

# The Berean Christadelphian

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

**Edited and Published by:**  
**G. A. Gibson, Apt. 607, 1501 Woodbine Ave., Toronto 13, Ont., Can.**

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

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

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

## **Ecclesial News**

### **AUSTRALIA**

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

### **CANADA**

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

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

**JAFFRAY**, B. C.—Bro. Fred Glazier.

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

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

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

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

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

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

### **GREAT BRITAIN**

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

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

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

### **NEW ZEALAND**

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

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

### **UNITED STATES**

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

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

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

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

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

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

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

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

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

**LENEXA**, Kansas 66015 Bro. James Rose, 9122 Noland Road.

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

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

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

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

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

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

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

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

SINCE our last report we have had much transpire, some of which reminds us of the law of Sin and Death, and some is of that nature that gives us courage to go on.

Our bro. & sis. Stanhope and bro. Waid are unable to attend meetings. We pray that despite advancing years they will make sufficient recovery to meet with us again.

On Oct. 29, 1967, we held a special lecture in the Little Theater in the center of Worcester, at which time our bro. Higham of Detroit lectured on the subject: "The Middle East Crisis and Other World Problems—Will They End Civilization?" The Boston ecclesia closed their meeting for the day to be with us and help us.

There were 40 strangers present, several of whom have attended lectures in our own hall on different occasions since that time. We feel it justifies another try and are planning another special lecture, again to be given by bro. Higham on Oct. 27, God willing.

On Sunday, Apr. 28, we held our Sunday School Prize Giving and Entertainment, at which time the Boston ecclesia was with us. We had the added pleasure of witnessing the giving of the right hand of fellowship to sis. Pamela Garvey, daughter of bro. & sis. J. Garvey of Boston, by her father on behalf of the Boston ecclesia and the Berean Fellowship.

On May 18, JAMES SOMMERVILLE, son of bro. & sis. David Sommerville of the Lake Ariel, Pa., ecclesia, was immersed into the Saving Name.

On June 15, ARTHUR COYE JR., son of bro. & sis. Arthur Coye Sr. of the Boston ecclesia, and MRS. JUNE E. COYE, daughter of bro. & sis. Wm. Davey of the Worcester ecclesia, were also immersed into the Saving Name. We pray they all may be given the strength to run with patience in these evil days.

We have had also other visitors whom we have welcomed around the table of the Lord: bro. Nick Mammone and bro. & sis. D. Sommerville (Lake Ariel); bro. & sis. F. Higham Sr. and sis. Beth Higham (Detroit).

Bre. Mammone, Russell, Coye Sr., & Garvey Sr. have refreshed us with the word of exhortation, and bre Garvey Sr., Garvey Jr., Russell & Ricketson lectured. —bro. Will Davey

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There can be NO doubt that the modern fashion of cutting ladies' hair short is a breach of the objects God had in view in endowing women with long hair; for, as Paul says, her long hair is at once both a glory and a covering (or "vesture," as the word is rendered in Heb, 1:12).

On the other hand, Paul evidently endorses the view that it is a SHAME for a woman to be shorn—in such a case, shorn of her glory, for what would be to the shame of a man in this particular, is to the glory of the woman.

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—Christadelphian, 1889

## **EDITORIAL**

### **Treasure Hid in a Field**

*"The Kingdom of heaven is like unto treasure hid in a field which, when a man hath found, he hideth, and for joy thereof goeth and selleth all he hath, and buyeth that field"—Matt. 13:44*

SOME years ago, a story was told of a man in South Africa who owned a small farm, and the soil was so poor he was unable to make a living, so he deserted the place and wandered about until he found another place where he settled.

Some time thereafter his place was acquired by another man who found diamonds on the property, and it became one of the large producers of diamonds. The moral is that he had been walking over acres of diamonds, and was unaware of it.

In a Bible class, a few years ago, a brother stated that he had never read any of the works of bro. Thomas or Roberts. All he required was his Bible, for (said he) he possessed a measure of intelligence that enabled him to search out the Truth without assistance.

Not long afterwards this brother arose in the memorial meeting, and said, "Brethren and sisters I cannot remain any longer with you because I do not believe that Jesus possessed the same nature as ours." He then turned and walked out, and never came back.

Figuratively speaking, he had been walking over acres of diamonds for years and was not aware of it.

What a different attitude from that of bro. Roberts! In a letter written in 1889, he said—

*"I got the Truth myself from the reading of Dr. Thomas' works 15 or 16 years ago. That event put me in the track of Bible study, which I have ever since followed. I discovered nothing myself. Dr. Thomas, I found, left nothing to discover."*

As a result of reading the works of bro. Roberts, we are convinced that he possessed a profound knowledge of the Scriptures. Therefore, when he said that bro. Thomas left nothing to discover, we are also convinced that he found "the pearl of great price." Let it be clearly understood that he did not accept bro. Thomas' teaching without examination. In 1890 he said:

*"When I had completed the perusal of Elpis Israel, my mind was made up. The concurrent reading of the Bible with it, had enabled me to arrive at the conclusion (never since disturbed) that the system of things contended for by Dr. Thomas was according to a full and correct understanding of the whole Scriptures of Moses, the prophets and the apostles."*

Bro. Roberts did not accept the teaching of Dr. Thomas as an authoritative voice, in the manner Catholics accept the voice of the pope. He accepted him in the same manner as the Ethiopian eunuch who, when Philip asked him if he understood what he was reading from the prophet Isaiah, he replied,

"How can I, except some man should guide me?"

The same policy was adopted by the present writer over 50 years ago. Night after night, day after day, and week after week for 6 months my beloved wife and I checked Elpis Israel and Christendom Astray with the Bible, many nights past midnight, to see if the teaching was in harmony with Scripture.

We were Presbyterians, and it was a long hard battle before we were convinced that we had found the Truth. Since then we have examined the teaching of those who have altered, and those who would like to alter, the works of our pioneer brethren, and have not been able to find anything to cause us to change.

Some have complained that exhortations, lectures and Bible Class addresses have become "dull and uninteresting" because they have been based upon things we have inherited from our pioneers.

But if a careful examination is made with respect to these addresses, and we listen carefully to the speakers, we will discover that most of the speakers have lost the divine fire and enthusiasm for the Truth, and therefore they do not speak with a full assurance of belief and faith. Why is this? Jesus gives the answer in Matt. 24:12—

"Because iniquity shall be multiplied, THE LOVE OF THE MANY SHALL WAX COLD."

For many years things industrial throughout the world have been affected by constant tension, with the result that few are happy or satisfied. We have to be on the alert daily or we will find ourselves absorbing this atmosphere, and it will reflect in our walk in the Truth.

But we think (and we feel that we are justified in thinking) that the love of the many is growing cold because of those who are trying to pick to pieces the works of bre. Thomas and Roberts, and doing their best to convince brethren everywhere that only a portion of the Truth has been discovered and, therefore the search for truth must endlessly continue. Brethren in that state of mind cannot speak with a full assurance of faith, with the result that their addresses will be dull and uninteresting.

There is another real danger in the pathway of those who are striving to walk in the Truth, and it is a grave danger too, and in recent years it has taken a strong position in the Christadelphian world.

The epoch-making discoveries and modern inventions of our day have caused the public to look to our learned scientists, and to glorify them for what they have accomplished. Because of this, parts of the Bible are being questioned, and the faith of many is being shaken.

Jesus and the apostles left a rich heritage to the ecclesias in the first century, but it was not long before many of them had lost their first love. Even in John's day he said, "Many deceivers are entered into the world." And Paul said, "The mystery of iniquity doth already work."

The effect of this is reflected in the development of the apostasy which history shows was brought about by over-emphasis and glorification of worldly wisdom and learning.

In all ages the mind of the flesh has proven itself to be clever and brilliant in many ways; but Paul reminds us, in Rom. 7:18, "I know that in me (that is, in my flesh) dwelleth no good thing."

**The mind of the flesh is still with us, and it is still steeped in darkness, and unless it is checked by the mind of the Spirit, it will lead only to death.**

When Paul was in Athens, certain philosophers contacted him, and wanted to know something about his preaching for, said they, "You bring strange things to our ears." This was characteristic of them, for Luke says in Acts 17:21 —

"For all the Athenians and strangers which were there spent their time in nothing else, but either to tell or to hear some new thing."

It is all very well for the **unbeliever** to be looking for something new, but for those who have obeyed the Gospel in the prescribed manner, they have instructions to hold fast, to keep in memory, to retain and not let go. Here are some—

"Hold fast the form of sound words, which thou hast heard of me" (2 Tim. 1:13).

"But Christ as a son over his own House; whose House are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6).

"For we are made partakers of Christ, if we hold the beginning of our confidence stedfast to the end" (Heb. 3).

There is however one more to which has been added something of vital importance, and it is in Heb. 10:23 —

"Let us hold fast the profession of our faith WITHOUT WAVERING."

Holding fast the profession of our faith is the work of a lifetime, and leaves no time whatever to look for something new. —Editor

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## Sons of Oil

By BROTHER JOHN THOMAS

*"Her Righteousness shall go forth as Brightness; and her Salvation as a Lamp that burneth"*  
—Isaiah 62:1

### ZECHARIAH CHAPTERS THREE AND FOUR

BUT there was yet another incident beheld by Zechariah. He saw Joshua and his associate priests, whom he styles "men of sign" (as were Isaiah and the children Jehovah had given him —Isa. 8:18; Heb. 2:13).

He saw a STONE laid before Joshua, on which were Seven Eyes, which are declared to be the Eyes of Jehovah. Therefore that Stone represented Jehovah the High Priest, the servant of his Father Jehovah, and named the BRANCH.

Concerning this Stone, the reader can consult the following texts: —Ps. 118:22; Isa. 28:16; 8:14; Gen. 49:24; Dan. 2:34.

This Stone is Jehovah's signet, the inscription upon which is "HOLINESS TO JEHOVAH," an engraving inwrought by the workmanship of Jehovah Himself (as Zechariah was informed), and through which He will remove the iniquity of the land of Israel in one day; upon which every man therein shall call to his neighbor under the vine and under the fig-tree, emblems of the kingdom of the heavens.

But the mission of the Stone is not exclusively to take away the iniquity of Israel. He has to level the "Great Mountain," which, at his apocalypse, will be found "destroying the earth." The Chaldean Babylonian empire is styled (Jer. 51:25)—

"The destroying mountain which destroyed all the earth."

Zerubbabel was contemporary with it, but it did not become a plain before him; he died without witnessing such a result. Nevertheless, it is written—

"Who art thou, O great mountain? **Before** Zerubbabel thou shalt become a plain. And he shall bring forth the Headstone with shoutings of, Grace, grace, unto it" (Zec. 4:7).

Here, then, is a work still to be accomplished:—a great mountain to be levelled in the presence of Zerubbabel; and consequently, to be levelled after his resurrection, when he shall have wakened out of his sleep: for then, as we have seen in Haggai (2:21-22)—

"Jehovah will shake the heavens and the earth, and overthrow the throne of kingdoms, and destroy the strength of the kingdoms of the nations."

These make up the great mountains to be levelled, or abolished, as symbolized in Rev. 16:20. The Four Carpenters, of which Zerubbabel is an element, are "to cast out the horns of the Gentiles"; and therefore level this great political mountain.

Now the resurrection of the dead is as necessary for their development as for his. This being so, their resurrection is dramatically foreshadowed by Zechariah, another constituent of the Four, being awaked by the Angel. He says—

“The angel that talked with me came again, and **waked** me, as a man that is wakened out of sleep" (4:1).

This is the resurrection of the prophet; so that what he saw after he awoke is to be referred to the time after the resurrection for its accomplishment.

Now being awake, he saw a Seven-Branched Lampstand of gold, standing between Two Olive-Trees, a branch from each tree connected with the Lampstand by a golden pipe, making Two Branches and Two Golden Pipes, through which pipes the golden oil was transmitted from the Branches to the bowl of the Lampstand for the supply of the Seven Lamps.

The prophet was told, that "these Seven" are the Eyes of Jehovah, which run to and fro through the whole earth, as the horsemen in the myrtle grove are said to do: and that the Olive Branches are the Two Anointed Ones that stand beside the Adon, or Lord, of the whole earth.

