEF arranged for Catholic schools to give students a homework-free night—if each wrote 6 letters to legislators urging passage of CEF bills. (Tm 3:22)

The Catholic Church is battling hard, & with signs of apparent success, for Govt. support for Church schools. "I sit a Queen."

WORST RACE VIOLENCE EVER

Negro mobs terrorized Washington, burning, looting, beating whites, attacking police & firemen, threatening wholesale slaughter. Washington was like a city under enemy assault. Smoke poured from scores of flaming buildings. Businesses on historic Pennsylvania Ave., between White House & Capitol, were looted.

Officials were shocked at savagery & extent of racial convulsion—orgy of violence that left US capital shaken, bewildered, fearful of future. In city after city across US, King assassination brought violence, looting, arson, death. (USN 4:18)

* * *

King's murder touched off most widespread spasm of racial disorder in US's violent history. Sacking of Washington was ugly; smoke over White House; looting 2 blocks away.

In Chicago, young Blacks watched with solemn satisfaction as whole blocks burned. "This is the only answer," said one studious-looking youth. "It feels good" said another. "I never felt so good before. When they bury King, we gonna bury Chicago." (Nwk 4:15)

* * *

It took 70,000 troops & 1000's of police to contain Negro rioting in 125 US cities after King's assassination. In a single horrifying week Negroes hit as many cities as in all '67—worst yr. yet.

Rioting was on scale never experienced in US or any nation not facing revolution. It took 15,000 troops several days to bring situation under control in Washington. Business in US capital virtually stopped. (USN 4:22)

* * *

Looting & arson that swept black ghettos after King's murder exceeded anything in US experience. By week's end, 170 cities had been hit, 5000 fires, 2000 homes & shops wrecked or ransacked, 24 000 arrests, 73,000 troops used, 43 deaths. (Tm 4:19)

* * *

US's big cities are tinderboxes for violence. Slightest spark can touch off close to revolution or guerrilla war. (USN 4:22)

More and more, around the world, the word "VIOLENCE" is coming into prominence as describing our age. This is one of the key signs: "The earth filled with violence . . . as it was in the days of Noah" (Gen. 6:11; Matt. 24:37).

NEO-NAZIS GAIN in GERMANY

NPD captured nearly 10% of votes, & 12 of 127 seats in Baden-Wurttemberg's state Parliament, a remarkable achievement for a party formed just 3 yrs ago around a ragtag nucleus of onetime Nazis & far-out right-wingers.

It has won seats in every state election it has contested, but this success—billed in advance as final test of public temper before next year's national election—was by far its biggest victory. (Nwk 5:13)

A flabby and affluent democracy is not the role for Germany. The real Germany's coming back to life.

US: VIOLENCE-FILLED SCHOOLS

Violent disruption of US educational process is intensifying: growing uproar & insurrection in US universities. Campus after campus rocked by revolt as mob rule is attempted in such great centres of higher education as Columbia, N'western & Stanford. Turmoil & rebellion spreading from colleges to high & grade schools across US.

In more & more cities, teachers & pupils are victims of terrorist violence—beatings, slashings, gang attacks. Rioting, vandalism, gunplay, strikes, walkouts, boycotts, sit-ins are creating wholesale disruption. In Detroit, physical attacks on teachers by students run 160 yrly. Discipline's biggest problem. There's much violence, destruction of property, even dope.

What can you expect when you turn a child into the streets with no training, no respect for property or other human beings? One teacher said: "To go into the hall leading to the school business office, to go into a restroom—is taking your life in your hands." (USN 5:20)

"THE TRADITIONS OF MEN"

So vast & intricate is the Talmud —treasury of Jewish law, custom, folklore—a lifetime needed to master it. It's 100 times longer than Hebrew Bible which it's designed to supplement. It's a labyrinth of dizzying dialectics, often depending on elaborate allusion rather than systematic argument. (Nwk 4:22)

How strikingly this parallels the Pharisees of Christ's day!

