

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH
PRINTED IN U.S.A.

Ecclesial News

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

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OUR ecclesia met at the home of bro. & sis. Garvey Sr. to welcome the bridegroom and bride—bro. Wayne & sis. Pamela Johnson (formerly sis. Garvey) —Saturday, July 27. Bro. Ricketson spoke appropriate words impressing on all the seriousness of this joyful occasion, and extending our best wishes.

On July 7, sis. Beth Higham of Detroit visited our ecclesia to remember our absent Lord with us. On July 20 bro. & sis. Fred & Ruth Higham, also of Detroit, spent a vacation in our area, and bro. Higham exhorted us around the table of the Lord. Sis. Inez Cummings is again spending a few weeks in the Boston area, coming up from Miami.

We hear regularly from sis. Vena Bruce who is a member of the Boston ecclesia although living in isolation in Hallandale, Florida. She is wonderfully well for her age of 90 on Sept. 20.

Many of our ecclesia joined the Worcester ecclesia at an ecclesial basket picnic in Dover, Mass., at the home of bro. & sis. Wm. Davey.

On Aug. 11 we had a joint breaking of bread in Worcester, and afterwards a basket lunch at their S. S. picnic on the beautifully located farm of bro. & sis. Rankin in Charleton, Mass. Bro. Marshall Sr. related the highlights of his trip to the Texas Gathering.

We are all looking forward to the Toronto Gathering, God willing. —bro. Kenneth MacKellar

"A Fool Is Known by His Much Talking"

When we remember that it is said "By thy words thou shalt be condemned, and by thy words thou shalt be justified," it should cause us to keep a guard continually over our lips, for—

"Whoso keepeth his mouth keepeth his life."

Who of us, then, can conscientiously indulge in the meaningless chatter, foolish joking and senseless chit-chat of ordinary worldly society—laughing and talking about nothing—discussing fashions or one's neighbor. Too much talk is bad—

"In the multitude of words there wanteth not sin."

This is the way the world does, and we are told not to be like the world, but to be grave, sincere, thoughtful, to have our minds stored with God's Word and our hearts filled with love of Him, so that when we speak our words will be instructive to the young, kind to the suffering, of good cheer to the downcast, and helpful to everyone. —**Chdn.**, 1888

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"There is now therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit"— Rom. 8:1.

The complete Bible on 67 16 $\frac{2}{3}$ rpm records is now available from the American Bible Society, 1865 Broadway, New York, N.Y. 10023, for \$31.00 post-paid in USA. Specify "King James Version."

EDITORIAL

Youth and Age

"Ye are all one in Christ Jesus"—Gal 3:28

ON every hand we are surrounded by what the New Testament designates as "the world." In Elpis Israel, bro. Thomas defines it this way—

"The 'lust of the flesh, the lust of the eyes, and the pride of life'—generated in our nature by sin, and displayed in all the children of sin—taken in the aggregate constitute 'the world,' which stands opposed to God."

This definition is based upon the Scriptures generally, but also specifically on a declaration of John where he says—

"For all that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life—is not of the Father, but is of the world" (1 John 2:16).

Jesus lived and worked in the midst of the pervading influence of the things which constitute "the world." The apostles followed in his footsteps. It was not the wish of Jesus that they should do otherwise, for, said he—

"I pray not that Thou (God) shouldst take them out of the world, but that Thou shouldst **keep them from the evil**" (John 17:15).

We today live and work in the same evil, fleshly atmosphere, and it is not expected of us that we go into seclusion to escape its influence.

The instructions left on record for us are plain and easy to understand. No believer can offer any excuse for doing things that are not in harmony with our profession of faith.

Among the many things written for our instruction, we have these words of Paul (Rom. 12:2):

"Be not conformed to this world: but be transformed by the renewing of your mind;
"That ye may prove what is that good, and acceptable, and perfect, will of God."

If we pay no attention to Paul, but allow ourselves to be influenced by the established social or national practices and customs of the world, we will conform to—or bring our lives and minds into harmony with—this present evil, fleshly world. By so doing we shall deprive ourselves of the salvation offered by our heavenly Father through His Son—

"Who gave himself for us, that he might redeem us from all iniquity.
"And purify to himself a peculiar people, **zealous of good works**" (Tit. 2:14).

In all ages, the people of God have been influenced in various degrees by the social customs of the world.

Some withstand it, and maintain a resolute adhesion to the position of Divine wisdom. But the greater part are at last overcome through an inveterate propensity for dabbling in forbidden things and, one by one they drown in the murky waters of human folly.

Among the many things which constitute the order of the day in the current evil world, great emphasis is being placed on youth organizations. In Canada we have Youth City Councils and Youth Parliaments, where they practise make-believe in all departments of such political systems.

Then we have a religious movement called Youth for Christ—where his name is familiar, but nothing is learned regarding who he is, why he came the first time, what his function is now, and what he will do when he comes again.

Sadly this modern trend, like many other modern trends in the world, is being imitated in some communities using the Christadelphian name, as Israel always wanted to imitate the heathen nations in their worship and government.

The tragic effect of this misguided copying of the world is to drive a wedge between the younger and older members of the community, polarizing them into separate groups wherein neither reaps the divinely-intended benefit to be gained from intimate association with the other in the work and walk of the Truth.

This is a principle that is entirely foreign to apostolic precept and example. Paul says plainly (Gal. 3:28)—

"Ye are all ONE in Christ Jesus."

And Jesus declares there is:—

"ONE fold and ONE Shepherd."

The greatest example of oneness in ecclesial life is the close association of Paul the aged, and the young Timothy. Paul speaks of him as his "fellow worker," and addresses him as his "dearly beloved son." For many years they were constant companions in the work of the Truth.

Coming closer to our own time, we have a wonderful example in Robert Roberts. At the age of 12, he became interested in the Truth as a result of reading a copy of the Herald of the Kingdom. This was followed by reading Elpis Israel.

In the face of bitter opposition in his home, he continued his reading and study of the Bible, and was immersed at the early age of 14. Three years later he wrote a long letter to Dr. Thomas, who looked upon it as of sufficient importance to publish it in the Herald of the Kingdom.

When he was 23, bro. Roberts gave the 12 lectures that constitute the original basis of the wonderful book we all love—Christendom Astray.

One cannot but be amazed when we consider that he left school at the age of 11, educated himself, worked at various trades, and accomplished so much in the Truth during the 12 years that followed.

Any young person who is old enough to understand the Gospel, to love and obey it, is also old enough to—

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

If, however, they congregate in "youth circles," there is no incentive to grow, but rather a longing to retain youth, not realizing the truth of Solomon's warning that—

"Childhood and youth are vanity" (Eccl. 11:10).

The correct relationship of youth to maturity, as exhibited in the life of Robert Roberts, is expressed by Peter in this manner (1 Pet. 5:2-5)—

"Feed the flock of God which is among you.

"Not as lords over God's heritage, but being ensamples to the flock.

"Likewise, ye younger, submit yourselves unto the elder."

When Peter says, "Being ensamples to the flock" there is no doubt but he means, as Paul did in writing to Timothy—

"In word, in conversation (conduct), in love, in spirit, in faith, in purity."

He certainly would not ask the elders to set an example generated by a participation in the things the world loves, such as public sports, picture-theatres and television.

If an elder fritters away his time on these fleshly attractions, he will have nothing to feed the flock of God except husks. Peter would not expect the younger to submit themselves to the example of such elders.

It is useless to deplore the absence of strangers from our public lectures, or the sporadic attendance of many brethren and sisters at memorial services, where there is no divine fire of enthusiasm in the midst. If the power of words will not bring brethren to their senses, then nothing but the personal appearance of Jesus will do it, but then it will be too late.

Can anything be done? Yes, MUCH can be done! Let youth and eldership join hands and work together as a single unit, so that the transforming energy of the Truth may take possession of us, and show to all concerned that we ARE the Ecclesia of the Living God!
—Editor

I Will Make Thee a Burnt Mountain

By **BROTHER JOHN THOMAS**

"And he shall bring forth the Head Stone with shoutings, crying, Grace, Grace unto it!"—Zech. 4:7

ZECHARIAH CHAPTER FOUR

THESE symbols, then (the Candlestick vision, 4.2-3), seen by Zechariah after he was waked up by the angel out of his typical sleep, are representative of the Spirit of Jehovah; that is, of that Spirit's manifestation in the resurrected Sons of God, who are spirits.

Let me simplify this idea, if possible, yet more. When a true believer dies, he falls asleep in Christ. He corrupts; and when the process of decomposition is complete, he is reduced to dust, which is all that remains of his former self.

Nevertheless, he reappears; his restored consciousness claims his former self as his. The dust to which he is reduced is at once the debris of his former and the nucleus of his future, self. In reference to this nucleus, or detritus of the animal body sown into the grave, Paul says (1 Cor. 15:53):

"It is necessary that this corruptible put on incorruptibility, and this mortal put on deathlessness."

This putting on, he tells us in Rom. 8:11, is effected by the Spirit of Him who raised up Jesus from among the dead. The Spirit operates upon the dust of the former man, and fashions it into a new man, after the image of Jesus as he now is.

Being formed, the formation is caused to live. In commencing life again at this epoch, this renewed man is said to be—

"Waked as a man wakened out of sleep" (Zech. 4:1).

Being thus renewed, he is still in the image of the earthy Adam.* But he is not always to continue in this image; for Paul says (1 Cor. 15:49)—

"As we bear the image of the earthy, we shall also bear the image of the heavenly."

A change must, therefore, take place; as a change must have been operated upon the first Adam in order to transform him from a "living soul" or animal, into an incorruptible deathless creature, or Spirit.

*(We have omitted the reference to being like Adam "before he fell," because this unrevealed detail is secondary to the line of thought, and bro. Thomas appears to have viewed the probabilities a little differently in later works as a result of further study.)

In his case, this would have resulted from eating of the Tree of the Lives in Paradise, if he had been permitted. Through that appointed medium, the Eternal Spirit, self-named Jehovah, would have changed the body of his lower estate, "in a moment, in the twinkling of an eye," into a like form with that which Jesus now possesses, and the Saints are hereafter to have.

But transgression prevented this, and postponed the spiritualization of the Adamic Nature until the resurrection era, in which, instead of 2 persons only becoming spirits, a multitude of their descendants, numerous as the stars of heaven, will bear the image of the heavenly, who is "the Lord the Spirit."

The dead saints being awakened to renewed bodily existence, they are prepared for bodily change (1 Cor. 15:53)—

"This corruptible must put on incorruptibility; and this mortal, immortality."

But at what precise moment, or point of time, after being brought up out of their graves the saints shall be immortalized, does not appear to be explicitly revealed.

This is certain:—those who are among the dead will be awakened first (1 Thess. 4:16); and afterwards the saints among the living will be, "together with them," exalted to the Aerial, where the Ruler will have appeared.

This "together with them" indicates, to my mind, that the saints from among the dead and the living will be simultaneously exalted to dominion, and therefore immortalized in the same epoch. The saints among the living must wait for their glorification, till the saints are awaked from among the dead; but how long it will be from the awakening to the immortalization of the whole body, does not distinctly appear.

I say, "exaltation to dominion, and therefore immortalization," because—

"Flesh and blood cannot inherit the Kingdom of God."

Now, the "meeting the Lord in the Air," as Paul expresses it, is in the style of Daniel (7:18, 27)—

"The Saints possessing the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven."

—which they cannot do till immortalized, or flesh and blood be changed into Spirit.

Neither will this dominion be possessed till it is conquered; for it is a Great Mountain that has to be reduced in the presence of Zerubbabel to a plain.

This reduction, I apprehend, occurs **before** the saints are glorified, and **after** their resurrection; so that several years may intervene after the awakening from death to the "shining as the sun" in the Kingdom. This seems to be indicated in Zech. 14:5; there he says—

"Jehovah my Elohim, all the saints shall come with thee.

"And it shall be in that day there shall not be brightness, the splendid ones drawing in.

"And it shall be one day that shall be made known by Jehovah, neither a day nor a night;

"But it shall be at the time of evening, there shall be brightness."

From this we learn, that the Eternal Spirit, or Jehovah, and the saints will be in the midst of mankind in a period called "the time of evening," or Daniel's "Time of the end"; but that when here they will not therefore be in their brightness, after the example of Moses' face, and that of Jesus when transfigured.

To shine out thus would be incompatible with the work to be performed upon the nations, and upon Israel; which is to be conducted on the principle of faith and judgment. This will require that mankind at large should have to deal with the saints as if they were contending against ordinary men.

They must "walk by faith and not by sight"; and they must come to know the power of the saints by feeling the sharpness of the two-edged sword to be placed in their hands for judicial purposes.

When the Saints shall have "executed the judgment written," the "Moment" of the Evening Time will have arrived for them to draw themselves in no longer, and "brightness" will be displayed; and thenceforth they will be resplendent in glory as well as immortal—

"In a moment we shall be all changed."
—says Paul. Judgments of the last trumpet being exhausted, Jehovah's Changed Ones enter into their glory.

But the judgments must first be finished; and while these are smoking from the glory of the Eternal Spirit and from His power (Rev. 15:8)—

"No man can enter into the Temple, till the 7 plagues of the Angels be finished."

