

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

Ecclesial News

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

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

TO all the brethren and sisters far and wide, we here in Lethbridge wish to express our thanks to all who helped us make our first Western Gathering a great success. It was above all that we ever expected and, we feel, a great spiritual uplift.

We enjoyed every moment, and are sure this expresses the thoughts of all who were here from Portland, Richard, Toronto, London, Edmonton, Vancouver, Jaffray and Miami. We had over 50 present.

Bro. David Clubb of London gave us an address on the Wed. evening before the opening of the Gathering.

Bro. Frank Truelove of Richard gave the first address on Sat. morning, his subject being: "Christ the Light of the World," followed by bro. Arthur Tilling on Sat. evening, speaking on: "Christ the Good Shepherd."

Then at the table of the Lord, our bro. George Gibson of Toronto gave us the words of exhortation: "Christ the Slain Lamb." Bro. John Randell of Portland lectured Sun. evening on: "Christ the Man of War and Prince of Peace."

We spent the Monday in association together on the premises of the Canada Agriculture Research Station at Lethbridge.

Next year, God willing, the Gathering will be held at Portland, Ore., when we will see you all, if the Lord wills.

Our aged sister Elizabeth Neville fell asleep on Feb. 1, 1968, at the Clareshom Hospital. Her husband, bro. Robert Neville, predeceased her 3 years ago. She was the mother of our bro. Oliver Bowley, who is in isolation at Carberry, Manitoba.

We rejoice in the fact that the resurrection is near when all in Christ will rise first, and the living will then be called away to meet our Lord. May it be to joy and happiness with life everlasting in God's Kingdom. The service was taken by the writer. —bro. Wm. Blacker

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

IT is with joy that once again we are able to report that in these closing days of the Gentile times, God is still calling out from amidst this world of iniquity and sin those of Adam's race to put on the sin-covering Name of Jesus.

PETER PYNE, son of bro. & sis. Frank Pyne, was immersed on Dec. 3, 1967. JOSEPH GWALCHMAI, son of sis. Mary Gwalchmai, was immersed on Dec. 24, 1967. And DOUGLAS BOYCE, son of sis. Helen Boyce, was immersed on Aug. 4, 1968, at the Hye Fraternal Gathering.

We pray that our new brethren will be guided and able to run the race successfully to obtain a place in the Kingdom.

We are also pleased to report that sis. Viola Pyne, wife of bro. Pyne, after quite a few years out of fellowship, has now been reinstated.

Our Sunday School Gathering held in March was attended by a goodly number of brethren and sisters and scholars; also brethren and sisters from Toronto, Hamilton and Detroit attended. The program by the scholars was spiritually uplifting.

Our annual Sunday School picnic was held at Springbank Park on June 22 and attended by about 115. An enjoyable time was had with the association of the brethren, sisters and scholars.

It has been encouraging to have had the company and fellowship of the following: —

Bro. & Sis. David Sommerville, bro. Nick Mammone (New Jersey); sis. Grace Frisbie (Hawley); sis. Ethel Hoage (Denver); sis. Eileen Jolliffe bro. & sis. Joe Jackson, bro. & sis. R. Philip, bro. G. Gibson, bro. & sis. J. MacIvor and sis. Barbara MacIvor (Toronto); bro. & sis. E. Sargent Jr. (Vermont); bro. J. Fotheringham and sis. Jenny Fotheringham (Hamilton); bro. & sis. F. Higham Sr., bro. & sis. F. Higham Jr., sis. Beth Higham, bro. G. Growcott, bro. A. Fabris (Detroit).

Some of our visiting brethren gave us timely words of exhortation and lectures which were appreciated in these closing days.

All signs nowadays point forward to the nearness of Christ's return, for surely he must be at the door! May our gracious Father keep each one of us in the way appointed that we may attain to that prize of life Eternal!

Love from the brethren and sisters of the London ecclesia to those of like precious Faith.

—bro. D. E. Gwalchmai

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

ON Sunday, July 28, before the Hye Gathering, we were pleased to have with us bro. Nick Mammone (Little Ferry, N.J.), bro. Gibson (Toronto), bro. John Randell (Portland), sis. Ella Smith (Hawley, Pa.).

After the Gathering we had the pleasure of having bro. Growcott (Detroit), bro. Gibson again, and sisters Grace Cartlidge and Mary Gwalchmai (London).

On Aug. 26 we enjoyed the company of bro. George Booker & sis. Ruth Booker, bro. Ross & sis. Marie Wolfe, bro. Bob & sis. Sharon Wolfe (Lampasas).

We are greatly encouraged by the company of our brothers and sisters, and the fellowship we share at each visit.

We hope and pray for our Lord's soon return and that we may be granted a part in his wonderful and glorious Kingdom. We realize that in order to obtain a place in the Kingdom we must continue in our fellowship with our brothers and sisters, in study of God's Word, and obedience to it.

We must each continue faithfully in our race for life, and when a brother stumbles let us be there to help and show the way, for in so doing we not only help a brother or sister, but we strengthen our own love and fellowship in the Lord our Saviour.

—bro. Wm. Muter

HOUSTON, Tex. 77012-8008 Juntas St—S.S. 10 am; Mem. 11 am; Public Lecture 3rd Sun 7:30 pm; Notes on the Apocalypse other Suns. 6 pm; Daily Reading Discussions Wed. 7 pm. Bro. C. Banta, 815 Boston, Deer Park, Tex. 76550, phone (713) 479-2568.

WE are very grateful for the opportunity of visiting with the out-of-state brothers and sisters both before and after our Annual Hye Gathering.

Bro. George Gibson spoke here Wednesday night following the Fraternal, on the subject: "Behold the Lamb of God That Taketh Away the Sin of the World."

Bro. George Booker (Lampasas), and bro. Jimmy MacIvor (Toronto), visited with us Sept 2-6. Bro. Booker lectured Sept. 4, his subject being: "The Bible, God's Infallible Word."

The 3rd Sunday lecture in August was by bro. John Packer on: "The Prophecies of Daniel."

We are indeed happy to report that bro. & sis. Bob Carney, sis. Arleen Carney, and sis. Rhoda Armstrong are reunited with us in fellowship. —bro. Charles Banta

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

GREETINGS from Southern Calif, to all our brethren and sisters in Christ, with the earnest hope that we shall all soon rejoice in the presence of the Prince of Peace when he comes to judge the quick and the dead and establish law and order among the inhabitants of the earth.

We had the great privilege and pleasure on June 16 of having the company and fellowship at our memorial meeting of our bro. & sis. Fred Higham Sr. and sis. Beth Higham of Detroit. Bro. Fred gave us the word of exhortation.

A further privilege and pleasure was afforded on July 14 of having the company and fellowship of bro. George Gibson (Toronto), bro. John Randell (Portland), and sis. Grace Frisbie (Houston). Bre. Gibson and Randell were on their journey to the Hye Gathering in Texas. Sis Frisbie was visiting her daughter. Br. Gibson gave us the word of exhortation. We in So. Calif, enjoyed his stimulating company for about a week.

It was unusual indeed for us to have so many visitors in such a short period. How pleasant and stimulating it would be if such occasions were more frequent. How sorely we all need more and more contact and association with one another, that we might build each other up in our holy Faith.

While lack of such communion is at times discouraging and we tend to be weary of our lonely way, such lack must not be allowed to weaken our faith. We must each take advantage of our talents and our opportunities to encourage one another in the Way. We must strive to "Know how to speak a word in season to him that is weary."

Gog is stirring up again, and edging his way south toward Israel. We may not have long to wait for the message that will demand our presence before our Judge.

"Let us hold fast the profession of our Faith without wavering." —bro. Wm. Sharp

Correspondence

SIS. Lucy Waid, of the Worcester ecclesia, desires to express, to the brethren and sisters her deep appreciation for the messages of love and remembrance that she has received. They have been very comforting and strengthening. She is not able to answer them individually, but wants each one to know how much they have helped.

EDITORIAL

Redeeming the Time

"See then that ye walk circumspectly; not as fools but as wise, redeeming the time, because the days are evil"—Ephesians 5:15-16

THROUGH the mercy of God, we come to a knowledge of the things concerning the Kingdom of God, and the Name of His beloved Son Jesus Anointed.

This enlightenment brings us into the position of the apostle Paul at the time of his conversion, and we join with him in his question, "Lord, what wilt thou have me to do?" In Paul's case, the answer was—

"Go into the city, and it shall be told thee what thou must do" (Acts 9:6).

Some years later, during his defence at the time of his arrest in Jerusalem, Paul recited the wonderful events that brought about the great change in his manner of living, and referred to Ananias, whom the Lord had directed to him. In Acts 22:16, he repeats the following words of this man—

"And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, call on the Name of the Lord."

Washing away sins might be termed the initial stage of baptism, for Paul has much more to say about it in his letters. He shows that one of the distinguishing features of baptism is that it results in, or brings about, union with Christ, for in Gal. 3:27.29, he says—

"For as many of you as have been baptized into Christ have put on Christ . . .

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

In his letter to the Romans, the apostle goes much deeper into the subject, and shows that baptism is a symbolic death of deep spiritual significance. His glowing words in 6:3-4 reflect the mind of a man who lived in complete harmony with what he taught—

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

While truly belief and obedience are vitally essential to salvation, they are not in themselves complete. To them, as the apostle shows, must be added a new manner of living. In his various letters, he has much to say on this subject. In Rom. 12:2, he tells us that we are "to be transformed by the renewing of our mind."

We must accomplish this transformation in ourselves by no longer living according to this world's standard of life. An examination of the living standard of the world will soon show us that it has no model for us to copy. In Col. 3:1-4, Paul eloquently expresses the divine standard in this manner—

"If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

"Set your affection on things above, not on things on the earth.

"For ye are dead, and your life is hid with Christ in God.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

In the remainder of this chapter, Paul deals with many of the things relating to that newness of life to which we are called by the Gospel. It would take up too much space to repeat them in detail, therefore we suggest that the reader look up this chapter, and peruse it carefully and prayerfully. However, before we leave it, let us look especially at v. 16—

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

The word of Christ will never dwell in us "richly," unless we keep putting it into our heads by daily and systematically giving the Truth first place. This is essential because there are so many things appealing for a place in our affections.

Let us never fail to provide the time necessary for reading and meditation upon God's Word. No matter how we look at it, the time is short, and that must be the reason Paul wrote as he did in Eph. 5:15-16—

"See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

It is worthy of note that the word "redeeming" in this place means "to rescue from loss, or to improve opportunity." Those who are foolish, waste their time, but those who hear the voice of wisdom as she cries at the gates of the city will do everything possible to make the right use of their

time, and improve every opportunity that comes before them. Their incentive will be like the Psalmist in 39:4, who said—

"Lord, make me to know mine end, and the measure of my days, what it is:
"That I may know how frail I am" (or, margin: "what time I have here.")

We do not know what time we have. Therefore, we should not imitate the man with the barns in the parable that Jesus spoke. His crops were so great that he planned to build greater barns in which to bestow his fruits and goods, and then to "eat, drink, and be merry."

But he was not aware of the fact that he would lose his life that night, and have to leave all his wealth to others. Jesus, commenting on this said:

"So is he that layeth up treasure for himself, and is not rich towards God."

Neither should we waste our time on the agitation of "foolish and unlearned questions," as Paul said to Timothy and also to Titus, and he would no doubt tell us also. There are many things in the Bible that are mentioned, but details are not given. They could become a matter of casual discussion, but they should never be permitted to take place first in our ecclesial life, for many of them could and have brought about strife. Paul has reminded us that—

"The servant of the Lord must not strive; but be gentle unto all, apt to teach, and patient"
(2 Tm. 2:12).

To obtain the immediate necessities of life, it is necessary to devote a portion of our time for that purpose, but the greater part of our time must be devoted to the work of the Truth. Paul instructed Timothy—

"Meditate on these things; give thyself **wholly** to them."

One of the impressive lessons from the history of Israel should cause us to stop and think. It is found in Num. 32:11-12—

"Surely none of the men that came up out of Egypt, from 20 years old and upward, shall see the land which I swear to Abraham, to Isaac, and to Jacob; because they have not wholly followed Me.

"Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have **WHOLLY** followed the Lord."

The time we have is not our own. God has given it to us as an opportunity to serve Him. Let us therefore improve our opportunity to wholly follow the Lord. If some do not try, that is no excuse for us. This is the day of pain, death and tears, but if we are faithful, we have the assurance—

"That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2:7). —Editor

The Flying Roll and the Ephah **ZECHARIAH CHAPTER FIVE**

"To build it an house in the land of Shinar: and it shall be established, and set there upon her own base"—Zech. 5:11

By BROTHER JOHN THOMAS

MANY of Zechariah and Haggai's countrymen who had witnessed the destruction of Jerusalem and the Temple of Solomon by the Chaldeans, had lived to see the fall of Nebuchadnezzar's dynasty and the completion of the new Temple, which was finished shortly after Zechariah had the Lamp and Olive-Trees vision. (Hag. 2:3).

They knew that the Burnt Mountain was among the things of the past; and that Zerubbabel had had nothing to do with its burning and its downfall from the rocks.

What, then could the Eternal Spirit mean by the "Great Mountain" He apostrophized, as destined to become a plain before Zerubbabel after his resurrection from among the dead? It was not the Chaldean, nor the Bear, nor the Leopard, for they saw by Daniel that all these were removed by conquest in the ordinary way.