EAST GERMANY IS THRIVING

E. Germany has highest living standard in Communist bloc. Every 6th family has an auto, every 2nd family a TV. Even collective farms are thriving. It was first in E Europe with a 5-day workweek. (Nk 4:22)

RUSSIA WOOS ASIA NEUTRALS

3 Russian warships ended a goodwill call at Madras & Bombay last week—first Soviet warships in Indian harbours or in Indian Ocean—all part of Russia's growing effort to rival US as a global power.

With Britain leaving Asia by '71 Russia's drive east of Suez is increasing. Russia's making strong attempts to win friends among Asia's "neutrals." But it's in Asia's "pro-West" lands they're making their biggest pitch.

More & more, Russian goods are appearing from Tokyo to Bombay; Soviet imports from the area are soaring. Russia's now largest single importer of Malaysian rubber. Recently Moscow made an enormous purchase of Indian manufactured goods. Trade with Singapore, Hong Kong, Japan is up significantly.

And Russia's busily strengthening its diplomatic network. They've just set up new embassies in Malaysia & Singapore. Philippines is considering opening relations. (Nwk 4:22)

It is difficult to realize how swiftly and boldly Russia has advanced in her prophetic course in the past few months.

'ROME'S POLITICS MOVES LEFT'

Why Pope Courts Russians: Rome's Politics Moves Left: Vatican & Kremlin Keep in Touch. The Communist party is close to flourishing in the motherland of its oldest enemy, Catholicism.

"Communism is intrinsically wrong," Pius XI said in '37, "No one may collaborate with it in any field whatsoever." Pius XII decided in '49 that Catholics excommunicated themselves when they helped Marxists into office; 7 yrs. later he came down harder still by disallowing even political discussion with them.

But now the ancient capital is bankrupt, there are prophets (some of them ecclesiastics) who say the Eternal City will soon elect a mayor who pays dues to both Church & Communist Party.

Catholicism is warming to accommodation with Communism. John induced the Russian Orthodox Church to send Vatican Council observers. Khrushchev's son-in-law visited him. Last yr. Podgorny was first Soviet head to visit Vatican. Anything can change now in Rome.

In Dec, '67, 5 Vatican eminences set out for exploratory talks with their peers in the Russian Church in what is now less frequently called "godless Russia." They participated in each other's services, & a Catholic preached at a Russian Orthodox bishop's ordination.

The Church has retreated from its holy war on Communism, & settled down beside it quite serenely.

Last month Russia invited 40 members of World Council of Churches to an old monastery town outside Moscow.

16 Catholic bishops hailed Paul's recent encyclical on the "Progress of Peoples," and said — "The Church's social doctrine is dissociating her from the imperialism of money. The Church has tolerated capitalism with its legalization of lending at interest & other practices that so little conform to the teachings of the prophets & Gospels. She can only rejoice to see a new social system appearing that's closer to that teaching.

"True Socialism is a full Christian life with sharing of goods & fundamental equality. Let's embrace it gladly, as better adapted to our times, more in keeping with the Gospel's spirit. Thus we shall stop people confusing God & religion with oppressors of poor & of workers, which is what capitalistic & imperial systems are." (Look 4:14)

This is wonderful. The most striking development yet! Surely it will move quickly now toward an anti-US, anti-Israel Papal-Russian accord.

ANTI-SEMITISM in POLAND

Poland's anti-Semitic campaign continues unabated. Most professors & officials fired last wk., as before, were Jews. Signs are more Jews would be attacked. (Nwk 4:17)

Anti-Semitism—"an evil thought" (Eze. 38:10) is the cement that binds together the Papal-Gogian Image. Poland is 95% Catholic.

US: Land of Murder & Violence

King's assassination & subsequent riots have reinforced a world image of US the violent: a vast, driving, brutal land that napalms Viet peasants & murders its visionaries & Presidents.

England's murder rate is 7 per million per yr., France 8, Canada 13, US 50. In some US ghettos it hits 900. Texas leads US with 1000 murders yearly. Houston is US murder capital: 244 last yr.

Fear that Negro riots are leading to some ghastly racial holocaust is fuelling a vast scandalously uncontrolled firearm traffic that has equipped US homes with 50 million guns. Guns figure in 60% of US murders; since 1900 they've killed 800,000 US civilians.