To enter into that Temple is to rest from labor in glory. The epoch comes, then, at the end of the 7th Seal; at the end of judgment; and consequently, not at the instant of awakening from death.

To be in glory is to have eaten of "the Wood of Life," when quickened, and to enter into the peaceful and glorious rest of the Millennium. This is the consummation.

As the leaves and branches feed upon the sap that circulates through the vessels of the tree; so do the saints, as the Leaves of the Wood, feed upon the Spirit, which will circulate through the branches of the Olive-Trees; through the leaves of which branches the Spirit will breathe its healing influences upon the nations.

The Lamp and Olive-Trees, then, are an organization of Spirit manifested in the Saints and nations of the earth blessed in Abraham and his seed, after resurrection—the Spirit in full "Eveningtide" manifestation.

The symbol does not exhibit the details of spiritualization spoken of above, which occur between the waking up of the saints and the establishment of blessedness in all nations consequent on their enlightenment.

The Eternal Spirit, or Jehovah, is to do everything:—but through what organization?

By His Spirit through the Two Olive-Branches, or Jesus and his brethren, as represented in the visions of the Apocalypse.

If this be understood, the connection between the question and answer in Zech. 4:5-6, will be readily perceived. The angel asked the prophet if he knew what the Lamp and Olive-Trees signified?

He replied, "No, my Lord."

The angel said no more about them at that time, but proceeded to remark—

"This is the word of Jehovah unto Zerubbabel, saying,
"Not by power, nor by strength, but BY MY SPIRIT, saith Jehovah of Armies."

That is, as indicated in v. 7, there will exist contemporary with the resurrection, when Zerubbabel shall stand up again, "a Great Mountain" in the political world, which is to be reduced to "a plain."

But that this will not result by the power and strength of Israel under any organization they might constitute; for at that crisis their power and strength will have been utterly scattered.

But it shall be accomplished by JEHOVAH'S SPIRIT, which will raise Zerubbabel and his Companions from among the dead, to be the Captains of Israel together with the living believers; and will be the Strength and Power energizing them all to the complete reduction of the Great Political Mountain of the Gentiles to the level of a summer threshing-floor: even to cause to go forth the Head, or Chief Stone, with shoutings of—

"Grace, grace, unto him!"

In the vision we have been considering, the prophet contemplated a great crisis, which may be termed, the fall of GENTILE DOMINION; and the full establishment of THE KINGDOM OF GOD.

Such is the future catastrophe of the vision of the Great Mountain, and Lamp and Olive-trees.

But the vision had not revealed to him any **particulars** concerning the mountain.

Contemporary with his own times, the great Gentile dominion that dominated Jerusalem and Judah, and all the rest of "the Earth" from India to Ethiopia (being 127 provinces, under the 3 presidencies, or "ribs in the mouth, and between the teeth of it"—Dan. 7:5), was that of the BEAR under the dynasty of Darius the Persian.

Zechariah knew from Daniel that this was not the "Great Mountain" to be destroyed before Zerubbabel; but by the LEOPARD-power that would succeed it.

He also knew from Jeremiah, & the history of his own times, that the LION, standing upon its feet with a man's heart, was not the constitution of the Mountain Power under which it is to "become a plain before Zerubbabel."

This Lion-manifestation of the great mountain had passed away before Zerubbabel had become Governor of Jerusalem. Jehovah had said concerning the Chaldean Babylon that had done evil to Zion in Jeremiah's day—

"Behold. I am against thee, O destroying Mountain, saith Jehovah, which destroyest all the earth;

"And I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee a Burnt Mountain.

"And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolations of an Olahm, saith Jehovah" (Jer. 51:25-26).

In this decree was the sentence which has been practically illustrated for the past 2400 years. From the capture of Babylon by Cyrus, the Chaldeans and their city began to decline, until the two have ceased to have any more existence racially, politically, or architecturally, than if they had never been.

The site of the old city of Nimrod on the Euphrates is literally "a **burnt** mountain"—a mound of ruins made by fire; and a type of the dominion peculiar to the Chaldee race and dynasty, in all the countries where they formerly ruled in power and great glory.

Architecturally, a stone of the ruins has not been taken for the corner and foundations of any new edifices. Nor has a Chaldee, by his own prowess, nor by the voice of the people, been made corner or foundation-stone of a new political institution.

This is what has not been for 2400 years, and the prophecy decrees the continuance of the same condition without limit, saying to the Burnt Mountain—

"Desolations of an Olahm shalt thou be, saith Jehovah."

—an Olahm which began with the building of Babel and ended with the fall of Belshazzar, Lucifer Son of the Dawn, who was hurled from the heavens by Jehovah's "Sanctified Ones," the Medes and Persians, under Cyrus, His "Anointed Shepherd" (Is. 13; 14; 44:28; 45:1-4).

WE would like to have a much greater range of representation in the articles in the Berean. We therefore request all Berean speaking brethren to send in articles. They can be of any nature—exhortations, lectures or addresses on particular subjects. Those who are not speaking brethren could help by forwarding copies of addresses by others in their ecclesias which particularly strike them as desirable for publication. Double-spaced typing is preferred, but not essential.

THE rule by which we work is: Reduce personal expenses to the minimum, and little money will be needed to supply them; economize that little, and there will be more to spend in the service of Truth.

—Bro. Thomas, 1851

Voyage to Australia

By **BROTHER ROBERT ROBERTS**

"Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all"

—Philippians 2:17

PART SIXTEEN

SUNDAY, NOVEMBER 10, 1895

IN the morning met with the brethren for the breaking of bread in Albert Hall—a commodious room in their exclusive occupation — with the name "Christadelphian Hall" emblazoned outside: there was a large gathering, including visitors. Bro. E. Waite presided.

I spoke on Paul's trial before Festus and Agrippa as affording a strong foundation for faith in Christ: and on the events now transpiring in Europe as indicative of the nearness of his coming.

A large stock of Christadelphian publications is kept in this hall, and renewed from time to time from Birmingham as it runs low. It is the continuance of an arrangement first established by bro. C. C. Walker when he was resident in the Colonies.

It is to the deep regret of many in the Colonies that he ever left; it is to the satisfaction of another set of brethren that he settled in England. "The labourers are few" everywhere just now. Presently the Psalm will be fulfilled that—

"The Lord gave the Word: great was the company of them that published it."

Meanwhile, the servants toilsomely persevere in the day of small things, Bro. Gray has bestowed much labor on the book department, and now hands it over to another brother who has in many ways proved a faithful servant.

Arrangements are in progress for putting the agency on a better footing—always in the hope of all our arrangements being swallowed up by the Lord's arrival to put great things in motion.

In the evening, the lecture was delivered in one of the large public halls of the town. There was a very large audience, about equal to that realized at the Melbourne meeting. There was a large sea of faces, bringing to mind the Birmingham City Hall meetings.

The subject: "What Are Things Coming to? The Light Thrown Upon the Question by the Scriptures." There was a very close and attentive hearing throughout.

* * *

MONDAY, NOVEMBER 11, 1895

TOO wearied to write. Rested and went out in the afternoon. In the evening, brethren came to confer on arrangements.

* * *

TUESDAY, NOVEMBER 12, 1895

IN receipt of letters from several places in Canada and the States, requesting visits on my way home. Gave the morning to letter-writing.

Lectured in the evening in the same place as on Sunday night. Again a large audience—larger than the first—contrary to the almost universal rule of largest audiences on Sunday. Subject, "The Future State Revealed."

A "Rev." Mr. Dun was present—said to be the pastor of the largest Presbyterian church in the Colonies. He came forward and talked with me at the close. Afterwards, in passing out, another gentleman asked me excitedly—

"Have you accepted Mr. Dun's challenge?"

I replied, "I have not had a challenge."

"Why, that is extraordinary," said the other. "I sent a written paper on purpose, and I have said that you had accepted the challenge."

I replied, "I have heard nothing about it."

Mr. Dun coming up at that moment, the other gentlemen spoke to him. Mr. Dun looked sheepish, and said he would communicate with me by letter—which he has not done to this day.

The other gentleman then said, "Will you debate with me?" I afterwards learned he was a Campbellite evangelist or something of that sort.

I said I didn't know. I used to accept and encourage challenges as the best available means of drawing attention to the Truth, but now, when we can get a public hearing on the Truth's own merits, there does not seem the same incentive to go through the turmoil of debate.

Nevertheless, with the needful physical vigor, I would take all the challenges as they come, and put on one side my increasing aversion to the cock-pit profanity more or less inseparable from such a joust.

The newspapers took notice of the lecture next day. One of them said I seemed to be making out the future state to be the grave—which is nonsense. The grave is no state at all. I expressly made out the future state to be the state entered by emergence FROM the grave.

I am always afraid when the newspapers essay to notice our efforts: they make such a muddle of them, even when professing to report in extenso.

Once or twice, I have felt moved to write to the papers, asking for the favor of correction on the presumption that the editor had no wish to make us appear quite idiotic. But I have let them all pass, remembering that these newspaper notices are forgotten before the week is out, and shortly will be abolished altogether.

* * *

WEDNESDAY, NOVEMBER 13, 1895

WEARY, but not unwell. Rested in the forenoon: in the afternoon had an enjoyable ramble in the woods in a thunderstorm. It's possible to see things as they are in nature's solitude.

In the evening, instead of the usual Bible-class, there was what is called "a fruit social," a Colonial compromise between a tea-meeting and an ordinary meeting.

Fruit and flowers were piled on the platform, and when the speaking was half through there was an interval of about half-an-hour, during which conversation took place while the fruit was handed round. Then the speaking was resumed, and a profitable evening spent.

* * *

THURSDAY, NOVEMBER 14, 1895

DEVOTED the morning to writing. In the afternoon went out to the solitude of forest and river. In the evening lectured in the Oddfellows' Hall on: "Prophecy Fulfilled and Fulfilling." The audience was larger than ever.

At the close, there was a sort of levee, at which several gentlemen were introduced, including one gray-headed gentleman, who in days of wealth had built a Cathedral for the Church, and then had spent a fortune in trying to keep it in his own control. The Bishop was too much for him, and gained the day.

He is now interested in the Truth, and vexed to think he spent so much on an unscriptural system. Perhaps he may have an opportunity of retrieving the day in this respect.

Among those introduced were several Jews. Their interest is of a peculiar character. They are interested in the brethren because the brethren are interested in them.

It would be interesting to see them interested in the God of their fathers, and intelligent in His communications to them by Moses and the prophets. The day will come. Meanwhile, they are apt to wither off when the exact situation is understood.

Once, when in conversation with a Jewish gentleman, I had expressed the belief that the Jews were the greatest and the most interesting race in the world, as the race God had chosen to work out His purpose.

The said Jewish gentleman asked me why I thought God had chosen the Jews before other peoples. It was evident he asked the question in the fishing-for-compliment spirit; and I should have been glad if I could have gratified him in the case. But I turned to Ezekiel and read—

"Not for your sakes, O house of Israel, but Mine Own holy Name's sake.

"Be ashamed and confounded for your own evil ways" (Eze. 36:22-32).

There was a wonderful cooling off from that point.

One gentleman in the company implored me to rest, as he could see I was suffering from nervous exhaustion.

I told him I was not as bad as I had been, and that I should be able to rest sufficiently between times. Absolute inaction would be worse for me than overwork.

* * *

FRIDAY, NOVEMBER 15, 1895

PAID my first and only visit to the beautiful Harbour Gardens before described.

Afterwards made a call on the two sons of an elderly brother in Birmingham. One of them is President of the "Hygienic Society," and wanted to convert me to vegetarianism.

In opposition, I offered him Christ, a la 1 Cor. 2:2. Had he been a believer, I might have listened to the hygienics: but I could not bear to have them brought into competition with Christ.

I told him the aims of the hygienic school were too limited for a man who accepted Christ, and liable to exclude Christ from the man who did not.

Good health was doubtless most desirable, and depended, with equally little doubt, on the habits we observed. But it was not so difficult to attain, nor was it sufficiently bound up with vegetarianism to make it worth while to "go in" enthusiastically for an extreme regimen.

I tried vegetarianism for about 18 months when I was young, and finished my experiment with a 6 weeks' illness. Since then, by a medium temperate course, I had secured health enough for a long day's work, which was not yet over. Recent infirmities were due to mental causes wholly.

It is comparatively easy to get through this mortal state. It did not need the absorbing attention involved in the extreme treatment of an ultra system.

But eternal life was not so easily to be attained. The man who said it was not attainable was not on the same plane as the believer in Christ: and the disbeliever in Christ was at war with almost all the facts involved in the history of mankind.

Christ was so great, and so difficult of attainment, that a wise man could not accept any "platform" short of the one defined in the words of Paul—

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . . that I may win Christ, and be found in him" (Phil. 3:8).

I kept Christ on the top of vegetarianism all the time, and am afraid I made myself somewhat of a bore. The situation is to blame. I prefer to make myself thoroughly agreeable to men. But what does Paul say?—

"If I yet pleased men, I should not be the servant of Christ."

I asked him what vegetarianism could do for him when he's locked in his coffin?

He admitted, "Nothing."

But how about Christ? Oh, my friends! If you were prepared to maintain that he was a myth or an imposture, "reason would" that ye should be borne with.

But to **admit** that perhaps he was what he claimed, and yet to be content to leave the claim unsettled!—I cannot understand such an attitude.