What else could it be, then, but the 4th Beast dominion which is to be destroyed by the Saints? To this, then Zechariah's attention was turned. The dominion was "diverse" from all that preceded it (Dan. 7:7)—

"It spoke great words against the Most High, and wore out the Saints of the Most High Ones, and thought to change times and laws."

This was a very peculiar dominion; and it was judged proper to give the prophet and his readers some idea of its origin; of the original of its peculiarity. Hence, the prophecy of the "FLYING ROLL" and the "EPHAH."

In Zec. 5:1 the prophet tells us he "turned." In doing this, he occupied an altered position, which caused him to face new objects. The Lamp and Trees were behind him: and on lifting up his eyes, he beheld—

"A Roll 20 cubits long, and 10 cubits broad, flying."

On this Roll a curse was inscribed; it is, therefore, styled "the curse." The flying of the Roll indicated its progress, which became coextensive with the whole earth. The angel's words express this. In telling the prophet what it signified, he said (Zec. 5:3)—

"This is the curse that goeth forth over the face of all the earth."

Not of all the globe; but of "all the **earth**" in the sense of the phrase as used in Dan. 2:39; 4:22. In these places, Nebuchadnezzar's dominion is said to extend "to the end of the earth;" and the brazen Greek kingdom to "bear rule over all the earth:"

The extent, however, of these two dominions was unequal and neither included China, Burma, Central India, Russia, Germany, Italy, Spain, France, Belgium, British Isles, etc.

We need not, therefore, look for something coextensive with the whole globe, but only of that section of it over which the subject of the symbol prevails. This is "all the earth" in relation to it, though of very limited extent in regard to the globe at large.

The roll contained cursing on both sides upon certain criminals designated as "thieves" and "perjurers." These were not common criminals, but—

"The prophets that steal My words, saith Jehovah, every one from his neighbor, and use their tongues, and say, He saith" (Jer. 23:30).

These prophets were not only thieves, but also swearers—they invoked the name of the Lord falsely—

"Both the prophet and the priest were profane; yea, in My House have I found their wickedness, saith Jehovah."

This was the moral condition of the leaders of the Jews who caused them to err, and brought the Chaldean desolation upon them, from which a remnant had just been saved.

The Roll, therefore, which Zechariah saw, related not to the past, but to the future; when the prophets and the priests in Jehovah's House should become thieves and swearers falsely by His Name.

In due time the curses of the Roll would be brought forth upon them to their utter destruction (Zec. 5:4):

"They shall be consumed, together with the timber and stones of their house."

The resemblance of these ecclesiastical thieves and false invokers of Jehovah's Name, is an "Ephah going forth." It is the **measure** of their wickedness, which, when filled up, would cause them to be brought forth from their land, as their fathers were (Zec. 5.6)—

"This Ephah is their resemblance over all the earth."

But their wickedness which filled the measure is personified by a Woman, who is confined within the measure by a leaden weight, indicative of their being destined for the furnace of Jehovah's anger, which should blow upon them like fire, and melt them as lead (Eze. 22:18).

A measure of wickedness subjected to the melting fury of Jehovah inscribed upon the sides of the Roll is the signification of the Talent of Lead, the Woman, Ephah, and Roll.

But, in order to show WHOSE wickedness is contained within the ephah, Ezekiel's Two Women are attached by the Spirit to the Ephah. They were seen by Zechariah (5:9)—

"Lifting up the Ephah, between earth and heaven."

—that is, exalting wickedness to high places. These women are Aholah, or Samaria, and Aholibah, or Jerusalem (Eze. 23:4-5), the two capitals put representatively for the nation.

At a future period of their history, Zechariah saw them in vision, "going forth" and "carrying the ephah" (or measure of their wickedness) with them into the "land of the enemy" that rends them with its "great iron teeth"—the land of their captivity, where they build for their wickedness "a house which should be established upon its OWN foundation"—a house destined, with its occupants, to be consumed "to the timber and stones."

The 2 women are represented with wings, "like the wings of a stork." Moses classes the stork with unclean birds; so that for them to have such wings shows that they were lewd, or unclean, women or communities.

The stork is also a bird of passage, migrating from one country to another, at an appointed time; hence the women-bearers of the Ephah, being stork-like in their means of flight, were to migrate at an appointed time from the land of their uncleanness.

The last feature of the symbol is that "the wind was in their wings." Wind is air in motion. When birds fly the air fills their wings, and eddies into them, so as to waft them onwards in the course of flight.

The wings of the 2 women indicate that they were fugitive; and being stork-like, as we have said, that they were unclean and migratory.

But wings are of no use without air to fill them; and no bird can pass through the air without setting it in motion, or producing wind. A bird could not fly in a vacuum. Hence these unclean and fugitively migratory communities must be propelled by wind. What is "wind" in relation to such? Job says (30:15)—

"**Terrors** pursue my soul as the wind."

In Jer. 4:11-13, the coming in of an army swiftly and fiercely, destroying all before them, is expressed by a dry wind, and a full wind—

"It shall be said to this people and to Jerusalem,

"A dry wind of the high places in the wilderness toward the daughter of My people, not to fan, nor to cleanse; even a full wind shall come unto Me.

"Now also will I give sentence against them. Behold, he (the Destroyer of the Gentiles) shall come up as clouds, and his chariots as a whirlwind.

"His horses are swifter than eagles. Woe unto us! for we are spoiled."

This was the kind of wind that was in the stork-like wings of the 2 Ephah-bearing women. They were borne on the wings of the wind, into the land of the spoiler.

Here, then, in the vision of the Roll Flying, and the Ephah, was a symbolic representation to Zechariah of a captivity of Jerusalem and Samaria in a period of judgment subsequent to his time.

Hence, in searching out the meaning of the vision, we have to consult the history of the Jews after the times of Zechariah, and ask it this question—

What "going forth" or captivity, on account of wickedness, has happened to Judah since her return from the 70 years in Babylon?

The only answer that history gives (and therefore the only answer that can be given) is the "going forth" compelled by that dry and full destroying wind which swept over the land as a whirlwind when the legions of the LITTLE HORN OF THE GOAT came from the eastern frontiers of the empire; and planted their **Eagles** before the walls of Jerusalem, under Vespasian and Titus.

It was the prophecy of Daniel (8:9-25; 9:26-27), symbolically reproduced before Zechariah's mind; and embodied by Jesus in his denunciations of the ecclesiastical thieves and perjurers, who "filled up the measure" or EPHAH "of their fathers" in crucifying him; in rejecting and perverting the Glad Tidings of Jehovah's Kingdom and Name; and in imprisoning, banishing, and killing the apostles he sent to them.

So that upon Jerusalem and Samaria, with all that adhered to their wickedness, personified in the Apocalypse as—

"That woman, Jezebel, who styles herself a prophetess, teaching and seducing the Lord's servants to commit fornication, and to eat things sacrificed to idols" (Rev. 2:20).

—upon her came all the righteous blood shed upon the land, from the blood of righteous Abel even to the blood of Zecharias, son of Barachias, whom they slew in the siege between the Temple and the Altar—all came upon this generation. (Matt. 23: 32-36).

But the wind in their wings was not to fan nor to cleanse, but to spoil, and send the women and their wickedness of the Ephah forth from the land they had defiled. That "wicked generation" was as a man exorcised of an unclean spirit; but afterwards repossessed of one 7 times more wicked.

John the Baptist had ministered to all—

"Jerusalem and Judea and the region round about."

—the immersion of repentance, on the confession of their sins; and many of the Pharisees and Sadducees even came to be baptized (Matt. 3:5-7). This was a great national repentance, a casting out of the unclean spirit—an emptying, sweeping, and garnishing of the house of Judah, which now waited for the manifestation of the King of Israel, whom John proclaimed to be in their midst, though unknown to him and them.

But when their attention was directed to Jesus of Nazareth, the Son of Mary (who was claimed by a voice from heaven, and designated by the descending Spirit in dovelike form, as Son of God) they—

"Saw no form nor comeliness; no beauty in him, that they should desire him."

This national feeling of disappointment was aggravated by the rulers, whose hypocrisy he unveiled and denounced. The old spirit of evil, 7-fold increased, effected its entrance into the house of Judah, and dwelt there.

Under its inspiration, Jesus was despised and rejected; they hid their faces from him, and esteemed him not. They oppressed him and afflicted him. And though he had borne their griefs, and carried their sorrows, healing their diseases; yet they scourged, imprisoned, and ignominiously crucified him between thieves (Is. 53).

Thus Jerusalem—that killed the prophets, and stoned those that were sent unto her, when she had added to her crimes the death of Jesus and the iniquity of the subsequent 40 years—had attained to the consummation of transgression; and nothing remained but for "her house to be left to her desolate."

So, though the first of that generation was bad enough, its last condition was worse. In the green tree they had crucified the Holy and Just One. In the dry there was no abomination they eschewed. The Ephah was filled, and the lead for the furnace rested upon it, to be melted when the fire should be kindled in Zion.

But before the fire was kindled, Jerusalem and Samaria had received the Word of the Lord (Acts 8:14; 5:28; 6:7).

They did not, however, long continue faithful; but began to "steal the words," and to swear falsely by the Name of the Lord. They began to teach contrary to the wholesome words of the Lord Jesus; and to assume authority in rivalry of the apostles themselves.

They were opposed to the Glad Tidings of the Kingdom being preached to any but Jews; but not being able to prevent it, they contended that all Gentiles ought to be circumcised, and to keep the Law of Moses, as well as to believe the Gospel and be baptized, or they could not be saved (1 Thess. 2:16; Acts 15:1-5).

These Judaizers were particularly troublesome to the apostles. They commended themselves and gloried after the flesh, saying that they were Hebrews, and Israelites, and the seed of Abraham, apostles, ministers of Christ (2 Cor. 10:12; 11:13-22).

But Paul says that they were false apostles, deceitful workers, and ministers of Satan, who perverted the Truth and preached another Jesus, another Spirit, and another Gospel; and that therefore they were accursed (Gal. 1:6-9; 2:4; 4:17; 6:42).

These accursed Judaizers were indefatigable in exalting themselves to the exclusion of Paul and the other apostles. Peter, James, John, and Jude are very hot against them in their epistles; and in the letters to the 7 ecclesias, they are denounced as pretended apostles, Nicolaitans, the Synagogue of Satan, holders of the doctrine of Balaam, Jezebel the pseudo-prophetess, Satan, liars, etc.

They were evil men and seducers, deceiving and being deceived; having forsaken the right way; and therefore "cursed children." These were the "false prophets" that Jesus predicted would arise, and deceive many.

The effect of their teaching was to cause the spread of iniquity in all the cities of the land; and because of this the love of the many became cold; and the congregations in Judea became as apostate as the faithless generation whose carcasses fell in the wilderness.

Jerusalem and Samaria had again earned for themselves the character of Ezekiel's Aholah and Aholibah, 2 women of lewd and treacherous demeanour. The Judaizers had corrupted them, and nothing remained but for them to be brought forth from the land with judgment, according to the "curse," or Roll in flight.

When the Apostasy in Judea was fully matured, the Ephah contained the Woman under the Talent of Lead. And when the Mosaic Law and institutions had vanished away as the result of the desolation of the Temple, all not slain or imprisoned became sojourners in the lands of the Little Horn of the Goat.

This national dispersion of the Jews was the flight of the two women into the countries of the Fourth Beast dominion.

In their flight, the Judaic Apostasy from the Christian Faith was not left in Judea, to grow up into a papacy **there**. Having been formed and organized in that country, and propagated from that center, it was expelled from thence, and driven by the national calamity (the wind in the stork-like wings of the women) out of Canaan, that:

"They might build her a house in the land of Shinar."

This saying connects the Judaic Apostasy with the Babylon of the Apocalypse that "they" (the Harlot Judaizers of Judea and Samaria) "might build for her" (the Wickedness, or Falsehood, systematized by them, and symbolized by the Ephah, Woman, and Lead they bore with them in their flight) "a house," or kingdom, "in the land of Shinar," into which they were expelled.

The house of Judah—in which Christianity was born and nourished and transformed by "false brethren" into a system of falsehood—had been demolished. If this had not come to pass, they would, doubtless, in process of time, have got the upper hand in the Jewish State; and have built for their Harlot of the Ephah a kingdom in the native land of Christianity.

But the demolition of Judah's Commonwealth, and the dispersion of all Jewish communities from Judea and Samaria, compelled the adherents of the Harlot of the Ephah, or Jezebel the prophets, to build for her a house in some other region than the Holy Land.

This other region is styled in Zec. 5:11, **eretz Shinar**. This phrase is as symbolical as the Ephah, the Woman, the Lead, etc., and consequently is no more to be interpreted of the Shinar where Nimrod flourished and his contemporaries built the Tower of Babel, that the "Ephah" is to be interpreted of 3 pecks and 3 pints; or the "Woman" therein, of a literal woman shut up in a 3-peck measure under a cover of lead.

The literal and typical land of Shinar was that country into which Aholah and Aholibah had gone forth because of profanity and falsehood against the Mosaic Law; and from which they had returned before Zechariah saw the vision of the Harlot of the Ephah.

That was the Shinar of the **past**—the Shinar of the Chaldeo-Babylonian Olahm, beginning with Nimrod and ending with Belshazzar. The Chaldeans, the "rod of chastisement" in Jehovah's hand, had blindly punished Judah and her companions for their apostasy from Moses; and had afterwards been punished in turn for their own crimes, by the Medes and Persians.

