

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.

CONTENTS

ECCLESIAL NEWS: Halifax, Canton, Lake Ariel, Mason, Portland	Inside Front Cover
EDITORIAL: Holding Fast Our Confidence	289
THY CHARIOTS OF SALVATION (Bro. Thomas)	292
Search the Scriptures	299
VOYAGE TO AUSTRALIA (Bro. Roberts) Part 18	300
Give Attention to Reading	306
NOT FORSAKING THE ASSEMBLY	307
CURRENT WORLD EVENTS Related to God's Purpose	309
TORONTO FRATERNAL GATHERING	318

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*

AUSTRALIA

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

CANADA

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

HALIFAX, N.S.—Bro. & sis. J. Jackson, 82 Glenforest Drive; Ph. (902) 453-0731.

AFTER many years of membership with the Toronto ecclesia, we are now located in Halifax and are in isolation.

During August we journeyed to bro. & sis. Sargent's home in Vermont and spent an enjoyable week with them.

In October we attended the Gathering in Toronto, which was an exhilarating experience. It was good to see so many come from so far, and the addresses did much to encourage us to continue until the end.

We are watching with great interest the developments in the Middle East. As we write this, Egypt appears to be willing to negotiate a settlement with Israel which could well lead to the "Peace and Safety" cry, and also the inhabitants of the land of Israel dwelling in "unwalled villages."

We would be pleased to have visitors meet with us around the table, and to communicate one with the other.
—bro. J. Jackson

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

JAFFRAY, B. C.—Bro. Fred Glazier.

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

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

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

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

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

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

WATERFORD, Ont.—Bro. & sis. J. Edward Williams, Box 338.

GREAT BRITAIN

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

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

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

NEW ZEALAND

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

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

UNITED STATES

BALTIMORE, Md. 21207—3617 Forest Hill Rd.; Ph. (301) 944-3870—Mem. 10:30 am (home to home). Bro. Russell C. Frisbie (same address).

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

BUFFALO, N.Y.—IOOF Hall, Kenmore at Myron, Kenmore, N.Y. 14217; Ph. (716) 877-9363—Mem. 10:15 am; S.S. 11:45 am; Class Wed. 8 pm. Bro. W. J. Kling, 372 Ellicott Crk. Rd., Tonawanda, N.Y. 14150; Ph. (716) 693-6796.

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

BEING mindful of the fact that the Berean is the news agency of our fellowship, we again send our ecclesial news.

It is our pleasure to report that bro. & sis. Herbert Phillips, and sisters Carol Miller and Nellie Passwaters have become members of our ecclesia and thereby supporters of the Berean fellowship. Their action has greatly encouraged us.

On Sept. 29, the following visitors united with us around the Lord's table: bro. & sis. David Clubb, bro. & sis. Frank Pyne (London, Ont.); sis. Grace Frisbie (Houston); and bro. John Randell (Portland).

Bro. Pyne ministered to us encouraging words of exhortation. After the meeting, we enjoyed a lunch together with our visiting brethren and sisters. In the evening bro. Randell lectured for us on "The Signs of the Times." The entire day was one of rejoicing. —bro. Kenneth Passwaters

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

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

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

HOUSTON, Tex. 77012—8008 Junius St.—S.S. 10 am; Mem. 11 am; Public Lecture 3rd Sun 7:30 pm; 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.

HYE, Texas

LAKE ARIEL, Pa. & **WANAQUE**, N.J.—Mem. 10:45 am—Home of bro. H. Sommerville, Lake Ariel 18436, or home of bro. D. Sommerville, 224 Conklingtown Rd., Wanaque 07465, Ph. (201) 8354751.

BEING few in number in our meeting, we are always pleased to welcome visiting brethren and sisters, especially for memorial service.

Recently we were visited in Lake Ariel by our bro. & sis. Wm. Phillips of the Canton ecclesia. They were with us for 2 Sundays, bro. Phillips exhorting at one memorial service and presiding at another.

Also, we are happy to have had with us at various times 2 of our young brethren, bro. Wm. Stephens Jr. of the Boston ecclesia and bro. Jim Sommerville of the Worcester ecclesia. They help out in our meetings by doing Scripture readings and offering prayer to our Heavenly Father, and we are much encouraged in the Faith by their visits and their presence amongst us around the table of our absent Lord. —bro. Nick Mammone

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

LENEXA, Kansas 66015 Bro. James Ross, 9122 Noland Road.

MASON, Tex. 76856—Christadelphian Hall, Hwy. 386—Mem. 11 am.; Class 2 pm. Bro. W. Edwards, Ranch Rte., Harper, Tex. 78631; Ph. (512) 8644064.

OUR annual Labor Day meeting was held on Sunday, Sept. 1. We were thankful and encouraged to have a very good attendance from all the ecclesias of Texas, and also pleased to have with us bro. James MacIvor Jr. of Toronto. We had over 60 in attendance, and 34 to meet around the table of the Lord.

Bro. Gary Smith of the San Angelo ecclesia brought us the word of exhortation at the 11 a.m. memorial meeting, basing his thoughts on the 37th Psalm. Bro. George Booker lectured at the 2 p.m. meeting on Psalm 1. It was very good and strengthening to have these glorious words brought to our hearing.

It is with great joy that we announce that on Sunday, Sept. 15, ALFRED EDWARDS and DORIS EDWARDS, his wife, after a good confession of their belief, were immersed into the Saving Name of Christ. Our prayer is that they may have strength to run the race and faithfully honor the Name they have put on, and keep it unto life eternal. —bro. Bill Edwards

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

MINNEAPOLIS, Minn. 55409—Bro. Roger Walker, 4210 Nicolette Ave.

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

NO. SPRINGFIELD, Vt. 05150—Bro. & sis. Edgar Sargent Jr., PO Box 285.

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

WITH sorrow we bear the loss of our bro. Roger D. Walker who has moved to 4210 Nicolette St., Minneapolis, Minn. 55409. Bro. Walker was immersed about 2 years ago and, although young in the Truth, is very earnest regarding the One Faith.

He is now in isolation and would appreciate very much to have anyone stop and see him.

An occasion of much joy was the addition to our ecclesia of a new member, bro. DALE A. SLEEMAN, who was immersed into the Saving Name of our Lord July 24, 1968. Bro. Sleeman was one of the young men mentioned in our last ecclesial news who became interested in the Truth after receiving and reading "Christendom Astray." He had been seeking the Truth and not finding it until he read this work of bro. Roberts.

After attending Bible Class for a few weeks, and 3 lectures, and after reading many of our pamphlets, he asked what he must do to enter into the race for life. Thinking he had much to learn, the arranging brethren met informally with our bro. Dale, which developed into 2 hours of questioning that would have passed as a very complete examination in most ecclesias. We were very impressed with our new brother's knowledge of the Truth. His ecclesial examination was anticlimactic. Our new brother is already a great help to us and has faithfully attended all meetings.

Our visitors this summer were: bro. George Gibson (Toronto); bro. Joe Gwalchmai (London); bro. & sis. Thomas Lumley (Miami); bro. & sis. Fred Jones (Richard).

Bro. Gibson exhorted and lectured, bro. Jones exhorted, and bro. Lumley spoke at our Bible Class. We appreciate the encouragement we received through the service of these brethren.

Our ecclesia's New Year program will be held, God willing, Wed., Jan. 1. The Fraternal meeting will revolve around 3 connecting subjects: 1. "The Tree of Knowledge of Good & Evil; the Green Bay Tree." 2. "The Two Olive Trees." & "The Tree of Life."

We would welcome any visiting brethren & sisters, and would enjoy having visiting brethren speak on these subjects, —bro. A. R. Tilling

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

S. CALIF.—S.S. 10:30 am; Mem. 11:00 In homes. Bro. W. Sharp, 140 Princeton. Claremont, Calif. 91711. Phone (714) 6164490.

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

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

Holding Fast Our Confidence

"Cast not away therefore your confidence, which hath great recompense of reward"—Heb. 10:35

WHAT is our "confidence"? It is our well-founded and absolute assurance that the Bible is given by inspiration of God, and is therefore able to make us wise unto salvation through faith in Christ Jesus.

That is what Paul said to Timothy, and he has not left us without proof, for his writings reveal this in unmistakable terms. God has revealed Himself in the Scriptures in such a manner that we have no hesitation in accepting His Word.

There are many who accept the Bible in the same manner, but they do not believe as we do, and they ask the reason why. To answer these questions, we turn to Acts 8, where we read of an eunuch of great authority under Candace queen of the Ethiopians, who, while on his way to Jerusalem, was reading from Isaiah 53.

The evangelist Philip met him, and asked if he understood what he was reading?

His answer explains why so many people are unable to understand the Bible. He said to Philip, "How can I, except some man should guide me?"

Why did he require someone to direct him, and why is it that so few understand the Scriptures even though they read and study them carefully? We have an answer in 2 Pet. 3:16; where Peter says of Paul—

"As also in all his epistles, speaking in them of these things;

"In which are some things hard to be understood, which they that are unlearned (that is through lack of information) and unstable wrest, as they do the other Scriptures, unto their own destruction."

The reason why our belief of the Bible is so vastly different from almost all other religious bodies, is because we have had a reliable man to guide us. Why do we say reliable? **Because his works have proven him to be so.**

In *Elpis Israel* and *Eureka*, John Thomas has drawn away the veil that is spread over all nations, and has shown us that the reason why such vast numbers of people cannot understand the Bible is because of the universal belief in the erroneous dogma of the Immortality of the Soul. It is erroneous because it is not taught in the Bible, and because it cannot be proven.

But that is not the only discovery he made, for he has brought to our attention the Truth of the Gospel, and its relation to the "things concerning the Kingdom of God and the Name of Jesus Christ."

As one reads *Elpis Israel* and *Eureka* carefully and thoughtfully, he becomes fascinated as he beholds the untaggering faith and the acute discernment the author possessed in God's Word. If he be honest with himself, he will bow his head and thank God for the man and his work.

Those things to which bro. Thomas has directed our minds in the Bible, which are able to make us wise unto salvation, are reflected in our Statement of Faith which forms the basis of our fellowship, and our bond of union is the reception of the One Faith.

That, in a few brief words, is our confidence.

Is it possible for our confidence to weaken? Paul says it can, and that it can weaken to such an extent that we can throw it away. And not only that, but he warns us in Heb. 3:6 to hold it fast—

"But Christ as a son over his own house; whose house are we, IF we hold fast the confidence and rejoicing of the Hope firm unto the end."

Let us look at some of the things that can and will weaken our confidence. There are many. In the first century, the Truth was well established through the work of Christ and his apostles, but even in their day both John and Paul warned that false teachers were already at work in the ecclesias.

This is strongly reflected in the messages of Jesus to the seven ecclesias. Those in Ephesus had left their first love. In Sardis, they had a reputation of being a live ecclesia, but Jesus said they were about to die. The worst condition was found in Laodicea, as we read in Rev. 3:17—

"Thou sayest, I am rich, and increased with goods, and have need of nothing;
"And knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

This is characteristic of human systems, and is particularly visible in the rise, decline and fall of the Roman Empire. The rise is outwardly visible, but the decline is like the work of the termite that goes on unseen and usually unnoticed, but finally the structure comes crumbling down.

The Truth is a FIXED principle, but decline from it is "progressive." The way it operates is described by Paul in Acts 20:29-30—

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

If then, that was the state of affairs in the first century, is it any surprise that religious termites are operating in this age? They may be unseen, or they may be unnoticed, but they have been operating since the discovery of the Truth 150 years ago. In recent years our foundation has been attacked from several quarters.

There are those who are striving to establish the evolutionary theory, and relate it to the early chapters of Genesis, by telling us that "The works of creation were spread over vast periods of geological time."

Then we have the statement that "It is quite unreasonable to doubt that reasoning beings with bodies like our own existed 100,-000 years before Adam and Eve were created."

These are only two of the many points that are being used in their efforts to establish this teaching, but they are both a direct contradiction of the Word of God in Exo. 20:11.—

"For in SIX DAYS the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day:

"Wherefore the Lord blessed the sabbath day, and hallowed it."

According to these theories, the record in the first chapter of Genesis is untrue, and therefore the endorsement of Jesus and Paul are not dependable. If we accept this teaching, we would lose all confidence in the rest of the Bible, and that would leave us without any foundation to base our faith on.

In Psa. 138:2, David said,

"Thou hast magnified Thy Word above all Thy Name."

Surely there are none among us who would dare to dispute that Word!

In Eureka, bro. John Thomas has left us a heritage which has stood the test of time for 100 years, for no one has yet been able to disprove or improve his interpretation of the Revelation.

Nevertheless, since 1949, there have appeared six new interpretations of this last book of the Bible, in which bro. Thomas' historical exposition has been replaced by ideas so fantastic that it is nothing more than a waste of time to read them.