Violence is overwhelmingly a ghetto phenomenon; it's the slum dweller who suffers most & cries out for better protection. Who are the violent? Primarily youth.

Men & rats are the only carnivores with no innate inhibitions against attacking their own species. (Tm 4:19)

* * *

Washington's crime rate one of highest in any major city. Sen. Byrd calls Washington "a paradise for animalistic hoodlums," where "women cower in fear behind locked doors, people are afraid to be on the streets at night, & law-abiding citizens are no longer assured Govt. will protect their lives & property."

Many law-abiding merchants & citizens of nation's capital live in constant fear. 1/3 of all Americans say it's unsafe to walk alone at night in their neighbourhoods. Over 1/3 keep firearms in house for protection. 17,000 gun deaths yrly. (2 per hr.). Crime's most critical, urgent US domestic problem. (USN 5:20)

This brutal, violent, lawless picture of US is part of the pattern that turns the world toward the Papal-Russian alliance.

WORLD ORDER IS CHANGING

Europe has little interest in helping US handle world danger spots. Instead of increasing armies, it's cutting them. Europe knows Russia's power is greater than any Europe ever had—enough to destroy Europe, more than enough to enforce a Mediterranean & Midwest presence.

New world order's shaping up. It won't be orderly. Chaos, violent revolutions, will continue. Poor nations will get poorer; rich nations more nationalistic.

US has no powerful allies to count on. Britain backed out of world role. DeGaulle's as intent to get US out of Europe as Russia. W. Germany's torn between US partnership, & working with France to penetrate E.

Europe with trade & diplomacy. Italy's unconcerned about threat to its sea flank by Soviet Mediterranean penetration. (USN 4:15)

50 yrs. ago Europe ruled the world, and we wondered how weak, backward Russia could ever dominate it. What changes in our lifetime!

RICH-POOR NATION GAP Wider

Economic gap between rich & poor nations is widening with increasing speed. It's one of world's most explosive & insoluble problems. In '64, 132 nations met & prepared a plan for global redistribution of wealth. It was largely ignored by industrial nations.

In Feb. '68, 121 countries & 44 international organizations met in an attempt to bridge the rich-poor chasm. They produced no concrete program. Although "Haves" agreed to use at least 1% of their production to aid "Have-nots," they set no date. "Never," complained one poor nation spokesman, "have so many hopes been so brutally wrecked: complete lack of statesmanship; no perspective."

The industrialized Haves spend \$150-billion yrly. on defence. The loans the Have-nots have already had from the Haves cost \$4-billion yrly. in principal & interest. This must be subtracted from the \$9- billion a yr. they get currently.

If we don't succeed in effective, vigorous economic development of poor nations, the alternatives are clear. The deteriorating situation in Have-nots will prove extremists right. Black Power will be Brown, Yellow & Black Power on a global scale. (Nwk 4:22)

2/3 of the world in abject, grinding poverty; the other 1/3 the battleground of greed, vice, violence and selfish pleasure-seeking.

RUSSIA Seeks Europe HEADSHIP

Is Europe so divided Russia has chance of peaceful conquest? Moscow thinks so: there's new drive to woo Europe. Aim? United Europe led by Russia. What of US? Out.

"Europeans!" said Pravda, "Let's sit down together; talk; seek ways to co-operate; expand co-operation." Pravda argument: Europe without Russia "will have hard time holding out against US." Europe with Russia can outpace US, lead world.

What can Russia offer Europe? With Russia, Europe has 3½ times US population, 4 times foreign trade, double the steel, double the grain, more electric power, more meat. Growth of income & production of Europe plus Russia far exceeds US.

What about NATO? Here's heart of proposal: NATO must go. Expect drive to wreck NATO to go into high gear. Getting US out of Europe, for Russia, is only beginning. Nearly all W. Europe govts. except France— & Pravda makes a point of that exception—look to US, not Russia. (USN 4:29)

There is a growing Russian campaign to persuade Europe to abandon US for a Russian alliance, and much of Europe is receptive. This must come, brought about by a combination of coercion and persuasion.