By the light of the New Testament we are able to arrive at an understanding of this enigma, which symbolically represents the nature and character of the power destined to—

"Establish and make Jerusalem a praise in the earth."

The symbol as a whole is an **apparatus of brightness**. And the Golden Oil in combustion upon the 7 burners, styled in the Rev. 4:5—

"Seven lamps of fire burning before the throne."  
—is the Spirit of God, which, in its 7-fold distribution, is styled in Rev. 5:6—

"7 Eyes, which are the 7 Spirits of God sent forth into all the earth."

Hence, what is accomplished "in all the earth" (namely, the levelling of the great Babylonish mountain, and the bringing forth the Head Stone to lordship over the whole earth, as the word of Jehovah says to Zerubbabel), is—

"Not by army, nor by power, but by My Spirit, saith Jehovah of armies."

That is, the effectuation of these results by such means alone as one nation employs to overturn the power of another, in which its success depends upon numbers, discipline, artillery, and so forth, courageously and scientifically applied, is impossible.

Jerusalem will never attain to her destined exaltation as Jehovah's throne, by the mere prowess and strategy of an Alexander or a Napoleon. It is to be accomplished by "Zerubbabel," in whose hand is the plumb line, which distinguishes him as the Builder of David's Tabernacle, the—

"City which hath foundations, whose Builder and Maker is God" (Heb. 11:10).

"By My Spirit," saith Jehovah, "it shall be done," even by those 7 Eye-Lamps of Jehovah.

But shall this post-resurrectional work be performed by Jehovah's Spirit unclothed; by pure naked spirit, as a psychologist would prevail over a subject—by afflation, and a simple exercise of will? The answer from the testimony before us is, By no means.

"That which is born of the Spirit is spirit"—John 3:6.

Abraham. Isaac, Jacob, Joshua the High Priest, Zerubbabel, and "all the prophets" (which includes Jesus and the Apostles), together with many from the east, west, north, and south (Luke

13:28-30) will be born of the Spirit in the resurrection, and will therefore be "Spirit" as Jesus is now, as angels, "walking among those that stand by"—

"When he (Jesus) shall appear," says John, "we shall be like him; for we shall see him as he is"—1 John 3:2.

By Spirit in organic manifestation the face of the world shall be changed, and Jerusalem shall be made to shine; for—

"Her Righteousness (Jer. 23:5-6; 33:15-17) shall go forth as Brightness; and her Salvation (that which effects her deliverance) as a Lamp that burneth"—Isa. 62:1.

Now the Organic Manifestation is represented by the Lampstand, with its Bowl on the top, and 7 Pipes projecting from it, and terminating in 7 Burners; by the 2 Olive-Trees, 2 Branches of the same, and 2 Golden Pipes passing from the branches to the Bowl.

We are told that the 7 Burnings are the Eyes of Jehovah, which leads to the conclusion that **the Lampstand, with its Bowl and Pipes, is representative of Jehovah as manifested in David's Son and his brethren.** This conclusion is ratified by Psa. 132:17—

"There (in Zion, v. 13) I will make to spring a Horn for David; I have prepared a LAMP for My Anointed."

David was Jehovah's Anointed. And David's Son and Lord, JESUS, is the Lamp Stem, and the Lamp Bowl, or Reservoir, of the Anointing Spirit, which is thence distributed to the 7 Burners. Jesus said to his disciples—

"Ye are the Branches, and severed from me ye can do nothing."

This is true, whether Jesus be regarded as a Vine, or as a 7-Branded Lampstand. The branches of the Olive-Trees are connected with the Bowl by the 2 Golden Pipes, which makes them Branches of the Lamp.

The Olive-Trees represent Israel after the flesh, and Israel after the Spirit, in their post-resurrectional relation to the Lamp of David's house. (Zec. 3):

"The iniquity of that land being taken away in one day."

Then, says Jehovah —

"I will be as the dew unto Israel: he shall blossom as the lily, and strike forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the Olive Tree, and his smell as Lebanon.

"They that dwell under his shadow shall return: they shall revive as the corn, and blossom as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols?

"I have heard and observed him. I am like a green fir tree: from Me (O Ephraim) is thy fruit found.

"Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of Jehovah are right, and the just shall walk in them: but transgressors shall fall therein" (Hos. 14).

Here, then, is one olive-tree —Israel in post-resurrectional relation to the Lamp of David's house. The other olive-tree is the Wild Olive-Tree, also in its post-resurrectional relation to the same. In Rom. 11:17, Paul tells us that the Gentiles are represented by this tree. Thus we are left without doubt as to the 2 Olive-Trees.

But Zechariah saw something more in detail than the 2 Trees and Lamp. He saw also "2 Olive-Branches," and "2 Golden Tubes." By these Branches and Tubes a connection was established between the Lamp bowl and the 2 Trees.

The golden-coloured olive-oil is exuded from the Branches through the Golden Tubes into the Lamp-bowl, from which it is combusted through the 7 Burners for the illumination of all the nations of the earth, then "blessed in Abraham and his Mystical Seed," which is the Christ and all in him.

Zechariah was told that these 2 Branches represented the Anointed Ones, or "Sons of Oil," standing before the Ruler (Adon) of all the earth. In other words, these 2 Branches represent the Saints, who are separated, first, from the Israelitish Olive-Tree; and secondly from the Gentile Olive-Tree, by nature wild.

The 2 Branches are not to be confounded with the 2 Trees. The Trees are not the Anointed Ones, but only the nationalities whence the 2 Branches are developed.

These 2 Branches stand before the Ruler of all the earth. They rule with him as Kings and Priests, being all anointed with the Holy Spirit from the throne of the Invisible Father.

They are his eyes, hands, body, and feet, in the subjugation and government of the world. He fills them with his Spirit; in fact, they are his Spirit corporealized—condensed, if we may so speak, into a multitude of living, incorruptible, and intelligent personages (John 3:6)—

"That which is born of the Spirit IS SPIRIT."  
—the Multitudinous Spirit-man.

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TALKING of our neighbour's affairs and their pleasure that we have left behind seems so like hankering after the flesh pots of Egypt, for those would not indulge in such talk, did they not find pleasure in it. And thus often by letting the mind so run, the flesh is tempted little by little till they are entangled in what they would have recoiled from at first, after the manner described by Isa. 5:18—

"Woe unto them that draw (or spin) out iniquity with cords of vanity, till their sins becomes as it were a cart rope."  
—Chdn., 1888

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## **Voyage to Australia**

By **BROTHER ROBERT ROBERTS**

"So He giveth His beloved sleep"—Psalm 127:2

**PART FIFTEEN**

**SATURDAY, NOVEMBER 2, 1895**

DEVOTED to letter writing, and then to a stroll in the woods, in which I lay down among stunted scrub and scraggy timber, and solaced my weary soul with a long read on the Apocalypse and a participation in the incense ascending from the altar. Met a small company of brethren in the evening.

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**SUNDAY, NOVEMBER 3, 1895**

WE were reinforced by an additional company of brethren and sisters from Beechworth, who came over by road conveyance early in the morning by the picturesque road traversed by the first company on Friday. With this addition, we made quite a large company at the breaking of bread (large for Albury). I addressed them for about an hour.

In the evening I lectured in a large public hall to a good audience on "Our Unhappy Age in the Light of Prophecy." The chair was occupied by a friendly stranger of the name of Mr. Logan—almost a Christadelphian—from whom I had received a friendly letter while in Melbourne.

In his opening remarks, he said he heard the Exeter Hall debate, where he made his first acquaintance with me. He had heard all the Melbourne lectures, of which he said strongly pleasant things.

At the close of the lecture, the chairman asked for questions, and, the audience being backward, pressed them—somewhat to my distress, in my state of health, after speaking an hour and 20 minutes.

At last a gentleman asked a question about the vials, which it took me about half-an-hour to answer. After an unavailing appeal for further questions, the meeting dispersed.

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#### **MONDAY, NOVEMBER 4, 1895**

ABOUT 10 a.m. the two wagon companies from Beechworth returned by the way that they came. I had arranged to accompany them part of the way back, and to return on foot.

An interested Church of England young lady of education, hearing of this, had asked the brethren's permission to join, for the sake of the opportunity of conversation with me on the way back.

We rode as far as Wodonga, 3 miles out of Albury, and then got out, and, bidding our friends cordial farewell, walked back. Our conversation was very interesting.

Miss Frew was halting between two opinions. She had taken a prominent part in church work, in close intimacy with the local canon. She had seen much trouble, and had been earnestly religious for several years. The Truth had come across her notice: it commended itself to her, yet she was staggered at some conclusions it involved about other people.

We talked over these points for several hours. Late in the evening I took the night train for Sydney, a distance of about 400 miles. Got into a sleeping car, but not to sleep soundly.

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#### **TUESDAY, NOVEMBER 5, 1895**

GOT up at 7:30 in a somewhat dilapidated state, in preparation for a breakfast stoppage of 25 minutes at Moss Vale.

I was in no condition to encounter a new friend. I had heard there was a possibility of bro. Bell, from Sydney, meeting me at Moss Vale. I, therefore, got out with some fear and trembling, and stole into the breakfast-room, hoping I would be undiscovered.

I did not know what sort of a person bro. Bell was, and, therefore, I was suspicious of every person that took the least notice of me. I got to a seat, and was attended to by the waiter, and had got through a comfortable breakfast—including even the usually unattainable Scotch item (or attainable only in such a form that it cannot own itself)—when, feeling thankful at my escape, I hurriedly settled the bill, and was walking through the door leading to the station platform, intending to make straight for my seat in the train, when a tall, dark gentleman peered into my face, and said—

"I think I am not mistaken?

I hesitated.

"Brother Roberts?"

I could not but confess, and suggested with his endorsement, that the name of my captor was bro. Bell. I found he had just arrived by a train from Sydney, from which Moss Vale is distant 90 miles. He had nearly been too late—3 minutes would have done it.

There was nothing for it but to give in with a good grace. We went to our carriage together, and the train started immediately. We were soon deep in conversation, in which, however, I had to request pauses, to get my breath, "as it were." The train reached Sydney at 11:45.

There quite a large number of brethren and sisters were waiting on the platform: one or two of them known to me, such as bro. Barton, sis. Butler (formerly sis. Bower, of Birmingham), and bro. E. Waite (formerly of Leicester), and one or two others.

Bro. Payne was formerly of Birmingham, but, as a useful and valued servant of the Truth, he is a Colonial development. The rest were new and strange—but only in a sense.

*The Truth is very old and friendly, and all who are of the Truth soon are old friends, as will appear shortly at the great muster in Christ's presence at his coming, when 1000's upon 1000's who never heard of each other till they came to the judgment seat will joyfully and affectionately be at home at once.*

Of course these will have been approved, selected and glorified, which will make a mighty difference on the right side.

Everything is mixed at present, excepting diabolism outside, which is unmixed. If a little of it dribbles inside sometimes, we need not marvel, since the diabolism outside is the raw material out of which the Spirit, in its own way, is fabricating the new heavens and new earth, wherein dwelleth righteousness.

I had not been two minutes out of the train when bro. Barton informed me of the death of bro. Mills, of Bristol, England. Under any circumstances such an announcement would have been a bad one; in a state of weariness and low health, it was peculiarly painful.

If the death of some causes more grief than the death of others, it is because some make themselves more contributive than others to such little satisfaction as the present evil state is capable of.

*Some are helpful, initiative, self-renunciatory, modest, and alert, while at the same time fervent in their appreciation of Divine things, quick in their discernment of excellence and of pretence, and decisive though prudent in the expression of their minds, prone to serve, prompt to organize.*

Others are of the absorptive temperament, waiting to be ministered unto, and liable easily to feel neglected, without generous "go," dull in understanding, alive only when ego is concerned, having no penetrations and no noble enthusiasms.

To which of these categories bro. Mills belonged is known well to those who have eyes. That he should be cut down in his very prime is a blow to fellow-servants, who felt comforted by his hearty and spontaneous readiness to every good work.

The separation will not be for long; we shall resume in a more congenial sphere. If survivors mourn, he rests with a good account ready; so all is well.

Greetings being over, I was marched off to the meeting-place of the brethren, where I found another concourse of brethren and sisters assembled. Bro. Jackson took the chair, and explained that the meeting was for welcome, and would disperse immediately after an address from bro. Roberts.