Thus, the Chaldeans being set aside, Judah and the nations entered upon a new cycle. The judgment on Jerusalem by Nebuchadnezzar, and the judgment on Babylon by Cyrus, had avenged the past. A new era was now commenced, as indicated in Jehovah's words by Haggai, saying—

"Consider, now, from this day and forward; from the 24th of the 9th month, from the day that the foundation of Jehovah's Temple was laid, consider.

"Is the seed yet in the barn? As yet the vine, and the pomegranate, and the olive-tree have not brought forth: from this day will I bless thee" (2:19).

Judah was thus invited to faithfulness, and consequent blessedness. Nevertheless, Jehovah—foreseeing that when Messiah should appear among them and cause that system of Truth to be proclaimed which was the great burden of the Law and the Prophets, they would become more wickedly apostate even by 7-fold than when carried off to the land of Babylon—revealed it to Zechariah in the vision of the Harlot of the Ephah, who should dwell in a future Shinar, antitypical (in its relations to Judah and her Apostasy from Jehovah) to the Shinar of the past.

The word "Shinar" is derived from the nouns **shain**, "tooth," and **ur**, "enemy." It means, therefore, "Enemy's Tooth"; as Shinab signifies "Father's Tooth." Hence the phrase **eretz Shinar**, means "the Land of the Enemy's Tooth."

This was a very appropriate appellation for the region into which the Harlot of the Ephah was to be transplanted and to acquire a house set up upon the foundation of her own wickedness.

The Fourth Beast of Daniel's vision, the beast of the "GREAT IRON TEETH," had been a wind in the stork-like wings of the 2 women by whom the Harlot of the Ephah was carried forth. And the testimony of the Apocalypse reveals her subsequent existence with all the impudence of a harlot and pretended prophets, in the midst of the 7 Ecclesias of Asia Minor.

This was a province of the dominion of the Great Iron Teeth, the enemy of Jews by nature and of Jews by grace; in other words, the land of the enemy's tooth, or Shinar's land, where "Babylon the Great" was to be built up for Jezebel, the Harlot of the Ephah, by those (Rev. 2:9; 3:9)—

"Who say they are Jews, and are not, but do lie, and are of the Synagogue of Satan"
—the two women that carry the Ephah.

When John was in Patmos, the Judaic Apostasy as leaven was leavening the whole lump. It was on this account that the 7 letters were written to Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. It was an era of contending elements, from which a new civil and ecclesiastical order of things was to—

"Be established, and set upon her own foundation in the land of the Great Iron Teeth."

At the Epoch of the Apocalypse, the Iron Teeth were a pagan power; and ready to rend all that were not pagans. The Jews were divided between the Synagogue and the Church; and though the former boasted in Moses, and the latter in Jesus, the Iron Teeth regarded them all as Jews, and was the enemy of both.

But in John's day, the Jews of the Church were divisible into 2 classes: first, those who were Jews inwardly without regard to flesh; and secondly, those who said they were Jews, but were liars.

The first class were in scriptural fellowship with the apostle, but rapidly falling into the minority; so that in Sardis, for example, only "a few names" remained undefiled.

It was the second class of Jews that constituted the great majority of those who passed current by the name of Christian. It was these who laboured indefatigably in building a House for the Harlot of the Ephah. They became a powerful faction in the land of the enemy; and having found a warrior to their mind in Constantine, they placed themselves under his leadership, and in AD 324 became the sole ruling power "in the Land of Shinar" as defined.

Rev. 12 opens with the exhibition of Jezebel the Prophetess, tricked out with the paraphernalia of royalty not the royalty of the Kingdom of God, but the royalty of "the Twelve Caesars."

In this chapter, the 2 classes of Jews are necessarily comprehended in the same symbol until the birth of the Man-Child, after which a separation ensues; or rather is symbolically manifested.

Those who are Jews inwardly are represented by the fugitive Woman, a persecuted community, defended by "the Earth," and nourished in the wilderness for 1260 years.

But the Jezebel faction, commonly styled "Catholic" and "Holy Catholic Church," had become the Harlot of the State. Her palace was built in the Land of the Enemy's Tooth; for the Fourth Beast dominion had become her habitation.

But she was not content to be subject to the civil power. She aimed to be THE STATE: and the State she at length became. Her growth was rapid, and her power became supreme over the Kings of the earth.

She is brought out in this relation in Rev. 17 & 18. There she is seen in her House, or kingdom, as the Great Harlot, ruling over many peoples, multitudes, nations, and their kings; drunk with the blood of the saints and with the blood of the witnesses of Jesus, and saying—

"I sit queen, and am not bereft, and sorrow can not at all behold" (Rev. 18:7).

Such is the Harlot of the Ephah in the apocalyptic manifestation of Zechariah's vision. She is a ruling element in that "Great Mountain" which is to become a plain before Zerubbabel, according to the vision of the Lamp and Olive Branches— the Anointed Ones that stand before the Ruler of all the earth.

Voyage to Australia

By BROTHER ROBERT ROBERTS

"What hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?"—Eccl. 2:22

PART SEVENTEEN

THURSDAY, NOVEMBER 21, 1895

IMMEDIATELY after breakfast, I received a telegram requesting me to come on to Southbrook at once by the branch railway, at an hour mentioned. When the hour arrived, I proceeded to Southbrook and found Mr. Watson's father awaiting me.

We walked together to Sunnyside, the name of a beautifully embowered residence erected by himself many years ago on the sunny side of a hill, which forms part of the land grant taken up by him at a time when all the land was under forest. It stands in a sequestered country-side. The father and sons occupy in all 1200 acres, a large part of which is cleared and under cultivation.

The father came from England 41 years ago, from the lap of comfort, and even luxury, to fight his own way in the Colonies, when it was much rougher work than it will ever be again. The result is before the visitor in the snug homestead standing among smiling fields, which takes a long time to walk over.

Death has made his call during that time, of course, and levied heavy tribute in the person of the father's wife, about 10 years ago. The removal of Mrs. Watson has made a large hole in the Sunnyside circle, and taken much of the sunny light out of the father's life.

He is an interesting and superior man—interested in philanthropic, social projects. Mr. Watson is also something of a poet, much a lover of nature, of good men, of good books, and good works.

He is not yet the lover of the Bible he may become in the sense of being an implicit believer in its narratives. He is a philosophic doubter. I had some sharp brushes with him on the subject. He said he thought it might end in his surrender, but he could not tell. I submitted for his leisurely consideration the following—

PROPOSITIONS

1. That the New Testament narratives are the narratives of men who were personal companions of Jesus Christ during the 3½ years of his public work on earth.

(As proved by their acceptance as such by an unbroken line of believers from that day to this.)

2. That they are, therefore, the testimony of eye-witnesses to the things recorded.

(As involved in the nature of the case, and as required by the qualifications of an apostle specified in Acts 1:21-22; also v. 8; 2:32; 3:15; 5:32; 10:39; John 15:27; 2 Pet. 1-16; and many other places.)

3. That said eye-witnesses were men of sufficient capacity to judge whether they truly saw and heard the things recorded.

(As proved by the ability of the narratives themselves.)

4. That they were men of truth and honesty.

(As proved by the character of the work to which they devoted themselves—the work of turning men from sin to righteousness—and by their submission to loss of goods, liberty and life for the sake of their testimony.)

5. That, therefore, the record of Christ's miracles and resurrection, and of the miracles wrought by the apostles in his Name, is true.

6. From which it follows that it is more than true—namely that it is inspired by the Holy Spirit, and therefore entirely reliable as Divine, because Christ promised to send the Holy Spirit to qualify them for the work.

(John 15:26-27; 16:7-14; Acts 1:4-5; Matt. 10:19-20; Luke 21:15.)

7. Therefore Christ is the only hope of man, because he declared that he was the only "Way," and that all rivals are "thieves and robbers."

(John 14:6; 3:18; 10:8-18; Acts 4:12; 1 Cor. 15:20-22; Eph. 2:12-14.)

8. That, therefore, the Old Testament is the Word of God, because Christ so regarded it, and because the inspired apostles declared that it was so.

(Matt. 5:17-19; John 5:39-47; 10:34-35; 2 Tim. 3:15-16; 2 Pet. 1:21.)

Young Mr. Watson continues his studies, and has since written me that he begins to love the Bible; but just at the time of my visit he was so closely at work in getting in the crops that he could not devote any time to the subject, outside a hurried morning reading and an occasional word of conversation.

Though owning so large a tract of land, they require, on account of the lowness of prices, to bestow much personal labor on its cultivation to bring accounts out on the right side at the end of the year.

As for baptism, he is waiting till he attains absolute certainty that he is on the right road, as acceptance will involve serious drawbacks in some directions.

Mr. Watson Sr. promised to give the subject his thorough attention. "One thing you may be sure of," he said; "you leave behind you an able lieutenant: my son never leaves me alone."

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FRIDAY, NOVEMBER 22, 1895

WHILE father and sons were all at work, I was installed in the father's writing room—a literary snugger, answering also the purpose of a sleeping-room. Writing was a delicious operation in the intense silence, bright sunshine, and twittering of birds. I afterwards walked out to find the post office for my letters. I found the said institution at and in the railway station.

To get to it, I had to walk through absolute country solitude—no streets, no houses, only forest enclosures, with here and there a homestead at far distance: no human beings, not a soul, only cattle lazily browsing in the baking heat.

There was a wide road part of the way, but it was in turf, and bore little trace of being used as a road. The silence and solitude, broken only by the hoarse cackle of the laughing jackass or the musical chatter of the magpies, were delightful.

In the afternoon, I had a walk with Mr. Watson Sr. over Mount Watson, as the hill behind the house is called in the railway survey. He told me a curious story of an experiment he made in his wife's days to open an amateur church for the benefit of the scattered families of the township who felt "lost" without a Sunday service of some sort.

He built the place on his own land, and tried to run it with the help of his wife. She played on the organ, and he read prayers and read extracts from good books.

But the nearest clergy got to hear of it, and told him he had no right to do such a thing. This very much disgusted him. At last it became a source of bitterness among neighbours (the thing he had intended for their benefit) that he allowed it to be taken down and carted away, and put up on another spot, under clerical superintendence. In the upshot, it fell altogether out of use, and remains a monument to this day of clerical intolerance.

In the evening we had a long conversation on the veranda on the resurrection of Christ. It does seem a pity that a noble man like Mr. Watson, who had tried to act a benevolent part through life, should miss the only real substance there is in spiritual life.

I implored them all to investigate the subject until they came to a definite conclusion, one way or other, either that the Bible was true, or that it was an imposture. To leave so important a question an uncertainty was not wise.

If they gave their mind to the problem, and discovered it was all a mistake, they would confer a favor on me in letting me know, as I was throwing my life away if the Bible were not true.

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SATURDAY, NOVEMBER 23, 1895

GOT up to catch the morning train to Toowoomba. A hearty parting. Mr. Watson gave me some lines, written by himself, addressed—

TO THE BIRDS OF SUNNYSIDE

Sing on, wild birds! Your joyous lay
Beguiles me with its happy strain,
And thoughts of scenes now far away
Bring back dear memories again

Of melodies, whose hallow'd spells
The heart for ever will retain,
Though years re-echo the farewells
Of those we may not meet again.

Sing on, sweet birds! Your notes recall (dies,
Dear dreams of joy that never
And gleams of love that still enthrall
With glamour of beloved eyes—

Dear eyes that shed their soul's full beam (impart
On all that makes life's light
A reflex of the glorious gleam
That sends its sunshine to the heart.

Your gladsome songs, O happy birds, (bright:
Remind me of life's springtime
My English home, love's old sweet words—
The music of the heart's delight;

When love's fond smile was ever near
To deck the hour with golden hue
That gives its grace to all things dear: (true!
Its hope, its faith, to all things

On arriving at Toowoomba, I found I had some hours to wait for the express to Ipswich (my next appointment). I availed myself of the opportunity of inditing a rejoinder

TO THE OWNER OF SUNNYSIDE

Go on, good sire, complete the work
So nobly done in bygone years,
Let not illusions sweetly burke
The fruit of labor, love and tears;

The hallow'd spells of wild birds song pain;
May soothe a passing moment's
They have no power to right the wrong
Or bring the dead to life again.

The thoughts they stir within the breast,
The reveries that o'er us steal:
They leave no lasting gift of rest,
They give no solid boon of weal.

"Dear dreams" of love are not enough:
We need a love that never dies:
Our lives are made of sterner stuff
Than solace finds in wild birds' cries.

Oh turn your eyes with forward quest;
Forget the things that lie behind:
The future holds more joy and rest
Than ever warmed a mortal mind;

While listening to the feathered muse,
While looking back the way (you've trod:
Expand the mind to nobler views—
Lay hold on Christ, look up to God!

* * *

THE same evening I took the train to Ipswich, about 80 miles distant further to the north. The journey took 3 or 4 hours, and the train arrived at Ipswich after nine o'clock. On the railway platform was a large company of brethren and sisters awaiting me. I had to go through many greetings nearly in the dark.

I might almost have been in Scotland from the number of Caledonian names and voices, which was owing to the immigration, a good many years ago, of quite a colony of mining brethren from Tranent, near Edinburgh.