N KOREA PREPARES FOR WAR

N Korea's committed to unifying Korean peninsula as a "sacred cause." Intensive military preparations under way. Industry going underground. Russia modernizing the army. (USN 4:29)

WORLD SEES US AS DEFEATED

Viet war talk phase begins. "Fight & talk" is Red formula. Immediate peace chances virtually nil. Asia sees move to seek peace as major US defeat. Reds' decision to talk is to test US will to continue. Kennedy & McCarthy seem to accept Red terms for coalition govt. before any negotiations.

Reds have reserves & power for another dramatic effort like Tet offensive. They're pouring men, guns into S Vietnam in large numbers.

A US OK for Reds in Govt. will be taken as admitting defeat. US position in rest of Asia will be very strongly affected.

S Korea laid a big bet US will hold strong. Thailand's also committed, & Australia, & others: Singapore, Malaysia, even Burma, recently moved closer to US into an anti-China position because they believed in sustained US effort. Indonesia expects to be in serious trouble if US backs down. From one end of Asia to other, small nations watch carefully.

Decisions to hold at 550,000 US troops means military victory hope's abandoned. With that number, situation by the end of '68 will be worse than now, US bargaining position probably weaker. (USN 4:15)

* * *

Leaders abroad are sure there's only one way out for US in Vietnam: a coalition govt. including Reds. War's a stalemate at best. Without heavy bombing near Hanoi & Haiphong, there's no longer serious military pressure on North to come to terms.

US in effect is saying Viet war can't be won: on this basis truce talks start. High cards seem in N. Vietnam's hands. Virtually all foreign observers agree a coalition will lead to a Communist govt. (USN 5:6)

So far, Vietnam has been a tremendous success for Russia. US is bogged down, spending billions, losing 1000's of lives, alienating world opinion, sacrificing urgent home needs, increasingly divided, seriously restricted from freedom of movement and assertion of power elsewhere—Europe, Mideast, etc. And Russia is moving fast everywhere to take advantage.

FRANCE CATERES TO ARABS

France, while refusing Israel Mirage Jets, sells 54 to Iraq—De-Gaulle's latest, most dramatic manoeuvre in campaign to woo Israel's Arab foes & expand French influence in Mideast. (Nwk 4:29)

France's switch from, ally of Israel to armer of Arabs shows the hypocrisy of politics and brings events closer to what they must be at last.

BELGIUM: Enmity Predominates

Last wk. Belgian election's lesson: Fleming-Walloon enmity outweighs all else. It reached crisis in Jan., when bitter quarrel so deeply divided govt. it resigned (Nwk 4:15)

"Enmity outweighs all else" Belgium is stupid, evil mankind in a nutshell.

PERSIA TURNING TO RUSSIA

After years of nearly total dependence on West, Iran's turning increasingly to Russia, its once hostile neighbor, seeking friendship, trade & backing for ambitious development plans.

Relations with West, especially US, are increasingly strained. US won't back Persia claims to whole Persian Gulf—including oil-rich Bahrain, 1 of US's few remaining Arab friends.

British-US Consortium that runs Iran's oilfields refuses Iran's demands to double production in 5 yrs. to finance national-development program. Shah rejects claims of world oil glut. Last month, Consortium started drilling for offshore Saudi Arabian oil in Persian Gulf. Shah sent patrol boats to stop drilling & arrest oilmen.

Russia, on other hand, bends over backward to be nice, offering heavy machinery & fully installed factories complete with technicians, for iron ore & oil that Iran's glad to unload. Kosygin says Russia will help for quickest possible exploitation of natural resources.

He got Iran to up its Soviet trade 400% making Russia biggest customer, biggest supplier. Shah took Russia in as full partner in exploiting vast copper & oil fields. It was an unusually profitable trip for Kosygin. (Tm 4:12)

* * *

Kosygin visited Iran last wk. Russia's pressing to establish itself there before US moves in behind departing British. (Nwk 4:15)

One of the most specific Mideast prophetic facts is that Persia must be allied with Gog in attacking Israel (Eze. 38:5). We rejoice at this long-awaited development.