After a hymn and prayer, I was called on, but, after such a night, was unable to do more than express my joy at meeting them and my gratitude to God for His kindness through them, and my hope of being able, after rest, to make up for present deficiencies.

The meeting then broke up, but not until, planted at the door as they passed out, I had shaken hands with every one by name, according to the Colonial custom.

I was then taken possession of by bro. Jackson, whose guest I was to be during my stay in Sydney, and whose house is at Marrickville, about 4 miles out.

Bro. Jackson is an official high in government employment, being collector of the Government Dock Revenues, and of sufficient importance in Sydney to have recently been the subject of a magazine pictorial skit. He is shown in the act of expounding the Scriptures in the Domain Park (referred to further on).

He is an old sea-captain of Danish stock, and very devoted in his attachment to the Truth, which he serves in many practical ways.

We got "on board" a tramcar, and were soon under bro. Jackson's hospitable roof.

\* \* \*

### **In Sydney**

Sydney is a large city (300,000 to 400,000), scattered over a wide area with the irregularity of a European city, rather than the trim precision of American models. This is due to its greater age, being the first city founded on the Australian continent before a common plan of symmetry had come into vogue.

What it may lack in this respect it makes up for in some features without equal in the Colonies or elsewhere.

It has an harbour that cannot be over-praised for the beauty of variety and capacity; and it has a set of gardens overlooking that harbour that are absolutely without parallel in the earth for extent, beauty, cultivation, pleasantness, or utility.

The harbour is formed by an inlet of the sea which is broken up into a series of bays by jutting headlands in all directions, which gives endless beauty of scenery and snugness of harbour accommodation. It is, in fact, a cluster of capacious harbours, all connected by natural waterways, and affording the perfection of picturesque and varied combinations of land and water.

Its extent may be inferred from the fact that the measurement of the harbour coast-line from its entrance at the sea round to the sea again, is 200 miles.

The gardens combine every feature of arboreal cultivation on a great scale and in the finest finish. There are vast sweeps of clean-cropped green sward, divided up into terraces. Against this green background appears the white gleam of statuary.

There are also shady groves of trees in every variety, among which backed seats and lawns are freely distributed.

For lovers of flowers and those having a technical interest in botany, there are endless and trimly-kept beds of every kind of plant and shrub and flower—by shady nook and cooling fountains—all plainly labelled.

Then there are living birds of every plumage in neatly fenced enclosures for the gratification of those who like to study such things in a state of nature.

Everywhere there is neatness, finish, verdure, comfort, grateful shade, seats, and privacy. The gardens go down to the water, from which they are separated by a low sea-wall, over which the visitor can sniff the odor of seaweed or enjoy the sea-breeze or the sight of noble ships.

The gardens combine everything calculated to gratify the senses. As bro. Jackson observed, they seemed to sample beforehand the beauties of "the garden of the Lord."

On the west side is a feature peculiar to Sydney in all the world—a preaching park. There are, of course, parks in other cities where open-air spouting is practised on Sundays, such as Hyde Park, in London: but there is no city in the world where a part on such a scale is used by all classes of religious people.

It is a wooded enclosure, like a nobleman's park in England, kept in capital order, both as regards the turf under foot, and the tall and noble trees that give shelter overhead from the sun. The warm climate makes the use of such an outdoor meeting-place agreeable and natural.

All the sects and denominations use it. There is none of the sense of undignifiedness that associates itself with outdoor preaching in England. Every denomination has its own tree: and they no more think of dispossessing each other than they would think of appropriating each other's churches.

There is a Christadelphian tree, and the brethren make full use of their privilege every Sunday afternoon.

The various bodies—Episcopalians, Roman Catholics, Congregationalists, Wesleyans, Baptists, Salvation Army, Disciples, Socialists, etc.—hold their meetings sufficiently apart to make no

interference one with the other. It is a sort of weekly babel of religious tongues—recognized and patronized by the whole community.

Arrived at bro. Jackson's, I found letters and papers awaiting me from home, which were as cold waters to a thirsty soul. In the evening a number of brethren and sisters came out to bro. Jackson's to dine. A pleasant evening's intercourse ensued—after which I thankfully retired to rest.

\* \* \*

**WEDNESDAY, NOVEMBER 6, 1895**

DEVOTED the first part of the day to writing and walking out alone. I discovered that bro. Jackson's house is near a river, which, on the further side (to which I crossed by a bridge) is bordered by a wood in a state of nature. In the solitude of this I enjoyed many seasons of meditation, so far as the hot sun and the buzzing creatures would allow.

In the evening I attended the brethren's week-night Bible-class, which was well-attended. The subject was Rev. 21, on which I was called on to speak after bre. Bell and Bennett.

\* \* \*

**THURSDAY, NOVEMBER 7, 1895**

DEVOTED the early part of the day to writing and walking out. In the evening, met bre. Bell, Payne, and Jackson, to complete arrangements for the New Zealand trip.

\* \* \*

**FRIDAY, NOVEMBER 8, 1895**

THE ecclesia in Sydney, meeting as one body in fellowship at Albert Hall, numbers 106 brethren and sisters—which cannot but be regarded as a somewhat satisfactory and rather wonderful state of things in view of the various divergencies that have sprung un since the introduction of the Truth some 30 years ago.

There are 3 other smaller bodies claiming the Christadelphian name: one separated on what is called "the age question": the contention of some that faith and obedience are not saving under 20 years of age: a second denying light as the ground of resurrectional responsibility: and a third standing aloof on some personal misunderstanding.

To-day a deputation called on me from the last-name section, asking me to investigate the matters at issue with a view to admitting their communications into the Christadelphian.

I was too unwell to entertain the proposal, but promised to comply if I should sufficiently regain my vigor before leaving the Colonies.

I afterwards had a similar request concerning the age-limitationist body, which I had to deal with in the same way. It is arduous enough work at the present time to mingle with and address the brethren when they are walking in unity and love.

To take part in the contentions that arise out of phantom-hunting, or still worse, out of real fox-hunting ("Take us the little foxes that spoil the grapes") involves a tax on physical ability beyond present power of endurance.

\* \* \*

**SATURDAY, NOVEMBER 9, 1895**

THIS being an annual holiday in the Colonies, the brethren had arranged for an excursion by water. Two small steamboats had been chartered to convey about 200 brethren and sisters and friends to one of the headlands up the harbour, about 8 miles distant.

There were 1000's of holidaymaking people out on land and water, and the scene everywhere was a busy and animated one. The street-tram from Marrickville, being of slower movement than usual, on account of the crowds of people, we of bro. Jackson's party were too late to catch either of the chartered steam-boats, so we followed in a small special. The sail up the harbour was very interesting. It gave us a good opportunity of seeing the beauty of "our beautiful harbour." A broad sheet of water enclosed on all hands by wooded hills, yet opening out right and left with the progress

of the vessel into other bays, nooks, and inlets, behind all sorts of picturesque promontories. The land everywhere seemed occupied to the water's edge by private villas and cultivated enclosures.

When we landed at the headland for which we were making (Cabarita point) we found a large company of brethren and sisters assembled on a grassy rise under trees, near the water's edge. Landing amongst them there were many greetings to be got through, for many of them I had not before seen.

Then after an interval, a ring was formed: a hymn sung: and I was called upon for an address, with an intimation that there would be another meeting in the afternoon, when I would be expected to speak longer.

I spoke for a ½-hr. on the adaptability of the Truth to bring out the best aspects of human nature, as illustrated in the sweetness of the relations it established where its obligations were mutually and heartily accepted and discharged.

There was then an interval of 2 hours for stroll and unpacking of hampers on the grass in various forms and degrees of bounty cordially interchanged.

Love is the best savour to all feasts. We only get a few passing drops from the clouds in these drouthy times. How refreshing will be the day of the latter rain!

At 2:30 we were called to order under the trees by bro. Jackson, who gave out a hymn. He then called on bre. Killip and McInlay, who spoke 10 minutes each. Their allusions to my presence were such as I could not well repeat.

After them, I spoke for an hour. If I had done for them all that was alleged, I could not take the praise, as I had only done my duty. I had published the Truth, and the books had gone abroad into parts where I could not have gone. I was astonished to find so large and hearty a body of believers in Australia.

Our privileges as believers were great even now. The Truth brought human nature to its best, where allowed a perfect work. It enabled us to get the best satisfaction out of even the present mortal life. No doubt it brought its drawbacks and crosses; but take it all in all, we found the truth of Paul's statement that godliness was profitable for the life that now is as well as that to come.

We experienced it on a holiday like this. None of the crowd that were out that day had the pure satisfaction imparted to us on that hillside by the Truth. They lacked the beautiful, noble ideals that accompany the Truth.

They had the Prince of Wales; we had the Prince of Peace. (The holiday that day was for the Prince of Wales' birthday). What could the Prince of Wales do for them? No doubt, for the time being, he filled an important place as a key-stone in the general fabric of social order and security, as would be seen by reference to past epochs of history, when a disputed succession meant war and confusion.

But beyond this general function he conferred no benefit on the millions who honoured his name. How different it was with that other Prince, whose Name we bore, whose birth was not without fulness of truth declared by the angels on Bethlehem's plains to be—

"Glad tidings of great joy, which shall be to all people."

The list of his names in Isa. 9:6 was suggestive of great difference between him and the greatest of earthly princes.

*"His Name shall be called Wonderful . . ."*

There was nothing "wonderful" in the name of the Prince of Wales, but the name Jesus (Yah-hosua) told us of the wonderful fact of the Name of the Eternal Creator being vested in a man for the salvation of the world.

*" . . . Counsellor . . ."*

The Prince of Wales could give us no counsel above ordinary men, if so much. But here was a Prince in whom, as Paul expressed it—

"Are hid all the treasures of wisdom and knowledge."  
—and whose Word, followed, brings everlasting wellbeing.

"... *The Mighty God* ..."

The Prince of Wales was a failing mortal, like the rest of us, who would presently disappear at the summons of the King of Terrors: but the Prince of Peace was God manifest in the flesh, and alive for evermore, with "all power in heaven and earth" in his hand.

*"The Everlasting Father"*

A father to his people is one who provides for all their needs. This is not in the power of the Prince of Wales to do so. Millions of British subjects are in dire poverty, the deepest mental darkness, and in misery manifold. What can he do for them? Would he even look at the widow over his carriage panels?

The Prince of Peace will judge for the poor and the needy, and fill the hungry with good things. Men shall be blest in him—ALL men, and "his Name shall endure for ever."

Even if the Prince of Wales were the benefactor that some rulers have been, he must pass away and give place to the common run of self-blessers. But the Prince of Peace is immovable by change, decay, or death—

"The same yesterday, today, and for ever."

*"The Prince of Peace"*

The world requires peace. Life cannot be sweet without peace. The Prince of Wales cannot give it. There are more war preparations in his day than ever there were before.

But our Prince shall give peace to the ends of the earth. He shall speak peace to the heathen: and he will not leave it to their choice whether they will have it or not. He shall break the battle bow out of the earth by main force and compel them to submit to one Head, which is the only way of abolishing war—

"He shall rebuke strong nations afar off, and they shall learn war no more" (Mic. 4:3).

Mockers thought his name, "the Prince of Peace," a mockery, because war instead of peace had so far been the result of his appearance. Men should not judge an unfinished work.

Even the very circumstance that mockers tried to make capital out of was a proof of the truthfulness of the matter they mocked. Christ said he had not come at that time to bring peace, but a sword. And it has been so, and will be so till the time come for Christ to justify his Name by forcing peace on the world at sword-point.

When wickedness is punished and overthrown, the foundation of righteousness thus laid will give "quietness and assurance for ever." "All nations shall call him blessed" at last, and then the great names of Gentile times will be forgotten.

I gave a sketch of the good things in store for the saints when he should come, and for the world when he should reign.

Then we had a hymn and prayer, and returned to the boats. Sailing up the harbour homeward, we sang a number of hymns, which our exclusive occupation of the craft enabled us to do without distraction—a foretaste of the happy time when all the world will be in the hands of the friends of God, and the ungodly (both elegant and uncouth) known no more.