I knew no one by face except bro. P. Coley, who emigrated from Selly Oak, Birmingham, 30 years ago, and had now become a patriarchal veteran, in striking contrast to the slim, clean-shaven young man of the early days.

Skulking in obscurity on the platform, unknown to me till afterwards, was bro. George A. Gardner, of Newry Bar, near Cape Byron, on the seacoast, New South Wales, who had come to Ipswich with the purpose of joining me and spending a 5 or 6 weeks' holiday in travelling with me, at his own charges, to the various places on trip that had been cut out for me by the Sydney brethren.

When I was informed of this, I was a little alarmed, as a close companionship of any kind was liable to be a burden in my infirm condition. But my fears were without ground. I found bro. Gardner one of those guileless, all-round intelligent brethren that will one day be numerous in the land, a help and a comfort at every stage.

Hurried greetings over, I was conveyed to the house of bro. Orr, one of the Tranent contingent, and a mainstay of the Truth in these parts. I spent 4 or 5 days at his house as pleasantly as the strong heat of Queensland would allow.

Ipswich is a coal-mining, inland town of about 20,000 inhabitants, rather more regular and solid as a town than one would expect from home experiences of coal districts.

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SUNDAY, NOVEMBER 24, 1895

DRIVEN by horse and trap to the meeting. Everybody in the Colonies seems to have a horse, and with a horse, several dogs; not that they formally own the dogs.

The dogs, which are numerous in the country, attach themselves to such and such a house where there is a horse and fields (or "paddocks" as they call them universally in the Colonies). They hang about and pick up their own living, and when the horse and buggy sets out, the supreme joy of their life seems to set in.

Our pack followed us right to the meeting, and some of them showed up among the benches during the meeting, to my slight embarrassment while speaking, for dogs are not good listeners and are apt, like the babies, to make inappropriate responses when they imagine themselves addressed.

The meeting-room is quite a commodious place, near the center of town. It is in the permanent occupation of the brethren, though belonging to others. There is a striking board outside, of which I heard from Mr. Watson Sr. at Toowoomba.

The ecclesia numbers somewhere about 50 or 60, among whom bro. Robinson, with his interesting wife and family, have earned himself a good degree by his love and faithful service to the Truth.

It is a matter of good-humoured complaint that Newcastle and other places have taken about ½ their numbers. But as it is all one concern (the Lord's concern) the sense of hardship is not great. About 60 would be present at this meeting.

I addressed the brethren for about an hour on the phases of the Truth before us in the readings of the day. At the close of the meeting, bro. Coley gave me a monster pineapple of a charming flavour, remarking—

"Here is a sample Queensland apple to take home."

I experienced the truth of what a brother told me, that it was a natural specific for feverish disorders. The consequence was, I kept close and profitable company with pineapples all the time I was in Queensland.

In the evenings, I lectured in the School of Arts to a large audience on, "What are Things Coming To?"

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MONDAY, NOVEMBER 25, 1895

WAS called upon by bro. Philip Coley, before mentioned. He gave me an account of the terrible hardships he experienced during the first few years of their settlement in the country. He and his family lived away up in the bush in the merest shanty.

One morning when he awoke, a snake was coiled up on the family Bible on a little table. He called wife and children at once, and they managed to dispatch the intruder. But it was not pleasant to feel they were exposed to uninvited guests of this character.

They had held on to the Truth in all their difficulties during 30 years, and now they were in a fair way of doing, and had the company of brethren and sisters within comparatively easy reach.

In the evening, I lectured again to a large audience in the School of Arts on "Fulfilled Prophecy," as one of the foundations of faith in unfulfilled prophecy.

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TUESDAY, NOVEMBER 26, 1895

DEVOTED to walking; and, in the evenings, another lecture, "Some Prophecies Not Yet Fulfilled," or "The Future State Revealed" (I forget which).

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WEDNESDAY, NOVEMBER 27, 1895

A CALL from the elder bro. Reid, one of the early pioneers of the Truth in the colonies (from Tranent, Scotland). He had many pleasant reminiscences—especially of bro. Strathearn, of that place.

In the evening there was a farewell tea-meeting, at which I gave an account of the voyage in the Oruba, with appropriate spiritual accompaniments.

I enjoyed very pleasant intercourse with the brethren and sisters, most of whom said affectionate goodbye at the close of the meeting—with a feeling on all hands, in view of the active state of the Eastern Question, that we might very soon be called together to meet the Lord.

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THURSDAY, NOVEMBER 28, 1895

STARTED by the 12:40 train for Brisbane, en route for Gympie. The journey to Brisbane was not a long one—only 30 or 40 miles. It had been arranged that we should stay a day at Brisbane before going on to Gympie, and then to make a proper visit to Brisbane on returning from Gympie.

At Brisbane, we found a number of brethren waiting our arrival, including bro. Yardley, who emigrated from Leicester, England, about 12 years ago, and who has done a useful work for the Truth in Brisbane, where there is now an ecclesia of 40 or 50.

Bro. Yardley conveyed us to the boarding-house which sis. Yardley and their daughter Ella keep on the top of the hill above Albert Park. Bro. Yardley himself keeps a dairy farm 3 miles out of town, at which he lives, coming in regularly for the weekend.

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FRIDAY, NOVEMBER 29, 1895

AFTER a refreshing night at bro. Yardley's, proceeded by the 7:30 a.m. train to Gympie, about 100 miles further north. The route was of the forest character common to Queensland.

We arrived at Gympie about 2 o'clock. Gympie is a goldmining township of about 15,000. The gold of that land is good, and enough of it is speedily obtained from the mines to keep the place prosperous when other places have withered off.

But along with the prosperity, there is much moral laxity, as I was told, and as appearances seemed to tell.

Notwithstanding this, there is, wonderful to relate, an ecclesia of about 30, including good men and true.

We were met at the station by bro. Marshall, a railway engine driver, who came from Derby, England, to hear the Truth in Queensland, and as to whose appreciation of it there is no mistake.

Also bro. Weldon, one of the excellent of the earth. He came from Leicester, England, 12 years ago, and is now toilsomely extracting a living from the soil in the bush at Cedar Pocket, 8 miles from Gympie, and at the same time helping to keep alive a testimony for the Truth in one of these remote gold-feeding fountains of the world.

There were one or two others, I think, whom I had not previously known. We were conveyed to bro. Marshall's house near the railway-station, and hospitably installed there. There were the usual paddock behind the house, and the usual horses (one of them a beauty, on which bro. Marshall is a proper rider): and the usual dogs before referred to.

In the evening I lectured to a moderate audience in a local hall, on "The Things Coming on Earth," or some such topic.

Bro. Weldon presided, and spoke more pointedly on the lecturer than the lecture—a tendency which I had to check in other parts as well. The best way is to say nothing about the lecturer, and let the lecture speak for itself.

What is a lecturer? Nothing, except as he makes his subject speak. Attention should not be fixed upon him as a man. Bro. Weldon's objects were the best: but, but, but—.

At the close, a sincere, grey-headed, Anglo-Israelite put questions privately. He evidently thought I would sympathize with his views, and was a little startled when I said I did not think there was the least scriptural grounds for the Anglo-Israel theory. I referred him to the Hine debate, which bro. Marshall lent him.

Anglo-Israelism is very popular in the Colonies. It is not to be wondered at. Earnest Bible readers who do not know the Truth cannot help seeing there is much more in the Bible than orthodox religion allows place for, and they naturally take to a plausible theory which seems to provide that place and at the same time ministers to racial vanity on very cheap terms.

The Truth both demolishes Anglo-Israelism in the most efficient manner, and provides a complete and perfectly fitting place for all that is contained in Moses and the prophets.

* * *

SATURDAY, NOVEMBER 30, 1895

AT the request of bro. Weldon, I decided to pay a visit today to his homestead in the heart of the bush, 8 miles away. How to get there was a bit of a problem. There is not only no railway, but no road, except for 2 miles of the way. After that, the road is a mere track "up hill and down dale" in the forest, and with the trees meeting overhead.

Bro. Weldon proposed I should do it on horseback, but I had never been on a horse's back in my life except once for 5 minutes in a level field. He thought I might try. He would provide a quiet horse, with a cart to fall back on in case of failure.

I was put in the cart to start with—a rigid, stout, country cart with a plank for seat, with bro. Weldon's son as driver and 4 brethren on horseback.

Off we went, everything very graceful and easy, except the cart. After the first mile the road became decidedly Colonial, with ruts and inequalities of nature's own making. The exercise imposed on the occupants of the cart was consequently of a somewhat disciplinary description.

It required a severe muscular grip during the jolts, which were neither few nor gentle, to avoid ejection. And as for conversation, which duty calls for with any companion, it made very distinct marks, breaking a sentence into two, and jarring words in the act of utterance.

At the end of 2 miles, when the road shrank to a hillocky path, and turned into the gloomy shades of the forest, bro. Weldon suggested I might try the horse. As nothing could be worse than the cart, I readily fell in with the suggestion.

One of the horsemen dismounted and took my place in the cart. With some difficulty, I was hoisted into the unusual position, and then the horse had orders to start, which it did, with certain ear twitches and side glances that seemed to indicate a consciousness on his part that he had a rider with whom he could take liberties—which was indeed the case, for I knew next to nothing of how to manage him.

It is one thing to see a man on horseback. It is quite another to be there yourself, without the most elementary knowledge of how to control him. It was all very amusing to men accustomed to handling horses from their boyhood. It was not quite amusing to a perspiring amateur.

However, after a bit, I got into it, in a certain style, and the horse picked his way quite nimbly over the rough track. After the bone-shaking of the cart, it was a comparatively luxurious experience.

Frequently the overhanging branches of the trees were so low that there was risk the horse would go forward without his rider, leaving him suspended like Absalom.

My horse inclined to go slower and slower, on finding, I suppose, there was not the usual masterful grasp. He had to have the end of a switch now and then, and then he would make a slight bolt and endangered my whole inexperienced stability.

At last we reached bro. Weldon's clearing, in the midst of the bush. About 20 acres are cleared, out of 100 which form the land grant. Bro. Weldon has had a hard fight with nature, but is now nearing victory.

He says there was one thing he left out of account in resolving to get a living out of the soil, and that was the curse on the ground. It would be acceptable sailing, he said, but for the pests and plagues that wait on every hand to mar the products of the land, and devour them when they are produced.

It is chiefly garden stuff he raises, for which he finds a ready market in Gympie, when the grubs leave him any to dispose of. The noxious creatures and the great heat considerably reduce the desirability of the position.

Snakes and bears abound, also dingos and iguanas, which rob the roosts. The snakes are numerous, and venomous when they strike, but nearly as afraid of a man as man is of them. They will get away if they can, but if cornered will give a cruel bite which may kill. They usually bite on the hand, and the usual remedy is to cut off the bitten member before the poison has time to circulate.

We returned on horseback the same afternoon. The seat in the saddle became rather a painful one before the ride was over, and I was rather the worse for the exercise for the next 2 days. All things require practice for poor mortals.

* * *

SUNDAY, DECEMBER 1, 1895

BROKE bread with the brethren and sisters. About 30 present, embracing a wonderful mixture of nationalities for so small a company—a Frenchman, a German, a Dane, beside the British element—all earnestly desiring the coming of the Lord and deeply interested in the signs of the times.

In the evening I lectured on "Prophecy" to a fair audience. An infidel wanted to put questions, but I felt in no state to continue an effort which I was barely successful in getting through without stopping. The appeal of anxious desire for knowledge might have overcome my inability, but the 1000 times answered cavils of arrogant and stupid profanity failed to supply a ray of motive.

I told him the brethren would be quite able to answer all his questions, but this did not satisfy him. He wanted a fight, not difficulties removed. He retired, growling like a baffled dog.

(Continued next month, God Willing)

Fellowship with Him

"This then is the message which me have heard of him, and declare unto you, that God is Light and in Him is no darkness at all"—1 John 1:5

THE FIRST EPISTLE OF JOHN, CHAPTER ONE

IN our readings we begin today the first epistle of John. We are told very little about John, either in the Gospels or in Acts and the Epistles. Peter, Paul and James the Lord's brother stand out prominently, but not John.

And yet there is something very special about John. He was the disciple Jesus loved.

Truly Jesus loved them all, but John particularly. This tells us volumes about John. There was a very special and unique relationship between John and Jesus, and it must have been because of John's special character. It was not favouritism. We can rule that out as unthinkable.

The depth and closeness of love depends upon mental and spiritual affinity. The depth and fulness of love is limited only by the comprehensions and capacities of the participants. John was especially beloved because of a deeper unity with the mind of Christ.

It is notable, and there is a certain amount of comfort for us in the fact, that on two occasions where John is prominent in the Gospels, it is not in a good light. He, with James, wanted to call down fire from heaven upon the Samaritans, and he, with James, wanted the two places of highest pre-eminence in Christ's Kingdom. He had to learn the way of wisdom—the true nature of the spirit he was called unto.

Both times Jesus had to gently rebuke them. When he had first selected James and John, he called them Boanerges—"Sons of Thunder"—doubtless for the ardent power of their dedication and zeal. By Jesus' love, John's thunder was purified.

John was the first to believe, after the resurrection when he saw the empty tomb. Though not prominent in the history, John wrote the deepest Gospel, the deepest Epistle (this one) and the deepest prophecy (Revelation).