'MAN'S INHUMANITY TO MAN'

Like the American Indian, the Brazilian Indian has had no worse enemy than the white man. Portuguese colonizers & their descendants enslaved natives by 100's, butchered whole tribes as warning to others, ruthlessly flogged, tortured, or starved any who stepped out of line. Brazil's Indian population, once millions, had dwindled to a mere 75,000.

Last wk. a Govt. report revealed the scope of the carnage. Officials were accused of systematically murdering or terrorizing Indians to force them off their land.

In Bahia state, Govt. says white men killed off 2 tribes of Pataxo Indians with inoculations of smallpox virus to get their land. In Parana, where land prices are high, the Guarani tribe is down from 5000 to 300 in 10 yrs.

Govt. says farmers & Indian Service workers often sold Indians as slaves & tortured them for sheer pleasure. The harassment & murder is so widespread it's hard to find elders among today's few remaining tribes. They're just are not given time to grow old. (Tm 5:3)

A terrible commentary on the depravity of natural man. It would be frightening except for the assurance God puts bounds to their evil, and cares for those who seek Him.

\$ IS HEADING for SHOWDOWN

Time's running out for US. Bankers abroad, who have whip hand over US owing to large \$ holdings convertible into gold, say \$ is heading for showdown. Bank of America warns, "US probably has just a few months to restore faith abroad in our ability to manage our affairs."

Chase Manhattan Bank warns "Recent events raise serious question of our ability to manage our currency & finances. Unless we resolve that promptly & convincingly, our other problems of world leadership will surely be aggravated, perhaps beyond repair."

A Swiss banker put it: "Another rush to gold could have unforeseeable consequences: US is approaching danger point." (USN 5:6)

* * *

Most causes for gold crisis are rooted in US. Its continuing balance-of-payments deficit, constantly out-of-balance budget, & rising outflow of money for Viet war, are responsible for global concern with \$'s soundness. (Tm 3:22)

It is sad that a country with such great riches and opportunities can through greed and incompetence get its affairs in such a condition, but it is another testimony to the Bible's truth concerning the hopelessness of unaided man.

RED ACTIVITY UP thru ASIA

US is suddenly faced with a potentially dangerous situation over wide stretches of Asia. Communist activity sharply on upswing. Reds stirring up trouble everywhere, from S Korea to India.

Countries relying on US for protection from Communists no longer are sure US can be counted on. In Vietnam, fear US will accept unfavourable peace terms is triggering much worry.

In the long arc of Asia from Korea to India, US is suddenly regarded as a nation in trouble. Race riots, \$ crisis, rising isolationism, Johnson's decision not to run again, raise grave fears US won't have nearly as much money, energy or concern for Asia as Asians hoped.

An unfavourable Vietnam peace settlement would convince many Asian leaders US can no longer take leading role in defending East Asia & helping it grow. (USN 5:6)

The world picture has sharply and quickly changed for the worse, from US's point of view, and this trend must accelerate.

"VOGUE FOR THINGS JEWISH"

Since WW II, non-Jewish US colleges with Judaic studies up from 7 to over 100. There's new understanding of what Judaism has to teach. After centuries of concentration in Europe, many Jewish scholars are now writing in US. In US there's currently a great vogue for things Jewish. (Tm 4:15)

A strange little detail, but surely in the right direction! US & Britain must stand up for Israel against the world. God rules the hearts of men.

PEACE TALKS AROUSE FEARS

Philippine ambassador to UN warns: If US pulls out of SE Asia, then Indians, Japs, Indonesians, Thais, Burmese, Laotians, Cambodians, Vietnamese & Filipinos will have to decide whether "It's better Red than dead."

By talks with Hanoi, US aroused anger & fear in non-Red Asia. Bitter comments from S Korea which has committed 47,000 men. Australia's Gorton & New Zealand's Holyoake were thoroughly angry.