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

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## Beware of Hypocrisy

*"Sell that ye have, and give alms. Provide yourselves bags which wax not old, a treasure in the heavens that faileth not"—Luke 12:33*

### LUKE CHAPTER TWELVE

THIS is an important chapter. It is an important part of the brief but infinitely deep teachings of the Greatest Teacher who ever lived—the Teacher who was a perfect Example of his own teaching.

The lessons he taught constitute the Way of Life. There are many teachers, many schools, many courses of instruction in this world, but this one stands out from them all, like light from darkness.

According as we pass or fail THIS course—according as we learn or do not learn it—so our eternal destiny is determined. Surely then there is nothing in the world that approaches the importance of the earnest, eager, continuous prayerful study of these things!

Let us not take Salvation for granted. So many appear to, by the unconcerned way they give energy and attention to so many unimportant and passing things.

*Salvation is well within the grasp of all, but it is only promised to those who devote ALL their heart, and bend ALL their energies, to obtaining it.*

Remember the Pearl of Great Price. He "sold all that he had" to get it. Think of that continually—many times a day—

He sold ALL THAT HE HAD to obtain it.

\* \* \*

THIS chapter deals with the basic realities of Truth, of character, of conduct. It has to do with our daily lives—all the simple but basic day-to-day activities that form the pattern of our existence.

It manifests the mind and wisdom of the Spirit. It is essential for our salvation that we learn the lessons that God seeks to teach us through this Perfect Teacher that His love provided.

These are the truths that shall "make us free"—free from the mind of the flesh, the natural mind, the natural, animal way of death, the "corruption that is in the world through lust."

It is revolutionary. It is transforming. It is fresh, and new, and different. It is not just repairs and patches and alterations on an old familiar garment. We must be prepared for a complete change of thinking from the natural way of sinful, fleshly man.

We MUST come to the words of Christ as to a Great Light, in the full assurance of faith—realizing our own darkness and ignorance and need for complete transformation from natural to spiritual—praying that we may be blessed to understand, and comprehend, and absorb into our minds and lives these wonderful teachings of the Spirit of God.

\* \* \*

*"There were gathered together an innumerable multitude of people, insomuch that they trod one upon another" —v. 1.*

The leaders he denounced in terrible, scathing words, directly dictated by the Holy Spirit to which he was always completely subject. His words were the words of God.

But the people he looked upon with sorrow and compassion, as "sheep without a shepherd." They flocked to hear him, seeking help, light, guidance, comfort, an answer to the dark enigma of life, escape from the burden and sorrow and plodding meaninglessness of natural existence.

But very few comprehended. All except a handful turned away. They could not face the dazzling, searching glory of these words of eternal life. They were too deep, too vast, too revolutionary, too upsetting.

They meant too much of a change in the familiar, comfortable, deep-rooted patterns of flesh. His hearers sensed that he was asking them to break loose from all the fixed and stable and respectable principles the wisdom of the flesh is built on, and plunge with him in faith into the uncharted and the unknown.

He spoke words that could only be spiritually received and understood. Words that could be understood only by those who—above all else—WANTED to draw nigh to God in love and worship and service and eternal, thankful joy.

\* \* \*

*"He began to say unto his disciples first of all . . ."*

If "First of all" is made the beginning of his statement, as some translations show it, it would be clearer—

*"He began to say unto his disciples, First of all . . ."*

But either way still gives strong emphasis to his warning:

*"Beware ye of the leaven of the Pharisees, which is hypocrisy."*

He does not mean beware of hypocrisy in **others**: he means beware of it in **YOURSELF**. This is clear from what he says further, in vs. 2-3.

First of all, **ABOVE** all, "Beware of hypocrisy." Because of the deceptiveness of the mind of the flesh, this is our greatest danger and stumbling-block. This is the biggest hazard to our attainment of the Kingdom.

The original word for "hypocrisy" literally means "acting a part on the stage." It means creating an appearance of being different from what we really are, or—and this is even more subtle and dangerous—thinking ourselves, our conduct, our motives, our characters, to be different from what they are.

**Acting** instead of really **BEING** is the great problem with us all. And we get so adept at acting a transformation, we think we're really transformed.

Naturally, by birth of sinful flesh, we are all hypocrites. The natural mind of the flesh is wholly hypocritical and false:

*"In me—that is, in my flesh—dwelleth NO GOOD THING" (Rom. 7:18).*

Only the light of the Spirit- Word, diligently studied and sincerely applied, can enable us to discern this natural, inbred hypocrisy of the flesh.

*The diabolos is the great deceiver. The Spirit-Word is the great enlightener.*

One of the 6 occurrences of this word "hypocrisy" is applied to Peter when he would not eat with the Gentiles (Gal. 2:12), there rendered "dissimulation."

Peter was sincere, but he was deceived by the flesh. He did not see himself clearly. Let us constantly, searchingly, examine ourselves, our actions, our motives:—**WHY** do we really do, say, and think what we do?

God hates anything false and artificial—all hollow show and appearance and pretence. All such is out of harmony with truth, reality and eternity.

SO much attention is paid to external appearance! SO much pitiful effort to deck and camouflage and glorify and glamorize a poor, corrupt, perishing body.

And so **little** concern or effort is shown for INNER reality and purification and transformation. "Beware of hypocrisy"—playacting, putting on a show, making clean and beautiful the outside, neglecting the inside that God alone can see.

Any form of religion that does not go right down to the deepest roots of the heart and completely change and transform the whole life is HYPOCRISY —Pharisaism, counterfeit—powerless to save from death.

\* \* \*

*"For there is nothing covered that shall not be revealed; neither hid, that shall not be known.*

*"Whatsoever ye have spoken in darkness shall be heard in the light;*

*"And that which ye have said in the ear in closets shall be proclaimed from the housetops"—*  
vs. 2-3.

The ACTING will be ruthlessly sifted from the true BEING. This is not a threat. It is a plain, simple statement of fact. And wisdom will be thankful, and guided by it.

God, we are told, is a "God of Truth," and let us be eternally glad it is so. We cannot fight against God. We cannot fight against facts. God's will— His glorious, perfect, all-righteous will—will prevail at last. Everything out of harmony with it must disappear forever from the face of the earth.

Everything that is in any way false will be exposed to shame, and cleared away. Everything that is hidden will be brought out into the light, in the process of cleansing the earth for the habitation of God's glory.

When all external appearance is taken away, what shall we have of eternal reality, as we stand exposed at the Judgment Seat of Christ, before the eyes of all the ages? How much of all our life's effort and interest and accomplishment will pass through the fire, to stand to our account?

We read of Achan's childish attempt to hide something from God by burying it in his tent, and how the whole affair was openly exposed before the whole congregation, and he destroyed.

We see the same pitiful pantomime being acted out again at the beginning of another dispensation, in the scheming folly of Ananias and Sapphira.

We wonder, in the superiority of our enlightenment, how people can be so stupid as to try to deceive God in such obvious, clumsy ways. But—"beware of hypocrisy": if we will examine ourselves, we will find Achan and Ananias right within our own hearts.

We shall find the same stupidity of the flesh that thinks it can please itself and gratify itself and cut corners in God's service and still out-manoeuvre God into giving us eternal life.

Ananias and Sapphira "kept back part of the price." They doubtless gave most of it, and felt noble in so doing, but the lesson is that "most" is not enough. God demands ALL—not as an "austere man," but as our joyful and "reasonable service." Less than all means the heart is not right, the value of the Pearl is not comprehended, the sacrifice is blemished and incomplete.

### **Are we exactly what we appear to be?**

Are we, to the best of our ability, and to the full extent of our opportunity, ALL that implied in God's commands and our solemn covenant that—

"ALL that the Lord hath spoken will we do"?

To the extent that we are not, to that extent we are hypocrites—play-actors—holding back part of the price.

"There is nothing covered that shall not be revealed, neither hid that shall not be known."

\* \* \*

*"Fear not man who can, at worst, only cut off your mortal life; but fear God who can end your life eternally"—vs. 4-5.*

We all fear man. Man's opinion, man's favor, man's friendship, man's approval, man's help, man's ridicule, man's threats and powers of damage and harm—if we examine our lives, we shall find that these things loom large in all our calculations and provisions.

But what is man compared to God? What can man do beyond what God permits? The words of Jesus indicate the only way of wisdom—

*"Frame your life and all your actions solely with a view to GOD'S opinion, and approval, and favor."*

But this is hard. It is contrary to nature. It takes constant self-reminding and effort, and a deep, powerful, living Faith, to do everything we do solely as unto God with no deviation or hesitation out of fear of man or consequences.

**But this path alone gives peace: this path alone gives life.**

\* \* \*

*"Are not 5 sparrows sold for a farthing?—and not one of them is forgotten before God."*

This is a tremendous conception. We cannot comprehend God but it is essential to our salvation that we continually meditate upon His infinite greatness and marvellousness.

Nothing is too vast for His perfect control; nothing is too small for His observance and attention! Not a sparrow falls to the ground without His knowing it. He is everywhere present, and universally aware of every minute detail of His vast and glorious creation.

All things are created by and out of His Spirit. All manifestations of creation are concretions of His Power, and atomic research has begun to reveal in this our generation the infinite power locked up in a single handful of dust. And beyond power there is—even in the sparrow—the unfathomable marvel & miracle of Life from God.

We must continually strive to get the fulness of this vast conception of God.

He is not a God afar off. He is not a God too busy or too occupied to take constant and complete care of the least of His children. Any conception of God that is less than this does not have the full power of the Truth—either for comfort or for stirring up to the terrible responsibilities of holiness.

*"Even the very hairs of your head are all numbered"—v. 7.*

Nothing is missed. Nothing is overlooked. Every giving in to the motions of the flesh, and every effort to overcome—no matter how small or insignificant—all are observed by a strict though loving Father.

\* \* \*

*"Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God"—v. 8.*

To what extent do we make an effort to fulfil this requirement of discipleship in our daily life? The natural way is to delude ourselves with one of many lazy excuses—

*"It wouldn't do any good . . . I have tried it before . . . No one is interested . . . It only makes bad feeling . . . People will think I am queer . . . We shouldn't 'Cast pearls before swine,' etc."*

This last one especially—so much unfaithful stewardship hides behind the misapplication of this quotation! But the words of Jesus still stand to judge us at the last day: 'Only those who make a point of confessing me publicly will I confess.'

And this matter of "confessing Christ" is not just talking about the Truth. Actually that is just a very small part of the full picture. The main aspect is LIVING the Truth in an open, light-irradiating, consistent, self-controlled, beneficent godliness, graciousness and gentleness.

It should always be obvious, in a courteous and kindly way, that we are a separate, holy people, that we are not part of the common, coarse animal run of the world, that we have "been with Jesus."

"Let your light shine"—noiselessly but unmistakably—"that men may see your good works and glorify your Father." The connection and motive must be clear and obvious enough so that **God** is glorified—not us.

\* \* \*

In vs. 13-15 a man in the crowd, wholly absorbed in his own petty little selfishness and completely oblivious to the vast scope of Jesus' words of eternal life, broke in to demand—

*"Master, tell my brother to divide the inheritance with me!"*

What an ugly, grating and incongruous contrast to the depth and beauty of Christ's words! But when we think upon it, do we not all fit into this picture?—so much more concerned with and wrapped up in our own petty little interests than in the great scope of God's purpose.

We see the world going its animal way—to the bar, to the racetrack, to the theatre, to the television—and we tend, like the Pharisee, to congratulate ourselves that we are "not as other men are." But we can so easily be going the same self-pleasing way on a different plane.

The question is: Are we, in our lives, primarily seeking to serve and please God, or ourselves? If the latter, then no matter how elevated and noble the activity, it is still the flesh.

Jesus' words are timeless and boundless in their gentle but clear warning—

*"Take heed! Beware! Beware of covetousness—the animal desire for material things—for a man's life consisteth not in the abundance of the things which he possesseth"—v. 15.*

A man's riches are what he IS, not what he HAS.

Out of this incident comes the parable of the rich fool, who planned everything so beautifully for a comfortable, plentiful old age—the normal pursuit of animal man today.