Though deep, and spiritual, and laying all emphasis on love as the essential motive and power of holiness, this epistle is eminently practical and plain-spoken. There is no haziness, such as the mind of the flesh delights and takes refuge in. What could be plainer or blunter than this?—

"He that saith, I know him, and keepeth not his commands is a liar."

"Be not deceived: he that DOETH righteousness is righteous."

"He that committeth sin is of the devil."

The first 5 verses lay the eternal foundations in words we could meditate on forever without fully plumbing their depth, but the next 5 turn upon us and are plain, uncompromising and unsparing. They speak of sin, and liars, and self-deception.

* * *

*"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life;
"For the life was manifested, and we have seen it, and bear witness; and show unto you that eternal life, which was with the Father, and was manifested unto us."*

Christ is the great reality—the key to everything—the visible, tangible, touchable manifestation to man of all God's everlasting purpose and goodness and holiness. He had to be perfect. He was the perfect God manifested. He was the perfect Word of Life—eternal life—made flesh. John says later—

"He that hath the Son hath life, and he that hath not the Son hath not life" (5:12).

That is unmistakable and unevadable. We must have the Son to have life. See how John emphasizes this specific, factual reality as the vital foundation:

"We heard, we saw, we scrutinized, we handled—the Word of Life."

Their message was not a hazy philosophy of indefinite goodness according to the mind and judgment of man. It was not groping, human philosophy. It was specific testimony to a **specific** person to be accepted, **specific** truths to be believed, **specific** commands to be obeyed.

* * *

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ."

Fellowship with the apostles and with God and His Son, depends on learning and accepting and bringing ourselves into harmony with these things that John reveals and declares.

And what is fellowship? We must ever be on guard against letting technicalities take the place of realities. Fellowship is not an external agreement to associate, but communion, harmony, unity of mind and spirit.

We are in fellowship with God if—and only if—our entire lives and thoughts and desires and interests are centered on God—only if everything we do is done for and because of God; only if we **think God's thoughts**.

* * *

"And these things write we unto you, that your joy may be full."

Joy is God's great purpose of love for man. Is our joy full? Is joy the thankful atmosphere in which we constantly live?—an all-sustaining, all-irradiating, all-protective joy?

It **will** be, if we really believe what we say we believe—if we really have a meaningful faith, and not just a form without power. John wrote to invite us up out of the flesh into the realm of all-enveloping spiritual joy, and if we are willing to follow all the rules, and cast off the encumbrances that hinder, we can enter this joy.

The whole purpose, says John, of his writing, is that our joy may be full.

It is John that records that Jesus said the same thing, on the night that he was betrayed (John 15:11)—

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Joy is the great identification and secret of the Truth. If we have the Truth in a real and living way, we have joy—deep, overwhelming, unassailable joy. This is the key to whether our faith is real or just an empty form.

It is not a joy that **ignores** the sorrows and troubles and difficulties of this life. It is not even a joy that is **in spite** of these things. Rather it is a joy **because** of these things—an intense thankfulness **FOR** these things. Jesus said (Matt. 5:11)—

"When men persecute you, rejoice: be exceeding glad."

James said (1:2)—

"My brethren, count it all joy when you fall into trials and afflictions."

Paul said (Rom. 5:3)—

"I rejoice in tribulations."

And of the disciples it is recorded, when the authorities had beaten them for preaching Christ (Acts 5:40-41)—

"They rejoiced that they were counted worthy to suffer for his Name."

This is really having the Truth, having God, in a living and saving way!

Do we have it in this burning robust way, or do we just have a pale, cold, powerless form of godliness?

HOW can we joy in tribulations and rejoice in sorrow? Can it be reasonably explained, or is it just a striking form of words? It CAN be explained. It IS real. It is reasonable. In fact, it is the only reasonable, sensible, intelligent course at all. Jesus continued by saying:

"For great is your reward in heaven."

James continues by saying—

"The trying of your faith worketh patience.

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Paul continued by saying—

"Tribulation worketh patience, and patience worketh assuredness, and assuredness worketh hope.

"And hope maketh us unashamed, because the love of God is shed abroad in our hearts."

Is this reasonable? Is this sensible? Is this the path we want to follow, and the goal we want to achieve?

Present pleasure does us no good. It is nice while it lasts, like candy to a baby, but it really is not healthy. It is a cheat and a deception—it builds nothing lasting. Paul says present pleasure is a living death, because it has no promise for the future. It is just a brief dance of folly on the deck while the boat is sinking under us.

Joy is oneness with the mind of God, being in mental and spiritual harmony with God, seeing everything as God sees it—seeing the meaning and the purpose and the love and the beauty in all the works of God, in EVERYTHING that happens to us and around us; seeing—not just blindly believing—but actually seeing, realizing, understanding, rejoicing that—

"All things work together for good to them that love God."

Would it be nice to be never unhappy, never disappointed, never fearful, never lonely, never worried—always joyful, always content with what we have and what our position is? This is what the Truth freely offers us.

This is what the Truth really is. Do we have it? Have we found it?

The Truth is not just a little tidy packet of doctrines, but a living, transforming spirit-power. Paul said he was troubled on every side, yet not distressed; perplexed, yet never in despair; in sorrow, yet always rejoicing; having nothing, yet possessing all things. He said he took PLEASURE in weakness, hardship, contempt, persecution and distress; for when he was weak and poor naturally, then he was strong and rich spiritually. And he said—

"Be ye followers of me."

This is the mind of Christ, the mind of God, the spiritual—which is life and peace. Other than this is the mind of the flesh, which is sorrow and death.

"These things," says John, "we write unto you, that your joy may be full"—not just partially filled, but wholly FULL—complete, perfect, unassailable, unalloyed.

* * *

"This then is the message which we have heard of him, and declare unto you, that God is light, and in Him is no darkness at all."

The great, central message that John brings is that God is all Light, pure Light, perfect Light. There are 2 great definitions of God in this epistle—

"God is Light."

And—

"God is Love."

—the 2 great, eternal, divine realities: LIGHT—Truth, Holiness, Purity, Righteousness; and LOVE—Goodness, Mercy, Compassion, Benevolence, Kindness.

Wherein does the significance of this message lie for us, that "God is Light"? The message is that if we seek Life and Joy we MUST come to the Light. We must leave all things of darkness behind. Jesus said—

"Men love darkness rather than light because their deeds are evil."

This is natural man—natural desires. We must desire light, and the light we must desire is the light of God's Word as applied to all our thoughts and feelings and actions.

By nature, we are evil. Our thoughts are evil and fleshly. The light of God's Word reveals this evil and tells us what God desires, and if we love God we shall be very anxious to search out and do everything He desires and give His Word the benefit of every doubt.

The natural way is to decide what we desire, and what our flesh desires, and then try to justify it. If we allow ourselves to be deceived by this tendency, we can always find self-justification, and God will let us be self-deceived; yea, help us to be self-deceived.

But if we sincerely want to learn, want to improve, want to change, want to please God rather than ourselves, then God will open our understanding.

Light is the great theme of the Scriptures throughout. The very first thing God said was—

"Let there be light."

"And God saw that the light was good: and God separated the light from the darkness."

And in the last chapter of the Bible we are told of the redeemed—

"God giveth them light."

The Spirit through Solomon says—

"The path of the just is as the shining light, that shineth more and more unto the perfect day."

John said of Jesus—

"That was the true light, which lighteth every man that cometh into the world."

And Paul says—

"God, Who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

By nature, we are all darkness. It is our life's purpose and our life's work more and more to absorb and radiate the light, and cast out the darkness.

The Light is God's Word: every part of it, from beginning to end. ALL Scripture, we are told, is profitable that we may be made perfect. We must prayerfully and continually study it, ponder on it, agonize to understand every word, as if it were a precious map leading us to great treasure, as it truly is.

All the time we can spare should be given to this. It is the only way to gain the life that only the few will ever find.

* * *

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth."

"Walking in darkness" is doing anything according to the mind of the flesh. The Word of God sets before us a way of Life—a way of thinking about everything, a way of directing our interests and desires, a way of conduct toward, and thought about others.

It is usually very different from the natural way. It requires learning, practice, and effort, and continual seeking of guidance and help. If we are not consciously examining all we do, and consciously trying to conform it to God's Word, then we're automatically and inevitably "walking in darkness."

Fellowship with God is not just a technicality—not just a form—not just the accepting of certain beliefs or joining a certain group. It is a WAY OF LIFE—a thinking like God, a walking in harmony with His revealed will and commands.

John minces no words. The issue is too grave, and self-deception is too terribly easy. It is so easy to "say that we have fellowship with Him." Millions in the world say this. Wherein are WE different?

And let us not compare ourselves with the worst of them, or even with the average of them. Let us honestly face what the BEST of them are doing (supposedly for God, as they think), and ask ourselves, Wherein are we so different that we expect life while the best of these will get but death?

The primary difference must of course be the Truth itself. True belief, true doctrine, is important—vitaly important. It must be what God says and not what man says, for God is all Light, and man is all darkness.

But just **having** the Light is not enough. We must, says John, **walk in it**—all the way in, plunging into it joyfully and unhesitatingly, letting it fill us and surround us. Notice the expression in this verse—

"We lie and **do** not the Truth."

The Truth is not just something we **have**. It is something we must "**DO**."

* * *

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

We here this morning are in what we call fellowship with one another. The validity and power of that fellowship depends upon each one of us sincerely determining and endeavouring to walk in God's Light in every aspect of our lives. Apart from that, it is meaningless, powerless and purposeless.

If we walk in light, John says, the blood of Christ cleanseth us from all sin. Two words here are deeply significant: "cleanse" and "all." Sin is a dirtiness, an uncleanness, a defilement. Sin is the natural motions and thoughts of the flesh—

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

Sin is catering to our own desires, seeking our own advantage and pleasure. Sin is wasting time that God has commanded us to devote to His service.

Sin is using God's goods for our own indulgence beyond the point of necessity or usefulness for His purpose. Sin is everything short of the perfect holiness of the character of Christ.

If we desire and seek God's light, the blood of Christ will cleanse us from all these fleshly things. Until it does, we are dirty and offensive in God's sight.

It is said of the true ecclesia of God, the true Bride of Christ, that Jesus sanctifies and cleanses it with the washing of the Word, that it might not have spot, or wrinkle, or any such thing, but should be holy and without blemish—a glorious Ecclesia, a pure Bride.

"The blood of Christ cleanseth us from all sin."

It is important that we realize this. The Truth—the Way of Life—is an all-or-nothing thing. Unless we are cleansed of ALL sin, we are lost. One seemingly small sin at the beginning plunged the world into 6000 years of sorrow and death.

If we fail through neglect of prayer and study of the Word to discern our sins, if we cling wilfully to anything we know to be sin, or even have reason to suspect might be sin, then we cannot be saved.

HOW does Christ's poured-out blood "cleanse us from all sin?" Do we think that God was just establishing a technicality in Christ's death? Do we think God was just proving a point, so He could **overlook** sin? Do we think that God just waves a magic wand and says, "Abracadabra, you are clean"?

Is THAT our idea of how "the blood of Christ cleanseth us from sin?" It is the idea of many who think cleansing from sin is some sort of a superficial ritual that has all been taken care of for us. But John says (3:3-10)—

"Every man that hath this hope in him purifieth himself.

"Whosoever abideth in him sinneth not.

"Let no man deceive you: he that DOETH righteousness is righteous.

"Whosoever DOETH not righteousness is not of God."

THIS is how God cleanses us from sins—in **reality**, not just in symbol. Where does Christ's work come in then? He laid the essential foundation of perfection **on which we must build**. He established the acceptable place of meeting—the Mercy-Seat—the Seat, or Place, of Mercy—the place and means of cleansing and forgiveness, where man could approach in safety unto God's terrible holiness and exalted purity.

Paul said God set him forth as a Mercy-Seat to manifest God's righteousness, that He (God) might be righteous and also the builder of righteousness within all who approach Him through Jesus. John says of Christ that to all who received him he gave power to become sons of God.

Shall we sit down and say that it is too much?—that it cannot be done? Or shall we thankfully and joyfully take up this power so graciously offered, and by it become the sons of God? Paul exhorted the Philippians—

"Work out your salvation with fear and trembling, for it is God that worketh in you both to will and to do His good pleasure."

Here in one phrase it seems like we ourselves must do it all, and in the very next it seems like it is all of God—not only the doing, but the very will or desire behind the doing.

Both are true, marvellously and inseparably true. It is all of us, AND all of God.

A very crude comparison is power steering. Tremendous power is there, waiting to do immediately all the work on our behalf as soon as we turn our lives toward the right direction, but it will never turn itself but go straight down the old natural course of death to the end, if we do not try, but just say it cannot be done.

"The blood of Jesus Christ cleanseth us from all sin."

That is what we are here to memorialize this morning, in infinite thankfulness and joy. It is clear why he had to die. We know sin had to be condemned, the body of sin had to be put to death, the devil, the diabolos, the motions of sin, had to be destroyed by the victory of perfect obedience right to the end—God's pure law vindicated, God's merciful way of reconciliation proclaimed in a foundation of justified holiness.

We know why he had to die. But why did he have to SUFFER? Why did it "please God to bruise him, and put him to grief"? What pleasure did this give God? What good is served, what point is proved, what law is established by inflicting apparently unnecessary suffering on a perfectly obedient, perfectly submissive Son?