Said an Australian: "If you heard Ho Chi Minh was resigning, Gen. Giap had been booted upstairs, N Vietnam troops in S Vietnam were being cast in a 'less active' role, & Hanoi was begging us to come to the conference table—what would you think?" (Nwk 4:22)

Much hinges on Vietnam, as to US's influence and credibility in the world, and Vietnam is not going well. We know from prophecy that the world must turn to Russia, and Israel and her Tarshish defenders stand alone.

FULL-SCALE LAOS INVASION ON

A full-scale N Vietnam invasion of Laos is on; 70,000 N Vietnam regulars in Laos. This yr's offensive is a blitzkrieg. It began when N Vietnam, supported by Russian bombers, overran Nam Bac & wiped out most of Laotian Army's reserves.

Then outposts & airstrips began falling like dominoes; in the last 2 months alone, 22 strips lost. Gradually the Reds took most of countryside & bottled up Laos army in major towns.

Disintegrating military situation & Vietnam peace talk has created bitterness in Laos. "If Vietnam goes," says Thailand's Charusthien "Laos will certainly go too—& Thailand's fate is linked to Laos." (Nwk 4:22)

Far from weakening, N Vietnam is expanding its conquests. Red control of Laos would jeopardize Thailand and greatly worsen the prospects of S Vietnam.

US: WORLD LEAD TARNISHED

US image as world leader badly tarnished. Fear abroad is that US, torn by violence, may pull back from aiding and defending other parts of world. US race violence saps Allied confidence. People question more than ever US's right to police world & dictate Allied policy, when they can't rule themselves wisely or well. (USN 4:22)

Just a little scriptural wisdom on the part of US's rulers could have so changed world events to US's advantage, but how then could the Divine purpose be fulfilled?

ANGLICAN-METHODIST Reunion

After 200 yrs. of separation, differences between Church of England and Methodists are largely matters of style. This month, both approved a reunion blueprint to give England a united Church by '80.

Bishops' appointment will contain "deliberate ambiguity": Episcopalians & Methodists will solemnly lay hands on each other, & it's left to participants themselves to find great or little significance in the ritual.

Last week Episcopal Bishop Myers of Calif, suggested this summer's Conference of Churches in Sweden be reconvened in Rome in union with Catholic bishops & under Pope's leadership as acknowledged "first among equals." Beyond that, he proposed a "World Congress of the Great Religions of Man"—including humanism. (Nwk 4:22).

This is good. The quicker Christendom gets back to Rome, the closer the end must be.

BRITAIN: RACISM ERUPTS

An explosive issue long lain hidden beneath the fabric of British life exploded last wk. into open & presented Britain with an ugly, gnawing problem—racial prejudice.

The man who sparked the explosion was only saying what a great many Britons think: non-whites are not welcome in Britain. Poll showed 79% supported these views. (Tin 5:13)

* * *

Only 1 in 50 in Britain is coloured, yet race issue dominates daily life, is a major political issue. (USN 5:6)

Another aspect of the self-righteous Anglo-American hypocrisy that turns the world toward Russia.

CZECHS RESTORING RELIGION

Czechs restoring religion after 20 yrs of repression; Italian Communists currying favor with Catholic Church; Marxist & Christian philosophers busy in a dialogue to understanding each other. (Tm 5:10)

We have long watched for this, and rejoice at its emergence. The Beast must have its False Prophet, the Fierce King must have his god.

ISRAEL: Great- Expansion Plans

Last wk. over 450 leading financiers, manufacturers & economists from 29 countries flew to Jerusalem for talks on building up Israel. At conference end, Eshkol declared it had "surpassed our most optimistic expectations." Israel plans to up overall production 40% in 4 yrs., raise exports 60% to \$725-million yrly. (Tm 4:12)

The prophecy calls for a highly prosperous Israel at the end (Eze. 38:12-13).

**1968 Berean Christadelphian
TEXAS FRATERNAL GATHERING**

HYE, TEXAS

(If the Lord Will)

JULY 29—AUG. 4

MONDAY,

JULY 29: SPEAKER, Bro.:

9:00 a.m.

11:00 a.m.

2:30 p.m.

8:00 p.m.