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SATURDAY, NOVEMBER 16, 1895

THIS was the day of departure from Sydney for Newcastle, a coal sea-port about 100 miles further north on the east coast of Australia. I was to go at 4:20 p.m., but on getting to the railway station I found that the train usually starting at that hour did not run on Saturdays, so I turned aside into sis. Wilson's house, where bro. Bell lodges, to wait the next train, two hours later. A number of brethren saw me off with hearty farewells.

There was no detriment in the alteration of the train, except that the brethren at Newcastle were put to inconvenience in waiting the wrong train, and being unable most of them to stay till the next.

I reached Newcastle about 11 p.m., and was conveyed by three brethren to the boarding-house of bro. and sis. Reece.

The introduction of the Truth to them is quite an interesting story. They were members of a Baptist Church. Among their fellow-members was a little, active woman of the name of Parker, from Briton Ferry, Wales.

This woman, shifting into a new house, found among the litter left by the previous tenant a copy of the "Declaration." which instantly arrested her attention. She sat down to read it and did not rise till she had mastered the whole of its contents—a process which occupied 6 or 7 hours. She was so absorbed that she left everything in the house unattended to till she had finished.

She felt convinced it was the truth. Subsequent studies confirmed her.

She then went to work right and left to apprise her neighbours—among others, Mr. & Mrs. Reece, (now in the Faith)—of her discovery. She was so zealous as to be in some cases almost troublesome. She said, "I must 'Contend earnestly for the Faith once delivered to the saints.'"

Newcastle is a place of coalmines, like its namesake on the Tyne in England—of perhaps 40,000 inhabitants, and quite a considerable seaport. One side of the harbour is formed by an abrupt and steep hill, on which the principal part of the town is built. The streets are of extraordinary steepness.

The side toward the sea is laid out as a park, and commands a beautiful view of the ocean for miles. On the way to see it I passed a school at the top of the hill, where the girls inside the railed enclosure were being exercised in military drill. It was a pretty sight to see the little things, dressed in white, going through such precise evolutions, at the grave word of command from their teacher.

It suggested many thoughts. How happy a place will the earth be, how interesting the human race everywhere, when the whole world, down to the smallest family, is under wise, firm, kindly training! Give us the fear of God first, and everything else has its beautiful place.

Without this, all ends in abortion. As I looked upon the little girls going thru their beautiful movements with happy faces and great expectations of the Christmas holidays at hand, I could not help going forward to later days when, in the natural course, the happy girls would have become insipid house drudges, broken-hearted wives, querulous old women—the quiet cemetery behind all.

This would be mere misanthropy were it not for the purpose of God (to which men are all heedless everywhere) to interpose at the right time for the right government of men. Forward to this we look with very different feelings.

Not "vanity of vanities." but holy of holies, glory of glories, efficiency of efficiencies, joy of joys, lies ahead.

SUNDAY, NOVEMBER 17, 1895

ACCOMPANIED bro. & sis. Reece to Lambton, a mining village 4 miles distant, by tram. Here is the meeting place of the brethren—a building that was once a public hall, but is now in the exclusive occupation of the brethren (over 40 in number) who have emblazoned it outside, "Christadelphian Hall," and filled in the windows with various devices expressive of the Truth, such as "The Bible True," "Christ Rose From The Dead."

The existence of so large and active an ecclesia in such a comparatively out-of-the-way place is due in great part to immigration, through exigencies of employment, from Ipswich, a coal-mining town 300 to 400 miles further north, where the brethren rather complain (in a good humoured way) of having lost about half their number to Newcastle.

But there were roots of development independently of this. The case of sis. Parker has been mentioned. There was another interesting case.

A Newcastle infidel saw an advertisement for "Christendom Astray." He sent for a copy. He read. He was overwhelmed with conviction. He said to a brother infidel, "I say, Jack, I have a book which has convinced me that the Bible is true."

He had not heard of the Christadelphians, and did not know of anyone holding the views which he had espoused, till one day a neighbor informed either him or the brethren of their mutuality of conviction. It was a joyful discovery, and he is now a hearty brother.

There was another rootlet to the work. Sis Louise Barton, daughter of bro. Barton, of Sydney, sojourned in this neighbourhood for several years, and faithfully exerted herself in various ways in the capacity of a schoolmistress.

She broke down under pressure of overwork, and has for 9 years past been an invalid in her father's house. Several times her life has been despaired of, but she still lives to praise the Lord, though with enfeebled health.

It seems that she was offered the very school on the top of the hill, which I had spoken of above, but had to decline it from consideration of health.

Bro. Mogg (one of the Ipswich band), who holds a prominent position among the brethren and seems altogether the kind of man the service of the Truth requires, lectures frequently. He presided at the morning meeting, and called on me to address them, which I did for an hour.

A singular reminiscence of the voyage in the Oruba turned up at the close.

After the debate with the Theosophist on board that vessel, one of the passengers said to me, "Are you the author of the "Twelve Lectures"?"

I replied that I was.

"Because I have a neighbor in Australia of the name of Mogg who is very much taken up with your views."

"Yes," I replied, "I know a friend of that name."

And now, at the close of this meeting in Lambton, he presented himself and asked me if I remembered him. I understand he is likely to become a brother.

In the evening I lectured to a crowded audience in the Public Hall: "Is the Bible Divine?" I was enabled to come down with heavy strokes—there being many infidels present.

* * *

MONDAY, NOVEMBER 18, 1895

LECTURED at night—not in Lambton but in Newcastle—to a large audience on "Prophecy Fulfilled and Fulfilling."

At the close a seedy-looking individual claimed kinship on the score of having come from Birmingham—a claim I could in no way recognize. It was as if Lot, visiting in the Holy Land, had been claimed by a straying Sodomite.

No. If we "know no man after the flesh," still less do we know them after the municipal organizations of wickedness.

I was kept from sleeping during the night by the mosquitoes and by worse animals next door—human beings quarrelling at top of their voices—a woman's voice in the hubbub—with thuds and ominous pauses, succeeded by louder outbursts. Oh, how hideous a thing is human nature when not under law!

It made me feel thankful that amid all the evil of the present state I am permitted to know so much of love and excellence among those to whom I belong.

* * *

TUESDAY, NOVEMBER 19, 1895

AFTER a forenoon's writing, I spent the afternoon on the hills by the sea.

In the evening a number of brethren and sisters assembled in bro. Reece's house. When we were seated round the table, bro. Mogg threw bro. Sulley's book on Ezekiel's Temple on the table, saying—

"Tell us something about that."

The response to this (in an informal disquisition on the glories of the Kingdom of God as centering in worship) occupied over an hour, after which I was accompanied by most of those present to the railway station, where I got on board the 9:45 night express to Toowoomba.

After farewells, the train bowled off into the darkness on a journey of about 400 miles. There was constant jolt and jar. Consequently I slept very little. I was thoroughly wearied out between the heat, the work, and the night's unrest.

* * *

WEDNESDAY, NOVEMBER 20, 1895

AFTER a sleepless night, I got up in time for a hurried snack at some wayside station or other. The train resumed its rushing journey through a picturesque but lonely and desolate country—hills and woods for miles and miles: no farms, no clearings, no human habitations of any kind visible from the train except at long intervals.

At Wallangarra, New South Wales ends, and Queensland begins. The route had been of varied beauty all the way along, but was increasingly so from this point onwards. The whole country is hilly, and in some places mountainous.

After a long, hot and toilsome ride, we arrived at Toowoomba in the evening. Here I got off, which was extra to program. My object in staying here was to avail myself of the opportunity afforded by passing proximity of seeing Mr. Watson (my cabin-mate on the Oruba) and his father.

"The Cities Are Walled to Heaven"

IT is sometimes urged (by those who should know better) that the precepts of Christ are "impracticable"—that to fall in with them involves hardships that must result in starvation or the lunatic asylum. It is but a slightly different version of the old story—

"The cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there."

Those who thus speak display ignorance of, or unbelief in, God's tender care for His children. What if times are hard; the labor market to overflowing; lying and deceit universal, and these practices enforced by employers? Has not Christ said that He Who clothes the lilies and feeds the birds will much more clothe and feed His children?

Is it more difficult for God to send His children employment or custom today than it was for Him to bless and increase the substance of Abraham, Jacob, and Job? Is it more difficult for God to give a sister favor with her employer today than it was for Him to bring Joseph into favor with the keeper of the prison, and Daniel into favor and tender love with the prince of the eunuchs?

We want to acquaint ourselves with GOD'S might and the manner in which He puts it forth on behalf of His children—

"The eyes of the Lord run to and fro throughout the whole earth to shew himself strong in the behalf of them whose heart is perfect toward Him."

Let us therefore pursue the path of duty fearlessly, "strong in the Lord and in the power of His might."
—Christadelphian, 1888

Our Light Affliction Which Is But for a Moment

REMEMBER, while a little sympathy is good, dwelling on troubles only intensifies them. Rather, look out of and above them to the time when there shall be no more sickness nor sorrow. Such meditation alone can ease present suffering and bring true comfort to our afflicted. —Chdn., 1888

Zealous of Good Works

"In all things showing THYSELF a pattern"—Tit. 2:7

PAUL'S EPISTLE TO TITUS

Paul's fourteen epistles appear to fall into five groups:

- 1: *The earliest, 1 & 2 Thess. (and possibly Gal.) were written on his second missionary journey when he first went into Europe.*
- 2: *1 & 2 Cor., & Rom. during his third journey, when he spent most of his time in Ephesus. (This was at the time of the troubles in Corinth when Titus was sent there.)*
- 3: *Eph., Col., Philip., Philemon & Heb. near the end of his first imprisonment in Rome, when he was expecting to be soon released, as he indicates in several of them.*
- 4: *1 Tm. & Tit. in the period after his release, when he is back working in the same area of Greece, Macedonia and Asia Minor again.*
- 5: *Finally 2 Tm., right at the end of his life, from prison again in Rome.*

WE know Titus to have been a companion and helper of Paul for a period of about 20 years, possibly longer, but he is only mentioned 4 times during that period:—

1. He went with Paul from Antioch to Jerusalem (about 50 AD) regarding the issue of the Gentiles being circumcised and keeping the Law. Titus, a Gentile, was the test case. Paul refused to let him be circumcised, and the apostles supported him, and the freedom of the Gentiles from the Law was established. Thereafter Titus was a living symbol of that freedom, as Timothy was of not needlessly offending Jews.

2. About 5 years later (about 55 AD), during Paul's 3-year stay at Ephesus, Titus was sent twice to Corinth concerning the ecclesial troubles there, as we learn from the Corinthian epistles; and he was successful in correcting the problems and reconciling the Corinthians to Paul. Due to the seriousness of the matter, and Paul's great concern, it would appear he considered Titus his most qualified fellow-labourer.

3. About 10 years later, (about 65 AD), as we learn from this epistle to him, Titus was left in Crete to complete the work Paul had begun in organizing ecclesias in various cities there, and setting up suitable elders and a strong discipline for guiding the new ecclesias in constructive godliness. Here again he is chosen for a difficult and important task, and when the foundations were laid, he was to be relieved by Tychicus or Artemas, who would carry on, so he could be used for pressing work elsewhere. Clearly he was one of Paul's primary helpers.

4. Finally, a few years later in Paul's second letter to Timothy, in his second imprisonment just before his death, he says Titus has gone to Dalmatia.

* * *

ACCORDING to this epistle, then, Titus was left in Crete to follow up and complete Paul's work of forming and organizing ecclesias and arranging for elders to carry them on.

Then he was to join Paul at Nicopolis (on the western shore of Macedonia) where Paul was to make his headquarters for the winter in carrying on the Truth's work in a new region.

This would be just south of the Dalmatian coast, and doubtless the labours of Paul and Titus extended there, for later, from Rome (in 2 Tim.) we have noted Paul sent Titus to Dalmatia.

There is great emphasis in this epistle on the practical application of godliness. **The leading thought of the epistle is the vital importance of good works in any who profess the Name of Christ—**

"ZEALOUS OF GOOD WORKS" is the key expression.

Everyone is zealous about something—usually about their own interests and affairs. Some are zealous about **talking** about the Truth. But the important thing is to be "zealous of good WORKS"—this is enough to keep anyone both happy and busy.

The ideal presented in this epistle is of a society living and working together in the calm beauty and joy of spiritual self-control, with all the selfish, evil motions of the flesh recognized and restrained.

* * *

"Ordain elders in every city"

"Ordain" simple means to appoint, and should be so translated, as it is in some versions. The "ordination" of "clergy" in the world's churches is a later invention.

Great stress is laid (vs. 6-9) upon the qualifications of bishops (elders, arranging brethren). Seventeen requirements are listed, and they are worthy of much study and contemplation, for they are not just for elders—they are the required qualifications of ALL—Titus just had to make sure the elders he chose had the necessary Christian qualities that God requires of all believers.

Most are quite clear and, like most Scripture, need not explanation but **application**. The practical requirements of the Truth are usually quite clear and leave no excuse for neglect or misunderstanding.

It is the theoretical aspects we like to get side-tracked and bogged down in. It's more pleasing and less demanding upon the flesh to bandy unlearned questions than to face plain commands.

Overall, an elder must be strong, firm and determined, but gentle, calm and self-controlled.