As far as we can determine, it has the appearance of attempts to discredit the work of bro. Thomas. If not, then it must be a fulfilment of Paul's prophecy in 2 Tim. 4:3-4—

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the Truth, and shall be turned unto fables."

There are other doctrinal matters that are being seriously challenged.

Aside from things relating to our Statement of Faith, there is another cause for concern that could shake our confidence, and that is the prevailing world conditions.

In the Berean, we have been carrying a section titled Current World Events. These items are all extracts from current magazines and newspapers that reflect the terrible insecurity and perplexity that has spread throughout the entire world, and demonstrate clearly how man is sinking deeper and deeper into the morass of corruption that he himself has created.

A great danger faces us because we are exposed to the various influences that result from moral and emotional and mental instability of the times in which we live.

We are not alone in these distressing experiences, for we have notable examples in the Scriptures. Abraham, Isaac and Jacob all passed through distressing periods, but we think David was an outstanding illustration.

For several years, David fled from an enraged Saul, and in the wild and mountainous regions he was hunted like an animal. It so affected him that he said on one occasion,

"I shall now perish one day by the hand of Saul."

But David did not relax his confidence in God, for in the Psalms he has left us words full of comfort and assurance, such as Psa. 46:1-2—

"God is our refuge and strength, a very present help in trouble.

"Therefore will not we fear, though the earth be removed, and the mountains be carried into the midst of the sea."

During the period in which we are surrounded by so much perplexity and turmoil, let us by all means keep these words of David uppermost in our minds, for they will prevent us from drifting away from the hope set before us. And let us not forget that—

"We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end"—Heb. 3:14. —Editor

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Thy Chariots of Salvation

ZECHARIAH CHAPTER SIX

"The Lord of Hosts hath visited His flock the house of Judah, and made them as His goodly horse in the battle"—Zech. 10:3

By BROTHER JOHN THOMAS

HAVING beheld the Harlot of the Ephah keeping house in the land of Shinar, the prophet again says (6:1) he "turned"—"I turned, and lifted up mine eyes, and looked."

This indicates that his attention was directed to new objects, which he describes in the following words —

"I looked, and behold Four Chariots going forth from between two of the mountains; and the mountains were mountains of brass. In the first chariot red horses, and in second chariot black horses; and in the third chariot white horses; and in the fourth chariot spotted horses, and fleet. Then I responded and said to the angel speaking with me, What are these, my lord?

And the angel replied and said to me, These are the Four Spirits of the Heavens going forth from standing by the Ruler of all the earth.

The black horses which are in that are going forth to the land of the north, and the white went forth to follow them; and the spotted went forth to the land of the south.

And the fleet ones went forth; and they asked to go for to run to and fro through the earth: and he said, Go, run to and fro through the earth! So they ran to and fro in the earth.

Then he proclaimed to me, and spake unto me saying, Behold, those going forth to the land of the north have caused my Spirit to rest in the land of the north."

Here is an amplification of the vision of the 2 Olive-Branches or Anointed Ones that stand by the Ruler of all the earth.

The reader will perceive that the 4 Chariots and their Horses all relate to the same agents, by comparing Zech. 4: 14 with 6: 5. In these places they are all said to "stand by the Ruler of all the earth."

In both these chapters they are represented as symbols of Jehovah's Spirit. "These (chariots and horses), said the angel—

"Are the Four Spirits of the Heavens going forth from standing by the Ruler of all the earth"
(Zec. 6: 5).

In the first passage they are in motion from thence, on their appointed mission.

These 4 chariots are the Cherubim of Glory, which constitute the "Chariot of Jehovah."

In speaking of the 4-faced figures with wings outstretched over the Mercy Seat of the Ark in the Most Holy Place, David styles them in Chron. 28: 18 the "Chariot of the Cherubim."

The Spirit of Jehovah rested in the form of a cloud between and upon their wings, from the dedication of Solomon's Temple until the Glory took its departure in the days of Ezekiel shortly before its destruction by the Chaldeans. Alluding in this cherubic incumbency of the Spirit, David says in Psa. 80: 1—

"O Shepherd of Israel inhabiting the Cherubim, shine forth!

"Before Ephraim and Benjamin and Manasseh arouse Thy might, and come for salvation to us!

"O Mighty Ones (Elohim), turn us, and cause to shine Thy Faces, and we shall be saved!"

The Cherubim were the typical throne of Jehovah in Jerusalem, before which the High Priest presented himself on the occasion of the annual covering of the sins of the nation.

In chs. 1 & 10, Ezekiel shows what they typify or represent. Let the reader peruse these chapters in connection with Rev. 4 & 5, and he will find that the Cherubim are representative of the Spirit corporealized and manifested in the Saints, the Elohim of Israel—the One Eternal Spirit in multitudinous manifestation—

"Whithersoever the Spirit was to go, they went;"

"They ran and returned as a flash of lightning;"

"And the noise of their wings like the noise of great waters, the voice of Mighty Ones in their going, the voice of speech, the noise of a camp."

Zechariah's 4 Chariots are identical with these. They represent the resurrected saints in the execution of the "judgement written" (Ps. 149:9).

There are 4 of them, because there were 4 faces to the typical golden Cherubim of the Ark of the Covenant in the Temple; and "4 Living Creatures" in Ezekiel's vision; and "4 Living Creatures" in Revelation.

And the reason there are 4 and not 3 or 5, is because in the military organization of Israel the 12 tribes were set off in 4 camps: the Camps of Judah, Reuben, Ephraim & Dan.

The standard of Judah's camp or host was a Lion; of Reuben, a Man; of Ephraim, an Ox; and of Dan, an Eagle. And the faces of these 4 were united in the 2 Cherubims of the Most Holy Place; and became the Elohim-Faces of the Eternal Spirit, self-named Jehovah, which stood by the Ruler of all the earth, while He dwelt in them anterior to the Babylonian captivity.

Now, as the Saints, without regard to the accident of their fleshly descent, are all Israelites by adoption through Christ, their organization is represented by the standards of Israel's camps.

In vision, the 4 camps of the Saints (constituting, nevertheless, one encampment) occupy the position of the 4 camps of Israel in the wilderness—Judah on the East; Reuben on the South; Ephraim on the West; and Dan on the North.

For this reason, Zechariah's 4 Chariots are termed "the 4 Winds," or Spirits, "of the Heavens;" and in their New Jerusalem symbolization, the Saints' City is said to "lie 4 square."

* * *

Zechariah saw the 4 cherubic chariots going forth from between 2 **Mountains of Brass**.

This metal connects these mountains, or dominions, with the brazen part of Nebuchadnezzar's Image, the Belly and Thighs (Dan. 2:32); and with the "Claws of Brass" pertaining to the 4th Beast (Dan. 7:19); and the "Band of Iron and Brass" round the stump of the Babylonian Tree (Dan. 4:15).

The 2 Mountains of Brass and the 2 Thighs of Brass are identical; and represent the Greek element of the "Great Mountain that is to become a Plain" before Zerubbabel, before the 2 Anointed Ones, before the 4 Chariots, and their horses—before Israel and the Saints.

In the days of the Maccabees the 2 Mountains were the Greek Kingdoms of Egypt and Syria (including Assyria and other adjacent countries), the former styled (Dan. 11) King of the South, and the latter, King of the North.

Now, though these countries are and will be in other hands than those of people purely and simply Greeks, they are nevertheless regarded in prophecy as the countries of the Brass Dominion, and so designated (as in the place before us).

At the epoch of the 4 Chariots—that is, just before they are seen going forth—we learn from Daniel and Ezekiel, that there will be 2 antagonist dominions, one occupying Egypt, and the other Syria and the adjacent countries.

The latter is "King of the North," existing on the political map in the Time of the End; and called "Gog" by Ezekiel: the other, the Kingdom of Egypt.

These 2 Mountains of Brass will be in a state of war before the going forth of the cherubic chariots; and as Daniel tells us, the Egyptian province of the South Mountain of Brass will "not escape" subjection to the Brass dominion of the North—

"The land of Egypt shall not escape" (Dan. 11:42).

This will be the relative position of the 2 mountains—with the Holy Land between them, the battleground and bone of contention between the 2 powers—at the going forth of the chariots.

But, we may remark here, that though the rulers of the 2 mountains, or the dominant race, will not be racially Greek, still the North Mountain of Brass will be Greek in its superstition, or State Ecclesiasticism; and the South Mountain also Greek, in the possession of the Greek islands of the Mediterranean and Aegean Seas.

Being, therefore, Hellenistic ecclesiastically or geographically, or both, they are dominions of Brass, occupying, in relation to the Holy Land, the same political status as the 2 kingdoms of the Ptolomies and Seleucidae in the days of the Maccabees, or Era of the Asmoneans, 358 years after Zechariah saw the vision of the chariots; and 167 years before the birth of Jesus Christ.

Zechariah saw the 4 Chariots of Cherubim "going forth from between" these 2 mountains of political geography.

He must, therefore, have seen them going forth from the Holy Land, which occupies that position.

They first stand by the Ruler of all the earth as the 2 Anointed Ones of the 4 Faces. In this position they are the "24 Elders" and the "4 Living Creatures full of Eyes before and behind," filled with the Spirit as a lamp is filled with oil; and which in them burns before the throne as "the 7 Spirits of God" which, when in motion, "are sent forth into all the earth."

But, before they leave their standing position "to run to and fro," they sing to the Captain of their salvation (Rev. 5:9-10)—

"Thou art worthy to take the Book, and to open the Seals thereof.

"For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.

"And hast made us for our God Kings and Priests: and we shall reign on the earth."

When they sing this song they are in the land of Judah (Isa. 26:1). They are there as the kings which are from a Sun's rising" to prepare whose "way" the political Euphrates is "dried up" (Rev. 16:12).

But Zechariah saw them "going forth." The wings of the Cherubim are their armies; and the Horses of the chariots are the same. "When they stand," says Ezekiel, "they let down their wings," which in motion are "as the noise of great waters," a multitude of people.

They go forth to conquer for themselves their dominion; or, as Daniel puts it (7:11-26)—

"Take the kingdom; slay the Fourth Beast, and destroy his Body; and take away his dominion, to consume, and to destroy unto the end."

They "shall reign upon the earth;" but they must first conquer the nations; for the nations will not accept them for kings and priests without compulsion.

The Saints in their career of conquest are the Stream of Fire flowing and issuing from before the Ancient of Days (Dan. 7:9-10);

They are the "angels of Christ's power in a fire of flame" (2 Thess. 1:7-8);

They are the tormenters of the worshippers of the Beast and his Image and the receivers of the Mark of his Name, with fire and brimstone in the presence of the Lamb (Rev. 14:10);

They are the 144,000 Redeemed from the earth, the First-fruits who follow the Lamb whithersoever he goeth (Rev. 14:3-4);

They are the Chariot-wheels of the Spirit, full of eyes, and a burning fire (Eze. 1:18-19).

The 4 Chariots in motion are the "called, and faithful, and chosen," in company with the King of kings, in actual conflict with the nations of the earth (Rev. 17:14), and are seen in Rev. 19:14 as "the armies in the heaven following the Word of God upon white horses," who smites the nations with the sword of his mouth, and rules them with a rod of iron.

They are the war-chariots of the Spirit in the conflict of "the great day of God the universal Ruler." They invade the North and the South, and then make their expeditions into all other parts of the earth.

The horses of the chariots represent the forces commanded by the Saints, and the colours of the horses, their operations upon their enemies. The chariot horses are not literal horses; for it is written in Hos. 1:7—

"I will have mercy upon the House of Judah, and will save them by Jehovah their Elohim,

"And will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen;"

But (Zech 10:3)—

"He will make Judah as His goodly horse in the battle . . ."

And (vs. 5-6)—

"They shall be as mighty ones who tread down in the mire of the streets in the battle; and they shall fight, because Jehovah is with them, and the riders of horses shall be confounded.

"And I will strengthen the house of Judah, and will save the house of Joseph, and I will bring them again to place them.

"For I have mercy upon them; and they shall be as though I had not cast them off: for I am Yahweh their Elohim, and will hear them."

This testimony of the Spirit presents us with the grand result accomplished by the issuing forth of the Chariots and their Horses; namely **the conquest of the enemies of Israel, and the re-engraftment of Abraham's descendants into their own national olive tree.**

The 4 Chariots, in motion, are the 4 Living Ones of the Apocalypse, issuing forth at the head of Judah and Joseph against the Gentile dominions of the North and South, that they may "give up" and "keep" no longer "back" (Isa. 43:6)

The Chariot-horses are differently collared: the first are red, the second, black; the third, white; and the fourth, grizzled and powerful.

They are the same horses that are seen with the ANGEL OF JEHOVAH in Zech. 1:8-11. This Angel in the Apocalypse is entitled the "King of kings and Lord of lords," and is prepared for battle with the 10 Horns, or kings of the earth, and their armies (Rev. 17:14; 19:21).