Jesus did not condemn him. He didn't say he was wicked to make such wise and practical provision for the necessities of the future. He just said—

*"You poor fool! You poor, pitiful, blind fool! Today your life is done. All your opportunities of gaining real, eternal riches are passed forever. It's all over for you. NOW what good is all your carefully hoarded wealth?"*

And so, says Jesus, is everyone who gathers for **himself**, rather than for **God**.

\* \* \*

The next 10 vs. put this lesson into direct, plain instruction, repeated for emphasis—

*"Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on"*  
—v. 22.

Consider the ravens: God feeds them. Consider the lilies: God clothes them with greater beauty and splendour than Solomon in all his glory. All these things do the animal nations of the world seek after. This is their wisdom, their way of life. This is all they know. They know nothing of spiritual values, spiritual riches, spiritual insurance for every conceivable eventuality of the present and the future. So they labor to load themselves with possessions and safeguards, driven by greed, and obsessed with fear.

But YE are called to something infinitely greater and more noble and more satisfying—even God's glorious eternal Kingdom.

Jesus is not teaching laziness or improvidence. We are clearly taught elsewhere to "provide for our own," and "If a man will not work, he shall not eat."

What IS he teaching? He is teaching first of all that we **MUST NOT WORRY**. This is a **positive command**. All worry is a lack of faith, a doubting of God, a triumph of fear over love. Having done our best, we **MUST** trust in God's care—

*"If God so clothe the grass, how much more will He clothe you, O ye of LITTLE FAITH!"*

—v. 28.

Is that us: "little faith"? Worried about this, worried about that; fearful and concerned about life's passing problems which loom so large and so important to them of little faith?

And he is teaching that we must get the right perspective. We must learn and recognize and accept the relative importance and unimportance of things. Truly we must eat, we must be clothed, we must have somewhere to live, but these are very passing, secondary things, the more simply taken care of and gotten out of the way the better, so the mind and time and energy can be given to **REAL** things.

Small minds are absorbed with food and raiment and all the passing things of this life. Spiritual minds dwell on the things of God—wonderful, glorious, eternal things.

Which are we?—small, childish, immature, concerned with and interested in the things of the present? Or are we truly endeavouring to **GROW UP**—to set our affections on things above, to grow in mental and spiritual stature, in knowledge and in divine grace?

We all start out small and childish. It's no sin to be small-minded. But it **IS** a sin, and a tragedy, to **stay** small-minded, to be **satisfied** with small-mindedness, to be absorbed and satisfied with earthly things—to want to just hoard marbles and play house.

It is said that very, very few people ever grow mentally beyond the age of 12 to 15. They get more knowledge and experience, of course, but they never get any more mature. Their type and depth of thinking as it is then stays with them all their life.

The great beauty of the way of God is that it develops the understanding of everything. It opens and enlarges the heart and the mind—

*"Evil men understand not judgment, but they that seek the Lord understand ALL things"*

(Prov. 28:5).

*"The natural man cannot know the things of the Spirit of God, but he that is spiritual discerneth all things . . ."*

*"We have the mind of Christ" (I Cor. 2:14-16).*

\* \* \*

*"Fear not, little flock, it is your Father's good pleasure to GIVE you the Kingdom"—v. 32.*

God does not measure and calculate in His blessings. His ways are vast and limitless. Upon those who, in submission to these words of life, truly seek to conform to the required pattern of godliness—upon such He has promised to pour out a limitless abundance of blessings forever without measure or end.

*"Sell that ye have, and give alms. Provide yourselves with bags which wax not old, a treasure in the heavens that faileth not"—v. 33.*

What wonderful words! What searching words! What revolutionary words! But how do WE stand as regards getting our whole pattern of life into harmony with the glorious, overflowing spirit of these things? Beautiful thoughts—but how about the practical application? How often God's words to Ezekiel come to mind (Ez. 33:32)—

*"Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."*

Most of us have been in the Truth quite a while—plenty long enough to be showing some results of the power of these teachings, if we are ever going to. How do we stand? Is our life in tune with them? And if not, WHY not? Do we foolishly expect the prize without conforming to the rules?

Are we givers or getters? Are we scatterers or hoarders? Says the Spirit through Paul—

"God loveth a CHEERFUL giver" (2 Cor. 9:7).

That is, one who gives in the enlightened joy of reaching up toward the greatness of the mind of God, the Great Giver of all. Jesus said, in his one direct statement that is not recorded in the Gospels—

"It is more blessed to give than to receive" (Acts 20:35).

"Blessed" means happy. It is more happiness, more fun, more sheer joy of living, to give than receive.

We tend to concentrate our attention, like the rest of the world, on the little childish, self-centered joy of receiving. But we are cheating ourselves out of the far greater and fuller joy of giving. Jesus said (Luke 6:38):

"Give, and it shall be given unto you—good measure, pressed down, shaken together, running over.

"For with the same measure that ye measure, it shall be measured to you again."

So the degree of our joy and fulness of life is entirely up to us. It's up to us whether we choose to live big or small—according to the glorious greatness of the Spirit, or to the cramped smallness of the flesh.

There's a very beautiful proverb that says (11:24)—

"There is that scattereth, and yet increaseth . . .

"And there is that withholdeth more than is meet, but it tendeth to poverty."

Cramped, calculating selfishness tendeth to poverty—shrivelled poverty of heart, soul and mind. Parsimoniousness is not prudence: it is unfaithful stewardship and embezzlement of God's entrusted goods.

\* \* \*

*"Where your treasure is, there will your heart be also"*—v. 34.

If we have treasure—goods, possessions, interests—on earth, our heart will inevitably be there with them. Jesus says so. It is an inexorable law of our nature. Therefore the URGENT exhortation is—

'Sell that ye have & give alms.'

Get rid of it, before it pulls you down to perdition. Get all your treasure transferred to the Bank of Heaven as fast as you can, where it will be safe, and where it will pull you UP instead of down—where it will still be to your eternal account when all human banks and insurance companies are liquidated in the great earthquake soon to come upon the earth.

\* \* \*

Let us close with the thought of v. 35—

*"Let your loins be girded about, and your lights burning;*

*"Be ye like unto men that wait for their Lord."*

"Your loins girded"—the symbol of preparedness, readiness to move, to act, to respond instantly to a call. Active and awake, all affairs in order—not cumbered, cluttered and confused with present things.

Bro. Thomas said, 100 years ago, that the return of the Jew to Israel and the rise of the Northern Colossus to world power and with covetous eye on the Mideast, would be signs of the end that even the blindest could not fail to see.

We have seen both fulfilled to a degree that even bro. Thomas himself never dreamed of. Let us be ready momentarily, for he is even at the door.

"And your lights burning."  
ARE they?

"Let your light shine that men may see your good works and glorify your Father."

Is our life a shining spiritual light, so that men may look upon us and glorify God? It **MUST** be that way, if we are to achieve salvation. These words of Jesus are the "words of eternal life." His words describe and define the only possible way of eternal life, and they must be fulfilled in us if we are to be the children of God—

*"Blessed are those servants —and they ALONE are blessed —whom the Lord, when he cometh, shall find watching" —v 37.*  
— G.V.G.

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## My Soul Thirsteth for God

*"Wherefore do ye spend money for that which is not bread?  
And your labor for that which satisfieth not?"—Isaiah 55:2*

### ISAIAH CHAPTER FIFTY-FIVE

THE book of the prophet Isaiah covers quite a long period of time, perhaps 30 years. It contains many varied prophecies, as well as several historical chapters.

Many modern critics have claimed the book was written by 2, or 3, authors. But there is no real reason to believe this—and practically every reason to believe the opposite, if we accept the fact of divine inspiration and foreknowledge.

If people would only realize that God, the Almighty Father, is the actual Author, then they might understand how the same human transcriber could write in different styles, for different purposes, at different times, and in detail of events beyond his own day.

The chapter before us (55) is very interesting in many respects. To the Jews who would listen, it presented a clear-cut prediction of the coming of the Messiah and his invitation of the Gospel of the Kingdom of God.

This chapter is more unusual still, when we consider the Jews of both Old and New Testament times, and their natural concepts of religion as a code of ostentatious sacrifices and impractical laws, devoid of any change in heart or mind.

This chapter presents ideas very far removed from traditional Judaism in its corrupted form.

It speaks of "seeking the Lord," whereas the pious Jews of Isaiah's and Christ's time claimed the right to special benefits—simply because they were **natural** descendants of Abraham.

It speaks of faith, humility, and repentance. These are the only proper basis of conduct and character to be used in approaching the Supreme Being. These traits, and nothing else, are the essentials of true religion.

**Any services done only mechanically or with the idea of impressing our fellowmen are worse than none at all.**

God gave warnings against such false, hypocritical religion:

"I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings"  
(Hos. 6:6).

This was quoted by Jesus once as he spoke to his countrymen. In Jer. 6:19-20 God said—

"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words, nor My law, but rejected it.

"To what purpose cometh there to Me incense from Sheba, and the sweet cane from a far country?

"Your burnt offerings are not acceptable, nor your sacrifices sweet to Me."

These were truly the offerings He had commanded them to make, but they were offensive if offered without true understanding, or by ungodly characters.

And here is a lesson for us today: As a community of believers of the Gospel, Christadelphians have flourished for more than 100 years. As we get further and further from our beginnings, there is the tendency to forget the reasons we separated ourselves in the beginning. There are tendencies to join in worship automatically, with lip-service but not service of the heart.

We have before us the example of the Christian ecclesias of the first and second centuries A.D. With the original apostles all deceased by around the year 100, the early Christians were left to find their own leaders.

They began to forget their original objectives. They came to see more and more in the pleasures of the Gentiles around them, and gradually forgot their role as strangers and pilgrims in the earth.

**They tried to make themselves and their curious beliefs and practices more desirable to a heathen world in which they should have had no part.**

And so, as the years passed, first one vital doctrine and then another was dropped from the faith, just as parts of a mighty building are allowed to slowly crumble away.

Pagan ideas of heaven-going, immortal-soulism, and the Trinity crept in to fill the void. Such worldly ideas were questioned at first, but gradually any barriers that existed fell away.

True faith in and reliance upon the Scriptures were submerged and finally drowned in the elaborate rituals and pretensions of a church fast growing into Catholicism.

Truly this is a frightful picture, and we are tempted to say that this can never happen to us. But let us remember that the believers of the first century who did fall away were more privileged than us in knowing of Christ through men who saw and lived with him.

Our only link with the beginnings of Christianity and our only source of true faith is the Bible. We should always intensely revere and treasure and study the Bible as GOD'S WORD, and use it to ensure that our faith is steadfast and living within us, and not only in external ceremonies, ever conscious of the dangers of drifting or forgetfulness.

\* \* \*

WE READ in the first verse—

*"Ho, every one that thirsteth, come ye to the waters: and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."*

The first thing we might do is to determine the NATURE of this thirst. The Psalmist says—

"As the hart panteth after the water brooks, so panteth my soul after Thee, O God! My soul thirsteth for God, the living God!" (42: 1-2).

This thirst is a thirst for God, for the knowledge of His ways and the assurance that only He can bring to us while we live in the midst of spiritual desolation (Psa. 63:1-3)—

"O God, Thou art my God; early will I seek Thee. My soul thirsteth for Thee, my flesh longeth for Thee in **a dry and thirsty land**, where no water is;  
"To see Thy power and Thy glory, so as I have seen Thee in the sanctuary.  
"Because Thy loving kindness is better than life, my lips shall praise Thee."

Because water is something which naturally brings life, to plants and animals alike, it is a fitting symbol of the teachings of Christ, the only means whereby we may be brought eternal life, Jesus said:

"Whosoever drinketh of **this** water shall thirst again;  
"But whosoever drinketh of the water that **I shall give him**, it shall be in him a well of water springing up into **everlasting** life" (John 4:13).

We are told that we may come to these waters and buy, although we have no money. The woman we read about in the Gospel of John did just this, merely by asking that Jesus give her the water.

But, although the teachings of Jesus cannot be bought with money, they are by no means easy to obtain. Jesus' parable of the merchant who gave up **ALL HE POSSESSED** for the one Pearl of Great Price is a good picture of what we must do to buy those "living waters."