The word "bishop"—literally, an overseer—occurs only 5 times, one of them applying to Christ. In the 4 times applied to brethren, the context in all cases indicates more than one in an ecclesia, and generally identifies them with "elders." The lordly "bishops" of modern churches have no similarity with New Testament bishops.

* * *

"A bishop must be blameless" (1:7).

An elder, or bishop, must first of all be blameless. He must be free from any grounds of criticism. He must give up and put away anything that could be a matter of question or censure, to the detriment of the Truth—anything that might trouble his brethren or cause the outsider to doubt

A bishop is to be the husband of one wife, and his children must be believers (v. 6). It is unnecessary to point out how the Catholic Church has blasphemously contradicted the Word of God in forbidding marriage to their clergy.

* * *

"Not (soon) angry" (1:7).

Like the similar addition of the word "easily" in 1 Cor. 13 ("not easily provoked"), the word "soon" is not in the original, but is a fleshly addition to weaken the command. "Not given to anger" is the true meaning.

* * *

"No striker" (1:7).

The meaning is, "not pugnacious or belligerent, quarrelsome, contentious"—the opposite of a peacemaker.

* * *

"A lover of hospitality" (1:8).

Not just hospitable, but a LOVER of hospitality—one who takes joy in hospitality—who always reacts positively and eagerly to the opportunity, regardless of his own convenience. One at whose house all are not only welcome but also actively desired as an opportunity for service to God. One whose desire and pleasure is to help and take care of anyone in need.

* * *

"Sober" (1:8).

"Sober" is calm, balanced, restrained, thoughtful, steady-minded—nothing silly or flippant—
not changeable and excitable—thinking carefully before speaking, and meaning all that is said—a
spiritual quality developed only by long contemplation of spiritual things.

* * *

"Temperate" (1:8).

"Temperate" is self-controlled, self-disciplined, always acting, not according to feeling or emotion or personal desire, but according to the guidance of the Spirit and the Word of God.

* * *

"Holding fast the faithful Word as he hath been taught"

This is especially timely and important today, when there is such a tendency to innovation and seeking "some new thing."

The sound and consistent continuity of the Truth is essential. The Truth does not change.

The true elder is not an innovator or tinkerer or speculator, but a faithful preserver of sound truth passed on by pioneers before him. That, in God's mercy, is our position today, and it is our wisdom to be on guard against current fleshly attempts to belittle and destroy the foundations laid by past brethren.

* * *

"For there are many unruly and vain talkers and deceivers"

It would be pleasant if there were no such things as these in our experiences in the Truth, but these things are part of the necessary pattern of our training and development.

They are to school us both in self-control and in defence of the Truth.

BOTH aspects of training are necessary. It is important that the Truth be defended, but it is equally important that it be done with the pure, calm sword of the Spirit, and not with any of the ugly natural weapons of the flesh—

"The wrath of man worketh not the righteousness of God."

It takes no special effort or ability to criticise and condemn error. Any limited minds can do that, and enjoy the boost it gives their ego.

But it takes much self-discipline and self-preparation to confront error with a calm manifestation of personal godliness and a CONSTRUCTIVE, upbuilding presentation of the deep beauties of the Truth.

* * *

"Whose mouths must be stopped" (1:11).

False teaching MUST be faced and dealt with. We must constantly labor to make ourselves as competent as possible in defence of the Truth, and we must confront error as it arises.

Life is a continual training for God's service and we have NO time to follow our own interests.

And just going on record as objecting is clearly not a sufficient and faithful fulfilment of the command, for Paul says their "mouths must be STOPPED," plainly showing that **action of separation must be taken if persuasion is not effective.**

We tend, according to our natural constitution, to go either too far or not far enough in this matter. We must try to get a full understanding of ALL the Spirit's teaching on fellowship, and go just as far as God instructs us to go by commands and examples of Scripture.

This epistle to Titus is an important part of this scriptural picture which we must clearly get and be guided by. Some seem always looking for something to find fault with, and to glory in separation as evidence of their holiness and zeal.

Others temporize and hesitate and tolerate far beyond the point where the Scriptures call for action.

There is corrective guidance here for both tendencies. On the one hand we have a picture of a condition almost unbelievably bad existing in the ecclesias—

"Unruly, vain talkers, deceivers, teaching wrong things for filthy lucre's sake" (1:10-11)

This is sad, but encouraging for us. We would think that all hope was gone if we faced such problems and conditions. But it teaches us there always were—and always will be—problems that must be prayerfully and courageously and patiently and joyfully contended with.

Joyfully? Yes, **joyfully!** For ALL things have a wise divine purpose and are steps toward the ultimate glorious end. We should never regret anything unpleasant that happens to us, or wish it had not happened.

Truly we should not SEEK such things, but when they happen we must believe they have a necessary purpose in our education and development in godliness, and we must recognize that our wisdom lies in thankfully accepting the training and seeking the purpose.

On the other hand, we are taught these things in the ecclesia cannot be tolerated or ignored, but must be faced and grappled with and brought to a faithful conclusion.

"Whose mouths MUST be stopped."

—if not by persuasion, then by exclusion. These were newly formed ecclesias just drawn out of the evil world.

* * *

“Cretians are always liars, evil beasts, idle gluttons” (1:12)

This is strong language. It makes us think. It seems out of place in talking about brethren. Why does Paul use it? Would we be justified in doing so?

We would, if used in the same sense and purpose and spirit.

We can never too strongly delineate the basic characteristics of human nature. We must honestly face what we are naturally, so that we can clearly realize the tremendous transformation that is needed if we are to be any use to God.

Paul is not especially singling out the Cretians. That is not his style. He too clearly saw the evil of ALL human nature.

To make a strong point, he is quoting a very appropriate and obviously well-known statement by one of the nation itself, as he used the inscription to the Unknown God at Athens, and as we quote from news sources showing in man's own words what an evil state mankind is in.

This is the raw material out of which God is calling saints—liars, evil beasts, idle gluttons

* * *

“Rebuke them, that they may be sound in the Faith” (1:13).

"Exhort one another daily, while it is called Today."

We constantly need mutual encouragement and mutual sharp warning, to face and combat the evils of our nature. It was this constant contemplation and realization of what he was naturally—his natural tendencies—that led Paul to exclaim—

"O wretched man that I am! Who shall deliver me from this body of death?"

"I thank God through Jesus Christ our Lord!"

The thanksgiving will be in proportion to the realization—

"To whom much is forgiven, the same will love much."

Cretians, and every one else, **ourselves included**, are—naturally—liars, evil beasts, idle gluttons. It's much more easy to be an idle glutton—lazy and greedy—self centered and self-pleasing—than we like to think. It is man's normal condition.

* * *

“Rebuke them SHARPLY” (13).

This may seem like a contradiction to the gentleness and patience and meekness that is commanded in dealing with others (as in 3:2), but it is not. BOTH aspects are important.

It is the spirit and purpose in which the rebuking is done that is important. The faithful brother is **always** loving and gentle, but **never** weak and smooth.

A sharp rebuke from an obviously affectionate brother who has established a consistent record of personal self-control and labor for the Truth and true loving concern for all his brethren, would not need to be very strong to be effective, if anything at all could be effective.

But without first laying such a foundation of godliness, no rebuke would have power.

This command to "rebuke sharply" does give an opening for the sourness and harshness of the flesh to intrude, parading itself offensively as "righteous zeal," but it does not **justify** it.

The rebuke, though sharp and clear, and followed by appropriate action if necessary, must be in patience and love and sincere concern and true inner meekness and humility, and continual consciousness of one's own shortcomings. Only God can give us this combination of gentleness and divine strength.

* * *

"Not giving heed to Jewish fables, and commandments of men" (1:14).

It is the tendency of the flesh to ignore God's very searching rules of life, and to make its own self-pleasing rules, according to its own particular fancy.

We see this illustrated in its extremest form in the Jewish nation of Jesus' day—the multitude of added regulations by which they thought they served God, but by which they completely blinded themselves to the practical application and deep personal requirements of the Law.

It was all so sincere and well-meaning, and a very easy course for the flesh to slip into, and miss the realities.

Bro. Thomas may often seem over-liberal and tolerant when he opposes so vehemently all the well-meaning crotchets of his day, as anti-pork, anti-tobacco, anti-slavery, anti-liquor, etc., but it is not that he was necessarily in favor of, or defending, these things.

He could clearly see that—blown up to special issues—they were but shallow, self-glorifying crotchets that fatally diverted the mind and zeal and energies from real transforming power of the Gospel.

* * *

"Unto the pure all things are pure" (1:15).

This is a deep and important saying, but it can be very easily misapplied to justify impurity, by those SEEKING such justification. It must, like other Scripture, be spiritually discerned by those seeking true purity. It will not mislead such, for they seek not self-justification, but constant self-examination.

The great point is that we must purify the HEART itself—go right to the root of the evil, and not veneer it over with self-satisfying external regulations. It is THEN, and only then, that EVERYTHING will be pure. It is just as Jesus said—

"Not that which goeth into a man defileth him, but that which cometh out of his heart"

(Mark 7:15-23).

Paul is talking especially about clean and unclean meats and ritualistic regulations that are the dangerous seeds of retrogression into legalistic Judaism—the course the majority of the early Ecclesia followed that ended with the Catholic Church.

We are commanded to break bread and drink wine in remembrance of Christ—a very simple command with a deep spiritual import: no details, no ritual.

But a host of crotchets—about what kind of wine, and what kind of bread, and how to break, and how to pour, and who takes first, and just what to say in prayer about it—have always swirled murkily about this very simple and beautiful command through all the Truth's history.

Let us be careful we just keep to the simple command, and try with all our power to concentrate our zeal on the deep and PERSONAL application—

"Let a man examine HIMSELF—and so let him eat."

"Unto the pure all things are pure"—a wonderful saying, a wonderful revelation—as long as we keep our minds centered on its true inward heart-searching and spiritual application.

Defilement comes from within, and purity must come from within—ever growing and pressing outward from within, rejecting & casting out all impurity.

* * *

"But speak thou the things that become sound doctrine"

Through this chapter and the next the great emphasis is on practical, personal holiness of life, and dedication and service to God, and against getting sidetracked into theoretical questions and contentions and genealogies and strivings. The thought and contrast is carried forward from 1:16—

"They PROFESS to know God."

They make a big show of talk and argumentation and threadbare "foolish questions"—

"but in **works** they deny Him."

When it comes to their OWN daily activities and service and self-sacrifice, they deny God by living for themselves and their own desires and pleasures. The questions they bandy about are just a hobby and a conscience-salver.

Talking and arguing and making regulations for others is so easy: disciplining **ourselves**, giving up our **own** natural desires, bring our **own** lives into full service to God, is so hard.

To keep talking about the Truth, and then to follow the flesh in what we do with our time and money (actually God's time and money) is just hypocrisy.

Our big concern must be how we ourselves live our daily life—what we do with our time and money and strength—and whether we manifest the spiritual character of the mind of Christ: purity, patience, gravity, goodness, kindness, love.

Apparently the Cretians especially manifested a fondness for hair-splitting and arguing and a constant going round-and-round on the same old worn and threadbare crotchets, instead of getting down to practical, day to day holiness and self-sacrifice.

* * *

"That the aged men be sober, grave, temperate (rather: self-disciplined), sound in faith, in love, in patience" (2:2).

"Sober," for which the margin gives "vigilant," means to be clear-minded, wide awake and aware, watchful, thoughtful —spiritual THINKERS, rather than, like most of mankind, mere animal FEELERS.

It is easy to drift into self-centered thoughtlessness and obsession with present trivialities—what shall we eat, what shall we wear, what shall we do to enjoy ourselves—chattering like monkeys about foolish, passing things.

The mind must be constantly disciplined and directed outward—away from present and self to the world and eternity—to the purpose of God and the service of God.

"The aged men." Old age can either follow the usual and natural course of recession to the small-mindedness and self-centeredness of childhood, or it can be God-guided into the golden age of experience, understanding and usefulness.

It depends on how we have prepared for it in earlier years. In the ideal ecclesial community that Paul portrays here, each age has its place and work—the aged to give counsel and wisdom and deep knowledge of the Word of God, the middle-aged to carry forward the work and activity, the

young eager in all things to learn and to help—a healthy, wholesome, united Body of beauty and usefulness.

But we must guard against the very natural tendencies that Paul mentions that can so easily mar this picture. In the aged (2:2), patience is emphasized, and (v. 3) avoidance of gossip and criticism.

Patience, because spirituality is a matter of gradual growth. Youth inclines to many things that Age has seen the emptiness of and grown out of. But Age must have patience while Youth is maturing. If there is movement in the right direction, we must be careful to encourage it, and not destroy it with fault-finding and impatience.

And Youth will be much more inclined to listen if Age can show in its OWN life that it has learned to manifest the fruit of Spirit.

We must examine ourselves—recognize how little we have really learned of godliness, and how long it took us to learn that little. This teaches patience.

* * *

"In all things showing THYSELF a pattern" (2:7).

This is the vital thing. Christ, above all that he did or said, was an example. And so was Paul. Example is the greatest and most powerful exhortation.

It is not worthwhile giving any attention to anyone who does not first discipline himself and live up to his professed faith. Regardless of any appearance of knowledge, such have **nothing** to offer as to useful guidance in the way of life.