Hence, Zechariah sees him "riding upon a red horse," and "followed by red horses, grizzled, and white"—their colours indicating the sanguinary and tormenting character of their mission, ultimating in victory and peace.

The import of these colours is plainly set forth in the symbols of the first four Seals. The first of these horses is white, indicating the victorious career of the power indicated, for it is said:

"He went forth conquering, and to conquer" (Rev. 6:2).

This, then, is the signification of the white. It symbolizes a conquering power.

The horse of the second seal is red. This indicates a state of sanguinary warfare on the earth contemporary with the operations of the red symbol power. This is evident from what is said of the red horse's rider—

"It was given to him that sat thereon to **take peace from the earth**, and that they should kill one another; and there was given unto him a great sword" (Rev. 6:4).

This indicates a period of much blood shedding, which is fitly represented by red.

The horse of the third seal is black. This colour is indicative of famine, or the injuring of the wheat and barley to such an extent as to cause great scarcity, and consequent starvation, with all its hideous accompaniments.

When the Word of Jehovah spoke to Jeremiah of the grievous famine, he describes the gates of Judah as "black unto the ground." It represents destitution of water in the wells, the absence of rain, and total want of grass. (Jer. 14:1-6.)

The connection of black with this calamity is also established by the words of Judah's lamentation, saying—

"We got our bread with the peril of our lives, because of the sword of the wilderness.

"Our skin was black like an oven, because of the terrible famine" (Lam. 5:9-10).

The horse of the fourth seal is **chloros**, rendered "pale." It answers to Zechariah's "grizzled," the black of which is paled by a mixture of white. The seal-horse was of a corpse-like hue; and symbolical of destruction by pestilence, famine and sword combined.

This being the import of the colours, we may understand that the 4 Chariot-hosts will conquer the world, and establish the sovereignty of the Saints by the judgments of the Deity poured out upon the nations in war, famine, pestilence, and all their terrible concomitants.

The grizzled horses are termed also "powerful." ALL the Chariots are manifestations of power; but the fourth, and last, is pre-eminently so, **the judgments being intensified, and the catastrophe complete.**

These things being understood, we are prepared for the answer to Zechariah's query—

"What are these, my Lord?"

What do these 4 Chariots, thus distinguished by the colours of their horses, represent? The answer given is that they are—

"The 4 Spirits of the heavens going forth from standing before the Lord of all the earth."

—that is, the Saints and their forces in their 4 encampments, to whom the kingdom under the whole heaven is assigned, in movement against their enemies.

Before the movement begins, they are standing with the Lord of the whole earth; as John saw them in Rev. 14:1—

"I looked, and lo! a Lamb stood on Mount Zion, and with him 144,000, having his Father's Name written on their foreheads."

While in the attitude of standing, they are awaiting orders from the throne to march against the enemy. While standing, the political expanse is like the physical firmament before the outburst of the earthquake and storm—

"Still as dry heat impending lightning, as a cloud of dew in the heat of harvest."

During this sultriness, unfanned by breeze or zephyr, the Lord is in His dwelling-place, as an ensign on the mountains, awaiting the result of His manifesto to the world, according as it is written in Isa. 18:3—

"All ye inhabitants of the world, and dwellers on the land, when He lifteth up an ensign on the mountains, tremble: and when He bloweth a trumpet they shall hear.

"For thus Jehovah saith unto me, I will be still (yet in My dwelling-place I will be without fear) as dry heat impending lightning, as a cloud of dew in the heat of harvest."

While this electrical quiescence is prevailing, the Good News of the Millennial Aion is being heralded among the nations, and announcing that "the Hour of the Judgment," which Daniel had predicted was to "sit" upon the 4 Beasts, had come (Rev. 14:6-7).

The 4 Spirits of the heavens are restrained, that scope may be afforded to the world to show whether it will "Fear the Deity and give glory to Him" in joyfully receiving the Good News; or whether the Chariots of Jehovah must be sent out against the nations; and—by the red, black, white

and grizzled judgments of their mission—compel mankind to lay down the arms of their rebellion, and to "wait for His Law."

But the latter alternative will assuredly obtain; for "He shall rebuke strong nations afar off" from Jerusalem. He shall rebuke them with His Chariots and Horses, the 4 spirits of the heavens; and as a result of it—

"They shall beat their swords into plow shares, and their spears into pruning hooks;

"Nation shall not lift up sword against nation, neither shall they learn war any more"

(Mic. 4:3).

Zechariah saw the Saints, as the 4 spirits of the heavens "going forth." John also, in Rev. 19:14, saw them in their going, as indicated in these words—

"And the hosts in the heaven followed the Word of the Deity upon white horses, clothed in fine linen, white and clean."

John saw the Faithful and True Word engaged in war against the nations. He saw him riding "a white horse," the emblem of conquest; while he himself was clothed with a blood-red garment (in Zechariah he sits upon a red horse among the myrtle trees), indicative of his mission to smite the nations, and to tread them in the winepress of the fierceness and wrath of the Almighty Deity.

This is to be the result of his going forth with his hosts of the heaven. He is to conquer the 10 Horns, & utterly destroy the Beast and False Prophet.

Zechariah saw the same consummation; for he tells us that the horses, on their return from their expedition through all the earth, delivered in their report:

"Behold, all the earth sitteth still, and is at rest." (Zech. 1:11).

But it would seem, and doubtless is the case, that there is an **established order** after which the conquest of the nations is to be effected. Zechariah seems to intimate that "the North country" will be first invaded; and then "the South country"—that is, north and south in relation to Jerusalem.

The North Mountain is levelled before Zerubbabel by the operations of the black and white horses—by famine and sword; while the Brass-Mountain of the South becomes a plain, by the judgments of sword, pestilence, and famine, symbolized by the "grizzled." The North and South being subdued, the time comes to—

"Fly upon the shoulders of the peoples toward the West, and spoil the children of the East together" (Is. 11:14).

This is indicated by "the Powerful horses" (styled "bay" in the A.V.) seeking permission to march to and fro through the earth. The answer is—

"Go, march ye about in the earth!"

"So they marched to and fro through the earth."

The work of Jehovah's hosts being consummated in the North and South countries, brings out the accomplishment of the prediction in Isa. 19:17—

"In that day the land of Judah shall be a terror unto Egypt

"Every one that maketh mention thereof shall be afraid in himself, because of the counsel of Jehovah of hosts, which He hath determined against it."

The prophet then declares the result of the execution of this terrible counsel, namely, the subjugation of Egypt, the establishment of true religion there, and the deliverance of that portion of Israel living under the oppression of modern Egypt. Referring to these, the Spirit says (Isa. 19:20)—

even "They shall cry unto Jehovah because of the oppressors, and He shall send them a Saviour, a mighty one, and he shall deliver them."

And, as the consequences of this operation of the grizzled horses (vs. 21-22)—

"Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day, and shall do sacrifice and oblation;

"Yea, they shall vow a vow unto Jehovah, and perform it. And Jehovah shall smite Egypt . . ." —with the sword that goes out of the mouth of the Faithful and True One (Rev. 19:15)—

"He shall smite and heal it; and they shall return to Jehovah, and He shall be entreated of them, and shall heal them."

So much for the South country. In respect of the North country under the operation of the black and white horses, the Spirit saith (Mic. 5:4) the Bethlehem-born Ruler of Israel—

"Shall stand and feed in the strength of Jehovah, in the Majesty of the Name of Jehovah his Elohim; and they shall abide: for now shall he be great to the ends of the earth.

"And this man shall be the peace when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise up against him seven shepherds and eight princes of the man.

"And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof; Thus shall he deliver from the Assyrian when he cometh into our land, and when he treadeth in our borders."

Thus are beaten in pieces the North and the South by the daughter of Zion, whose horn hath become iron, and her hoofs brass. Her 4 chariots and horses have finally overthrown her enemies, and—

"Consecrated their commerce to Jehovah, and their wealth to the Ruler of all the earth" (Mic. 4:13)

Thus, Jehovah's Spirit is quieted, and they are at rest.

Assyria, Egypt, and Israel will no more vex and annoy one another. No longer under the dominion of ambitious rivals, seeking to increase the glory of their dynasties by international wars and spoliations, their populations will live in peace and good will; and will circulate freely and safely from land to land.

Mohammedanism will have been abandoned, and its former devotees will be blessed in Abraham and his seed, the Elohim of Israel. The prophecy of Isaiah will be complete, for:

"In that day there will be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

"In that day shall Israel be the third with Egypt and Assyria—a blessing in the midst of the land; whom Jehovah of hosts shall bless, saying,

"Blessed be Egypt My People, and Assyria the work of My hands, and Israel Mine inheritance" (Isa. 19:23-25).

The 4 Carpenters, the 4 Chariots, the 4 Spirits of the heavens, the 4 Cherubim of Ezekiel, and the 4 Living Ones of the Apocalypse, are all symbolical of the same class of agents—the Eternal Spirit post-resurrectionally corporealized in Jesus and his Brethren, and constituting in the aggregate YAHWEH ELOHIM, "the glorious and fearful Name" of Deity (Deut. 28:58).

The manifestation of Deity in the chariots and horses is the last of the symbolical visions granted to Zechariah illustrative of "the time of the end." They leave him in contemplation of "the man whose Name is the Branch," sitting and ruling upon his throne as a priest, and bearing the glory.

In other words, he sees the Kingdom of David in glorious manifestation, with his Descendant occupying the throne; and constituting what the Apocalypse styles "the Kingdom of the Lord and of His Anointed."

This Kingdom is the point of convergence whether we take up our position with Zechariah in Jerusalem or with John in Patmos. The latter does, indeed, tell us a few particulars of what shall transpire at "the end, when the Son shall deliver up the Kingdom to the Father."

But with these excepted, the grand development of the Apocalypse, in common with all the prophets, is THE KINGDOM OF GOD.

Search the Scriptures

IN addition to our daily reading, it is profitable to set ourselves the task of searching out our duty upon specific subjects—the poor, anger, truthfulness, selfishness, etc., and especially upon any matters which come across our path in the way of difficulties. Duties thus learned will not soon be forgotten. What we learn, we should scrupulously endeavour to practise. —**Chdn. 1888**

Voyage to Australia

PART EIGHTEEN

"All things are for your sakes: for which cause we faint not. Though our outward man perish, yet the inward man is renewed day by day"—2 Cor. 4:15-16

By **BROTHER ROBERT ROBERTS**

Brisbane and Rockhampton

MONDAY, DECEMBER 2, 1895

VERY hot. Left Gympie by the mid-day train for Brisbane, retracing the journey past the Glass House Mountains.

Brisbane is the capital of Queensland. There is a movement afoot to have the northern part of the colony separated from Queensland.

More changes are wanted in the way of political re-organization than it is in the power of man to bring about. "The kingdoms of this world" are about to undergo a change that will meet all points and accomplish all desires, and some desires not specifically desired, but desired only in the abstract. With this prospect ahead, the Sons of God can wait with patience.

Brisbane is well situated for commerce by the sea. It contains about 50,000 inhabitants, which is not a large community for a place having Houses of Parliament and all the machinery of government and law.

The land is in great rolling waves in all directions. You go up hill and down dale everywhere.

While we were there, there was a holiday called "Separation Day"—the anniversary of the day when (about 40 years ago) Queensland was separated from New South Wales, and became self-governing.

It works harmfully, causing jealousy and emulation and expense where there ought to be unity and accord and economy. But what is the use of talking! Things will go foolishly along—until—

There is an ecclesia of about 40 or 50—hitherto unaffected by the crotchets that have disturbed some. But there ought to be more unity. This is true of every place. In every place there is something to interfere.

In Brisbane, it is said to be jealousy of office (the paltriest and most unscriptural of all disturbing elements—specifically condemned and forbidden by the Master, who is also Lord and Judge).

The occasion of it (if such really be its character) is the practice of palmistry by an otherwise worthy brother—which another brother rightly considers inconsistent with the calling of the children of light.

The ability to foretell the future belongs to God alone. The profession of this ability is an encroachment on His prerogative, of which He is jealous. It was one of the sins of sorcery and other forms of witchcraft of which God so strongly marked His displeasure by Moses and the prophets.

It was a common form of imposture among all the nations of antiquity, and is not extinct to this day. It is always practised on quasi-scientific grounds. An occult connection is supposed to exist between future events and the flight of birds, the state of the liver in sacrificial victims, the appearance of the entrails of slaughtered animals, etc.

In our day, it is the aspect of the hand and some other things. The wrinkles in the palm of the hand may indicate character or constitution; but that they show future events—great or small—is the invention of superstition.

It ought not to be difficult to banish a root of bitterness like this from the midst of a community professing subjection to the Oracles of God.

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TUESDAY, DECEMBER 3, 1895

LECTURED in the School of Arts to a good audience. A magistrate—Mr. D. P. Milne—came forward at the close and congratulated me with great cordiality. But he wanted to know what I thought of the Ten Tribes. I found he was a warm believer in Anglo-Israelism.