Paul throws much light on this, and reveals a vital first principle of holiness when he says (Heb. 2:10)—

*"It became Him—that is, it was fitting for Him (God)—for Whom are all things and by Whom are all things, in bringing many sons to glory, to **make the Captain of their salvation perfect through sufferings.**"*

There is the answer to it all. The sufferings were to make him perfect.

Was Christ ever **imperfect**? He was imperfect in the sense that the seed is imperfect as compared to the ripened fruit. His character—always beautiful, always spotless—had to be developed and matured and strengthened and tested in the fierce furnace of affliction, that it might be meet for God's everlasting companionship.

And what was needed for **his** preparation for the eternal glory of divine sonship is needed for his brethren also. Therefore let us, like Paul, thank God for suffering, seeing in its every aspect and instance the all-wise hand of a loving Father shaping and beautifying us for a glorious destiny—

"Herein is our love made perfect, that we may have boldness in the day of judgment.

"There is no fear in love, but perfect love casteth out fear.

"And this is the love of God—that we keep His commandments."

—G.V.G.

"Partaker of His Evil Deeds"

AS to those who bring not this doctrine, John's comment is—

"Receive him not into your house, neither bid him God Speed!"

This command we can no more evade than any other commandment delivered unto us. The obedience of it may cost us something. It is crucifying to the flesh to refuse friends—some of the excellent people as human nature goes—who in one way or other have been seduced from their allegiance to the doctrine of Christ; but there is no alternative. Friends are but for a moment: the Truth is for ever. And if we sacrifice our duty to the latter from regard for the former, the latter will sacrifice us in the day of its glory, and hand us over to the destiny of the flesh which, as the grass, will pass away.

"He that biddeth him God speed is partaker of his evil deeds."

This applies to ALL, without distinction, and erects a barrier to fellowship with even some who hold the Truth. For though they hold the doctrine of Christ themselves, yet, if they keep up a "Godspeed" connection with those who do not, by John's rule they make **themselves partakers with them** and, therefore, cut themselves off from those who stand for the doctrine of Christ.

This second epistle of John, as a whole, is singularly applicable to the situation in which we find ourselves. We have been obliged to stand aside for the doctrine of Christ from some we love.

This epistle justifies us in our course, both as regards those who have departed from the doctrine of Christ, and those who—while holding on to it themselves—see not their way to break connection with those who have departed.

It is a painful situation, but we must not falter, nor need we fear or be discouraged. God is with us in the course of obedience, and we shall see His blessing in the increase in our midst of zeal and holiness and love and preparedness for the great day of the Lord, which is at hand.

—**Bro. Roberts, Seasons 25**

Current World Events

RUSSIA: SEA TRADE DRIVE ON

Russia last month launched its latest assault on what has long been pretty much a free world preserve; seaborne trade between non-Communist nations. The Soviet push is backed up by a fast-growing merchant fleet.

A virtual non-entity 15 yrs. ago, Red Fleet now has 1350 ocean-going ships totalling 10 million tons, ranks 6th in world. At current million-ton-a-yr. growth, Russia could well be at top by early '70s. (Tm 8:23)

Russia's naval, mercantile, & air power has mushroomed phenomenally in the past 10 yrs., but the rest of the world seemed drugged & blind to the early inevitable consequence if present trends continue. They will have no choice but to submit to the widening shadow of the northern bear.

RIOTS: More in Apr. than All '67

In Apr., '68, more US cities hit by riots than entire yr. of '67. In April, 237 disorders in 206 cities in 36 states. Property damage in April rioting \$58 million, compared with \$69 million in all '67. (USN 9:2)

US: 25-BILLION \$ DEFICIT

By far the biggest US budget deficit in '68 since WW II—\$25½ billion. In 5 years that began July 1, 1963, spending has exceeded income by \$45 billion. (USN 8:12)

NIGERIA: TERRIBLE TRAGEDY

In scope of suffering, in depth of bitterness, in the seeming hopelessness of any solution short of wholesale slaughter, there's no parallel to the tragedy that's been gathering force the past 14 months in Nigeria—once Africa's brightest hope for successful nationhood. Wielding a full array of modern weapons from Britain, Russia & Europe, is the Nigerian Federal Govt.

On the other side, stands the Ibo tribe, convinced they're fighting not only for independence but survival.

Biafra is a land of physical ruin. Crowded into hardwood forests & mangrove swamps that cannot possibly support them, slowly but surely 8 million Biafrans are starving.

Nigeria is a far different place from the fast-developing territory that in '60 won independence from Britain. No other on the continent had a more promising future or a more exciting present. Occupying the wide basin of the mighty Niger River, Nigeria's 56 million people had built a sturdy economy & installed an active parliamentary govt. Nigeria is world's 13th largest oil producer.

But even bounty could not overcome the ethnic facts that have split Nigeria. Most hated of all—and most envied by other Nigerians—were the Ibos, quite possibly Africa's most capable people &, by force of energy & intellect, the dominant tribe of newly independent Nigeria.

The Ibos welcomed missionaries, largely because they brought schools & books. Before their secession from Nigeria, the Ibos of the Eastern Region were spending 40% of their public funds on education. After the British left, the Ibos, in effect, inherited the controls of modern Nigeria. Ibo executives had a typical way of surrounding themselves with Ibo associates. The powerful North spoke bitterly of the "Ibo ring." They won for themselves the nickname of "Jews of Africa."

For a time, in the hopeful days of early independence, a shaky truce among the 3 major tribes prevailed. It came to an end on a night of bloody violence in Jan., '66, at the hands of 5 young Ibo army officers. In a swift, well-planned coup, they killed the Prime Minister & murdered or kidnapped several other leading Northerners.

In a bloody countercoup 6 months later, Northerners regained control, and triggered a pogrom against millions of Ibos. When 10's of 1000's of their people were killed & 100's of 1000's maimed, the Ibos lost all hope of reconciliation within the Nigerian union. (Tm 8:23)

It is terribly sad when "civilized" nations, to serve their own selfish ends, give dreadful modern weapons of destruction to the more primitive nations to fight each other.

40 MILLION to STARVE by '80

Between now and 1980 approximately 40 million people will starve to death. (Tm 8:9)

FEWER IN WORLD TRUST US

Fewer in world now look on US as their best friend, fewer believe US shares mutuality of interests with them, fewer have trust & confidence in US leadership. (USN 8:5)

What a change in a few short years, as a disillusioned world sees the collapse of the illusion of US wisdom & sincerity! But they will be deceived by the Russian-Papal alliance which is infinitely more hypocritical.

RED VIOLENCE IN MEXICO

Mexico has experienced a burst of violence that officials term worst in decades. Roving bands of students, carrying bats, rocks & Molotov cocktails, skirmished against soldiers armed with bayonets, submachine guns & bazookas.

Over 100 buses burned or damaged; shop windows smashed, stores looted 4 students killed, over 500 injured, 1300 arrested. Govt. blamed Communist agitation. (USN 8:12)

RUSSIA: Increases Spy Satellites

Soviets launched 4 spy satellites in June & 4 in July—twice usual rate: most targeted on US. (Nwk 8:12)

DeGaulle to Use Broad New Power

On the heels of his recent landslide victory at the polls, DeGaulle made it abundantly clear last wk. he'd make full use of his enormous new power.

The Communists recently decided their party's main task in immediate future was to avoid being associated in popular imagination with extremist groups on the left. This they have done by adopting a strong stand against the youthful Maoists, Trotskyites & anarchists who led the May uprisings. (Nwk 7:29)

DeGaulle appears to be failing fast, but he has great power and he still may have more Unclean-Frog-Spirit work to do. The coming months will be very interesting.

GHETTOS: Deep Rage & Pressures

Riot Commission study groups found that $\frac{3}{4}$ of rioters had jobs & over $\frac{2}{3}$ were above 18 years old. Many were women. No one's well off in a ghetto, with its dilapidated housing, gouging merchants, oppressive police force.

Rioting can't be cured with money or economic gains: cause is emotional, not economic. The riots, researchers conclude, express personal pain & rage provoked by severe psychological & emotional pressures of life in a racist society. (Nwk 8:12)

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In Cleveland last wk. an ominous new element—sniping at police by apparently well-armed, well-trained & self-starting Black marksmen.

According to a sobering study just released by Johnson's Commission on Civil Disorders, majority of Negroes in 15 major cities regard rioting as a quite legitimate form of protest against economic deprivation & lack of progress in Black slums. (Nwk 8:12)

CZECH CRISIS SHAKES WORLD

Suddenly, E. Europe plunged into crisis unmatched since Soviet tanks 12 yrs. ago squashed Hungarian uprising. Brezhnev hurled ominous threats of military intervention against Czechs unless Prague stopped tinkering with the traditional Communist way of life.

To many it seemed inconceivable Moscow would risk wrath of world & its warming detente with US by intervening with force. But others equally convinced Russians faced even greater risk if they let Czech experiment to go unchallenged.

Despite democratic nature of his govt., Dubcek is, of course, a committed Communist. Visitors in recent wks. have been stunned by changes that have swept the land. Most radical: total abolition of censorship.

Soviet intervention would set cold-war clocks back 10 yrs., scuttle—at least for a decent interval—US-Soviet detente, & hopes of early agreement limiting nuclear weapons.

It might also force France back into NATO as full-fledged member, stop US cutting Europe troop levels.

It would ruin Russia's image, assiduously nurtured over yrs., as peacemaker. It would alienate 3rd World & undermine Communist movements in France, Italy & dozen other countries. It would wreck what shred of unity remains in Communist camp, end Russia's hopes of putting China in its place. (Nwk7:29)

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Dictators in Russia, E. Germany, Poland & Bulgaria are terrified by Czech developments. The Czech revolution actually was planned & run by Communists, yet it was so unorthodox & unlike anything before in the Soviet satellites that it became a popular movement.

It meant freedom in large doses; uncensored newspapers, magazines, broadcasts; freedom of discussion, greater possibility for travel outside country, sharp reduction in powers of political police, pardons & recompense for those unjustly jailed during earlier dictatorship.

To Moscow this was heresy. Russia's dilemma: If Moscow yielded, liberalism might sweep over other bloc countries. Dissident youths & intellectuals, specially in Russia & Poland, might be stirred to action.

But if the Kremlin cracked down with military force, a wave of setbacks could engulf the Russians. Down the drain would go yrs. of effort to build up a "good guy" image. Communist parties in the West would be shaken too. Already, Red leaders of France, Italy & Belgium warned armed intervention would seriously hurt their parties.

Whatever way the Kremlin deals with Czech problem, Soviet leadership seems a loser. Many experts see period of dissent in Kremlin itself—possibly leading to change in Russia's leadership. (USN 8:5)

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When Russia's interests were at stake, world opinion meant nothing to its leaders. The Bolsheviks started it all in 1917. They cared nothing for public opinion. Nor did Stalin.

Russia's current leadership has generally been more attentive to reaction. But, when the chips were down, old ways returned. (USN 9:2)

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Russia in its struggle with Czech Communist rebels is at crossroads of history. (USN 8:5)

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Just a few wks. of crisis over Czech. & image of Russia as peace-loving, co-operative nation badly damaged. Reality of Russia as an imperial power, using raw military strength to bluff & frighten a small ally, has been revived.

Tito of Yugoslavia & Ceausescu of Rumania are backing up Dubcek of Czechoslovakia. So are Western Communists. All earmarks of a continuing crisis for a long, long time.

20 yrs. of Communist mismanagement—much of it deliberately designed to help Russia—has left Czechs economically dependent on Russia; $\frac{2}{3}$ of trade is with the Communist bloc; $\frac{1}{2}$ of that with Russia.

Most of the rest controlled by Moscow. From Russia Czechs get almost all their oil, much iron, grains, many metals. (USN 8:12)

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At last wk's confrontation at Cierna was ranged the power elite of world's 2nd mightiest nation, Brezhnev & Kosygin & all but 2 members of Soviet Politburo against spokesmen of a small nation that has been one of traditional shuttlecocks of Central Europe politics.

The confrontation had an ominous resemblance to Munich in 1938 before Czech leaders signed away their birthright to Hitler. Would Communist liberals now in power in Prague be forced into a 2nd Munich?

That dangerous possibility forged a new Czech unity last wk. Tens of 1000's of Czechs went to church to pray for their Communist (& presumably atheist) leaders. A million Czechs signed their names to a petition calling upon Dubcek & his colleagues to stand firm in the face of Soviet threats.

Russia charged Czech Communist Party was losing grip on country, insisted Dubcek must restore press censorship, disband "anti-Communist" political clubs that have sprung up, remove "liberals" from key govt. positions, & let Moscow to post troops on Czech-German border.

Moscow's decision to indulge in a war of nerves with Prague revived latent fears that Russia—despite its assiduously cultivated image as a peaceful power—had not essentially changed its brutal methods since it crushed '56 Hungarian uprising.

US officials would not be surprised if Soviet leaders chose to solve the dilemma created by Cierna by pursuing a policy of detente with US more vigorously than ever. Some experts in Washington believe the chances of a US-Soviet summit have been enhanced by recent events. (Nwk 8:12)

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The Russian Communists, their system challenged, reacted as they have before with only means Moscow seems to understand—brute force. Soviet troops overran Czech, to put down a Communist regime that was trying to go its own way with a measure of freedom for its people. The cold, deliberate military invasion sent shock waves around the world.