Examine a man's own life and characteristics. If he is not fulfilling the practical part of his professed faith, **pay no attention to anything he says, nor to any criticism he has of others.**

* * *

"That he that is of the contrary part may be ashamed, having no evil to say of you" (2:8).

Here is the power of godliness, for which there is no substitute. The Truth is not so much a matter of presentation and reasoning and logic, as of manifestation in beauty and power. If we do not manifest the beauty of the Truth in ourselves, then we cannot teach it in any living way to others.

We can pass on doctrines as such, but there will be no transforming power of godliness. We must SHOW the way of life and holiness, that he that is of the contrary part may be ashamed.

The way of God, truly and joyfully lived, is the greatest persuasive power on earth. But it must be lived **joyfully**—not as a burden but as a glorious privilege. Jesus Christ single-handedly changed the course of this evil world by the sheer impact of perfect holiness. The Proverbs say (28:1)—

“The wicked flee when no man pursueth; but the righteous are bold as a lion.”

There is far more depth to this than we realize. Holiness IS power. We read of occasions when Christ's opponents were ashamed before the pure brilliance of his sinless perfection. They could not stand up to him as he probed the depths of their hearts and motives.

* * *

"Exhort servants to be obedient to their masters" (2:9).

It should be, as in the New Rev., "slaves." Why tell slaves to obey their masters? Is not holding a man in bondage manifestly unjust and contrary to the spirit of Christ?

Yes, but so is everything else in this evil world. Paul here takes direct issue with the reformers and philosophers of this fleshly order of things, who do not get to the root of evil; and we must stand squarely with him for he represents the wisdom of God—they of the flesh.

The Scriptures tell us that "The whole world lieth in wickedness," and God's present purpose is not to change it, but first to develop, by means of the discipline and trials of that evil background, a purified and spiritually-minded people for His Name and glory.

If, in God's wisdom, slavery helps prepare a man for God's Kingdom, then slavery for him is a blessing from God. The way and theories of men are right in their own eyes, but only God knows what is best.

To the mind of the flesh, this is foolishness. Paul says the natural mind cannot comprehend these things—only those whom God enlightens.

Truly we should not seek handicaps and disabilities and tribulations. "If thou mayest be free, use it rather," is Paul's counsel.

But we must see—in everything that comes upon us—God's hand and God's wisdom. We must never regret or resent anything that happens—but always seek to learn and benefit from it.

Whatever we do, even in slavery, can, and must, be done unto God and for God, and God will gloriously accept it as such, and so we patiently and joyfully work out our salvation.

We must, like Moses, "see Him Who is invisible." We must, in our mind's eye, eliminate all the non-essentials, and boil the picture down to just God and ourselves. That is the only reality for us. Everything else is merely a passing background that God has provided to test and develop us.

All people and events in this background—real though they may seem—are but temporary experiences of our consciousness in the great eternal relationship of ourselves and God.

Where are all the people of 100 years ago? Completely gone from existence and reality—and most of them gone eternally. They seemed so real in their day, but time proved that they were but briefly passing shapes and manifestations that the transient vapour called human flesh took temporarily.

They can become realities by attaching themselves to the Great Eternal Unchanging Reality, God Himself, for (v. 11)—

"The grace of God that bringeth salvation hath appeared to ALL MEN, teaching us that—denying ungodliness and worldly lusts—we should live soberly, righteously and godly in this present evil world" (2:11-12).

This is how we achieve reality and eternity—denying ungodliness and worldly desire. What is "ungodliness and worldly desire"? Can we define these terms the Spirit uses for our instruction? It would be very well for us to be clear on this.

The Scriptures leave no doubt. "Ungodliness" is anything not connected with, and in harmony with, God, and "worldly desire" is anything to do with present passing life. These we must deny—repudiate—put away. And we must live—

"Soberly, righteously, godly."

SOBERLY—according to wisdom and reason;

RIGHTEOUSLY—according to truth;

GODLY—in harmony and union with God.

* * *

"Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (2:13).

More correctly, as in the Diaglott and R.V.—

"The appearing of the glory of the great God."

—as we read in Matt. 16:27—

*"The Son of Man shall come **in the glory of his Father.**"*

* * *

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (2:14).

"Redeem us **from** (out of, away from) all iniquity." Iniquity is a word that does not make a strong personal impact on us, because no one really thinks they are iniquitous. But the literal meaning is "lawlessness," failure to submit, to bring ourselves in harmony with Divine law—

"Redeem us from all lawlessness."

Law is beauty and order and harmony. Conformity with God's law is the way we achieve unity with God. And the Perfect Law—the Royal Law—the Law of Liberty is, as James tells us—

"Thou shalt love thy neighbor as thyself."

Anything we do that is not in perfect harmony with all God's will is lawlessness; and Christ suffered and died to redeem us, to deliver us—lift us up—OUT OF all lawlessness, into perfect harmony with God, as he was.

* * *

"To PURIFY unto himself a peculiar people."

To cleanse, to make pure, to remove impurity. All of the Law of Moses teaches us that the natural flesh and its thinking are unclean. To be clean we must learn and walk by the mind of the Spirit, whose fruits are love, joy, peace, longsuffering, gentleness, etc.

* * *

"Purify a PECULIAR people."

What is a "peculiar people"? The word has 2 meanings, both of which apply. Literally, it means "something beyond, something special or superior." It also means a "personal possession"—a people especially belonging to himself—a people of his own—at one with him.

* * *

"ZEALOUS OF GOOD WORKS."

This is the key and central thought in this very practical epistle. It is not sufficient that we just DO good works. Even more important is that we be **zealous** about it—eager, enthusiastic—that this be our pleasure and consuming desire—that we never feel we have done enough for God and the Truth, but are always striving to do more.

That is "zealous of good works." If we do not manifest this characteristic, we are not Christ's peculiar people. We are just ordinary, self-pleasing people, like all the rest of the perishing world.

"Good works" means helping people—both temporarily and eternally, especially the latter, but by no means ignoring the former—laboring, doing something practical and constructive, comforting and encouraging.

If we are sorry for ourselves, full of self-pity, we are USELESS to God.

We cannot even begin to fulfil this requirement of good works. For if, having the glorious gift of Truth, we have not enough faith and appreciation to be eternally and joyfully thankful to God, we are blind indeed. We just do not know God: we have never found Him.

Let us test **every** activity by this expression "good works." Talking, arguing, discussing, contending, are "good works" **ONLY** if they perform **constructive good** for someone, only if they lead closer to practical godliness of life—only if they guide others in God's Way, or deepen and strengthen them in that Way.

The flesh has a hankering for crotchets—for what Paul calls:

"Foolish questions, contentions, unprofitable and vain strivings" (3:9)

Flesh prefers to avoid facing issues which have an uncomfortable practical bearing on its own conduct and character.

It would much rather argue about who was Cain's wife, or whether the Transfiguration was a vision, or whether Christ's temptation was "subjective" or "objective," than to think about the **personal** bearing of the command to love one's neighbor as one's-self, or about how it uses for its own gratification God's goods entrusted to it in stewardship, or the command to sell what it has and give to the poor.

These practical questions the flesh avoids, preferring the crotchets and speculations which do not interfere with its pleasures and self-will. But "zealous of good works" is still the clear distinguishing mark of the peculiar people of Christ.

They are too busy doing good for others to waste time and effort on barren contentions that have no practical value toward godliness.

* * *

"These things affirm CONSTANTLY" (3:8).

Keep on about them over and over and over. About WHAT? (VS. 8-9)—

"That they maintain good WORKS, and that they avoid unprofitable, unpractical, unproductive questions."

* * *

And finally (3:10)—

"A heretic after the first and second admonition reject."

This is his last command. A sad but necessary reminder that the way is narrow and against the flesh, that Truth IS important and must be faithfully defended, even to the point of separation when that becomes necessary.

May we, in God's love and mercy, be spared from such sad duties. But may we be given the wisdom and courage to resolutely face and deal with such things when necessary—in infinite patience and kindness, but with firmness and faithfulness, realizing the great and life-giving value of that Treasure which has been entrusted to our care. —G.V.G.

Breaking Bread Alone

AFTER baptism, it is Christ's will that the baptized break bread and drink wine every first day of the week in remembrance of him. Supposing the obedient person is alone, he has no alternative but to do this alone. It will not be quite so profitable an exercise alone as in company with fellow-believers, but it will be much better than omitting it altogether. That this solitary exercise can be profitably conducted is evident from the following (revised) extract from an account of such an exercise:—

"Compelled by circumstances to be separated from the brethren on a certain first day, I thought the best way of making use of my solitude would be to devote some part of the day to the worship of the God of heaven, and to endeavouring to gain instruction from His holy oracles, instead of simply enduring it as a weariness.

"The effort was successful beyond my anticipations. I have reason to remember with thankfulness that day alone. First of all, I opened with thanksgiving for mercies received. After this, I read two of the portions of Scripture allotted for the day in the Bible Companion. Then, after thanks for each, I partook of bread and wine in commemoration of the death of Jesus Anointed. I next received a beautiful and comforting exhortation by reading a 'Sunday Morning' (See Seasons of Comfort). It gave me a true picture of the world in which we live, and of the duties which devolve upon us, as being in the world, but not of it. I thus had the advantage of the presence, in a certain sense, of a brother who was absent.

"After reading this exhortation, not being able, all things considered, to sing, I read one of the songs of Zion. I do not think it possible, with pen and paper, to convey an idea of the feelings with which I fulfilled the command, 'Do this in remembrance of me,' for the first time, alone. All extraneous distractions removed, I felt face to face with our beloved Elder Brother: and though I could not hear his voice, or look upon him with my eyes, I knew he was conscious of all I felt, and of all I said. Isolated from the brethren, suffering from bodily afflictions, lover and friend far from me, I felt I could breathe forth ray most inmost yearnings in prayer.

"In the evening I had a clear, comforting, and instructive lecture from our sleeping brother, Dr. Thomas, who, through the pages of Eureka, brought to my mind much that is in the Prophets and Apostles. I spent my 'day alone' with great profit, and I feel sure some of our brethren who are isolated, might spend their lonely first-days in the same way.

"Those who are not isolated are not at liberty to worship God alone. Paul tells us we are to break bread together in 'one place' (1 Cor. 11:20; 14:23), that is, the one place appointed by the brethren. And, doubtless, he intended there should be one meeting in every city where brethren might dwell. They were 'to preserve the unity of the Spirit in the bond of peace' (Eph. 4:3): to 'be of one mind' (1 Peter 3:8): 'to strive together for the faith of the Gospel' (Phil. 1:27; 3:17; Col. 2:2).

"No brother or sister ought, by breaking bread alone, to break this command. It is certainly our duty to meet with the brethren when circumstances permit, but when we have no control over these circumstances—when we are compelled to be alone—shall we not be doing an acceptable thing to God by remembering His Son in the breaking of bread and drinking of wine on any first day of the week?"

—**Ecclesial Guide.**

Current World Events

BAPTISM: 2000 YR. OLD ERROR

Infant baptism's under fire. Protesters say baptism's only meaningful when the subject understands significance—a view lately adopted by Protestant & Catholic thinkers.

Perhaps strongest challenge to infant baptism is Karl Barth's. His latest book argues there's no Bible basis for it; that baptism's not an act of God but a human response—which means the individual must be mature enough to understand the meaning. The traditional view, he says, is "an old error of church."

St. Augustine articulated the gloomy theology of baptism that was to prevail for nearly 1000 yrs.; that it cleansed from stain of original sin, & that unbaptized went to hell.

During the 16th century, the Anabaptists returned on Biblical grounds to the primitive Christian practice of baptizing only adult believers. But Luther, Calvin, most Protestant leaders stood by tradition. (Tm 5:31)

In Christendom's latter-day upheaval some are actually reading the Bible and perceiving aspects of truth, long buried by superstition.

RACISM INFESTS THE WORLD

Around the world: deep—often violent—discord, rooted in race, religion, language, custom, caste. Prejudice, as thru ages, causing strife all across earth. No solution seen.

ASIA: In most parts, prejudices are strong. Day to day results—riots, demonstrations, discrimination, etc.—more violent than US race upheavals. India's caste system now outlawed, but basic attitudes are unchanged. Millions of "untouchables" remain disenfranchised. Religious strife costs India countless lives.

Racialism is most virulent in China. For 1000's of yrs., Chinese were taught all non-Chinese were barbarians. Communism has not changed this. Outside China, the Chinese are victims of bigotry. In Philippines, segregation into "ghettos" has been fact of Chinese life for centuries. A 1954 law bars them from retailing. A 1960 law bars them from rice and corn trade.

Japan is one of most race-conscious nations in world. Japs treat other Asians with contempt, mistreat aboriginal Ainus. Worse off in Japan are the Eta—forced to live outside normal society. Next to Eta, worst

victims of Jap discrimination are Koreans—treated as 2nd-class citizens, live segregated lives, seldom get full citizenship rights.

AUSTRALIA has a "white Australia" policy: rigid laws bar all non-whites but few with needed skills.

AFRICA: problem of race far deeper than in US.

MIDEAST: has been tormented for centuries by ethnic, religious & racial conflicts. Arab-Israel bitterness; hatred of one Arab faction of another; mountain Kurds in Iraq fight Arab rulers.