He promised he would read the Hine Debate if I sent it to him. But I found there was a difficulty in procuring a copy. Maybe the brethren have supplied him since.

There also came forward a Mr. Wallace Nelson, a native of Aberdeen, the town where I was born—"Woe is me, my mother!"—and local leader of the infidel party. He wanted me to debate with him about the Bible.

I told him that having met Bradlaugh, there was no need to deal with his lieutenants. I said the brethren in Brisbane would be quite able to answer him; but this did not satisfy him at all, and there we had to leave it. Neither time, health, nor inclination favoured the proposal from my point of view. With the first two set right, I might have got rid of the third.

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WEDNESDAY, DECEMBER 4, 1895

THIS was devoted to writing, reading and rest. I had the pleasure of making the acquaintance of bro. Antony, the younger, a sugar planter at McKay, a port on the eastern coast of Australia, some hundreds of miles further north.

He had come to Brisbane to bring home his sister from school, and to meet the editor of the Christadelphian. He is a pleasant, hearty man in things both temporal and spiritual. Solomon's advice is good—

"Whatsoever thy hand findeth to do, do it with thy might."

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THURSDAY, DECEMBER 5, 1895

LECTURED again in the School of Arts to another good audience on "The Future State Revealed."

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FRIDAY, DECEMBER 6, 1895

TEA-meeting of the brethren and sisters in the Oddfellows' Hall, at which several were present from Ipswich. Interesting addresses from various brethren. I was glad to be excused as long as possible, feeling unwell. I brought up the rear with a few remarks.

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SATURDAY, DECEMBER 7, 1895

MR. PAGE and Mr. Ritchie arrived from a long distance to be baptized. They live some miles from Byron Bay, and are almost neighbours of bro. Gardner, of Newry Bar. They proved interesting people—of the sort that Jesus chose. Although his choice was from the poor, they were not poor in mind, faith, or character.

A brother in Sydney had requested me to call on his father in Brisbane. I was in poor state for the task, but performed it.

The father promptly repulsed me. He is full of Salvation Army fire, and said it was no use my seeing him—that he was saved by the blood of Jesus: glory be to God!—and he should have nothing to say to me.

I asked him a question, but I might as well have spoken to a steam-engine. I felt sorry to see so much zeal thrown away. But the fact is, the world is a mass of sorrow at present. There is no remedy but the coming day, for which we patiently wait.

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SUNDAY, DECEMBER 8, 1895

BROKE bread in the Oddfellows' Hall with a large company of brethren and sisters, including some visitors. The meeting was very enjoyable. LECTURED in the evening in the same place to a good audience: "Prophecy Fulfilled and Unfulfilled."

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MONDAY, DECEMBER 9, 1895

LETTERS from home, some of a disquieting character. Had to send two cable messages. I expected today to have sailed for Rockhampton, but it was ascertained in time that the sailing steamer called at every port between, and would have landed me too late for the advertised lecture. By putting off departure till next day, we were able to get the mail steamboat, which went direct.

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TUESDAY, DECEMBER 10, 1895

SAILED at two o'clock in the coasting steamer, Leura, for Rockhampton—bro. Church, of Rockhampton, joining us. The day was fine and the sea smooth, and sailing pleasant. The vessel could not compare with the ocean liners. Still, she was fairly comfortable. The company was not large, and as the voyage was only to last two days, there was no temptation to cultivate acquaintance.

There was a small company of Salvation Army people on board. Bro. Gardner heard one say to another (pointing at me): "Now is your chance." "No thank you," said the other.

They kept in a state of frigid paralysis all the voyage. It would have been nice if they had tried to convert me.

Once, at the end of the voyage, a young woman in the uniform put herself in my way as if she wanted to speak with me; but our remarks were of the most trivial character.

I tried to draw her into high themes. The most she said in response to a remark of mine on the necessity for sticking close to the Bible in this day of diverse opinions, was that the Army were giving more attention to the reading of the Bible than they used to.

There was a rapt expression on her comely face that seemed to say she was on God's side—which was beautiful to behold, but inspired sorrow. The sentiment it stirred was exactly that expressed by Paul,

"My heart's desire and prayer to God for Israel is that they might be saved, for I bear them record that they have a zeal of God, but not according to knowledge."

A singular incident occurred during the voyage. I was sitting at the stern of the vessel in the darkness of night, just before retiring, looking over into the whirling water, when a young gentleman seated himself abruptly by my side.

I had for 20 minutes or so (for comfort's sake) been passing in mental review the successive scenes of the Apocalypse in their European fulfilments, when he suddenly said, in the most offhand way—

"What a grand book the Apocalypse is! I wish I understood it. I don't a bit. There are those 24 elders, now, with the crowns on their heads, and the four beasts full of eyes: what do they mean? I have been trying to commit the New Testament to memory: I wish I understood the Apocalypse."

All this was rushed off in one breath.

I said I thought the Apocalypse was to be understood; but it was necessary to have the key first.

He enquired, "What is that?"

I said it was a large key, but a true one. It might briefly be expressed as the Kingdom of God revealed in Moses and the prophets. This Kingdom was both past and future. Both aspects were essential to understanding the Apocalypse.

This, as may easily be imagined, led into a wide conversation on the Truth, in which he showed himself an admirer of the Scriptures with strong desire to be in harmony with them.

He said he did not belong to any of the religious bodies, because he could not find one that was in accordance with the Bible. He had been brought up a Roman Catholic, but had latterly identified himself with the Wesleyans as sort of hanger-on, but was not satisfied.

I ascertained his name and address, and some endeavours will be made to put him in possession of the literature of the Truth. He seemed the very sort of man for whom the Truth is intended.

* * *

WEDNESDAY, DECEMBER 11, 1895

AT sea. In the evening a thunderstorm raging on land—which was just within sight. I never saw such magnificent lightning play. A gigantic mass of cloud lay on the landward horizon, and the lightning seemed to have a center at each end of the mass, and flashed incessantly from end to end for 2 or 3 hours. I counted 30 flashes in about as many seconds. It was grand and awful illustration of the powers at the disposal of Omnipotence. How small and insignificant is man!

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THURSDAY, DECEMBER 12, 1895

A TASTE of the misery of travel. We had expected arriving the previous night, and consequently did not undress, but merely threw ourselves on our sleeping berths. But a head wind had impeded progress, and the hours went on in the dark, and we were still at sea—12 o'clock, 1, 2, 3, 4.

At last, at 5 o'clock, we came to anchor at the mouth of the Fitzroy river, where passengers for Rockhampton have to get off. Supposing this would have to be at once, we got up in an unslept and heated state, and got our things together, but found there was no hurry.

We were in a wide, beautifully-surrounded bay and a tender had to come and fetch us off, which was not yet in sight.

At last the tender arrived, and fastened herself to the steamer, but still there was no hurry, which we wished there had been. A large quantity of merchandise had to be transferred from the steamer to the tender before the passengers were wanted.

Not only so, but there was a barge moored to the other side of the steamer, slowly loading up with sheep from the larger vessel. When the process was finished, the passengers got on board with a sense of relief, but their misery was not over.

The tender, having disengaged herself from the steamboat, did not start, but went round to the sheep-laden barge—a craft about the same length as herself and got moored to her broadside on.

The barge being then also unfastened from the steamer, the tender started and dragged the barge—not after her but alongside of her—which made a very great difference to the speed of the tender. This would not have mattered if we had only been going to land at some wharf or jetty on the shore, but we had to sail 30 miles up a river in a broiling sun.

Sailing by herself, this would have taken the tender 4 hours, but dragging a heavy sheep-barge sideways, we were told it would take 9 hours. We started about 7, and reached Rockhampton river wharf at 3.

The idea of sailing up a river is very attractive when contemplated from the midst of land monotonies. It is a very different thing in a weary state, and in a hot sun, and in a stuffy boat. There was nothing for it but to patiently endure.

Our afflictions presently ended. Bro. Cook was at the wharf waiting us, and drove us to his residence, outside of Rockhampton. Here we soon forgot our sorrows in the luxury of a bath and the soothing influences of a home of elegance and comfort, with beautiful embowered entrance of greenery.

The house is picturesquely situated on the river. The view from the veranda is ideal—river in front: woods on the other bank, and a mountain range behind all.

Rockhampton is a place of about 15,000 inhabitants, built on flat land on both sides of the river, connected by a suspension bridge.

Rockhampton had not been included in the original program of tour; and when bro. Cook directly invited me, I hesitated from fear of endorsing a wrong position. I knew there was a division, and I had the impression that it was due to a contention that strangers ought not to be present as spectators at the breaking of bread. I replied that if this were the fact, I should feel debarred from accepting the invitation.

He answered that there was a misunderstanding of his attitude. He had no objections to the presence of strangers when the brethren met in a public place. His objection was to their coming into his private house when bread was broken.

And as to why they were not in a public place, he thought that was a question of whether the brethren (few in number) were able to sustain the position as regards fitness for public work, etc.—which he thought they were not. It was a question for local judgment, on which some had gone away.

This altered the case, and I felt at liberty to accept the invitation. It was agreed, after my arrival, that the others should be invited to the breaking of bread, and thus all my obstacles were removed.

The first lecture was on the evening of our arrival. At first it seemed that I should be unable to deliver it after such fatiguing experiences—aggravated, as they were, by the intense heat, which went over 100 degrees in the shade. But after a rest, I was sufficiently recovered to go through with it.

Bro. Cook had issued a striking bill, and engaged a fine hall (the School of Arts), but the turnout of the people was poor—from 60 to 70.

This I felt to be no excuse for scamping my work. I took all the pains I would have taken with a crowded audience in discoursing to them of the purpose of God as revealed in the prophets, and its bearing upon themselves as an invitation to obedience and preparation.

While I lectured, the perspiration streamed from my face, and could not be mopped away. This was not owing to heavy clothing, for I had divested myself of both coat and vest, and had nothing on but a garment of light alpaca. Two men died the same day in Rockhampton and neighbourhood from the extreme heat.

There was present at the lecture a Theosophist, of the name of Mr. Theodore Wright, the editor of an original monthly paper called *Living Issues*, two copies of which I saw—the cover showing a title page consisting of a human face and head, with legends written between the lineaments.

Mr. Wright afterwards wrote me, proposing debate, and came to see me, but within too short a time of my departure to allow of an interview. I was, in fact, saying farewell words to bro. & sis. Cook when he called.

He was a much more interesting man than the Oruba Theosophist, and I think that I should have enjoyed intercourse with him. He impressed me as a spirited and intellectual man of strong convictions, full of reform ideas and kindly aims—and wielding a lucid, terse and trenchant pen.

But, of course, his system is all in the air. It is built on a series of gigantic assumptions—the unprovable character of which I would have tried to point out with a proper opportunity—which I did not get.

I told him I was a slave to facts, and while on some points wishing his theory might be true, I could not get away from facts, and must be content to wait the Great Settlement.

He cleverly rejoined that while I was a slave to facts, he was a slave to truth, which was the right construction of facts. Of course, these were mere thrusts in the air, and did not hit anything, but they were all we got in at the time.

He applauded my spirit and intellectual methods, and thought I need not wait the Great Settlement, but put forth my hand and appropriate truth now. Who knew, said he, but God had sent him to me for the purpose. What could I do but smile and pass on.

* * *

FRIDAY, DECEMBER 13, 1895

GIVEN to writing, reading, rest, and an attempt at boating on the river with bro. Gardner, Bro. Cook, who is in a large way of business, was too busy to spare himself.

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SATURDAY, DECEMBER 14, 1895

WRITING, reading, and walking. Going to post letters at the Post Office, I found the Salvation Army people holding a meeting in front of the building.

Presently the bonneted young woman who came up on the same boat from Brisbane, stepped into the circle and addressed the meeting in a full, musical voice, entreating her hearers to "give themselves to God."

It was earnestly and impressively done: and I could not but feel a degree of sadness that there should be so much of the thing lamented by Paul, a—

"Zeal of God, but not according to knowledge" (Rom 10:2).

With the other and principal (male) speaker there was too much of the buffoon, mixed with occasional incongruous bursts of earnest appeal. The crowd responded to his banter not only in laughter, but in remarks, to which he rejoined.

It is a curious development, this Salvation Army movement. It is well calculated to enlist the animal forces on the side of a certain kind of religionism. It does good of a certain kind, no doubt. It is better than the drunkenness and profligacy from which most of its members are drawn.

But as for enlightening men and women in preparation for "the marriage of the Lamb," it is nothing better than many other heathenisms extant upon the earth. There is a great rebuff waiting them when Christ reappears, if the movement hold out till then.

Their own estimate of their relation to Christ is high. It is well expressed in the language in which Christ says "many" will address him "on that day"

"Have we not preached in thy Name, and in thy Name done many wonderful works?"