But what we do give to God is: our time, our energy, our HEART—not just our possessions (which are not ours but God's to begin with). This is quite apparent when we read the words of David. After the people had brought great riches for God's Temple, he said—

"But who am I, and what is my people, that we should be able to offer so willingly after this sort?  
"**For all things come of Thee, and of Thine Own have we given Thee.**  
"For we are strangers before Thee, and sojourners, as were all our fathers.  
"Our days on the earth are as a shadow, and there is none abiding" (1 Chron. 29:14).

Our money—our other worldly possessions—are of no real value to God, Who possesses all things in abundance. The importance of any gift is the sentiment and sacrifice behind it. It must represent a voluntary, joyful, loving submission of our desires to God's.

Jesus told men to forsake father or mother or whatever hindered them, and to take up their crosses and follow him. This is part of that "price" **we do pay**—something in many ways much more difficult to give than is mere money.

The Truth is free for the taking, but there are no promises that it will be easy or that it will require something less than an all-out effort.

Both the wine and milk of v. 1 are also fitting symbols of Christ in one respect or another. To the Jews, wine showed God's love for His people in providing them with abundant harvests, indeed with everything necessary for their daily well-being. In return, the Jews were to dedicate a substantial part of what they gathered to God, for it all belonged to Him in the first place.

We find the same significance in Jesus' crucifixion, and indeed throughout his life. More than anything else, Jesus shows God's love for us in providing us with an acceptable sacrifice to cover our sins—

"For God so loved the world, that He gave His only begotten son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).  
We are (Rom. 3:24-25)—  
"Justified freely by His grace, through the redemption that is in Christ Jesus:  
"Whom God hath set forth to be a propitiation through faith in his blood."

In our memorial service, the wine represents Christ's blood, or life (the comparison between the two being made in Lev. 17:11). Throughout his life (and by his death), Jesus showed a complete dedication to God that should always accompany a knowledge of the Truth.

Consequently, we are told to present our bodies as "living sacrifices." As Paul did, we are to strive to (Phil. 3:10)—

"Know the fellowship of his sufferings, being made conformable to his death."

Wine in symbol thus shows God's love for us, shown through a life of holiness and obedience. We remember this each Sunday as we partake of the wine "in remembrance of" Christ. Milk is also referred to in 1 Pet. 2:2—

"As newborn babes, desire the sincere milk of the Word, that ye may grow thereby."

Milk is the simplest, most nutritious food that we have. Therefore it represents the basic teachings of Christ's Gospel. We should be willing to learn the simple doctrines first before going on to the more complicated concepts of the Truth.

In studying and attempting to teach our brethren and others, we should show a humility before God's Word. It is not something to be cleverly manipulated to demonstrate our own intelligence, but rather something to handle with caution and reverence.

Again in v. 1, the fact that what we receive is "without money" is repeated.

Truly we must do all we can to please God, but then we must admit that we are but "unprofitable servants." In Rom. 3:23-27, Paul says—

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

"Where is boasting then? It is excluded.

"By what law? Of works? Nay: but by the law of faith."

And again (Eph. 2:4-9)—

"But, God, Who is rich in mercy, for His great love wherewith He loved us,

"Even when we were dead in sins, hath quickened us together with Christ.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

"Not of works, lest any man should boast."

This is part of the humility we are expected to show. We have no good works sufficient to offset the sinful character which we reveal in God's sight. Nothing can save us except God's love and mercy and forgiveness and our recognition of this fact.

\* \* \*

*"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness" (v. 2).*

There is nothing sadder than God's words about His people in Jer. 2:13—

"For My people have committed two evils; they have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Israel's omissions hold warnings for us today. There are goals connected with the Gospel which are always the same, goals which we are likely to put aside and forget. We should continually evaluate our position to see that our labor is in the right direction—

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths where is the good way; and walk therein, and ye shall find rest for your souls.

"But they said, We will not walk therein" (Jer. 6:16).

\* \* \*

*"Incline your ear, and come unto Me" (v. 3).*

Jesus said the same thing—

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls: for my yoke is easy, and my burden light" (Matt. 11).

It might seem to us that our burden is not light. But we are forgetting to rely upon GOD for strength, to ask HIS help—

"If God be for us, who can be against us?" (Rom. 8:31).

\* \* \*

*"Hear, and your soul shall live. I will make an everlasting covenant with you, even the sure mercies of David" (v.3).*

If we hearken, our soul **shall** live: that is, live eternally. This, therefore, involves immortality, as seen in David's words—

"God hath made with me an everlasting covenant: this is all my salvation, and all my desire"  
(2 Sam. 23:5).

It is a sure, or certain, promise, as seen in Jer. 33:25—

"Thus saith the Lord: If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

"Then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob:

"For I will cause their captivity to return and have mercy on them."

\* \* \*

*"I have given him for a Witness to the people, a Leader and Commander to the people."*

Here is a direct reference to Christ. As "David" means "Beloved," and as David was "a man after God's own heart," so he represents Christ, "a Leader and Commander to the people":

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people;

"To it shall the Gentiles seek: and his rest shall be glorious" (Isa. 11:10)

\* \* \*

*"Thou shalt call a nation that thou knowest not. Nations that knew not thee shall run unto thee, because of the Lord thy God" (v, 5).*

This brings all the Gentiles into the picture, as "nations that knew not thee." In his letter to the Galatians, Paul explains how God's sure mercies and covenants apply to the Gentiles as well as to the Jews—

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

"For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, neither male nor female, for ye are all one in Christ Jesus.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"

(Gal. 3:16-29).

There is then no reason that the Gentiles cannot be fellow-heirs of the Kingdom of God. Here is a basic part of the Gospel, hidden (we might say) in the Old Testament. Here is the "mystery" (Col. 1:26-27)—

"Even the mystery which hath been from ages and from generations, but now is made manifest to his saints:

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles:

"Which is CHRIST IN YOU, the hope of glory."

For the Old Testament view, we might refer also to Is. 60:5:

"Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged;  
"Because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come to thee."

And especially might we read Zech. 8:21-23—

"And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also.

**"Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord.**

"Thus saith the Lord of Hosts: In those days it shall come to pass, that ten men shall take hold 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 is with you."

Here is something the Jews never accepted: that the heathen could be God's people also. This is quite an unhealthy attitude. We should never question God's motives nor judge Him as we would a mere man—but only submit meekly to the majesty and authority of His revealed Word. For us there is Christ's injunction (Matt. 7:1-2)—

"JUDGE NOT, that ye be not judged.

"For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

\* \* \*

*"Seek ye the Lord while He may be found: call ye upon Him while He is near.*

*"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return to the Lord, and He will have mercy on him" (vs. 6-7).*

Here is repentance and humility, traits which are all too uncommon to modern man—to natural man of any time. In Ecc. 7:29, there is a true-to-life picture of natural man—

"Lo, this only have I found, that God hath made man upright: but they have sought out many inventions."

This has been true since the time of Adam. Virtually everything God has given to man has been polluted and corrupted, in disregard for his obligations to God.

**If we are to approach to God, we must abandon all our previous life and all our misdirected ambitions.**

This is true Biblical "repentance"—not simply feeling sorry for wrong deeds, but actively determining to correct them. This is difficult: but if we have the determination, then we have the assurance that God WILL "abundantly pardon."

\* \* \*

*"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." (vs. 8-9).*

Mankind is inherently evil. This is the plain teaching of numerous Scripture passages—

"The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9)

"The heart of the sons of men is fully set in them to do evil" (Ecc. 8:11).

Even more plain is the truth that God is inherently good. Jesus said—

"Why callest thou me good? There is none good but one, that is, God" (Matt. 19:17).

"The Lord is righteous" (Ps. 129:4).

One of the principal fallacies of popular religion is the **idea** that man is by nature an immortal being living only temporarily in a body of flesh, and that, as such a part of the "divine essence," he is entitled without question to special privileges from his Creator.

For believers of such a man-exalting theory, it is quite impossible to understand the true positions of God and man in respect to one another—the best possible relation being that of a benevolent master to an humble servant.

There is never a question of "human rights," but only of GOD'S rights—

"Shall the clay say to Him that fashioned it, What makest Thou? Or Thy work, He hath no hands?" (Isa. 45:9).

Between the two, God and man, is a vast chasm, steadily growing wider since the first sin of man. The preaching of the Gospel is a gracious invitation from God, leaving man the free choice—once he realizes the consequences—of accepting or rejecting it.

**It is for us to make the reciprocal move to close the gap. Only if we draw nigh to God will He draw nigh to us.**

\* \* \*

*"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My Word be that goeth forth out of My mouth.*

*"It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (vs. 10-11).*

God's purpose cannot fail, no matter how men feel about it, or what they do to prevent it. God will not be frustrated. As we read in Rev. 1:9, the Kingdom of Jesus may suffer tribulation—for a time, but not forever. God's Word is backed up with all the power in the universe. If we hold fast through everything, all we can do finally is to find ourselves rightly associated with God—

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

\* \* \*

The last two verses of Isa. 55 are among the most beautiful in the Bible—

*"For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.*

*"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 the Lord for a Name, for an everlasting sign that shall not be cut off (vs. 12-13).*

This reminds us of many wonderful passages detailing the blessings which, as a natural consequence, follow an earnest belief in God's Truth and an acceptance of His invitation (Psa. 89:1-4)—

"I will sing of the mercies of the Lord for ever: with my mouth will I make known Thy faithfulness to all generations.

"For I have said, Mercy shall be built up for ever: Thy faithfulness shalt Thou establish in the very heavens.

"I (God) have made a covenant with My chosen, I have sworn to David My servant, "Thy seed will I establish for ever, and build up thy throne to all generations."

And in special relations to the life-giving waters of Isa. 55:1 are Psa. 1 & Rev. 22—

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord: and in His law doth he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare 12 manner of fruits, and yielded her fruit every month. And the leaves of the tree were for the healing of the nations." —

In Prov. 8, Wisdom is personified as a woman crying aloud through the streets, imploring foolish, natural dying man to accept the Way of Righteousness and Life.

**May we only stop to realize our hopeless position, unless God stoops to help us, and may we always be joyfully thankful for His loving invitation to us through the Gospel of the Kingdom—**

*"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!*

*"For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again?"*

**"FOR OF HIM, AND THROUGH HIM, AND TO HIM, ARE ALL THINGS: TO WHOM BE GLORY FOR EVER. AMEN."** —G.B.

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## **Current World Events**

### **US GUN SALES SKY-ROCKETING**

100,000 or so Americans will be struck down by firearms this yr. Since 1900, ¾-million in US have lost their lives to privately-owned guns—1/3 more than have been killed in all US wars.

**US is increasingly a country where guns have become the deadly means for settling disputes. Recently people have been buying more guns than ever. Sales are running at 4 million yrly. (Nwk 6:24)**

\* \* \*

Spurred by racial violence fear, Americans are in a manic arms race. There are more guns (at least 3 million) in Los Angeles than in Saigon. Increasing numbers of guns in juvenile hands. Last yr. in Chicago 1300 youths, one just 8 yrs. old, were arrested carrying guns. (Tm 6:21)

The law of the jungle is becoming more & more the law of the land as the abandonment of restraints brings the diabolos more & more to the surface. May God shorten the days lest all perish!

### **US: Violence Getting Commonplace**

TV plays up Viet combat scenes & civilians getting killed. You see the violence, but do you really know what's going? No. This immersion in the immediate & sensational—Vietnam or city rioting—may wrap you up in the feeling of the occurrence, but it destroys your understanding of what's happening.

**There's danger this constant exposure to violence & growing acceptance of it will make it a sporting event for Americans, as it was for Paris mobs in French Revolution. We could be moving toward a reign of terror that takes bloodshed & violence for granted.**

Moral confusion's growing. Polite names for it are "relativism" or "cotextualism" or "situational ethics" that various thinkers—some of them respected theologians—are touting. Many grab at any justification for chaos. They give this chaos a polite name, & call it "liberty," which leaves anyone to make his own rules on moral conduct. (USN 6:10)

### **DeGAULLE HAS HELPED REDS**

DeGaulle has greatly helped French Communism. His courtship of E. Europe & undisguised hostility to US has given acceptability to the Reds' position on foreign affairs.

Yet if Communists now see chance for foothold in govt., chief credit belongs to Party's own structure—long the envy of all other French political groups. Party's organized in 19,000 cells, each meets at least wkly. to digest latest party line & discuss best ways to implement it.