WEST EUROPE: Britain suddenly finds itself forced to move drastically against threat of widespread race strife. Since WW II, discrimination against Africans, West Indians, Indians, Pakistanis has built up.

Coloured immigration to Scandinavian countries is restricted to "special cases." Most of 50,000 Negroes in France live as 2nd-class citizens.

RED EUROPE: Communists preach brotherhood & equality of all & theoretically provide freedom of religion, but not in practice. Negro students complain bitterly about Russian discrimination. Anti-Semitism persists in Russia. In last 2 yrs.. Baptists extensively persecuted.

Russians are 1/2 of population of Russia. Other 1/2 is more than 100 nationalities subjugated by Czars & never freed by Reds. This makes Russia only large colonial empire in world today. Any manifestation by nationalities of urge for independence is treated as treason.

S. AMERICA: History books tell in matter-of-fact terms how native populations were slaughtered by Spanish conquerors and mistreated by European immigrants who followed.

Dominicans, coloured themselves, are traditional enemies of Haitians, their neighbours on Hispaniola.

CANADA: has a growing race problem of explosive proportions. Major conflict may be between whites & the Indian & French-Indian Metis. (USN 7:8)

A sad picture, but so true to the Scriptures. In natural man there is "no good thing"—all good must come from God's guidance, but man rejects it. Stupid, evil man is destroying the earth: only God's Kingdom under Christ can bring goodness and peace.

WCC DEPLORES WORLD GREED

Central theme of speeches at World Council of Churches Assembly was gulf between rich & poor nations. Zambia's Pres. Kaunda struck the keynote: "The end of an era of optimism, & the disillusionment & disappointment of the newly independent nations."

Economist Barbara Ward deplored the "air of platitude, lassitude & repetition that infuses the affluent world's 'war' against poverty." Calling for \$17 billion a yr. to help poor lands, she pointed out that "the English & French-speaking members of the Atlantic world spend \$50 billion a yr. on drink & tobacco."

The Council elected 9 Catholics to its Faith & Order Commission, which deals with barriers to church cooperation. It was first time Catholics had been named official members of a WCC agency (Tm 7:19)

Catholics on WCC councils, & a blessing from the Pope. Another big move toward reuniting the "Mother of Harlots" & her Daughters.

DISSENT GROWS THRU WORLD

This spring possibly most contentious since 1848. Worldwide revolutionary movement. Dissent sprouting everywhere almost simultaneously. (Tm 5:31)

Russia Threatens Czech Invasion

Last wk. Brezhnev threatened military intervention in Czechoslovakia if democratization goes too far. He proudly recalled how Red tanks crushed Hungary revolt. (Nwk 7:15)

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Dubcek and his "progressive Communists" have so alarmed Russia that Soviet troops overstayed their "manoeuvres" visit to Czechoslovakia, & Moscow publicly hints of military repression like Hungary in '56.

The image Moscow wants to project is that of respectability, no threat to W Europe or anyone else, cooperative & peace-loving. That's hard to do while threatening the Czechs (USN 7:22)

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Once again Russia is breathing down the neck of the Czechs' 6-mo.-old liberal Communist regime. Once again talk Russian troops might launch "another Hungary."

Since early June, several 1000 Soviet troops taking part in manoeuvres have been in Czechoslovakia, tho due to leave 2 wks. ago, & repeatedly promising, they're not gone.

Throughout the world, concern for the Czechs mounted. Moscow is playing with the trigger of a pistol aimed at Prague. Russia likely to do utmost to harass Czechs' increasingly democratic society. (Nwk 7:22)

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Russia still cannot abide real dissent or genuine expressions of freedom. Brezhnev summoned Dubcek to Warsaw, but Dubcek declined, wary of being lured from the country when his reformist regime seemed in peril.

Most ominous Russian warning came from Pravda which compared the Czech situation to the Hungarian uprising of '56. What so excites the Russians are a growing number of democratic measures unheard of in other Red lands.

Czech life rings with the sounds of freedom. Despite a constant threat of reprisals from Russia, the political change has not only transformed public life but worked a captivating magic on the people's moods. The hostility, suspicion & dreariness associated with other Red states has all but vanished.

The '56 Hungarian rebellion was loaded with drama & tragic heroism. What has happened in Czechoslovakia has been more cautious, deliberate, & evolutionary. It is an attempt at the marriage of Communism & Democracy that is taking place under the disapproving parental gaze of the Kremlin. (Tm 7:19)

As we write, Russia has invaded Czechoslovakia to crush freedom. She dare not let her empire disintegrate. But she must adjust to "liberalization." She'll find she needs the Pope's help.

RUSSIA BUSY WOOING EUROPE

Who was that talking so much like a Super-European? The foreign editor of Pravda last wk. spoke of what Russia has in mind for Europe. Russia's busy wooing Europe.

He assured Europeans they need not be scared that US business will dominate Europe. "If all Europeans—you & we—pull together," he said, "we can be boss in our own house."

He dismissed NATO as "completely useless." He predicted that a united Europe (including Russia) is bound to emerge as the world's leading power.

With US preoccupied elsewhere, and with Europeans wary of US influence, Moscow may feel it has a chance to impose its formulas on Europe. (Tm 6:28)

US: VIOLENCE & LAWLESSNESS

Another big jump in serious US crime—17% over last yr. (USN 7:8)

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Organized crime is taking millions in cargo & baggage from US airports. 90 major thefts at Kennedy last yr. totalled \$2¼-million; double '56, 50 times as much as 5 yrs. ago. (Nwk 7-8)

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Already this yr., serious disturbances have broken out in 211 US cities. Even when they are quiet, vast areas of large US cities today resemble combat zones: volatile, bitter & suspicious.

Nearly everywhere city dwellers are adjusting their lives, their residences, & their jobs, to the fear of physical violence. Parks that once were playgrounds on hot summer nights are now virtually empty. Iron bars & heavy mesh cover exposed windows, while doors are double- & triple-locked.

For the first time since it began publishing 33 yrs. ago, the Gallup poll reports that Crime is US's #1 concern. City crime jumped 88% since '60. (Tm 7:19)

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The land of law & order—the land which Americans have loved in prose & poetry & in their hearts—has become a land of unrest, lawlessness, violence & disorder—a land of turmoil, riotings, lootings, shootings, confusion & Babel.

Respect for law & order—indeed, respect for any public or private authority—is rapidly vanishing. Many race, church & college leaders advocate mass civil disobedience & intentional violation of any law which a person dislikes.

TV shows which feature gun battles add their bit to stimulating widespread violence.

Is this still America? Or are we following the footsteps of ancient Rome? Crime increasing 6 times faster than population. (USN 7:22)

The coddling of crime in the name of "freedom" must be of God as a "strong delusion" in punishment for US pride & wickedness. How wonderfully God causes nations to manifest their folly, & destroy themselves!

RUSSIA: ANTI-US CAMPAIGN

New anti-US campaign, new emphasis on Communist ideology, evident in Russia, reminiscent of Stalin. Secret police riding high. Citizens friendly with foreigners have disappeared. Westerners feel freeze, new Iron Curtain. (USN 6:10)

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Time of rising danger & deepening crisis for Russia's aging leaders. Czech's "quiet revolution"—more freedom of expression, greater political liberty—crossing frontiers into Russia.

Secret police in crackdown that reminds foreigners of worst Stalin days. "Ideological freeze" setting in hard. Selective terror against individuals to crush slightest sign of dissent.

Campaign on to vilify US; new emphasis on Communist ideology in official policy & propaganda. All talk of "liberal" reforms, recently in fashion, now frowned on. (USN 7:1)

We can expect Russia to play her cards now from a position of increasing power & confidence.

EUROPE: "Incapable of Cohesion"

The Europe dream, economic cooperation leading inescapably to political integration, is now a badly tarnished vision. The grand designs have all but collapsed.

W. Europeans seem incapable of any degree of cohesion. Today, the govts. are looking inward, concentrating their energies on their own domestic problems. Nationalism has been rehabilitated as a doctrine.

As the threat from Russia has apparently receded, one of the major motivations behind the Europe experiment has disappeared.

For years Europe has been talking about the technological gap between themselves & US; yet they are dropping out of one joint technological project after another.

Communications & transportation still handled in piecemeal way, & falling behind even current needs.

Equally out of date is Europe's education system. The 6 Common Mkt countries, with 183 million people, turn out 100,000 university graduates a yr. (US with 200 million produces 450,000, & Russia with 235 million produces 345,000.)

Nor is there any sign of the kind of political leadership that might rally Europeans behind the Europe cause. At one time the young identified with DeGaulle's stated goal to dismantle the East-West confrontation & unify the Continent, but by refusing to build Europe except as a French domain, DeGaulle has forfeited his audience.

Discontent is everywhere—Europeans predict that a new wave of rebellion like that which shook France will come in fall, & it won't be confined to France. (Nwk 7:22)

Europe must be weak, and subservient to Russia. Strong & united, as it once gave promise of becoming, it could prevent Russian domination, but that is not to be.

US HAS NO STRONG FRIENDS

Only US left to assure order in non-Communist world? France suddenly torn apart, verging on anarchy or civil war. Germany divided. Britain accepting role of 3rd-class power. (USN 6:10)

What changes the Russian Colossus & its worldwide virus of Communism has made in the old balance-of-power, White-run world we remember!

"DEMOCRACY ISN'T WORKING"

Democracy is not working in the modern age. It is unable to deal with the world being created by the population explosion & the progress of science. The govts. of Britain, US, Italy & Germany are all in deep trouble. (Nwk 6:17)

How clearly bro. Thomas saw the corrupt and hypocritical folly of "democracy"—the vain theory of least competent having most power.

TV News: "Violent & Superficial"

TV needs action, glamour, drama—real or contrived. Military says TV coverage of Viet war one-sided & distorted. Police say TV coverage of riots often aggravated them further.

A Marine officer said: "I could only conclude that TV was covering a different war from one I was in."

Prevalence of violence, crime, killing, terror in TV entertainment alarms many. Yet TV industry's power is so great—its means of influencing opinion so overwhelming—few in Govt. expect anything to be done to bring real change.

Power of TV may be greater than Federal, State & local Govts. combined. Are President & Congress to run Govt. & direct foreign policy, or is govt. to be shaped by an electronic gadget in the living room?

TV men, trying to get on networks, take the most violent lines in a speech or press conference. The voice of moderation cannot make TV. That's why Stokely Carmichael & Rap Brown have been darlings of TV. To be newsworthy means to be violent

To attract attention on TV, there have to be people in motion or people hitting one another.

Even more alarming is the increase in the acceptance of violence by the American people. A Senate study has shown a relationship between crime & violence on TV & anti-social behaviour of juveniles.

TV news is 90% entertainment. Everything that goes into TV news has to be twisted into that format. It is show business. Real newsmen have very little to say about it.

All news is oriented to building a show. TV news is superficial by nature, leaving US a poorly-informed, mis-informed nation. (USN 7:15)

People used to read & think. Now they must gawk at pictures, & have action, violence & excitement, instead of understanding. "Poorly informed & mis-informed" is man's own verdict of TV.

US, BRITAIN SLIP in TRADE

US competitive power slipped badly: had 27% of world manufactured goods market in '50; now 21%. Britain's picture much worse: 25½% of world's manufactured goods on market in '50; under 12% now. (USN 6:3)

Proud US must be utterly abased and humbled before God can use her. Russia must be exalted so God can destroy her.

"Widest Church Meet in 900 Yrs."

Last wk. 750 delegates from 80 countries met in Sweden for the 4th Assembly of the World Council of Churches. The Orthodox churches including a 35-man delegation from Russia, now are the largest single block in the Council. Fifteen non-voting Catholic delegates, plus Pentecostal, Southern Baptist and other fundamental Protestant observers made Assembly "most widely representative meeting of Christian churches in 900 yrs." (Nwk 7:15)

The World Council of Churches is a big factor in the universal pilgrimage back to Mother Rome.

MIDEAST: 'SOON BOIL AGAIN'

A lot of things are brewing in Mideast that could boil over soon. Least likely is peace. War simmers on in Yemen & S Yemen. Arab- Israel war becoming real danger again. (USN 7:15)

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There's agreement that once Viet war ends, Mideast will replace it as #1 world danger spot. Nasser has enough arms, ammunition, spare parts & oil to gamble on another challenge to Israel.

Russian arms aid has restored Egypt to military power. In Syria, Soviet equipment is more abundant now than when war broke out. Iraq, has more than made up its losses.

New ingredient in Arab build-up is presence of Soviet pilots.

Threat of modern missiles adds another dangerous dimension. Israel has ordered & partly paid for a new ground-to-ground missile, the MD-660, from Dassault, the Jewish-owned firm that supplied Israel with its highly effective Mirage jets.

Add to danger of arms build-up this major intangible: Arab commandos. Since the '67 war, Arab guerrillas, operating largely out of Jordan, have harassed Israel almost daily. Today's guerrillas are a new breed: brighter, more highly motivated, better trained & financed.

Israel insists it won't withdraw until Arabs negotiate directly. As each month passes, Israel's stance appears tougher, more territory is reported "non-negotiable."

Arabs rule out direct negotiations. Israel & Arabs still are edging toward the flash point. (USN 7:22)

"New ingredient is Soviet pilots." This is ominous. Russia is determined last year's Arab debacle won't be repeated, & Soviet air power on the spot is the key. Israel is in deadly peril.