They detest the "negative" attitude of Christadelphianism.

It is not a matter of choice or pleasure. It would be agreeable to run with them, as others do. But how is it possible for men enlightened on the Scriptures to run with those who are ignorant and disobedient? We must bear with the offence of the Gospel.

SUNDAY, DECEMBER 15, 1895

BROKE bread in bro. Cook's house with the small company that came. Bro. Church (against whom some charges had been found without serious foundation) considered it better not to accept the

invitation that had been given. One or two others stayed away with him—breaking bread separately—which was a pity.

There will be no absentees from the muster of the 144,000, and no schisms in the completed Body of Christ. The day of their manifestation is near.

In the evening, I again lectured at the School of Arts, on "The Kingdom of Heaven: What It Is and What It Is Not." There was a larger audience than on Thursday night, and some interest was manifested. Bro. Gardner stayed behind talking with members of the audience till a late hour.

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MONDAY, DECEMBER 16, 1895

GIVEN to reading, writing, and rest.

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TUESDAY, DECEMBER 17, 1895

THERE was to have been a lecture at Mt. Morgan tonight.

The Hall was engaged, and the bills were out, but it was found necessary to abandon it at the last moment, because the steamer which the meeting was timed (as supposed) to catch left some hours sooner—the missing of which would have deranged appointments ahead.

Bro. Gardner went over to Mt. Morgan to try to alter the lecture to Monday night, but found the Hall engaged for that evening. His experience made him glad that I was going to be excused going, in my condition.

Mt. Morgan is about 30 miles from Rockhampton. The railway only goes within 17 miles of it. The rest is up a steep and dangerous ascent in a terribly jolting bus. High up the mountain is a community of 8 or 10 thousand.

It is a curious place for a town to be, but the mountain is the richest gold mine in the country. It was a lonely, valueless spot not many years ago. A poor man named Morgan took a grant of land under the arrangement in vogue in the Colonies. The land is covered with trees, and the settler must clear and cultivate it—which is terribly hard work.

Morgan found indications of the mountain being metalliferous. He thought it was copper, and tried for a long time in vain to get moneyed men interested. At last 3 or 4 joined him, and they found it was not copper at all, but gold, and in the richest profusion. The working of the mountain drew many 1000's, and led to the creation of the town.

Bro. Cook thought it well that a lecture should be given there. When bro. Gardner found it necessary to announce cancellation, there was a widespread feeling of regret. Everyone he met purposed attending. But there was no choice, and so the Mountain of Gold had to be left alone.

(Continued next month, God willing)

Give Attention to Reading

WE should strive to get the greatest possible amount of instruction from the meetings, by being regularly and punctually in our places, and by giving the matters treated of our best attention. It is advantageous to turn to the references as they are given; it has a threefold benefit: it impresses the subject upon the mind, it familiarizes us with the Word, and it keeps the thoughts from wandering.

—Chdn., 1888

Not Forsaking the Assembly

"Not forsaking the assembly of ourselves together . . . for if we sin wilfully after we have received the knowledge of the Truth, there remaineth no more sacrifice."

THIS assembly of brethren and sisters is not an accident or coincidence whereby we all independently and individually decided to come to this hall to remember Christ in the breaking of bread, and are surprised by the presence of one another—here for the same reason.

Rather, it is an **organized and agreed meeting** of those of like Faith, in response and in obedience to the revealed wishes and command of our Head—a scriptural tradition established by the apostles and disciples of Christ, guided by the Holy Spirit, to commence a weekly memorial service to continue until Christ returns.

It is only of value to those whose desire to attend is motivated by a love of the Truth and a desire to obey Christ, and of little value to those to whom it is only a tradition.

We have the great lesson of Israel, whose acts of worship became only a tradition, and therefore unacceptable to God—

"To what purpose is the multitude of your sacrifice unto Me?

"The new moons and sabbaths, the calling of assemblies, I cannot away with (i.e., endure); it is iniquity, even the solemn meeting.

"And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear" (Isa. 1:11-15).

These things were written for our learning. We know the results, and we can if we are wise avoid a repetition of their mistakes.

Another sin committed against God by Israel was the neglect of worship at the appointed place and time, causing Nehemiah to contend with them—

"Why is the House of God forsaken?"

Thus we see Israel's two mistakes: hypocritical worship, and neglect in varying degrees.

* * *

As we examine the history of Christendom, we see a repetition of these mistakes, commencing in the early days of Christianity and increasing up until now. Worship became a mockery and men forsook the assembling of themselves for the feast of remembrance.

And so some sects of Christendom now only require their members to "take communion" once a year. Other individuals may be more earnest and attend once a month. Others may establish a habit of once in two weeks.

But what do the SCRIPTURES teach?—

"Not forsaking the assembling of ourselves together."

In 13 verses (19-31) of Heb. 10 we are brought to see our solemn responsibility established by baptism and made possible by the blood of Christ—

V. 20: *"A living Way."*

—a way leading to life everlasting. But—"a name to live yet dead" if no life is shown spiritually, and attendance at any ecclesial meeting is a good indication of spiritual life.

* * *

V. 22: *"Let us draw near."*

In prayer, yes. But also in collective worship and remembrance. We are supposed to be ONE: one with one another, and with Christ and God—

"Where 2 or 3 are **gathered together in my Name**, there am I in the midst of them."

To absent ourselves from such fellowship—even if the circumstances are such that it can only be between oneself and God and Christ—arises only from indifference, ignorance or unfaithfulness.

* * *

V. 23: *"Let us hold fast without wavering."*

To neglect or be indifferent to command is "wavering." Consider Paul's instructions and solemn warning (1 Cor. 11:23)—

"For I have received of the Lord.

"This DO, in remembrance of me . . . UNTIL HE COME."

"Let a man examine himself: and so let him eat of that bread, and drink of that cup."

* * *

V. 24: "*Let us provoke one another unto love and good works.*"

See Paul's instructions to Timothy (1 Tim. 4:12-16) for an example of **being an example**—

"Be thou an example of the believers, in conduct, love spirit, faith, purity.

"Give attendance to reading, exhortation, doctrine.

"Meditate on these things, give thyself wholly to them;

"CONTINUE in them, for in doing this thou shalt both save thyself and them that hear thee."

This is the power and blessing of a good and faithful example. And presenting the other, dark side of the picture, the destructive power and responsibility of a bad example, Christ said—

"Whosoever shall **offend**—cause to stumble or to become unfaithful—one of these little ones, it were better a millstone were hanged about his neck and he cast into the sea."

* * *

V. 25: "*Not forsaking the assembling of ourselves together, as the manner of some is.*"

This clearly and inescapably implies a TIME and a PLACE of assembly. Neglect of this is a sin, a wilful sin, calling for devouring judgment (vs. 26-27), deserving death under Moses' Law (v. 28).

There is **greater** punishment for treading Christ under foot, and placing little value on Christ's offering, and insulting the favor of God in calling us to salvation (v. 29). Jesus said:

"If ye love me ye will keep my commandments."

* * *

Vs. 38-39: "*Now the just shall live by faith: but if any man draw back My soul shall have no pleasure in him.*

"*But we are not of them who draw back unto perdition (destruction), but of them that believe to the saving of the soul (life).*"

Christ laid the foundation, by example and precept, of the Breaking of Bread as a feast of remembrance, and made it obligatory until he comes—

"Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you"

(John 6:53).

The Spirit-guided apostles gave us the example to assemble and break bread each first day of the week —

"And they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

The original word here translated "fellowship" is in Rom 15:26 translated "contribution" for the poor; in 2 Cor. 8:4 as "fellowship" of the ministering to the saints; and in 2 Cor. 9:13 as "distribution" — "for your liberal **distribution** to the saints."

This establishes the fact that the Breaking of Bread and the Collection were performed **together** "upon the first day of the week" (1 Cor. 16:1-2).

We further establish the fact that by example we are taught to remember Christ every first day by referring to Acts 20:7—

"Upon the **first day of the week**, when the disciples came together to break bread."
And John 20:19 —

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled."

Then, a week later (v. 26) —

"And **after** (in, on, upon: Young's Concordance) 8 days **again** his disciples were within, and Thomas with them."

There is no testimony showing a direct command in Scripture to meet on the first day of the week, but there is testimony to the fact that they DID assemble themselves to break bread on that day; and so anyone truly in Christ requires no law but, being an inseparable part of the Body of Christ, will know where he belongs.

"We are all partakers of that One Bread" (1 Cor. 10:17).

"Ye are bought with a price: therefore glorify God in your body and in your spirit, which are GOD'S" (1 Cor. 6:20).

Christ commands us to be ready, and to ever WATCH —

"Blessed is that servant whom his Lord, when he cometh, shall find so doing." — A. J.

Current World Events

RUMANIA: RELIGION STRONG

A visitor to Rumania reports: "Each village I passed through had at least 1 church, & the people seemed deeply religious. At one point I gave a ride to a priest.

He spoke highly of Pres. Ceausescu ("A very good man, he will keep the Russians away") and said that things were never better in his church:

"Everyone comes to us—the party officials, the people on the collective farms, the young people too. There is no such thing in these parts as a non-believer." (Nwk 9:23)

Whenever there is a scratching beneath the surface in East Europe & in Russia itself, it is clear the basic Catholic-Orthodox superstition lies dormant, awaiting to animate the Image at the proper time.

INVASION: Ominous Efficiency

The 5-nation Czech invasion was in many ways a model performance, in judgment of West military men.

Most disturbing aspect from West's viewpoint was that Russia could shift 100's of 1000's of troops in E. Europe without West intelligence having solid advance information of their intentions. (USN 9:23)

The Czech invasion can well mark a turning-point & acceleration in the necessary pattern of events leading to the end, just as it did in Hitler's rise to European power.

RAF SOON JUST A MEMORY

Heroic memories may soon be just about all that survives of the Royal Air Force. Budget cuts, dependence on US technology & the advent of the guided missile have reduced RAF's strategic punch to an aging fleet of 80 subsonic bombers & barely 100 supersonic fighters. (Nwk 9:23)

US CRIME CONTINUES TO JUMP

In '67 serious crimes rose 16% from '66. Crimes by youths of both sexes rose faster than crimes by older persons. And crime by teenage girls rose faster than by boys.

Since 1960, crime has risen 89% while population rose only 10%. Thus crime outstrips population growth 9 to 1.

And a smaller percentage of crimes was being solved by police.

Narcotics violations—in which young figure heavily—rose 60% in '67 over '66. Of those under 20 released on parole, 71% committed further crimes. (USN 9:9)

* * *

The FBI last wk. published its annual horror story: the Uniform Crime Reports, showing a 16% leap in serious offences. In '67, 2 of every 100 Americans fell prey to a major felony. As crime rose, cases solved dropped 8%. Last yr. only 1 in 5 crimes was solved. (Tin 9:6)

* * *

USs top 2 law-enforcement officers—Edgar Hoover, FBI Director, & Ramsey Clark, US Atty. Gen.—have presented sharply differing views on the problem of maintaining law & order. (USN 9:30)

The monotonous crime story is a weary story, but a very clear sign of the end. The opposing views of the 2 chief law officers of the nation underscores the whole hopeless problem of human ignorance & incompetence. No wonder crime flourishes when its opponents are at loggerheads.

Since the Czech invasion, Moscow's verbal assaults on Germany have reached heights of intensity unequalled since WW II. (Nwk 9:30)

S AMERICA: CHURCH CRISIS

Paul VI last wk. became first Pope to set foot in S. America, the only predominantly Roman Catholic continent. The cause of his trip was a crisis—a schism between entrenched reactionaries & radical clerics advocating social & political revolution.

The Pope tried to identify Catholicism more effectively with reform & various efforts to ease social ills of a poverty-ridden continent.

The question was whether he could narrow the tremendous differences between Latin America's 2 principal blocks of Catholics—the peasants living in subhuman conditions & the ruling elite.

These 2 forces have been in conflict ever since the continent was colonized. The Church has almost always been identified with the privileged powers, from the days when its priests went ashore with the conquistadors. (Tm 8:30)

The Great Apostasy is turning its attention to its S American flank, perhaps a key area in the fascination combination of alliance & mutual conflict between the Papal & Gogian Horns of the Beast. Both are competing for the allegiance of the awakening masses—the "sea" & the waves." The Catholic Church's day as the crony and bastion of the rich & privileged in S America seems giving way to a new approach in the struggle for power.

INDONESIA: New Govt. Corrupt

Life in Indonesia still mad scramble for survival. The generals who staff Suharto's "New Order" have accumulated enough to build luxurious homes, buy cars, yachts.