What persuaded the leaders in Moscow, after wks. of discussion & cajolery, to strike at Czechoslovakia with naked power was fear that a Czech, even moderately independent would hasten the day of collapse of the entire Soviet empire, & could even endanger Communist rule at home.

Dubcek was a dedicated Communist, a long-time resident of Russia. What panicked the Kremlin was that Czech leaders were insisting on DIFFERENT KIND of Communism that could have "infected" all Communist world.

When Dubcek took over, he started to grant freedoms that Russian Communists have never been able to tolerate.

Moscow's decision to strike down the Dubcek regime, in opinion of many, will precipitate inside Russia a crisis of collective leadership. On one side: hard-liners, determined to preserve ideological purity of Communist Russia & its empire. On other side: those who believe change is inevitable inside Russia & in the conduct of foreign affairs. (USN 9:2)

* * *

After Czech, there is a very different look to the world. Soviet troops, tanks, & guns have put an end to a period of world hopes & illusions of peace ahead. Russia has tightened E Europe grip. (USN) 9:2)

The brutal Czech invasion & ruthless imposition of Russian control has completely changed the world picture and again brought the realities of the world struggle to the fore. It seems clear Russia must change & liberalize—or appear to liberalize—to attract Europe, but still she must hold her power. It would appear that the final, brittle Catholic-Russian-European union will be held together mainly by threat & fear, as all past empires have been (plus a common hatred of Israel).

ALCOHOL: 25,000 Auto Deaths

Use of alcohol by drivers & pedestrians leads to some 25,000 deaths & at least 800,000 crashes in US each yr. Deaths linked to alcohol account for almost ½ the total annual fatalities in road mishaps.

During the past 35 yrs., surveys made in every area of the country have found alcohol to be the largest single factor leading to fatal crashes. (USN 8:19)

God has given man the capacity of learning wisdom from divine instruction, but the vast majority prefer the illusory "pleasures" of self-destructive folly.

HEAVIEST ISRAEL AIR RAID

Angered by daily raids by Jordan-based Arab commandos, Israel decided to strike back. El Fatah, largest & most aggressive commando groups, had its operations headquarters at Salt.

Israeli jets went out to destroy it, in heaviest Israeli air raid against Arabs since the war. Waves of fighters swooped in on El Fatah headquarters with rockets & napalm, strafing suspected installations. Not a vehicle on the roads in the area escaped damage or direct hits.

Eshkol observed ominously that "any form of war & incitement to war will oblige us to repel, deter, & take the battle to the enemies' gates & beyond." That might mean new invasion thrusts toward Damascus, Amman & Cairo if the commando infiltrations continue. (Tm 8:16)

The Mideast again seems to be approaching the boiling-point. But this time Russia is far more deeply entrenched.

Internal Strife Disrupts China

Factional fighting continues to wrack China, raising havoc with its economy & making efficient, day-to-day govt. almost impossible.

West sources in Hong Kong have pieced together a grim picture of China's economy: material shortages, declining production, widening trade deficits.

Grain production will be down considerably this year, owing to drought in north, floods in south— & civil strife nearly everywhere.

Industrial output off 15% in '67 from '66; coal production down 25%; trade deficit UP to more than \$250 million, worst since '55. (Tm 8:9)

YUGOSLAVS SUPPORT CZECHS

Tito journeyed last wk. to Prague to share in the Czechs' victory & to receive grateful thanks of Dubcek & his people. In the eyes of ordinary Czechs, Tito's visit put seal & confirmation on the reality of their triumph at Cierna in defence of their new freedoms.

Under the new statutes, Czechs would be free to criticize policies & leaders without fear. (Tm 8:16)

'GREAT SOCIETY' HOPES FADE

Only yesterday, Johnson's vision of the "Great Society" had appeared to be just beyond the horizon. But suddenly, in summer '68, all the yesterdays again seemed so far away. (Nwk 8:12)

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In 4 LBJ yrs: Spending up \$60 billion yrly. War added \$27-billion. LBJ's many programs for Great Society left by wayside. (USN 8:12)

KOREAN REDS PREPARE WAR

Korean Communists have been preparing for war, and telling world they intend to unify country, by force if necessary. So far this yr. 200 ugly incidents along border between N & S Korea. (USN 8:5)

CATHOLICS: Crisis in S. America

Pope's visiting Bogota, Colombia—first papal journey ever to Latin America—as highlight of Eucharistic Congress of over 200 Latin-American bishops. The Congress is setting stage for showdown on social issues among churchmen.

One paper presented for the bishops' consideration blamed "foreign big business," (presumably US) & "blind oligarchic classes" for blocking reforms & creating a situation of violence. (USN 8:26)

* * *

The Catholic Church in Latin America faces an internal crisis both spiritual & political, partly because it contains outspoken extremes of rebellion & reaction.

A vociferous, militant minority of radical priests, prelates & laymen argue that the Church must embrace revolution, even Marxism, to survive. Traditionalist bishops warn that Christian support of social upheaval would bring on Communist dictatorships & death of the Church.

Vatican officials like to think of the continent civilized by cross and sword as a bastion of Christianity. But tho 90% of Latin America is nominally Catholic, probably under 10% practice what Church preaches.

Average wage in Latin America is under \$300 a yr; 45% of its 268 million people are illiterate. Most of its wealth is held by perhaps 3% of people. Population growth is 3% a yr; one of the world's highest.

The contrast between a well-established Church & unbearable poverty is notably apparent. In Colombia, Catholicism is official religion; Church controls education & marriage, & gets permanent govt.

contributions. The Colombian Church owns vast financial holdings, while agricultural day labourers earn average of \$270 yrly.

Reformers within Latin American Church insist Catholicism can transform society—& save its own soul— only by a total commitment to revolution. Since capitalism, they believe, has failed, the only alternative is socialism. Parliamentary democracy as they see it is a mockery; thus progress can come only through revolution.

The talk of the Catholic left can sometimes sound like a message from Radio Havana. Brazilian Archbishop Helder Camara of Recife argues that, "Either the Church will ally itself with progressive forces that demand social justice for the enslaved masses, or it will perish."

About 40% of Latin America bishops sympathize in whole or part with revolution. Govt. often steps in to bolster the Catholic conservatives. (Tm 8:23)

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Basic aim of the Pope's epochal journey to Latin America was to ease conflicts over social issues threatening Catholicism's future in that heavily Catholic—& impoverished—part of world.

Addressing 100's of 1000's of ragged peasants in a cow pasture, he said: "We know your living conditions. They are, for many of you, miserable. You have become aware of your needs & sufferings &, like so many others in the world, you cannot tolerate that your conditions should last forever." (USN 9:2)

POLITICS: For Rich or Corrupt

Political campaigning this yr. most expensive, by far, in US history. \$50 million will be poured out to nominate & elect a Pres. Anyone who yearns to be Pres. must have \$5 million just to win nomination.

When one veteran was asked how any young man could run for office today, he said: "You can't, unless you're independently rich, or you sell your soul." There are built-in forces now at work which, if not corrected, will cause our Govt. to be controlled by & for the wealthy.

Mrs. Jos. P. Kennedy said: "If you have money, you spend it to win. The more you can afford, the more you'll spend." One of every 5 US Senators is a millionaire. (USN 8:5)

This clearly exposes the weakness of what is called "democracy"—rather, 1 of many weaknesses.

BERLIN U: Changing its Views

The Free Univ. of Berlin was founded in 1948 when a handful of students & professors rebelled against Communist indoctrination at Humboldt U. Initially, students & faculty united against Communism.

But today, anti-Communism is no longer a burning issue. Many of the 15,000 students have swung into the New Left. The students today are critical of US. They ally themselves with American Blacks, the Viet Cong & those in rebellion against the "system." (Nwk 8:12)

DeGAULLE BACKING BIAFRA

DeGaulle, despite all his troubles at home, is playing a disruptive game in Africa, hoping to win advantage for France. His recognition of Biafra is said to be an attempt to capture valuable Nigerian oil deposits at British expense. (USN 8:12)

VIETNAM: Law & Order Collapse

In the cities, law & order has broken down to a large degree, even for S. Vietnam; since Tet, the police have been deployed on paramilitary duty, guarding against Communist troop infiltration.

As a result, vandalism & robbery have become so commonplace that many doctors, lawyers & dentists in Saigon had to close downtown offices. (Tm 8:16)

How terribly sad for a small nation when it becomes the frontline & battleground of the world giants. All we hear on the news is the sickening daily claim that "we killed so many more today"—& these are simple human beings with wives & children who think they are fighting to defend their own country. What a hopeless mess man has created, and there is no human answer or solution.

Washington: 'Tragic Conditions'

"Tragic" is the word to describe conditions in Washington, US capital & center of non-Communist world. Fear has become a real element in Washington life. Crime keeps growing tho Washington has more police per 1000 people than any other large US city. Crime steadily worsened since April riots.

Retail business hit harder & harder. Many afraid to shop downtown. Stores harassed by threats & acts of vandalism.

Night bus service discontinued for a time earlier this yr. after over 200 bus driver hold-ups from Jan. to May, & finally, a driver's murder. Taxis scarce: few willing to risk being robbed, shot, beaten.

Between '60 & '65, homicide rate doubled, robbery rate tripled, housebreaking rate more than doubled. In '67 crime increased 34%.

1/3 of population exists at little more than subsistence level; 1/2 of all large families partially or completely indigent; 1/4 of adult Negroes functionally illiterate; 1/4 of births illegitimate.

Some Govt. buildings—including State Dept.—have been turned into virtual fortresses. (USN 7:29)

US has all the natural blessings, abilities and physical capacities for a Paradise on earth, but man's corruption & wickedness won't permit it. Tragic is the word for the increasingly terrible realities as compared to what could be, if man were decent & righteous.

USSR: TIGHTER ART CONTROL

Russia made it clear there'd be no relaxation of govt. control over the arts. Both the Establishment rebels & their angry young colleagues are agreed upon one thing: neither challenges Soviet system.

Few if any of the rebels really would want to replace Communism with capitalism. What they primarily want is to be allowed to speak out. (Nwk 8:26)

This is significant: it is admitted that few of Russia's dissidents want to exchange communism for capitalism. They merely want to liberalize communism, and to a degree it must come.

ASWAN DAM: Ahead of Schedule

Egypt's \$1-billion Aswan Dam (built by Russia) to be completed before end of '69—almost yr. ahead of schedule. By '76, it will have power-generating capacity of 7 billion kilowatt hrs. a yr., & 1 million acres of desert will be reclaimed for cultivation by irrigation.

Originally, US was to help build the dam. But in '56 Egypt turned to Russia for military aid, US offer was withdrawn. (USN 8:12)

SUEZ VALUE IS FADING FAST

Nasser increasingly worried by signs that importance of Suez Canal is fading fast. West nations are concluding that canal closing has hurt Russia in its effort to extend into Persian Gulf & Indian Ocean, but hasn't seriously hurt West. (USN 8:12)

US STARTS ABM DEFENCES

Pentagon has signal to start setting up US's first defence against nuclear-missile attack—the antiballistic-missile system called Sentinel. It's just a starter, "thin" ABM defence—not to defend against Russia, but against rapidly growing menace of Chinese nuclear attack.

The move could trigger new round in nuclear arms race, just when US & Russia have agreed to discuss reduction in nuclear arms. Tho publicized as a "thin" system against China only, Sentinel could easily be forerunner of a "thick" anti-Russia defence that would cost over \$40 billion.

A full ABM system would cost \$100-billion. Joint Chiefs of Staff have not given up pressing for "thick" defence, which they say would save over 70 million lives in war with Russia. Russia already has started its own system. (USN 8:19)

And so another \$100-billion round begins on the stupid, hopeless treadmill of mutual menace & terror. And they call it "civilization."

RUSSIA: BIG SEA MANOEUVRES

Russia's conducting large-scale naval manoeuvres in Atlantic to test US defences—& to improve large-fleet operations. The Russians give every sign of preparing to challenge US on the seas. (USN 7:29)

Russia is rapidly expanding her power in every direction—air, land & sea. The lightning Czech invasion was an ominous eye-opener for the West. Many more bitter surprises are coming. It is God's will that Russia grow bold & strong so she can strike for world control.

Ecumenism: Swallowing Anglicans

Spirit of ecumenism so strong throughout world it's threatening very identity of Anglican Church. In US, a giant union would be formed by the proposed amalgam of Episcopal Church with 9 other denominations. Methodist union by '73. (Nwk 8:5)

Even mother church in England is loosening ties to state to permit

This is good. We eagerly watch the collapse of any real meaning to the world's religions, & their drift back to Rome.

USSR Communication Satellite

"Intersputnik," the new international communications satellite organization that Russia launched last wk, has a huge advantage over US's.

Russia uses a very large, heavy communications satellite with much greater broadcasting power than US's. This means that much smaller, cheaper, simpler ground stations—the kind a developing nation can afford—can receive what it sends.

US has light satellites whose weak signals can be picked up & amplified only by large, expensive, complex ground stations. (Nwk 8:26)

Russia, the plodding, single-minded giant, must gradually increase and "gather to himself all nations."

BRITAIN: 'Backward Country'

In Europe's view, Britain's an economically backward land. Comments:

"The British simply don't like to work as hard & persistently as other people, & they still seem to believe they'll get away with it."

"British industrialists, with few exceptions, still think & act as if we were in 1910 when Britain ruled a vast empire & British goods found easy markets around world."