BIG CITIES: Impossible Problems

As Blacks move into big cities, Whites move out. Between '50 & '66, big cities gained 5½ million Blacks, while Whites in suburbs increased 28 million. Problem is to assimilate large numbers of Blacks—many without skills & not well educated—into complicated jobs & hectic life of a large city.

To date, this has proved impossible, despite large expenditures. Big cities have back-breaking relief loads, housing demands that seem almost to defy fulfilment, & school needs almost equally great. No politician or reform group has any solution except more billions—even trillions—of spending. (USN 6:10)

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US cities' plight keeps worsening. Revenue shrinking, problems mounting: poverty, crime, violence, congestion, decay. There's a feeling bordering on desperation.

St. Louis mayor says: "We just can't make it any more. We're in financial trouble. Everyone wants raises, but we don't have money. Services will have to be cut."

In Los Angeles large sections are decaying. The whole heart of Los Angeles County becoming giant slum.

New Orleans financial crisis very severe. Chicago school system at point of breaking down for lack of money. (USN 6:24)

US cities are in a hopeless morass. More billions mean—not cure—but more corruption.

DETROIT SCHOOLS a DISGRACE

Two yrs. ago, Detroit Board of Educ. appointed a commission to study schools. Report's now in, spelling out how bad schools are.

12th grade students at 15 of city's 22 high schools at least 3 yrs. behind in reading. ⅓ of students fail at least 1 course each semester. Over ½ drop out before graduation.

Commission said: "Our high schools are appallingly inadequate, a disgrace to the community, & a tragedy to the students.

"Major problem is attitude among most teachers of frustration, despair, low expectations of selves & students. Faculty is merely going thru motions of teaching; school board & administration locked in remote bureaucracy.

"Problems endless: many science courses do not have any laboratory equipment, vocational-training courses don't lead to jobs."

Commission was specially critical of automatic promotion—sending pupils up on thru grades whether or not they have learned anything. (Nwk 7:8)

Billions in taxes for "education" & this is the product. This is Detroit, & by all reports New York is worse. And Russia, by a tight, dictatorial regimentation and selection, is turning out top scientists by mass production.

Is Suez Canal dead? Experts think so. (USN 6:24)

MARK IS MOST STABLE MONEY

In '48 most of Germany's war-wrecked industry still lay in ruins, the economy was torn by inflation, black markets & food shortage. Neither gold nor a cushion of foreign exchange backed the mark.

Yet by last wk., as Germany celebrated the 20th birthday of the post-war currency, the once lowly mark had risen to become one of the 2 most coveted moneys in the world. Only the Swiss franc (backed 100% by gold) shares with the mark the unqualified confidence of international businessmen.

Investors now prefer marks to \$s, so \$ bonds are at a discount in Europe, mark bonds are above par. The mark today is the most stable currency in the inflation-beset world. (Tm 6:28)

FRENCH ECONOMY HARD HIT

In national elections, Gaullists became true majority party—first time in France since 1910. Communists won far fewer seats than in '67. French economy, reeling from massive strikes followed by inflationary wage increases, is in ever more serious straits.

Rents are expected to go up 15% next month; gas, electricity, rail fares may follow suit. Gold & \$ reserves heavily drained; franc under heavy pressure. (Nwk 7:8)

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Is France becoming sick man of Europe? Symptoms of illness are plainly evident as DeGaulle comes to grips with worst economic crisis in his 10 yrs. in power. (USN 7:22)

DeGaulle is triumphant, and the Reds have had a setback. But the basic picture remains the same: France is in economic trouble that DeGaulle can't solve, and DeGaulle is old, and the Reds are the strongest opposition party. The vote was close, tho the result turned out lopsided for DeGaulle. The moderates will be hurt most, leaving the field to the waiting, well-organized Reds.

CLOGGED SUEZ HURTS RUSSIA

As long as Suez remains clogged, Russia's shipments to N Vietnam & her ambitions to expand her naval influence in the Red Sea & Indian Ocean badly hampered. (Nwk 7:22)

Russia, discovering sea-power as the key to world-power, is also discovering, like Britain, that Suez is 'lifeline of Empire'—another aspect of Mideast riches she covets.

RUSSIA ARMING PAKISTAN

Russia, trying hard to outmanoeuvre China in S Asia, has agreed to sell arms to Pakistan which once got them from Peking. Till now, India has praised Russia's good judgment for selling arms to India but not to Pakistan. Now India feels let down by Moscow. (USN 7:22)

RACE VIOLENCE: NEW RECORDS

With "long hot summer" barely begun, this yr. has set records for US race violence—& new outbursts keep occurring. (USN 7:15)

FRANCE DOMINATES MARKET

DeGaulle seems sure to get away with one-sided restrictions on trade. His domination of Common Mkt looks solid as ever.

US. in fact, is pictured as villain, not France. US move to offset new French subsidies with extra duty, as permitted in trade agreements, is called underhanded. (USN 7:15)

RUSSIA PUSHES ARMS RACE

Is costly, dangerous US-Russian arms race going to slow down? Talk is heard of "era of good feeling."

But record tells entirely different story. Treaties so far have required no concessions from Russia. Kremlin has given nothing away.

There's been no slowing of Russia's growing arsenal of mass annihilation. Russian arms to N Vietnam take daily toll of US dead; latest Berlin squeeze show no sign of relaxing; Soviet meddling continues in Mideast.

Russia has caught up with US in land-based missiles; has antimissile system around Moscow; has developed FOBS (Fractional Orbiting Bombardment System) that can attack US with very short warning (US decided against developing this); is driving ahead with multi-manned military space stations; has "hunter-killer" subs faster & quieter than any US subs; & is challenging US domination of Mediterranean with a growing missile-armed fleet. (USN 7:15)

* * *

Gen. Wheeler, Chrmn. Joint Chiefs of Staff, says, "Most dangerous threat to US is growing Russian nuclear forces. As Russians improve their forces, they may become increasingly confident about their ability to undertake military ventures against US interests. There's no question Russia has improved its military capabilities vis-a-vis US in past few yrs." (USN 7:15)

In both Hungary & Czech cases, Russia talked & promised, while preparing a treacherous, lightning blow. Russia is clearly straining every effort to build supreme, worldwide military power. One of these crafty, periodic "eras of good feeling" will turn out to have been the "Peace & Safety Cry."

RUSSIA STIRS UP TROUBLE

Viet war on Red side is fed by massive supplies from Russia. Korea crisis has Soviet support. With Russian praise and aid, N Korea is probing into S Korea, inviting war. In Europe, Russia is creating a new set of crises for US: Berlin, Mediterranean, etc. (USN 7:8)

* * *

While talking peace, Russia is busy arming Arabs for a new war on Israel, & providing weapons & financing for Viet war that costs US \$28-billion yrly., plus 1000's of lives. (USN 7:15)

While others fear, we rejoice to see the picture shaping up for Christ's return.

WEST IS CUTTING DEFENCES

US's NATO allies suddenly realize US has begun a major cut in its Europe forces. More big reductions coming. Many Europeans fear US is abandoning Europe while Russia builds its forces.

The reductions, long demanded by Congress, are mostly because of Viet drain on US men & resources.

Other allies are cutting their forces. US commanders responsible for W. Europe defence say politicians are wrong—that more cuts mean disaster for free world.

All evidence indicates Communist countries have increased defence spending in past yr. US commanders believe Russian fleet is being used as part of long-range plan to outflank free world defence. (USN 5.27)

God is clearly blinding US & Europe to their own destruction.

DeGAULLE: SWEEPING VICTORY

Most of Europe agrees that De Gaulle victorious will be more troublesome than ever, more opposed to Europe unity unless he leads, more bold and conceited, more anti-Western, more insolent, more intractable. (USN 7:15)

* * *

Capitalizing on the violence of the May rebellion, DeGaulle appealed to France to choose law, order & stability under DeGaulle or anarchy under the opposition. The gamble paid off handsomely.

Assured of a $\frac{2}{3}$ majority in the Assembly, DeGaulle is expected to tinker as he pleases with the French Constitution.

But beyond De Gaulle's moment of triumph lay a staggering host of problems, many of them unleashed by the weeks of revolt this spring. Unless the regime can deal quickly & effectively with inflation & unemployment, a new orgy of violence could well erupt (Nwk 7:15)

* * *

DeGaulle emerged triumphant from the near-collapse of his 10-yr. reign. He got the biggest majority in the National Assembly in the history of French republics: DeGaulle 358, all rest combined 127. (USN 7:15)

DeGaulle won, thru fear & propaganda, but nothing is solved. The staggering damage of the long national strike remains. Observers foresee renewed chaos if unsolvable problems not promptly solved.

VATICAN MAY RETRY GALILEO

Vatican may soon heal "one of deepest wounds between religion and science" by re-trying Galileo, censured by the Vatican for teaching that earth revolves around the sun.

Galileo's views contradicted the commentaries of the early church fathers and the views of contemporary theologians. Galileo was forced to recant, and placed under arrest by Pope Urban 8. (Nwk 7:15)

And yet the Pope can still parrot the blasphemous mockery of "infallibility," and the people love to have it so.

JAPAN: RISING ANTI-US TIDE

A rising tide of anti-Americanism has recently flooded Japan. What makes it particularly disquieting is that it is no longer confined to militant leftists.

Real basis is growing confusion about US role in world. Main cause of this confusion is damage done to myth of US invincibility by Viet war, problematic world economic situation, & riots & assassinations in US. (Nwk 6:24)

WCC FOSTERS ECUMENISM

"A crisis of faith has overtaken the churches more rigorous perhaps than was ever true before. The Bible has increasingly ceased to be a book to be listened to. It is asked whether even Jesus points beyond man to God."

With that charge the 4th Assembly of World Council of Churches opened last week in Sweden.

Since its founding in 1948, the Council has made historic contributions to Christian unity. The delegates represented 232 churches with 300 million members. The Council has been instrumental in fostering an unprecedented atmosphere of contact & discussion between Protestants & Catholics.

The Pope sent a message expressing ecumenical affirmation. (Tm 7:12)

For the final coalition against Israel, under the Europe-Papal-Russian banner of the latter-day revived Image, it is essential that the Bible be increasingly "a book ceased to be listened to," and that the dark theories and speculations of natural animal man take its place.

"Welfare Figures Frightening"

Welfare figures are frightening. NY welfare rolls rose 40% in 2 yrs., '66-'68. Now over million people. Calif's welfare rolls doubled in past 5 yrs., now 1½ million.

What really scares officials: present welfare would double if all eligible applied. There's drive on to sign up more & more. (USN 7:15)

US is by far the richest, most productive nation in history, but most of this vast potential goes for corruption, inequity, lust & greed. Wisely administered (impossible to man), all could be happy, prosperous & well, without the grinding burden of a \$350-billion national debt for the poor to pay interest on to the rich.

POPE: 'HONOR SACRED RELICS'

Last wk. the pope announced that bones found beneath Basilica of St. Peter were indeed Peter's, saying, "It is our duty to give you this happy announcement, bound as we are to honor sacred relics backed by proofs of authenticity" (Nwk 7:8)

This may seem silly, but the Vatican hierarchy are not fools. They have built their power for 2000 yrs. on "lying wonders," & they know how to control the superstitious mind of natural man.

US: AFFLUENCE & VIOLENCE

US: which, measured by savings, insurance, gross national product, personal income, travel, health, education, housing, food, clothing & whole standard of living, exceeds every other nation, & yet whose people demand more benefits & more spending with still bigger deficits.

US: where 15 & 16 yr. olds have highest arrest rate: where 1/3 of people keep guns in house for protection; violence in city after city; widespread disrespect for law & property; 2½ million recorded burglaries & major thefts annually—one for every 80 persons—& 3 times more burglaries are estimated to occur than reported. (USN 5:27)

POPE REAFFIRMS OLD DOGMAS

The more the pope exercises his right as supreme teacher of Roman Catholicism, the more he drives the Church's factions into radical disunity. Just this month he closed the Church's special "Year of Faith" with a solemn credo "on behalf of all the people of God," to calm the disquiet of faithful souls & drop a firm anchor for adventurous theologians "seized by a passion for change & novelty."

It was essentially a restatement of the 4th Century Nicene Creed, built on the assumption that formulas found serviceable centuries ago are adequate today. Liberals rapped it as the work of a Pope who had lost all touch with contemporary Catholicism.

World Council of Churches Gen. Sec. Blake accepted in good grace the Pope's re-emphasis on papal infallibility & the reunion of all Christians under one shepherd.

But the Archbishop of Canterbury (Head of Church of England) was plainly disappointed by the Pope's failure to acknowledge the Vatican Council's doctrine of collective Church govt.

Undoubtedly the Pope is not ready, or willing, to fashion a credo that captures the spirit of Christian ecumenism & modern scholarship as well as traditional Catholic belief. (Nwk 7:22)

The current labyrinthine dilemmas & manoeuvrings of the Papacy are deeply interesting, as it seeks to adjust to the times while retaining its ecclesiastical power. The Pope is somewhat in the position that Russia is in relation to the Czechs. He must maintain his power without overplaying his hand and destroying the edifice he labours to build.