Though corruption has long been an accepted way of life there, Indonesians are rankled by the fact that army came to power on platform of reform. Future of Suharto regime may well hinge on his ability to end—at least limit—rampant corruption. (Nwk 8:5)

It is sad that all apparently sincere reformers founder on the same old reef of human greed & evil. The once-acclaimed "saviour" Sukarno is disgraced & exposed, but the new saviour soon follows the old path. Only Christ can bring righteous rule, & all earth's present little leaders seem to be falling over themselves to manifest this.

US FACING VIET DEFEAT

The next Pres. whoever he may be, may have little choice but to preside over defeat, or something very like defeat. The next Pres. will be under terrible pressure to end the war, somehow, anyhow, but soon.

The Communists will certainly take advantage of this situation to negotiate tirelessly for the kind of settlement which could virtually assure eventual Communist control of S. Vietnam. (Nwk 9:23)

US-USSR TALK MIDEAST PEACE

US & Russian diplomats are talking about making a fresh effort at the forthcoming UN Gen. Assembly toward Mideast peace. (Nwk 9:30)

EGYPT: NEW AGGRESSIVENESS

Last wk's artillery ambush on Israel signalled the opening of a fresh, front of harassment, this time along the Suez Canal, which has been more or less quiescent since war last yr.

It is a measure of the renewed aggressiveness & confidence of the Egyptian army. Egypt's newly aggressive stance shows that its rehabilitated armed forces are now confident to challenge Israel. Once again, it heavily out numbers Israel's armed forces in men and firepower.

Egypt's new aggressiveness leans heavily on 3000 Soviet advisers salted through its forces down to battalion level. The Soviets are doing their best to shape the Arabs up to the fighting force that they have never been.

Neither side is seriously looking for help from the UN. In 9 months of mediating, UN's Jarring has been able to bring the combatants no closer to a settlement. (Tm 9:20)

There is growing fearful suspicion that Russia, the new Mideast Power, is behind the renewed Egyptian aggressiveness along the Suez Canal, because she needs & plans to force the opening of the Canal under her own control.

EUROPE HAS NO IMPORTANCE

Europeans are feeling smaller, more helpless than ever between the superpowers, US & Russia. Europe, by itself, is no longer important. Britain, Germany, France no longer No. 1 world powers. Seldom has Europe seemed less effective.

Four of its nation-states have just ganged up with their Russian masters to suppress the libertarian desires of a 5th.

The remainder—a group whose population is as large as, & whose gross national product is substantially greater than the aggressors— have stood helplessly by, because they had neither unity, means, nor will to do anything else.

"The world of free men & independent nations," said Pres. Johnson, "is weakened by European isolationism & disunity." (USN 9:23)

Who would have thought a scant 25 yrs. ago (apart from the light of prophecy) that the European powers, long the masters of the earth, would be today mere pawns in the world power struggle, teetering toward their fall into the orbit of the Northern Bear!

RUSSIA TEST-FIRES A MIRV

Russia has test-fired a MIRV. The shot arched 5000 miles. The nose cone weighed over 12,000 lbs, & contained 4 separate warheads of 2500 lbs each. (US Minuteman III has 3 500-lb. warheads. (Nwk 9:9)

The 2 Mountains of Brass, already capable of destroying each other and the human race, are still feverishly developing more fearful engines of mass annihilation. The world cowers under the ever-descending shadow of insane and homicidal geniuses. "Lord Jesus, come quickly!"

TRUCE TALKS: RED VICTORY

The so-called truce talks in Paris, after 4 months of futility, are being viewed by more & more people in US & Asia as a major fiasco. Communist N. Vietnam, meanwhile, finds the talks a major victory in practical military terms.

Last March, N. Vietnam was suffering severely. Bombing had destroyed its industry & most of its transport. Many of the people had been driven underground.

Then, on Mar. 31, Pres. Johnson offered to talk "truce" & to end bombing over 90% of the North. At one stroke, the Communists won on a number of counts.

They gained relief from US bombs, except for a narrow panhandle in the southern reaches. Communists figured that they had won both a military & political victory at no cost to themselves.

The N. Vietnamese are not 3-time losers like the Egyptians. Ho Chi Minh has the best army in Asia, if not the biggest. He has won one war against the French, another against Saigon before '65, and he hasn't done badly against US.

Ho is smart enough to know that while he's fighting US, he can get \$3 or \$4-billion a yr. from Russia. But if he gave up now, without victory, how much could he depend on Russia for economic help?

Soviet leaders aren't at all unhappy to see US bogged down in a war that's costing US heavily in resources, creating strong worldwide antagonism against US, & causing an internal split that's undermining national unity.

US involvement in Vietnam, furthermore, partly offsets the bad image created by Czech invasion. It also makes US less able to bring pressure on Russia. At least till Russia settles some of its E. Europe problems, it would prefer to keep US tied down in Vietnam (USN9:23)

We are in the midst of the confusion & excitement over the "bombing pause" announced just a few days before the U.S. election. There is a welter of conflicting claims & purported statements of facts. The above analysis is ominous.

US SPACE PROGRAM DECLINES

US space program is in decline. The Viet war & the desperate conditions of US's poor and its cities—which make spaceflight seem, in comparison, like an embarrassing national self-indulgence—have combined to drag down the program.

Last wk. Space Head James Webb resigned, saying, "I am not satisfied that we as a nation have been unable to achieve a first position in space." (Nwk 9:30)

In blindness, or by the squeeze of necessity, US is cutting back its space program and frittering away much of the tremendously expensive potential & momentum built up since the Sputnik scare. Surely God is blinding & confusing them to their own destruction.

YUGOSLAVS: Freest Communists

It was in Yugoslavia that Communist revolt against Russia began 20 yrs. ago. As Tito's brand of "nationalist Communism" has gained strength it has been eyed—& to a degree, emulated—by one Soviet Satellite after another.

What accounts for the growing appeal of the Yugoslav type Communism? The degree of political freedom enjoyed by Yugoslavs is unmatched elsewhere in the Communist world.

There is no fear of the secret police. Short of attacks on Tito personally, there is freedom of speech. Yugoslavs easily obtain passports for travel abroad.

While continuing to take a strongly Communist stand in world affairs, Tito has managed to obtain from US \$3-billion in grants, loans & military aid. There are vast differences in income: average wage is \$65 a mo., but top govt. or party officials get over \$400. (USN 9:23)

"Communism" is a very flexible term. In actual practice, it has worked out as just a catchword for dictatorship—man's oldest and commonest form of govt. The significance of Yugoslavia is its illustration of "Communism's" flexibility. The Pope's most powerful aide, Seper, is a Yugoslav cardinal on very good terms with Communism.

MODERN MAN SUPERSTITIOUS

Westerners laugh at the benighted superstitions of their Asian & African brothers. But Westerners themselves seem to be on the way to becoming the most superstitious people on earth.

West man is so baffled by complex social & economic problems that he is increasingly attracted to irrational solutions—to all kinds of new black magic. Superstition is a natural human reaction to overwhelming dangers or baffling situations.

As organized religion loses its appeal through stuffiness or sterility, people seeking faith increasingly turn to mystical religions, as Zen & Zoroastrianism.

The new phenomenon is the upsurge in new superstitions. Even scientists are highly susceptible to superstitions. Nothing so demonstrates modern man's need for myth as the superstitions created by "rational" technology itself.

Hardly anyone is more superstitious these days than the supposedly no-nonsense men who fly huge jetliners. All sorts of old superstitions have re-emerged. (Tm 9:27)

Each new generation of mankind likes to think it has all wisdom, and all its predecessors were fools. But superstition is ingrained in all human nature unenlightened by the Word of God. Surely there has never been a more benighted superstition than the strange and impossible cult of Evolution that holds the modern world in its hopeless, promiseless, beautiless thrall!—obsessing & deceiving even some who think they are the Very Elect.

JAPS HELP DEVELOP SIBERIA

What Vietnam represents for US, Chinese border represents, to a certain extent, for Soviets. It ties down a great many troops, twice as many as US has in Vietnam.

Of course, a military commitment of this kind affects Russia's budget, economy, & policy generally. Russia might have been much more active, for example, in '67 Mideast war if it hadn't had to keep so many troops in Far East to counter anything China might do.

Russians are building a whole defence system along China border—not only barbed wire, minefields & watchtowers, but tank depots, ammunition dumps, artillery. It is a highly sophisticated Iron Curtain.

It has 2 purposes: to counter Chinese civilian invasions, which occur almost wkly, & to repel the Chinese if they come in full military strength.

Now Siberia has been developed to a considerable extent—industrially & agriculturally—it presents a great attraction to China.

Siberia is developing at the pace of US development in 19th & early 20th centuries. Siberia is 1½ times as large as US. Much has climate like Canada & Alaska. Agriculture being developed over all south.

The known coal deposits total 13 trillion tons. The big rivers carry boundless energy. Russians have world's biggest hydroelectric power station at Bratsk. There's oil in central Siberia. They have pipelines all over.

Wherever you go in Siberia, you find Japanese—tradesmen, industrialists, tourists.

In Siberia there's coal, iron, gold —especially gold. There are diamonds, & all kinds of metals, from aluminium to zinc.

As for lumber, the Siberian forests are growing and getting larger every yr. instead of smaller as in nearly everywhere else in world.

Japan, a highly industrialized country, can get all these raw materials on a very short haul across the sea. Japan supplies Russia with highly sophisticated machines & computers. Everywhere in Siberia, there's Jap machinery & equipment. (USN 9:9)

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Mainland Siberia is one of world's largest reservoirs of undeveloped natural resources. Russia has tried without much success to make Siberia an economically profitable territory. At the same time, Jap businessmen have had their eyes cocked on Siberia as a place where they might make a lot of money.

Anxious to populate & develop Siberia, & determined to fend off Chinese incursions, Russia's turning to Japan for capital & technical assistance. The pact is the first trickle in what the Japs hope will become a Siberian thaw.

The Japs estimate Siberia contains at least 5 billion tons of iron ore, 20 billion cubic meters of natural gas, limitless hydro power.

"We have a destiny in Siberia," says Yoshinari Kawai, 82, a canny Jap manufacturer who heads the Japanese consortium. "Happily, that destiny will be equally profitable to Japan & Russia."

Japan's trade with Russia doubled in '67 to \$610-million, & was \$500 million for Jan.-Aug., '68 (Tm 9:13)

Japan is a mighty modern scientific power that has worked industrial miracles without any natural resources of her own. A Jap-Russian alliance to develop the fabulous riches of Siberia would be a tremendous advantage for both.

USSR WIDENING SPACE GAP

Soviets' Zond 5 has flown around the moon. It carried out its "program of research in outer space."

Toward wk's end, Moscow made a dramatic announcement: Zond had splashed down "in a pre-set area of the Indian Ocean," its scientific mission "fully carried out," & had been picked up by a Soviet ship.

Western trackers confirmed the successful re-entry. The triumphant flight of Zond 5 & the test of its voice-communications system left little doubt that the Russians are racing to send a manned flight around the moon ahead of US.

The statistics also add impact to the parting words of retiring Space Head James Webb, "We are going to be 2nd in space for some time."

The Soviets are proceeding "without letup" while US effort will have shrunk by '69 to ½ what it was in the mid 60's.

As a result, Webb predicted, Russia "will be flying more flights & developing a capability in space at a much more rapid rate than US for the next several yrs." (Tm 9:27)

As Russia expands its space efforts, the US contracts. This would be sad, if it were not a necessary step toward the final glorious divine solution of world power struggle.

JAPAN to ENTER SPACE RACE

Japan's preparing to begin serious exploration of space. Next yr. it expects to launch its first satellite, thereby becoming the 4th nation in the world—after US, Russia & France—to achieve this.

The Japs feel that they are in a race with the Chinese Communists to see which of them will be first Asian power to orbit a satellite. They view the rocket program as a means of regaining for their country its status as a major power.

Once they have the technology to orbit a satellite, it is a relatively short jump to produce a guided missile (Nwk 9:30)

Japan, like Germany utterly crushed in '45, has recently begun to strongly assert itself again as a major world power in the world power struggle. Space & missiles are primarily military-purposed.

BIAFRA: WORLD INDIFFERENCE

Biafra's proud Ibo tribesmen—some 5 million of them—are now packed into a rough circle barely 50 mi. across. They may hold out several wks. more, but their dream of independence is dead.

Biafra's collapse is causing suffering on a scale perhaps never before known in a continent where for millions suffering is still accepted as a condition of life.

The Nigerian conflict is the biggest & bloodiest in the history of Black Africa &—the most dubious of distinctions—the continent's first truly modern war.

There was no acceptable explanation, on humanitarian ground, for the monumental ineffectiveness of foreign efforts to aid the war's victims. In essence, the great Powers have become accomplices to mass starvation in Nigeria.

In what used to be eastern Biafra, the food now reaching 500,000 desperately hungry refugees amount to only ½ lb. per wk.—even tho the area has been held by federal troops since last April.

Tons of food have been donated by foreigners, but most of it is stockpiled outside the country. Much of the trouble seems to lie, at bottom, in official callousness.