G. Growcott

George Booker

Frank Pyne

SUBJECT:

BUSINESS MEETING

"The Song of Songs"

Hebrews 1: Introductory Remarks

TRUE BELIEF IS VITAL TO SALVATION

God's Word—the Bible—wholly inspired and infallible: the only Light in human darkness and ignorance; filled with evidences of divinity. There is only ONE true Gospel, ONE Hope, ONE Faith. Truth alone saves. False belief, man's ideas, no matter how sincere, cannot prevent death. The great majority have always been wrong. Only a few find the Truth that brings life.

TUESDAY, JULY 30

9:30 a.m.

11:00 a.m.

2:30 p.m.

8:00 p.m.

Wm. Sharp

David Clubb

James MacIvor

DAILY READINGS and DISCUSSION

"Hear, And Your Soul Shall Live!"

Hebrews 2: Introductory Remarks

MAN IS A MORTAL, DYING CREATURE

Death is an unconscious sleep. Most of mankind perish forever at death, like the beasts. A few—the responsible through knowledge of God's law—will be raised for judgment, to receive eternal life if found worthy. "Immortal-soulism" and "Heaven at death" are unscriptural inventions of paganism. Resurrection at the last day is the only hope of future life.

WEDNESDAY, JULY 31

9:30 a.m.

11:00 a.m.

2:30 p.m.

8:00 p.m.

Braden Edwards

Gary Smith

Fred Higham Sr.

DAILY READINGS and DISCUSSION

"Put on the Whole Armour of God"

Hebrews 3: Introductory Remarks

SIN the GREAT ENEMY, MUST BE OVERCOME

Sin—disharmony with God—is the cause of all sorrow, evil and death. God's merciful provision for its removal from the earth through the perfect obedience and sacrifice of Christ. Man's inborn tendency to sin—"the law of sin in my members"—is the Bible devil which must be recognized, confessed, fought and overcome with God's guidance and help and strength. Eternal life is only for "him that overcometh."

THURSDAY, AUGUST 1

9:30 a.m.

11:00 a.m.

2:30 p.m.

8:00 p.m.

George Gibson

Nick Mammone

John Randell

DAILY READINGS and DISCUSSION

"The Prophecy of Micah"

Hebrews 4: Introductory Remarks

PEACE and JUSTICE COMING SOON ON EARTH

One all-wise, all-powerful King—Jesus Christ—over all the world, ruling from Jerusalem. Perfect justice, perfect security for all. Universal prosperity. No war. No Crime. No violence. All will know and worship God. The only hope for a world gone mad. This is the Gospel of the Kingdom that must be believed for salvation. Those who obey God today will rule the world with Christ.

FRIDAY, AUGUST 2

9:30 a.m.

11:00 a.m.

2:30 p.m.

8:00 p.m.

Bill Edwards

John Packer

Nick Mammone

DAILY READINGS and DISCUSSION

"If We Live in the Spirit, Let Us Walk in the Spirit"

Hebrews 5: Introductory Remarks

WHAT MUST WE DO TO GET ETERNAL LIFE?

We must learn and accept the one true Gospel of the Kingdom. Repent and be baptized by complete immersion in water. Put off the mind of the flesh and walk in newness of life, doing everything we do as unto God. Study God's Word continually. Learn and obey Christ's specific commands, which are foolishness to the natural man.

SATURDAY, AUGUST 3

9:00 a.m.

11:00 a.m.

3:00 p.m.

8:00 p.m.

Ken Passwaters

G. Growcott

BUSINESS MEETING

"The Ecclesia: The House of God"

CHILDREN'S PROGRAM

WORLD TODAY IN THE LIGHT OF PROPHECY

The wonderful present fulfilment of the foretold events in the earth that identify the last days of human rule. The earth filled with wickedness, violence and war, just as foretold. The accelerating trend, and the stirring events of the past year. Russia and the Papacy rapidly drawing closer together to form the confederacy that Christ will destroy at his coming.

SUNDAY, AUGUST 4

10:30 a.m.

John Randell

"Come And Let Us Reason Together"