US LETS RUSSIA CATCH UP

US, by design, has let Russia catch up on missiles, pass US in antimissiles, gain on US at sea, expand big lead on ground. Idea: Russia, allowed to get ahead, might agree to stop trying so hard. (USN 7:15)

How pitiful & suicidal this is seen to those who know the Scriptures! The time has come for Russia to make her last great move, & God is clearly blinding & confusing those who could stand in her way.

FRANCE GAINS IN MIDEAST

Ever since DeGaulle backed Arabs last yr., France has scored dramatic successes—especially in oil. In Iraq, she won rights to seek oil on over 4000 sq. mi. expropriated from Iraq Petroleum Co. In Libya she cut in on Anglo-US domination with another oil deal in March. (USN 6:10)

France's callous switch from Israel to Arabs is paying off well.

AVERT NUCLEAR ARMAGEDDON?

The Nuclear Non - Proliferation Treaty: Only history will judge whether the round of diplomatic ceremonies last wk. marked a major landmark on the path to a world free of the threat of nuclear oblivion—or just another futile attempt to ward off that disaster. (Nwk 7:15)

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Since world's first mushroom cloud billowed over Alamogordo 23 yrs. ago, every US President has hoped to cap his Administration with an agreement designed to prevent nuclear Armageddon.

Last wk. over 60 nations signed a Nuclear Non-Proliferation treaty, & Johnson announced US & Russia would start talks about limiting nuclear weapons.

Why were Russians now ready to talk? They may be worried by US advances in multiple warheads. Recently Russia has tripled its long-range missile force & is now close to parity with US. American multiple-warhead missiles would again put US ahead. (Tm 7:12)

The Non-Proliferation Treaty, so laboriously brought forth, seems on the face of it an absurdity. It asks all other nations to bind themselves not to build the only meaningful modern weapons there are, while US & Russia pile them up more & more, making meaningless promises to "protect" the other nations as Czechoslovakia is at present being "protected."

US LOSING SUBMARINE LEAD

Adm. Rickover ("father of nuclear sub") says US will lose sub superiority over Russia in few yrs., & that it's now probably too late to prevent it. (USN 7-15)

In every strategic area, Russia is driving toward superiority, so she may carry out her worldwide plans. If her killer subs can out-speed, out-dive, catch & destroy US subs, then Polaris is meaningless.

ISRAEL & EGYPT PIPELINES

Last wk. Israel started construction of a \$113-million pipeline from Elath to Ashkelon. By '75 it could be carrying 60 million tons of oil yrly.

Next yr. Egypt will start a pipeline from Suez to Mediterranean to carry 50 million tons yrly, designed by British engineers. (Tin 7:5)

By '69, Russia will have surpassed US in number of intercontinental ballistic missiles in hardened sites deep underground. (Nwk 6:24)

MISERY OF WAR in VIETNAM

Squalid camps: meagre rations: red tape: corruption: uncertain future. In war-ravaged S. Vietnam, 1 in 11 is officially a refugee—1½ million. For all, conditions are wretched. At least 10,000 homes destroyed in Saigon during Reds' May offensive, adding 104,000 to refugee camps. (USN 6:3)

MAN: MOST VICIOUS ANIMAL

Man is the most violent, predacious & rapacious species on the face of the earth. Look at the books & movies that make the most money—sex & violence. (Tm 6:21)

France & Russia Gain in Mideast

In yr. since '67 war, Mideast has become new kind of battleground, pitting US & British interests against swarm of businessmen from France, Russia, Poland, Rumania, Japan, China. Embittered Arabs doing all they can to see that US & England lose.

Biggest winner: France, whose trade delegations wave the banner of anti-Zionism while sewing up contracts in millions.

Beyond these short-term losses, what worries US & British interests is long-term stake in Mid-east's richest resource—oil. Iraq set pattern when it expropriated some of best reserves of US-British Iraq Petroleum Co. & made deal with France to exploit it.

But most disturbing presence is Russian. Iraq agreed to accept Russian help in developing the best of the acreage taken. (Nwk 7:8)

The King of the North & his allies must gain in the Mideast till they feel the time is ripe to destroy Israel. It is encouraging to see the Frog Power thus lined up with Gog.

BRITAIN CONTINUES TO SLIP

Ever since WW II, when Britain borrowed billions to defeat Hitler, it has been deeply in debt. Currently, creditor countries have claims on sterling of over \$13 billion, & England has only \$3½ billion in reserve to pay them off.

Britain—the first nation in Europe to industrialize—has fallen far behind those who came along later. At the same time, it has fought 2 wars & lost an empire. In only 2 yrs. during the past 15 has it sold more than it spent. (Nwk 7:22)

It has been repeatedly pointed out that Britain's humiliating & calamitous decline began in 1939, when she treacherously repudiated her solemn covenant with the Jewish people, in the vain hope of appeasing the Arabs and maintaining her world power. God is not mocked.

RUSSIA SEEKS MALTA BASES

Russia offers Malta substantial benefits in trade & aid if Malta will accept Navy visit. Russia will guarantee Malta independence. (USN 7:8)

Britain still deep in trouble, may have to devalue pound again. May trade deficit \$200-million. (USN 7:1)

AFRICA: Race Conflict Building

All across southern Africa the battle goes on—along a line separating the Black-ruled countries from those ruled by white minorities. Guerrilla war began in '61 in Angola. By '64, it spread to Mozambique. Now Rhodesia. Ultimate target: S. Africa. Rebels better-trained, better-armed than in '61—Russian rifles, machine guns, mortars. Many trained in Cuba. Russia gives material support. (USN 6:10)

WAR HORROR IN NIGERIA

Second only to Vietnam, Nigeria's civil war stands as world's bloodiest conflict, with already 100,000 casualties. Recently a new dimension of horror has been added—four million Biafrans are threatened with imminent starvation. (Nwk 7:15)

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Suddenly, full dimensions of almost unbelievable tragedy coming to light. Civil war, raging in Biafra for a yr., has taken lives by 100's of 1000's. Toll could reach millions before it's over. Starvation, growing daily, is deadliest menace—with children the chief victims.

In Nigeria, once hailed as most progressive nation in Africa, one of most frightful catastrophes of post-war history is taking place. Africa's most populous & promising country will never be the same again.

In May, '67, the Ibos declared their independence. Thousands of Ibos had fled home after 30,000 were massacred in '66 in North Nigeria. Ibo leader Ojukwu declared absolute sovereignty was essential to protect Ibos from further blood baths.

After a yr. of fighting, the Ibos are squeezed into ¼ of their former territory, have lost their capital, seaports & links with the world.

Britain is deeply involved: it has huge investments & is a major arms supplier to Federal Govt. (USN 7:22)

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"One of the great disasters of human experience" was how a Red Cross official described the pathetic plight of 10's of 1000's of Africans starving in Biafra. World seemed at last to comprehend enormity of the impending disaster. (Nwk 7:22)

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Last wk. malnutrition was killing more Biafrans than the Federal troops were. Deaths may reach 2 million by end of August. War's bitterness, & rigidity & suspicion on both sides was preventing help from reaching many 1000's of dying non-combatants. (Tm 7:12)

Nigeria once appeared to hold Africa's brightest promise, but godless man can never overcome the legacy of the Tower of Babel. "There is no peace to the wicked" saith my God.

After a month of bargaining, US & N Vietnam have clearly failed to produce a single visible sign of progress toward peace. (Nwk 6:17)

Among all carnivores, men & rats are only species that kill their fellows. (Nwk 6:17)

BRANDT CONSULTS RUSSIANS

Last wk., after secret arrangements, an extraordinary confrontation took place. Willy Brandt, author of Germany's policy of conciliation with E Europe, went to E Berlin & talked for 8 hrs. with Russia's top authority on German problems. (Tim 6:28)

JAPAN: WORLD'S 4th POWER

Japan is world's 4th-biggest industrial power: first in shipbuilding, motorcycles, radios; 2nd in autos, TV sets, rubber; 3rd in steel, cement, electricity. (USN 5:27)

"DeGAULLE A REVOLUTIONARY"

More & more, DeGaulle seems a revolutionary. He proposes that workers get a hand in management of industry & students help run universities. (USN 7:22)

50 wars have pocked the face of the world since '45. (Nwk 6:24)

The tougher Russia gets in Europe, the weaker NATO looks. (USN 7:8)

JOHNSON SHOULD READ BIBLE

Johnson clearly hopes, as last great achievement of Presidency, to establish new degree of Soviet-US cooperation. Tho Russians rebuff him, he clearly does not intend to take no for answer. (Nwk 7:1)

RED NUCLEAR SUBS TAKE LEAD

Soviet Navy has jumped into lead with nuclear subs with development of deep-running silent sub that can dive to 2000 ft. US limit is 1500: they collapse at 2000 ft. (Nwk 6.17)

JAPAN OVERTAKES BRITAIN

Last yr. Japan overtook Britain to become world's 4th largest industrial power—after US, Russia & W Germany. (Tm 7:19)

Russia's building world's most powerful rocket for manned moon shot. Experts expect it to have 10 BILLION lbs. thrust: US Saturn is 7½million. (USN 7-8)

Surely "billion" must be a mis-print! But clearly Russia's still far in the lead.

Dead in Trespasses and Sins

"In time past ye walked according to the course of this world . . . fulfilling the desires of the flesh and the mind . . . by nature children of wrath"—Ephesians 2:2-3

SCIENCE tells us, with a quiet grimness, and with a very pronounced logical emphasis (though its votaries would not own to the doctrine in its frank enunciation) that the best thing we can do is to do the very best we can **for ourselves**, of which we are to be the sole judges as to what that is.

It practically assures us that this life is the only life we shall ever have, and that in the end, it is a matter of very small moment how we may choose to live, act, speak, feel, or think.

What is the effect of such a doctrine? You see it in the slow freezing that is going on through all society. It cannot be otherwise. Let a man once embrace such a doctrine, and he is powerless in the presence of the forces that originally characterize all men at the bottom.

Those forces will work up from the bottom of the constitution, and establish themselves in a brutal if refined indifference to all interests but his own.

Men become selfish under such an influence. Their selfishness is only tempered by the need for conciliating their fellow-men, upon whose good graces «they may depend for the accomplishment and achievement of personal interests.

This need for conciliation may give politeness and consideration, but it is only skin deep, and will disappear when it is no longer needed, as when a man makes a fortune and retires. The original animalism will certainly assert itself in the long run, when the sense of responsibility and futurity is withdrawn.

Under such a "wisdom," all nobility of character must disappear, and man become a prey to the powerful instincts of self-interest that lie like chained beasts of prey in every heart that is under wise control.

Bro. Roberts

CHRISTADELPHIAN ECCLESIA — TORONTO
(Berean Fellowship)

FRATERNAL GATHERING

will be held, if the Lord will, on
Saturday and Sunday, October 12 and 13th, 1968
at the Cambridge Motor Hotel, 600 Dixon Rd., Rexdale, Ontario

SATURDAY		SUNDAY	
Afternoon Meeting	2:00 pm	Open Sunday School	10:00 am
Dinner	5:00 pm	Morning Meeting	11:00 am
Evening Meeting	7:00 pm	Lunch	1:30 pm
Social Hour	8:30 pm	Afternoon Meeting	3:00 pm

SATURDAY — 2:00 pm

Presiding Brother: Robert Philip

Subject: "BEHOLD THE DAY OF THE LORD COMETH"

ANTHEM 40

READING: Zechariah 14

PRAYER

Bro. Edgar Sargent (Springfield, Vt.)

Brief Remarks by the Presiding Brother

HYMN 31

"The Gathering of All Nations Against Jerusalem"

Bro. E. Fred Higham (Detroit)

HYMN 133

"We Must All Stand Before the Judgment Seat of Christ"

Bro. Victor C. Gilbert (Buffalo)

HYMN 93

PRAYER

DINNER 5:00 pm

SATURDAY — 7:00 pm

Presiding Brother: George Gibson

HYMN 134

READING: Habakkuk 3

PRAYER

Bro. David Gwalchmai (London, Ont.)

HYMN 8

"Then Shall the Lord Go Forth"

Bro. G. Growcott (Detroit)

HYMN 171

PRAYER

SUNDAY — 10:00 am

Presiding Brother: Joseph J. Jackson

HYMN 23

PRAYER

"LET THE LITTLE CHILDREN COME TO ME"

Bro. Wesley Prentice (Worcester)

HYMN 42A

PRAYER

MEMORIAL SERVICE — 11:00 am

Presiding Brother: George Gibson

ANTHEM 32

READINGS:

Ezekiel 39: *Bro. Wm. MacIvor (Toronto)*

John 5: *Bro. Gordon Kling (Buffalo)*

ANNOUNCEMENTS

PRAYER

HYMN 41

"LET US ALWAYS EXAMINE OURSELVES"

Bro. Ted Williams (Waterford, Ont.)

HYMN 77

MEMORIALS

COLLECTION

HYMN 153

PRAYER

LUNCH 1:30 p.m.

SUNDAY — 3:00 pm

Presiding Brother: James MacIvor

HYMN 110

READING: Psalm 72

PRAYER

Bro. Fred Higham Jr. (Detroit)

HYMN 114

"THE LORD SHALL BE KING OVER ALL THE EARTH"

Bro. John Randell (Portland, Ore.)

ANTHEM 44

PRAYER