Biafra's Ibo tribesmen were late-comers to the modern world, emerging from the bush only in the 1930's. They were quick learners, however. Before long, the Ibos had gained pre-eminence every where in Nigeria as soldiers, lawyers, businessmen & bureaucrats.

Praised & hated—as Africa's most enterprising people, the Ibos considered themselves a race apart.

With its policy of tight blockade & frequent air raids, Nigeria obviously is trying to subdue Biafra by deliberately inflicting maximum punishment on its civilian population.

Most Ibos believe that their enemies mean to wipe them off the face of the earth, and they're prepared to fight to the last man. A huge Biafran guerrilla organization is already rumoured to be in existence, planning to carry on the war with supplies smuggled from Gabon.

What makes the war so horrifying is the fact that the vast majority of its victims have been civilians— & that almost all of these have been women & children who have suffered the prolonged agony of death by starvation.

According to the best available estimates, in fact, the number who starve to death every fortnight is more than the total number of military casualties since the war began.

There is universal agreement among philosophers that civilians should be shielded from direct involvement in war, but in modern practice this has rarely been done.

Indeed, since the rise of the industrial state, the civilians who man factories & shops have come to be regarded as an essential part of an enemy's war machinery—& thus legitimate targets for attack.

In WW I, the Allied blockade proved so effective that, in Germany alone, 750,000 civilians died of starvation in 18 mo.

The fact that no nation in the world is prepared to intervene directly to prevent starvation in Nigeria reflects a fundamental truth: most govts. are still prepared to condone slaughter of civilians—knowing full well that they may themselves do the same. (Nwk 9:30)

The terrible tragedy of Biafra is the tragedy and failure of the world. Modern, civilized, 20th century war, with all its horrors, has come to Africa's new nations, by courtesy of those most proficient war-makers, the "Christian" nations of the West.

HIGH VIET INFILTRATION

Infiltration of N. Vietnamese regulars into S. Vietnam continues at a record rate—so much so that Viet Cong & N. Vietnam units are considered back to full strength. In some areas, replacements are higher quality than ever. (Tm 9:20)

Another of the confusing & contradictory aspects of the Viet picture, as it is presented for US consumption. Where does the truth lie, and what is really happening there?

E-W: BUSINESS AS USUAL

If it looked like E-W business as usual in the wake of Russia's Czech invasion, indeed it was.

In a Moscow fair last wk., the principal attraction was not from the Communist East but from the capitalist West — a massive, 35,000 sq. ft. display of products from Italy—everything from electronic equipment to button-making machines to dentists' chairs.

As one prominent Italian industrialist summed up the prevalent mood: "After the murders of Martin Luther King & Robert Kennedy, & the French riots, nothing shakes people very much. So many tremendous things have happened that people remain untouched."

Britain's Govt. encouraged a business-as-usual policy, & businessmen took the govt. at its word. "Nobody," explained a spokesman for the confederation of British Industry, "wants to cut off contracts with the East."

In France, despite DeGaulle's criticism of the Russian invasion, there were no signs of lessening in Franco-Soviet trade. Franco-Soviet plans for joint investment—including the building of a paper & cellulose plant & modernization of the Moskvich auto factory outside Moscow—are expected during the '70's to double the current level of trade, now \$320-million yrly.

Italians have even more ambitious plans than the French behind the Iron Curtain. (Nwk 9:23)

This is very significant, and doubtless the clever masters of Russia were well aware that short-sighted greed would take precedence over humanitarian principle & concern in the West over the crushing of the Czechs.

A "PAX SOVIETICA" COMING?

The polls and primaries make it clear the electorate has lost its stomach for the Viet war.

But the withdrawal symptoms aren't confined to Vietnam. The protectionist wave on Capitol Hill, the meat-axing of foreign aid, the proposal by several respected senators to cut US's commitment to NATO, are other symptoms. How far will the withdrawal go?

The next Pres. will be under cruel pressure to end the war quickly—somehow, anyhow, but quickly. Thus he'll be buying peace in a seller's market, and will therefore have to pay high for it.

The price could be what Eisenhower recently called "camouflaged surrender." The camouflage would wear thin quickly, and a sour end to a sour war would surely have sour consequences.

If the war ends sourly, US seems almost certain to turn in upon itself, abandon the role of world leader, opt out as No. 1.

Since the birth of civilization around the Mediterranean, the community of nations, like a flock of chickens, has always produced its No. 1. When No. 1 has been reasonably secure—as during the Pax Romana or Pax Britannica—the world has been reasonably peaceful. The times of continuous war have come when the pecking order was changing and uncertain.

US has been No. 1 since WW II. Churchill, among others, hoped US would remain No. 1, with an assist from Britain, and that a long Pax Anglo-Americana would ensue.

The Anglo part of Churchill's dream died with the Suez debacle in '56, after US sided with Russia against Britain.

The American part of Churchill's dream seems sure to die too, and soon, for all the evidence of this election year indicates very clearly that US voters, or most of them, now want to opt out too.

Whatever the name of the next Pres., '68 election thus marks the end of an era—the era that started so hopefully with the Truman doctrine and Marshall plan, and which is ending so sadly with the unwon war in Vietnam. After that detested war ends, the world can look elsewhere for its policemen. There will be no Pax Americana.

Perhaps, in the end, there will be a Pax Sovietica. Russia has rather quietly taken over already as the dominant Mideast power, and is already displaying many of the trappings of imperial power, including a great navy.

They also have a willingness to use their power, and a plentiful sense of their own righteousness. (Nwk 8:12)

Russia must rise to the position envisioned here, with all the "trappings of imperial power." There will be, briefly and apparently, a "Pax Sovietica," which will be the "Peace and Safety" cry. Of the Image, standing complete upon its feet in the Last Days, Daniel says: "Its brightness is excellent, and its form terrible."

CZECH INVASION SPLITS REDS

Russia has always argued that it was more than just a nation. As fountain head of an ideology that promised to right the world's wrongs & usher in a golden age of peace & equality among men, it has possessed a unique mystique & prestige that enhanced its already formidable power as a huge and populous sovereign state.

Russia's Czech invasion may prove to be a watershed in the development of Communism that could surpass in importance the breakaways of Yugoslavia & China from what was a monolithic world organization at end of WW II.

In an unprecedented show of defiance, the great majority of the world's 88 Communist parties have refused to approve Moscow's Czech invasion.

The mood of new-found independence was typified last wk. by Luigi Longo, Sec. of Italian Communists, W Europe's largest party. He bluntly accused Soviets of resuming the cold war. He warned his party would not attend the planned summit meeting of Communist parties in Moscow in Nov. unless Warsaw Pact forces withdrew from Czech.

Ernst Fischer, Austrian Communist theoretician, called for another kind of conference—one of all W European Communists—to found "an independent movement." (Tm 9:20)

Strangely, Russia's Czech invasion seems to have agitated the Communist world more than it has the West, perhaps because of the Communist movement is more living & active & concerned than the older areas of capitalistic dominion. As noted elsewhere in these Signs, it's "Business as usual" between West & East Europe, in spite of the vicious Red rape of the Czechs.

RUSSIA TIPS POWER BALANCE

Striking with stunning speed & surprise, some 200,000 soldiers of the 5 Warsaw Pact countries punched across the Czech border to snuff out the 8-mo.-old experiment by Dubcek's regime in humanizing Communism. (Tm 8:30)

* * *

Russia's move of 250,000 new troops into Europe's crucial border area tips the balance in her favor in case of sudden war.

With mobile, armoured units at the Czech-Germany border, Soviet timetable for an attack could be cut by several days—a critical difference for the defenders, who must rely on reinforcements by air from US. (USN 9:16)

Russia has severely shaken up the drowsing West, but they will go right back to sleep again. How well we recall Hitler's similar course of aggression, & the West slept on till the blitzkrieg struck them. But they are faced with a far mightier & ambitious power than Hitler now.

FANTASTIC NEW SKY SPIES

US spy cameras orbiting high above earth have kept an unrelenting eye on Russian military movements. Powerful space-borne cameras have been developed that can photograph in detail objects less than 1 foot in diameter from 150 miles up.

Radar, circling in outer space, now penetrate cloud covers & forest vegetation to reveal objects such as hidden missile sites, tanks & even troops. Infrared sensors in satellites can uncover "hot" objects—such as a submerged submarine, a missile launch, even a running truck motor.

Senators who have seen space photos say they are astounded at what can be learned from these "spies in the sky." Pres. Johnson has said that they alone make US's vast space investment worthwhile.

The MOL (Manned Orbiting Laboratory) will allow 2 astronauts to work freely without space suits for 30 days. This spacecraft not only will carry the usual cameras & sensors but TV cameras which can zoom in for a close-up look.

Other equipment will be able to pick up radar beams & all manner of communications—radio, radiotelephone, ship-to-shore messages.

The trained technicians on board will immediately evaluate the information, flash most important to earth, store rest for later.

Miniature computers will be placed on board for greater & faster processing of the intelligence gathered. First flight in '70. (USN 9.9)

Marvellous accomplishments, but mainly motivated & directed to man's principal obsession-war. Note: "military movements, missiles, tanks, troops, subs." Man is morally & spiritually stunted & infantile, & these are his deadly little toys.

CASTRO-CHURCH COEXISTENCE

Castro has been relatively kind to the Catholic Church. A peaceful coexistence is maintained between church & state under which priests are free to preach & say Mass, so long as they do not speak against the revolution.

Three new bishops were recently consecrated. The govt. automatically waives the import tax on German cars that church officials purchase.

Cuba's energetic Papal Nuncio has publicly praised Castro as "ethically, a Christian," and encouraged Catholics to join the work of the Communist Party.

The example of a Church working with a Communist govt. has exercised a powerful influence on Catholics in other Latin countries. Last fall, 8 of Brazil's bishops joined with prelates from Algeria, Africa & other developing areas in a "Message of the Bishops of the Third World," which endorsed socialism and revolution. (Nwk 9-2)

The Pope's representative in Cuba calls Communist Castro "ethically a Christian," & urges Catholics to work with the Communist party. This is an encouraging sign of the growing fusion of Catholicism & Communism.

DIABOLICAL WAR WEAPONS

In the manufacture of war, man's ingenuity knows few limits. Even now, he is capable of putting orbiting H-bombs into outer space, ready to drop on signal.

Yet for all their terror, such weapons are not the most frightening in the armoury of the future. Man may soon be able to hurl nature itself at his foes.

He could flood coastal cities with tidal waves & unleash uncontrollable hurricanes & earthquakes. A well-aimed chemical-tipped rocket could puncture the atmosphere's ozone shield, loosing a flood of ultraviolet rays that would kill ail exposed life below.

Only slightly less devastating are the weapons of chemical & biological warfare (CBW) already within reach. Entire nations could be infected with strange, drug-resistant diseases spread by a handful of immunized saboteurs.

Soviet scientists are perhaps the busiest in this field.

Releasing a flood of the body chemical acetylcholine, which sets off muscle contractions, nerve gases cause uncontrollable convulsions in their victims.

Britain's perfected even more effective gases known as "V agents." They not only cause death on contact, but stay lethal days after they settle on foliage or the ground.

Deadly partners of such potions are the agents of biological warfare—viruses & bacteria that reproduce with astonishing rapidity & quickly assume more menacing proportions than far larger amounts of chemical.

Much of Fort Detrick's work involves the hunt for more powerful & effective contaminants. They have been particularly interested in finding new, treatment-resistant strains of such old virulents as plague, anthrax, encephalomyelitis, brucellosis & parrot fever.

Biological agents in the toxic arsenal should meet 3 essential qualifications: infect easily, cause serious illness, & keep potent after long storage or exposure to sunlight.

Genetics may open the door to still more macabre methods of destruction—one nation permanently weakening the people of another nation by infecting them with damaging hereditary material. No known precautions promise to save more than a few people from a well-executed attack.

No country is prepared for the horrors of chemical or biological warfare. Repeated international efforts to outlaw CBW have not halted the growing interest in its potential.

Perhaps worst aspect of CBW is the easy availability of its weapons. (Tm 9:6)

This is surely one of the most terrible indictments of the vicious evilness of human nature we have ever read from man's own pen. The more knowledge God gives to man, the more he prostitutes it to violence and bestiality.

RUSSIA'S POSITION HARDENS

After a period of relaxation, Kremlin leaders resumed in early '67 the repressing of liberal & nonconformist thought in Russia.

The supply of arms to N. Vietnam was increased. Nasser was pushed to attack Israel. A Soviet naval force established in Mediterranean.

While US sought to co-operate with Russia, the Russians sought to wreck US positions everywhere.

The military performance against Czechoslovakia carries lessons for the West. For example, it's now known that Russians can move tank regiments by air. Soviet "manoeuvres" can be turned quickly into invasion—& therefore the NATO's advance-warning time, on which its planning is based, lapses during large manoeuvres in E. Europe. (USN 9:9)

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Adding to Communism's internal turmoil, Czech episode naturally raises severe doubts in free world about course Communism's taking.