Financially, socially & intellectually, the Party's a world in itself. It operates a major Paris daily (175,000 circulation), controls 23 other papers, including a widely-read farm magazine. It runs its own children's camps, vacation resorts, publishing houses, holding companies, athletic teams, tourist agencies, construction firms & bank.

**All resources devoted to one end: getting & keeping members elected. Elected Communist officials concentrate on honest, efficient govt. Low-cost housing, schools, & recreation halls sprout like mushrooms in Communist-controlled localities.**

And voters respond with enthusiasm. Scores of French municipalities have returned Communist mayors & councils to office for decades. Many Party members have long held office in Paris suburbs

In '67 national election, Reds got 22½%—5 million votes. A national poll found 2 out of 5 would welcome Communist ministers in Cabinet. One reason for this wide acceptance has been Party's studied effort to give itself a new, liberal facade in terms of domestic policy. Sweet reasonableness is the order of the day. It's hard to distinguish between De-Gaulle's foreign policy objectives & the Communists'.

But whether they would continue to rely on democratic weapons if they ever got control, is another matter. **A leading French Red recently said: "Once you have power, you've always the means to make sure you don't lose it."** (Nwk 6:10)

*How perfectly poor blind De-Gaulle, with his illusions of glory, is playing into Russia's hands and fulfilling the Unclean Frog sign!*

#### **NIGERIAN WAR GRINDS ON**

100,000 dead in Nigeria civil war, 1½ million refugees. Russians and Czechs gave Nigeria jets & bombers for brutal terror raids on civilians. To Biafra's intense bitterness, Britain keeps Federals well supplied with guns, vehicles, ammunition.

Biafra has lost ¾ of its area. Federal victory seemed assured by Pt. Harcourt's fall last wk., Biafra's last major link with world. (Nwk 6:3)

#### **"DISOBEDIENT TO PARENTS"**

We're reaping harvest of US home that's been too permissive in raising its children—& of society that's lost a grasp of what can be tolerated & what can't. It's the road to anarchy—complete ruin of everything society seeks for in justice & order. Not long can a civilization survive this.

All starts in home. Children equal with parents; little or no paternal authority. Children make own decisions on everything. Then they come to college, & run into something called "authority." They resent it automatically.

**Rioting students are manifestation of lack of values handed down by permissive parents. Youngsters have no sense of the imperatives we all must face—the discipline of learning to live decently with others.**

Pampering, permissive parents produce the spoiled brat who grows up demanding: "I want what I want when I want it. Why can't I have it right now?" The great majority of these dissenters want to sense their power & make themselves felt. It gives them satisfaction to create anarchy & chaos. Their primary passion is simply to wreck & ruin.

Much of urgency they feel comes out of their attitude: "Society doesn't pay any attention to me, so I'm going to throw a tantrum & wreck a few things, & then maybe I'll get what I want." (USN 6:10)

*Man's self-destructive folly would be tragic if the pending sequel were not so imminent & glorious.*

#### **VIET DILEMMA CLOSES ON US**

Each day of fruitless truce talks could be pushing US closer to dilemma it seeks most of all to avoid: wholesale Viet pullout or enormous escalation.

To give in would destroy whole structure of free world's alliance in Asia, & US commitments world over (as Berlin) would be jeopardized by failure to meet the Red challenge in Vietnam. (USN 7:1)

\* \* \*

Viet peace talks obscure the fact that casualties have risen & US is outmanoeuvred in another one-sided deal. Talks are a snare & a delusion, highly beneficial to the enemy escaping bombing, very hurtful to US which accepts rocket attacks & increased infiltration.

**US is caught: it can't escalate without worldwide howl; it can't withdraw without sacrificing Vietnamese who sided with it at great personal risk.** (USN 6:24)

### **BIGGEST UNDERGROUND BOMB**

US just made its biggest underground nuclear test yet. It was "weapons-related," not peaceful atomic power research. Shock wave felt 100's of miles. (USN 5:6)

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## **Fraternal Gatherings**

(If the Lord Will)

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

Bro. Gibson, 1501 Woodbine Av., Ap. 607, Toronto 13. (416) 4251256

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### **FRANCE: Glory vs. Human Needs**

For 10 yrs. France seemed a golden phoenix, miraculously reborn from 4th Republic's ashes. DeGaulle accomplished this miracle. In '58 he took over a nation with just \$19 million in its treasury & even less moral credit around the world. He restored both the franc & France's prestige, ruling a France enviably serene & stable, seemingly the very model of a modern nation working to a new destiny.

But the costs of his global policies mounted. Wages lagged behind every other Common Mkt. country except Italy. He showed lofty disdain for public opinion & for people. He banned books & dragged into court those who offended his dignity. He used TV monopoly for propaganda.

"Without me, this country wouldn't be anything," he said. "Without me, it would all have collapsed. For yrs. I've carried France on my shoulders." (Tm 5:31)

\* \* \*

DeGaulle dreamed of Europe united under French leadership. He set out to cut US power & prestige, amassing \$6-billion in gold so he could undermine \$.

But it was at French workers' expense. Investment & expansion were held down. Only Italians in Common Mkt. earn under the 81c an hr. average Frenchman makes. And prices rose faster in France than any other Mkt. country.

Under veneer of stability, France is basically weak economically & politically. Franc's faltering; trade balance in red. Inefficiency plagues industry. Govt. intervention & bureaucracy throttle business, education & agriculture.

**Waiting are Communists, who command 5 million votes, making them strongest opposition party.** (USN 6:3)

### **SAME STORY: US CRIME RISES**

Since King murder, Washington's already escalating crime peaked even higher: April rate up 16%; 4 merchants and a bus driver slain.

In suburbs, morale down, gun sales up; 7 bus robberies in 2 nights.

Favourite tourist spots like Washing Monument, Capitol Hill, almost bare of visitors. Used to be 1000's of school children this time of yr.; now halls are empty. (Nwk 6:3)

*US crime: up, up, up. A monotonous record of govt. folly & incompetence, but a wonderful sign of the impending end of man's misrule.*

### **CANADA IS SPLIT on Quebec**

Canada's split wide open on Quebec autonomy. French language, culture, education are almost as divisive as colour is in US. (USN 5:6)

### **GERMANY VEERING FROM US**

After yrs. of tailoring its foreign policy to the prevailing fashion in Washington, Germany's at last operating internationally as independent, fully sovereign (USN 7:1)

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Today, 11 yrs. after S. Vietnam got Eisenhower's pledge of help, Reds persist on offensive. (USN 6:24)

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## VIET REDS PUSH WAR EFFORT

While world focuses on Paris peace talks, N. Vietnam works furiously to strengthen its military position. With almost unbelievable speed, Reds returned in force to A Shau Valley—supposedly swept clean by massive operation 2 wks. ago.

Already 100's of coolies were hacking out & surfacing stretches of road toward giant US Marine base at Da Nang. Everywhere in S. Vietnam, Hanoi busy resupplying, reequipping, reinforcing. (Nwk 6:3)

\* \* \*

N Vietnam are relentlessly determined to raise level of fighting. More men & arms flowing into S Vietnam than ever before. With ruthless disregard for civilian lives, Reds in almost daily rocket attacks and infantry thrusts have brought the fighting to Saigon, making the city a nightmare of fear, destruction & random death.

Life is grimmer now for Saigon than during worst of Tet offensive. There are no safe areas. Each rocketing & each digging out of the infiltrated enemy cause fresh destruction & more refugees. Hospitals are packed, refugee centres overflowing. 160,000 made homeless in past 6 wks.

Rockets are quickly assembled & fired by only 3 men. Reds have thrown 400 at the capital in 1½ months. Gunners rarely caught. Allies have major dilemma: there are just not enough troops to prevent infiltration & rocketing. (Tm 6:21)

## GERMANY: POLITICAL TURMOIL

Suddenly, W. Germany's in trouble—threatened from far left & far right by extremist groups rapidly growing in power & importance. For 20 yrs. Germany was model of domestic tranquillity, US's strongest Europe ally. That's changing; there's turmoil. Anti-USism growing.

Germany's last previous democracy (Weimar Republic) was wrecked in clash between extremists.

E. Germany saw golden opportunity—& seized it. They're quietly aiding the radicals with money & professional advice. More important, E. Germany's putting the squeeze in Berlin road & rail links, interfering with Allies' long-established rights to free access to Berlin—& getting away with it.

So far, Allies' action has been routine, ineffective protests. E. German success is expected to inspire them to expand bans. (USN 6:3)

\* \* \*

Agitation last wk. in Germany was marked by re-emergence of Communist party (KPD) as a political force. Banned since '56, KPD membership dwindled. But recently the Communists arranged a marriage of convenience with German students.

**So strongly has KPD emerged that Interior Minister said: "The Communist attempt to infiltrate the march on Bonn was massive & astoundingly successful."** (Nwk 5:27)

*Good! There must be great changes in Germany.*

## 'Why Such Disharmony in World?'

In overcrowded cities, nerves are strained by noise, poor air, dense traffic, long commuting. Tranquillizers are a daily diet.

**Why so many, in so many countries—East & West—dissatisfied, uneasy, upset? Why so much disharmony in the world? One reason: TV carries life's excesses, violence & disasters right into living rooms.**

Youth's rebelling in free & wealthy countries, & in totalitarian & poor countries. Most youth adapts to existing conditions. A small minority escapes into drugged dreams. An activist minority, however, wants to change world with anarchist ideas of absolute freedom thru violent destruction of existing order.

Probability is that revolutionary violence will provoke violent repression by armed force, whereby the armed forces would become dominant. Real danger of rebellion today is emergence of the barracks state. (USN 5:27)

\* \* \*

Discord & violence emerging as "wave of future" from one end of globe to other. Era of confusion & doubt developing unlike anything in supposedly strong & stable nations in recent times—a wave of unrest promising more violence & revolt to come.

**Why is world suddenly plunged into era of violence & turmoil? Unless solution found for new problems, democratic processes are in serious danger.**

Britain's Minister of Technology says much of "present wave of anxiety, disenchantment & discontent" in Britain is aimed at Parliament's seeming ineffectiveness, & unless political system's changed, discontent "could engulf us in bloodshed." (USN 6:10)

\* \* \*

The student rebellions all over the world are led by students who have not agreed upon even a formula of what they would do with power if they got it.

The student leaders in Paris, Berlin, Rome & New York are not seeking reform of existing institutions. They seek to unite insurrectionary violence, for they believe that out of this violence itself a different & a better society will be born. (Nwk 6:17)

*The glitter & tinsel is falling off modern "progress" & "civilization." The corrupting corpse of lust & greed & evil is showing thru.*

### **ITALY ELECTIONS: Reds Gain**

In Italy's elections last wk., Communists got 11 more seats, keeping post-war record of steady gains—& moving closer to goal of a Leftist majority. (Tm 5:31)

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In Italy 8½ million (million more than ever before) voted Communist. (USN 6:3)

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Nigeria has tried to break Biafrans by bombing countryside, using Russian-supplied planes & bombs, & Egyptian pilots. (Tm 5:10)

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### **US: 20 YEARS of DECLINE**

20 yrs. ago worry was US was too rich. US was envy of all—rich in world's goodwill, wealthy beyond fondest dreams, its productive machine the marvel of all. To copy US was aspiration of people everywhere. Almost all world deep in dept to US; Europe prostrate; Japan flattened.

**Now, \$ under attack, not wanted by nations this \$ saved. Americans who once could outsell any competitors find US unable to earn its way in today's competitive world.**

Defeated nations—completely incapacitated 20 yrs. ago—are among strongest. Germany & Japan are industrial powerhouses. German mark, wiped out in '45, stronger than \$.

Instead of being world's one great creditor nation, US is in debt to world by \$34 billion. How did US manage to dissipate not only a great lead in material wealth & financial stability, but also a great reservoir of respect & world confidence?

Since '45, US gave or loaned to world over \$132 billion, and undertook to carry lion's share of non-Communist world's defence burden, involving 2 wars, largely fought with US men & money—Korea & Vietnam—and 1 million men in bases over globe. Arming these, as well as missile defence for West, cost \$900 billion in last 20 yrs.