Industrial output in the Common Mkt. area climbed 71% from '58 to '67, compared with 35% in Britain. Com. Mkt. exports rose 146% while British exports rose 54%. (USN 8:26)

God raises up, and God puts down, as it effects His people & His purpose; yet silly, proud man thinks he is something special & it is of his own prowess. As children, we remember having it drummed into us like parrots: "Rule Britannia! Britannia rules the waves!"

PAPACY: CRISIS of AUTHORITY

Papacy in Crisis. It's painfully evident Paul's pronouncement on contraception has so polarized the church that even he, as Supreme Pontiff, can't reconcile its factions.

Now the issue is the papacy itself. Vatican admitted last wk. "majority" of Catholics probably disagree, but obedience is demanded.

Many of Paul's critics see crisis he has created as golden opportunity to examine the real theological & philosophical issues. Catholicism faces a long complex examination of its own soul, & result may well be a church as different from Catholicism of past century as medieval church was from the fellowship of Christ's apostles.

Paul's not merely the puppet of his papal household; he is also victim of the distended concept of papal authority that emerged from Vatican Council I of 1870. This is the real source of his celebrated indecisiveness.

Vatican I, after much dissension, proclaimed that Pope could teach with the infallibility of the whole church when speaking "ex cathedra" on matters of faith and morals. In the ensuing century, the practical authority of the papacy grew, & an aura of infallibility attached to virtually every sentence from the Roman Pontiff.

Suddenly it's clear the church must re-examine a doctrine of authority by which the Pope can demand obedience to an admittedly non-infallible teaching. (Nwk 8:26)

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The Pope has brought into the open a much more profound question: Where & what is authority in the Church? Pope's own commission on the subject voted 70-14 for relaxing the Church's stand.

The reasoning behind the decree was based on "natural law"—a concept borrowed from the Stoics, that man can properly define the nature of an object from its apparent purpose. There are Catholic theologians who reject the whole idea of "natural law."

What will be the result of the decree? Schism is out of the question. Says Episcopal Bishop Pyke: "Nobody cares enough about religion these days to want a schism."

Many theologians contend there has been an overemphasis on the teaching voice of Rome since the definition of papal infallibility at the 1870 Vatican Council. The Church has been a pyramid, with all wisdom flowing down from top.

Pope Paul, with his constant emphasis on the need for obedience, his old-fashioned orthodox creed, & now his arbitrary decision on birth control—seems determined only Pope speaks for Church. (Tm 8:9)

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In "Of Human Life," the Pope reasserts the Catholic hierarchy's traditional claim to be "guardians & authentic interpreters of all the moral law, not only the Gospel, but also natural law."

Never before in history of modern papacy have so many Catholic scholars claimed to find so many inconsistencies & outright errors in one encyclical. Among Pope's defenders, few proclaimed the truth of his arguments; instead, they hailed the encyclical for its reassertion of papal authority. "This was the Papacy working to save the Church," says Jesuit Filas, "and thereby saving the authority of the Church."

Dissenters cite past papal decrees of equal solemnity against credit, & religious liberty, & Pius IX's condemnation of the unification of Italy, as examples of erroneous teachings later ignored.

It's clear Pope Paul was more concerned about contradicting his papal predecessors than heeding his most accomplished contemporary theologians. What's more, he has recently returned to a style of papal fiat more characteristic of Pope Pius XII. Real issue: authority vs. freedom in Church. (Nwk 8:12)

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On July 29, Pope issued his encyclical "Of Human Life," reaffirming in sweeping terms the Church's historic stand against all artificial means of preventing childbirth.

Conservatives—including most top churchmen—stand with Pope, but many priests & laymen are in open rebellion. Many see wide rift developing between priests & hierarchy.

Pope's statement will reinforce the Church against inroads allegedly caused by the ways of "updating" that began with changes wrought by Vatican Council, 1962-65.

It's one of the most intense conflicts in Church's long history—& a conflict of major importance to the world at large. (USN 8:12)

It is very interesting to see both Gog & the Pope struggling with the same crisis of challenged authority & liberalization stresses. We watch eagerly for them to unite & combine to solve their common problem.

COM. MKT. IDEALISM GONE

Rising nationalism in W. Europe is changing character of Common Mkt. Govts. showing stronger determination to put national interests first. Role of Common Mkt. Commission is declining. The enthusiasm so evident just few yrs ago has vanished. Disillusioned Com. Mkt. employees have left by hundreds. DeGaulle's nationalism has helped weaken Com. Mkt. as a unifying force in Europe.

To establish a common agricultural market, the 6 countries have adopted uniform farm prices & a tax system to support high farm prices—well above world level—& to subsidize exports of farm surpluses. Under this system, France is main beneficiary, Germany carries biggest financial load.

Opposition to mounting cost of farm support is growing, especially in Germany. Com. Mkt. seems headed for major agricultural crisis. Because of French opposition, no common action possible in commercial relations with non-member countries.

After 20 yrs. of almost uninterrupted economic progress in W. Europe, prosperity and full employment are taken for granted. Instead of assuring political stability, the long period of prosperity has led to a revival of left-wing radicalism, emotionalism & ferment. (USN 8:26)

Europe alone, & US alone—let alone united—have the capacity for infinitely greater power than Russia. But wisdom & strength is not to be, for the long-foretold time has come for Gog to rebuild the Image with himself as its head.

WAR MORE & MORE FREQUENT

World continuously at war in this century. Of the 128 conflicts since 1898, 73 since WW II. Numbers increase in each of the past 4 decades. Asia, Africa, Mideast seem growing less stable & more dangerous.

More arms available in world than ever before in history. Masses of weapons left in private hands after WW II. Modern nations give cast-off weapons to allies. Some big countries, pushing export drives, sell armaments to almost anyone.

From '38-'47, 12 wars; '48-'57, 28 wars; '58-'67, 45 wars. (USN 8:26)

War is the divinely-decreed hallmark of the last days of man's "civilization"—and war it is, & increasingly will be.

BANK ROBBERIES SWEEPING US

Unprecedented wave of bank robberies sweeping US, up from 1700 in '66 to 2260 in '67, & to yrly rate of 2550 in first ½ of '68. (USN 8:5)

CZECHS: DeGaulle Blames US

DeGaulle's statement on takeover of Czechoslovakia was unexpectedly mild. He managed to imply US was to blame. (USN 9:2)

US: Attacks on Police Increasing

Across US, gun attacks on police spread like an epidemic: 8 police shot to death & at least 47 wounded from July 1 to Aug. 9. (USN 8:19)

N VIET: Rebuilt Since Bomb Halt

N. Vietnam power plants & factories have been rebuilt since US stopped bombing. All major bridges & roads repaired. Additional bypasses installed so, if bombing resumes and bridge is knocked down, others near to replace it.

The main rail-highway routes to China are clear & open. Haiphong harbour is clear of backlog. The channel has been dredged. (Because of heavy silting, it was on verge of being closed to large ships.)

The 6 air bases around Hanoi have been repaired. A 4400-ft. runway has been converted into an 8,800-foot runway. Anti-aircraft defences greatly strengthened.

Conclusion: to try to bomb N. Vietnam back to where it was before bombing halt would be costly, take a long time & from a military view, not worth it. (USN 8:12)

Viewing the world scene in the light of Scripture, we are repeatedly & constantly impressed—above everything else—with the fact that man is helpless in the hands of God. He cannot fight against God, as he endlessly tries to, for God can twist & turn wicked man as He wishes, and make man destroy himself with his own folly. How utterly meaningless are "elections"!

How utterly impotent are the mightiest armies, when God confuses the counsels of their "wise."

AGNEW: "US Footings Rotting"

Gov. Agnew says: "The footings of America are rotting while most of us stand fretfully by, watching with morbid curiosity. The disease of our times is the vague uneasiness that our values are false, that there is something wrong with being patriotic, honest, moral, hardworking.

"In excusing individual responsibility we condone lawlessness & encourage cynical leaders to exploit the madness of the mob. Lawbreaking has become a socially acceptable & stylish form of dissent.

"Civil disobedience leads inevitably to riots, & riots condoned lead inevitably to revolution. We seem to have lost all sense of proportion & perspective." (USN 8:12)

US: TAXES UP, SERVICES DOWN

Tax burden highest in history. Govt. this yr. will collect \$250-billion—about double 10 yrs ago. Govt. is siphoning off in taxes nearly 30% of nation's total annual output—all time high.

Despite soaring taxes & record spending, US has been skimping on public improvements needed by a growing population—roads, bridges, parks, schools, recreation areas, adequate police & fire protection, water & sewer facilities, parking areas, airports, many other items of "social overhead." (USN 8:19)

From every angle of human circumstance & activity, the crying need for divine intervention to save man from his follies, is increasingly manifest.

GREATER NUCLEAR HORRORS

Major new weapons development —allowing US to fire 6 times as many long-range nuclear warheads as now. Two advanced types of ocean-spanning missiles & a new payload-delivery technique. Each missile can carry several nuclear warheads & hurl them at widely scattered targets.

That means US's 41 nuclear-missile subs could fire 6560 warheads at that many targets. Warheads ready to fire could jump from 1,656 to 9,560 by early '70's. (USN 8:26)

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US last wk. added 2 formidable new weapons to its nuclear arsenal. Navy's ballistic missile Poseidon & Air Force's powerful Minuteman III ICBM.

Each is designed to carry Multiple Individually-Targetable Re-entry Vehicles (MIRV), comprising as many as 10 separate nuclear warheads ticketed for separate targets. Together, they could raise US single-strike capability to a formidable maximum of 7500 nuclear warheads.

Soviets themselves are currently pushing ahead with an ABM system, their own MIRVs, an orbiting missile system, & a version of Polaris. Russia's missile installations are being developed so rapidly they may well pass the current US lead by mid-'69. (Tm 8:23)

How wise & clever man is! How wonderfully he is developing his capacity to kill & destroy!

RUSSIA: Seeking World Air Lead

Russian's clearly aiming at major world position in civil aviation. Aeroflot already calls itself "world's biggest, busiest airline." 55-million passengers last yr., world's record. 3500 to 4000 planes fly 2500 routes covering 310,000 miles. Aeroflot claims to provide service for nearly every Russian town of 5000.

Aeroflot flies to 46 countries; service to nine more arranged; negotiating with 12 others.

The symbol of Russia's ambitions is its supersonic transport, scheduled to fly this year as the first SST in the sky. (Nwk. 7:29)

Russia's power grows & grows while US leaders—blinded & confused by God—bicker among themselves & close their eyes to realities.

E. GERMANY: 7th Largest Power

E. Germany is world's 7th largest industrial power. E. German standard of living is 50% higher than any other Communist nation & steadily improving. (Nwk 8:26)

Modern Music Destroys Hearing

Otologists report that youngsters are going deaf as a result of blasting their eardrums with electronically amplified sound. Any prolonged exposure to a noise level over 85 decibels will result in loss of hearing acuity. Sound levels in night clubs soar to 125. (Tm 8:9)

US trade deficit \$87 million in June, \$32 million in May. (Nwk 8:12)

US: RAPID MORAL COLLAPSE

Across US, rates of divorce, desertion & illegitimacy rising. Also increasing: army of fatherless children—many heading for trouble in yrs. to come. Worry rises over impact of broken home as it becomes an

established, accepted fact of life in modern-day US—far more than would have been thought possible 50 yrs. ago.

30% of all births in US capital are illegitimate. High cost of broken home reflected in welfare payments to families with dependent children —over \$½-billion yrly.

Further costs in the yrs. ahead in emotional & mental illness—an element coming to surface in violence and lawlessness. (USN 8:5)

The "iniquity of the Amorites" is not yet full, but it is filling fast. Like the inhabitants of Canaan destroyed by Israel by divine decree, much of mankind is rapidly ripening for destruction.

Germany Wants to Lead Europe

W. Germany, unenthusiastic about Nuclear Non-proliferation Treaty from start, will wait till next US Pres. takes office before deciding whether to sign. If US trend is to neo-isolation & pull-out of US troops from Europe, then, say Germans, Europe will have to defend itself. And who can better lead Europe's armies than Germany? (Nwk 8:12)

N Viets Downing More US Planes

N. Vietnam gunners are shooting down more US bombers. Anti-aircraft defence batteries up from 775 to 1470, with heavier calibre guns, radar-aiming controls, 8 SAM missile batteries. (Nwk 8-12)

US DRUG TRAFFIC SKYROCKETS

The illegal traffic in drugs has become intolerable. In N.Y. City, diseases related to narcotics addiction cause more deaths among persons 15 to 35 than murder, suicide, accidents or natural causes.

More teenagers than ever before are using marijuana, some with heroin. Arrests & seizures in the first 4 months of '68 surpassed all of '67. (USN 8:26)

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Heroin, marijuana & other illicit drugs are pouring into US in a rising tide. Prime target is young Americans. Drugs are seen as a major factor in unrest & crime.

Last yr., total weight of all drugs confiscated by US customs hit 35 tons—well over 2½ times amount seized in '66, & 6 times as much as '65. Narcotics is a multimillion-dollar business—& getting bigger.

N.Y. Times estimates 100 million Americans use some form of mind-altering drug, including excessive alcohol, amphetamines, barbiturates & tranquilizers (besides users of psychedelic drugs, as LSD)—USN 9:2

Another disgusting way that God is permitting man to degrade & destroy himself, "because they did not like to retain God in their thoughts."

PRINTED IN U.S.A.