**Yet there's little evidence of appreciation. Anti-Americanism recently intense in many West countries.**

All thru the 20 yrs. since US set out to help world, \$ has been losing value. Today inflation, largely war-caused, eats deep into what remains of \$'s value. So far has \$ fallen that many bankers here & abroad are talking openly of need for US to devalue or cheapen \$. (USN 5:27)

### **SAIGON in STATE of SIEGE**

Plain fact is, Saigon's in state of siege. Tho most fighting still on fringes, there's no assurance guerrillas won't extend their tentacles into center.

**Already, civilian govt. has broken down together in some districts, & refugee problem's completely out of control. Saigon Govt., in short, in danger of losing control of own capital.** (Nwk 6:10)

### **DEEP LETHARGY IN VIETNAM**

US Viet casualties rising at record rate. 20,000 will be killed this yr.; 120,000 wounded—more than all previous yrs. combined.

**After yrs. of sacrifice & determination, mood of many has changed. Deep lethargy has set in; feeling of working for a goal has gone.**

Saigon govt. has little security in own capital, much less in rest of country. S. Viet desertion rate has shot up; Communist desertion rate has plummeted. Pacification program is at a standstill. Corruption in govt. & in military continues.

Reds have made once-serene Saigon one of war's goriest battlefields. (USN 6:24)

### **RUSSIAN PUSH IN MIDEAST**

More war, more revolution, more Soviet penetration, in store for Mideast. Arabs in mood for force—even suicidal force to get lost lands.

Nasser presumably was confident of Russian backing when he forced crisis that led to war. But Russia left him stranded, let Arab armies be destroyed & vast areas of territory occupied rather than risk US confrontation.

Would Russia desert him again, or help him crush Israel? Most West experts believe Soviets would be loathe to expose themselves again as untrustworthy allies. And disengagement would be more difficult now Russian military presence is so much more conspicuous, with Soviet ships in Egyptian ports & 3000 Soviet advisors in Egypt units.

More & more, Arabs think in terms of guerrilla war against Israel. Guerrilla movement's getting too big to stop. It rides a wave of popular support; the commando's the new hero. Commandos have lots of money. & competent leaders, & say: "Time's on our side. We're getting more, better recruits. With practice, we'll learn. Then we'll go after more civilians. Killing civilians is only way to win this kind of war."

**Soviet influence in Arab world sure to continue to spread. Since last June, Soviets have increased their presence & influence in Egypt, Syria, Yemen, & Iraq; made new friends among S. Arabians, Kuwaitis, Sudanese, Jordanians. They offer military, material & moral support.**

Soviet scorn for Israel flattered many Arabs who are politically, culturally & constitutionally suspicious of Communism & Russia. A Western-educated, anti-Red Arab said: "You've no idea the agony I'm in. I seriously find myself questioning if what I'd always thought about Russia is wrong. Could it be they're not so bad?"

Russia's progress is easy because Arabs see us as supporter of Israel, & because US—partly from conviction & partly not to offend Israel— doesn't show any interest in wooing the Arabs. (USN 6:10)

*Russia uses every moment to build Mideast power while US is bogged and bled in Vietnam, pouring billions into quicksand.*

### **CZECHS: Liberal Communism**

In Prague, Dubcek's setting up a revolutionary kind of Communist regime, allowing something unheard of before in a Communist country—a large measure of freedom.

Prague's now almost Western. Newspapers & TV cover news openly, without restraint. Free speech is order of day. But Govt. leaders go out of their way at every chance to stress devotion to Communism & loyalty to Russia. (USN 5:27)

Czech "reforms" will bring E & W Europe, & Catholicism & Communism, closed together. This will help Russia, tho she fears it.

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Soviet war shipments to Hanoi are 4 times over last yr. (Tm 5:1)

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### **EUROPE: Turmoil & Confusion**

Last wk. Europe was "revolutionary continent." All across W. Europe students & young workers, following example of 10 million Frenchmen, stormed citadels of established power with weapons of mid-20th-century revolution—sit-ins, hunger strikes, mass demonstrations, work stoppages.

As in 1848, unrest was sweeping Europe last wk. French uprising was primarily a reflection of profound sickness common to all W. European nations.

Thanks to ancient hostility between Flemish & French communities, Belgium has been without an effective govt. over 3 months.

Italy's 5-yr.-old center-left coalition govt. appeared on verge of collapse. Concerned by Communist gains in last month's election, Socialists withdrew from Govt.

An even more dramatic demonstration of the destructive consequences of chaos anywhere in Europe was the consternation that the French crisis created in Europe money markets. Once again the fragility of world monetary system dramatically demonstrated. (Nwk 6:10)

*Violence & chaos! The "sea & waves" are roaring more than we ever dared expect.*

### **"US BORDERS ON ANARCHY"**

If crime keeps rising, US will be an armed camp of 200 million living in fear. Neighbourhoods are becoming unsafe. Merchants complain of inadequate police protection for employees & property. Citizens fear to walk streets, or use public transportation. Parks are hangouts for hoodlums & hippies. Suburbanites fear to go downtown. Tourist shun historic shrines.

Over all is growing disrespect for authority, marriage, & family as basic unit of society. (Parents baffled & helpless in face of rebellious long-haired teenagers using drugs. Many juvenile arrests from so-called "better homes."

Parents alarmed by permissive attitude at educational institutions, promiscuity on the campus, pregnancy unrelated to marriage. Middleclass US shows rapid loss of confidence in teachers, ministers, judges, officials, professional people.

**Outlook for US today—in minds of many—borders on open insurrection or anarchy. (USN 6:3)**

### **RUSSIAN-PAKISTANI ACCORD**

Last wk., Kosygin was first Russia Premier ever to visit Pakistan. He agreed to finance Pakistan's first steel mill (\$100 million; million tons a yr.). He offered help on nuclear power plant, Pakistan-Russia radio hook-up, & a fishery development. Ayub seems increasingly receptive to Soviet overtures. (Tm 4:26)

*Another of the many fronts on which Russia is quietly advancing.*

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47½ million Catholics in US; up 32% in 10 yrs. (USN 6:6)

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### **FRENCH CHAOS: Reds Seek Power**

France in Chaos: Is Gaullism Dead? Entire working class on strike. What began as formless student protest moved hourly toward open insurrection. Semi-paralysed, France was threatened with convulsions of almost unthinkable magnitude. De-Gaulle's aura of strength & stability seemed shattered beyond repair.

Economic life at standstill; no trains; no planes; harbours still; garbage uncollected. Money in short supply. Drastic limits on bank withdrawals. France as organized society near collapse.

**Firm control of strike by Communist-dominated CGT (biggest union). Communists might make bid for power. They want power by legal means & they're nearer to it than ever before. (Nwk 6:3)**

\* \* \*

Spirit of revolution, whose roots were struck in France 200 yrs. ago, reappeared with a vengeance again last wk. & shook DeGaulle's 5th Republic, spreading with ominous speed thru workers' ranks.

100's of flags waved: black anarchist, red hammer-&-sickle, blue & red Viet Cong, red, white & blue Cuban. French "Red Guards" strung up posters proclaiming: "Humanity won't be happy till last capitalist is hanged." (Tm 5:24)

\* \* \*

A latter-day French Revolution— with implications far beyond France. Underlying causes—growing rigidity of govts., & unsatisfied aspirations of younger generation—are present in all West nations: so deep-seated as to be almost incurable. A common criticism of Western democracies: govts. are increasingly unresponsive to people's needs & hopes.

Students covered Sorbonne's walls with extremely violent posters: "One does not compromise with a society in a state of decomposition," "We're inventing a new, original world."

**French labor unions—led by Communists—took over the anti-Gaule movement from students. (Nwk 5:27)**

\* \* \*

The economic face of France last wk. was a dismal mixture of stagnation & despair. After 4 agonizing wks. of strikes & protests, govt. counted \$9-billion in production losses. (Nwk 6:24)

\* \* \*

Last wk., as national elections got underway, rioting & violence erupted anew throughout France, taking a heavy toll of the French economy.

The Communists sought to present themselves as a patriotic party of moderation. Their tactics showed the remarkable transformation of what only 10 yrs. ago was W Europe's most rigid Stalinist party.

But the Gaullists continued to hammer home to French voters that they have just 2 choices: DeGaulle or totalitarian Communism. This had strong appeal to conservative Frenchmen who are shocked by the violence & paralysis that seized France.

In a few short tumultuous weeks, most of the accepted premises of the 5th Republic have been swept away, & no one can be sure what shape France may take by vote or violence. (Tm 6:21)

*The Reds had a setback at the elections, but their basic power is clear and ominous. Only a senile DeGaulle stands in their way.*

### **PRIESTS AGAINST HIERARCHY**

"Power's the name of the game," said a Catholic priest last wk. That was mood of 233 delegates to "Ntl Fdrtn. of Priests' Councils," first such organization in world. It's designed to give priests more share in shaping church attitudes. Its pres. said, "The bishop's no longer king. We don't have to ask permission for projects." (Tm 5:31)

### **WORLD MONEY SYSTEM SHAKY**

Money troubles—weak \$, weaker pound—keep business world edgy, uncertain. Money system's faltering. Could it crack? World businessmen not optimistic. Weakest link is pound. If no improvement in Britain by fall, may have to devalue again. This could sink the \$. (USN 5:27)

*What a precarious house-of-cards man has built! Wise, stable rule is coming soon.*

### **MINERAL BOOM in AUSTRALIA**

New minerals boom rocking Australia. Fresh money in from Britain, US, Europe at over \$1-billion yrly. Another major nickel lode found. Standard oil to develop 2 new oil fields. Huge underground fresh water lakes found beneath continent's arid "dead heart." Dreamers see lush crops, grains, fruits for export. (USN 5:27)

### **RED NAVY in PERSIAN GULF**

Russian warships in Persian Gulf—for 150 yrs. a British lake. Oil sheikdoms looked to Britain for protection: she's pulling out, leaving power vacuum. In comes Soviet Navy. In Mediterranean, a large Soviet fleet uses Egyptian ports.

Expect more trouble on high seas from Russia. Brezhnev demands US Fleet get out of Mediterranean, leaving it to Soviets. (USN 5:27)

*The King of the North is coming with his "many ships."*

### **MOSCOW REINSTATES FAMILY**

Moscow is facing up to family problems. Russia's rulers have never quite been able to decide what role the family should play in their master plan for the ideal state.

Marx defined the family as "antiquated" & predicted it would vanish with capitalism. The 1917 Bolshevik coup thus brought casual mating & divorce, & a brief fling at free love.

But times have changed in Russia. After 4 yrs. study, Supreme Soviet enacting new Family Code, reaffirming family's importance. (Tm 6:21)

*In the world's eyes, Russia is becoming more and more "civilized" US less & less.*

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Berean finances: Covered thru November, 1968

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### **TV: ROOT OF US VIOLENCE**

For most Americans» Viet war is a TV war, live, to colour, in living rooms nightly—an example of the sadio-violence that is the new pornography on TV & movies.

#### **Between ages 5 & 14, average US child sees 13,000 violent deaths on TV.**

One weekend on TV in a major city, researchers saw 12 murders, a guillotining, 37 fist-fights, 16 major gunfights, 2 stranglings, an attempted pitchfork murder, a psychotic loose in an airliner, & 2 attempts to run over people with cars.

Researchers find aggression on TV induces aggression.

It is not uncommon for deliberate murder to be committed by children 12 or 13. US children have been conditioned to an acceptance of violence as no civilized nation has ever been before. "Conditioned" is the key word. Young (under 10) US children already seem conditioned to a cool, distinct way. They are truly the TV generation.

Many parents observed this cool style to their children's reaction to Kennedy murder. They were used to gore on TV. (Nwk 6:17)

*Christ's brethren have long realized that TV is evil, but until pointed out by Newsweek in the above terrible documentation, surely we had not realized what a destructively evil influence it was, or how it was so causatively related to the tremendous explosion of crime & violence this country has seen in the past 20 years! With poetic justice, God lets men destroy themselves with their inventions.*

### **A Red France Would Peril Europe**

NATO officials say France with DeGaulle is worthless ally, but a Left govt. with Communists could make France an active enemy, help Russia squeeze Europe. (USN 6:10)

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*France was the heart of NATO. DeGaulle France is worthless: a Red France would be a deadly peril.*

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