Ever since cool-off after '62 Cuban missile crisis, most people have felt that Soviet Communism, with its renewed stress on peaceful coexistence & the introduction of some capitalist-style economic reforms at home, was becoming less violent.

The Czech lesson is that Soviet leaders do not operate from ideology of stated principles unless it serves their political purpose. (Tm 9:20)

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In a world that is only a push button away from annihilation, few things matter more than the quality of leadership in Moscow.

In Communist & non-Communist countries alike, the Soviet Czech invasion immediately revived latent fears that Russian power might, after all, be in the hands of dangerously unpredictable men.

In the yrs. since the end of WW II, Russia has been far more consistent in its conduct of foreign policy than has US. (Nwk 9:23)

* * *

What impresses many thinking W Europeans about the Soviet Czech invasion is that Russian nationalism overcame Communist internationalism (USN 9:16)

Russia has clearly entered a new phase of self-confidence and self-assertions and certainly the ignominious collapse of Europe as a meaningful power, and the divided and disrupted US spectacle, justifies Russia's assumption that they are the ones to save & rule the world.

S AMERICA SHORT of PRIESTS

Tho S. America nominally represents 1/3 of world's 1/2-billion Roman Catholics, only 10%, at best, practice their religion. More important, the ratio of priests has fallen to 1 per 5,000 faithful, & in many cities seminaries are virtually empty. (Nwk. 9:2)

RACIAL TROUBLES in SCHOOLS

The new school yr. is off to a troubled start, with racial disorders disrupting classes in many cities. (USN 9:23)

RUSSIA THREATENS GERMANY

As Russia's Czech occupation entered its 3rd wk, the West's political & military leaders began to grapple with the hard truth that many of their old assumptions & priorities no longer applied.

The balance of power has indeed been dangerously tipped by the massive infusion of Soviet troops & tanks into Central Europe at a point where East & West borders meet.

Many Western leaders are frankly concerned that the Soviets—because of a power struggle within the Kremlin or growing desperation at the rise of liberal trends in E. Europe & within Russia—have embarked on a course of aggression that might get out of their control.

Russia has told Germany it must cease its new "Ostpolitik," aimed at establishing diplomatic & trade relations with the East bloc countries. Any W. German initiative toward the East bloc will be regarded as an aggressive action, said Russia, & Germany would have to bear the consequences.

The warning was especially unnerving, since in recent wks, Russia has stressed that it retains the right under UN Charter Articles 53 & 107 to intervene in W. Germany if it feels Germany is a threat to peace.

There are now more Soviet combat troops in Central Europe than any time since '45. Furthermore, the new Soviet presence along the Czech-Bavaria border turns the flank on NATO's ground defences, erected to meet an attack across the flat plains of E. Germany. (Tm 9:13)

That Russia has "embarked on a course of aggression" is obvious. That such a course is necessary is clear from prophecy. Whether this is the beginning of the final phase of the development of the Image the coming months will tell.

USSR: GIANT ARMS STRIDES

Russia's cutting US lead in long-range missiles by 1/2 in '68, could close gap soon. Russians arming mobile new forces, able to strike fast outside Soviet borders.

Giant strides by Russia to overtake US in the arms race. In past yr., Russia has almost doubled its intercontinental missiles, from 450 to 800: by Dec, '68 it will be 1000.

For first time, Soviet Mediterranean fleet includes vessels that can land tanks. A Soviet airborne force is being built up on a large scale. It was used in the Czech invasion & contributed much to its speed & effectiveness. (USN 9:23)

Truly Russia cannot give its people the foolish luxuries that fritter away most of the productive potential of US, but in the modern sinews of war—ships & arms & space development—it has shown a phenomenal & ever-increasing capacity for growth.

Expect more war in the Mideast any day. Arabs & Israel skirmishing toward new conflict. (USN 9:30)

CATHOLICS' GREATEST CRISIS

Ever since the Pope's controversial anti-contraception encyclical, more & more priests & theologians have publicized their disagreement.

Their actions inevitably raise a question of discipline. In some cases the response has been stern indeed. The list of dissidents is growing, & with it grows a crisis of authority in a Church whose structure is basically authoritarian. (Tm 9:6)

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In US, effort to maintain image of a united Catholic hierarchy was severely strained last wk. by Cardinal O'Boyle, Archbishop of Washington, DC, who demanded total obedience to Pope's fiat.

O'Boyle has given 52 dissenting priests in the archdiocese till Sept. 14 to repudiate their public defence of the rights of Catholics to regulate birth by their consciences.

O'Boyle's unbending stand is of more than local significance. Suspension of all 52 dissident priests would surely ignite rebellion among priests in other dioceses, forcing US bishops to face up to the conflicts in their own ranks. (Nwk 9:26)

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Division's growing among US Catholics over Pope's recent encyclical reaffirming Church's opposition to artificial birth control. Seldom, if ever, has a papal encyclical provoked such a mixture of opinion among Catholics.

Nationwide, over 400 leading Catholic theologians signed a statement criticizing the encyclical. A poll showed 54% of Catholics opposed, 28% favouring, 18% no opinion. Four of 5 Catholics in their 20's oppose the papal statement.

Basic claim of the dissidents is that encyclical was not issued "ex cathedra" or infallibly. But US prelates restate Church's traditional insistence on obedience in matters of faith & morals, even when statements not ex cathedra. (USN 9:16)

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What the debate comes down to is 2 views of papal authority. To Cardinal O'Boyle, the case is clear-cut. Although the encyclical is not an infallible pronouncement, he sees it as an authoritative teaching of the Church that must be obeyed.

To the dissenters, the fact that the document is not infallible means it can be rightfully dissented from on conscience grounds. (Tm 9:3)

* * *

All over world, Catholic Church is moving into potentially greatest crisis since the Reformation, over Pope's July 29 encyclical reaffirming Church's historic opposition to artificial means of birth control, at a time when growing numbers of Catholics favor & use such means.

Biggest upheaval, so far, is under way in the Washington, D.C., with penalties imposed on dissident priests by Cardinal O'Boyle, who made it plain that even a "fallible" pronouncement of the Pope calls for a strict obedience by priests in carrying out their duties.

O'Boyle reaffirmed the authoritarian right of the Church to demand this obedience. If a person is going to be a Catholic, he has to accept what goes with being a Catholic, & that includes accepting Church's teaching on any issue.

The latest confrontation of obedience & conscience within the Catholic Church is seen, in large part, as a by-product of ferment building up within the worldwide Church & its 600-million membership since start—an "updating" course 5 yrs. ago.

The Vatican Council from '63 to '65 softened the pattern of absolute authority that had prevailed since the Church's founding.

In US, 52% of Catholics oppose Pope's position. In Holland, 63% of Catholics disagreed. (USN 9:30)

There must be great changes in both Catholicism and Russia to dovetail them together in the final coalition of Apostasy. It is very interesting to watch the convulsions by which these changes are developing.

MIDEAST: Russia's Big Winner

When you look back 13 yrs. to before the big Aswan Dam flare up & the '56 war & all that, don't you get the feeling that the big winner in all this has been Russia?

No doubt about it! Before '55, when people thought of the Mideast, they thought of a Western preserve. Russia wasn't even thought of in connection with the Mideast.

Now you can't think of the Mideast without thinking of Russia too. They're the dominant political influence in the Mideast now. But it's only been in the last doz. yrs.

US has lost correspondingly in influence as the Soviets have gained.

You can get an idea of Mideast's strategic importance. It also contains 2/3 of the world's oil.

As long as the present situation continues—the situation of tension— Russia will keep gaining. Because, even without pushing hard—even if they don't want to push hard—they can't help but gain. (USN 9:30)

This is very striking, for it recognizes (1) that Russia is the big winner in the recent Mideast struggle, and (2) Russia is now the dominant Mideast power.

RUSSIA: S AMERICA INROADS

Russians suddenly are making a flurry of inroads in Latin America. Colombia has just bought from Russia a trolley-bus system costing \$2½-million. A deal to sell Brazil a \$150-million plant is in the works.

Coffee countries such as Columbia & Brazil apparently unload large amounts of coffee in Communist countries outside international coffee agreement. (USN 9:30)

Russia, like the Papacy, is suddenly taking a greatly increased interest in S. America. For US, this is coming increasingly close to home. In US's prouder days, before the Cuba fiasco, there was a "Monroe Doctrine" that proclaimed the Western Hemisphere as US's private preserve, & dared any foreign power to step into it.

BRITAIN: "Technically Insolvent"

Once again, central bankers of Western nations rallied last wk. to support the pound. They agree to give Britain \$2-billion stand-by credit.

This time, however, Britain's creditors insisted on tough new terms. The outcome was a plan to reduce —& perhaps gradually end—the pound's function as one of the world's 2 reserve currencies.

The London Times said approvingly: "Britain has placed the pound in the hands of the public receiver."

Fearful of a 2nd devaluation, many sterling-area countries this yr. have been busily selling off large amounts of pounds. By midyear, British reserves had shrunk to \$2.7 billion. With huge liabilities to many other countries, Britain was technically insolvent. (Tm 9:20)

Britain is still trying to maintain the expensive illusion of world prominence, but one by one the now far-oversized imperial robes are falling away from the shrunken form. The pound was once the impregnable & unquestioned legal tender for all the transactions of the world.

US FEDERAL HOUSING FAILURE

After 30 yrs of high hopes, controversy & bitter recriminations, only one thing is all but universally conceded about US Federal housing programs: they haven't worked well.

For all the billions poured into housing & urban renewal, only a fraction of the people needing dwellings have them. (Nwk 9:23)

US ARMED MIGHT DECLINES

An alarming decline in US military power overseas—chiefly in Europe—just revealed. While Soviet strength mounts, US forces in troubled Europe are in a "marginal state of readiness," with no improvement in sight.

Situation is the same or worse elsewhere around the globe: shortage of major items of equipment; depletion of stockpiles; combat units below recommended strength, with shortages of experienced officers, sergeants, combat, maintenance, medical & intelligence personnel. The 53,500 US troops in Korea short of nearly everything.

Navy's capacity to keep 2 carriers in the Mediterranean is being "stretched to the limit." Atlantic Fleet has suffered degradation as result of Viet war.

Sixth Fleet in Mediterranean is being sent ships "in a marginal state of readiness" with a "profound effect on fleet operations." Ports available to 6th Fleet are dwindling fast. Over 60% of Navy's active duty ships have average age exceeding 20 yrs.

The Air Force around world is short of almost everything; lack of trained crews is particularly serious. Marines are at the limit of deployable strength. (USN 9:16)

Surely this is the hand of God, for if US had wisdom and unity and direction, then Russian would have no chance of world dominion.

Toronto Fraternal Gathering

"We are members one of another"—Ephesians 4:25

FRATERNAL Gatherings, or Festivals, were held by Israel "3 times in the year," under the terms of the Law of Moses. These feasts were the "Passover" in the first month; the "Pentecost"; and later in the year, the "Feast of Tabernacles."

However, it will be noted that the command to attend applied only to the males (though we find women—and children, too—in joyful attendance both in Old and New Testament times—Neh. 8:3; Luke 2:41).

Among Christadelphians, Fraternal Gatherings have been held for more than 90 years, both brethren and sisters attending, for under the Christian dispensation "there is neither male nor female: for we are all one in Christ Jesus."

The social aspect of our Gatherings is a beautiful feature, for there we have the enjoyment of fraternal companionship and hospitality, and the meeting of old friends takes on the character of a family reunion.

But that is not the primary purpose of a Fraternal Gathering. The purpose is actually altruistic, and was loftily expressed by bro. E. W. Banta in the Sept., 1955 Berean, when he said—

"We come together on this occasion, not for pleasure and entertainment such as the world seeks after, but that we might give ourselves wholly to the exercise of our minds, hearts and affections in those ennobling and purifying influences that come from God through His Word."

The ecclesias in Worcester, London, Boston and Toronto alternate in holding a Gathering, and this year it was the pleasure of the Toronto ecclesia to act as host to our brethren and sisters from many parts of Canada and the U.S. The dates were Oct. 12-13, and the place was the Cambridge Motor Hotel, where all the meetings were held, and also the meals served. Accommodation for most of our visitors was provided in the hotel, thus maintaining the family character of the Gathering.

Our complete program appeared on the back of the August Berean, and it was carried out as planned. The basic theme for the day was taken from Zech. 14:1, "Behold the Day of the Lord Cometh." This was divided into 4 parts—

1. The Gathering of All Nations Against Jerusalem.
2. We Must All Stand Before the Judgment Seat of Christ.
3. Then Shall the Lord Go Forth.
4. The Lord Shall Be King Over All the Earth.

The first address was given by bro. Fred Higham Sr. of Detroit. Supported by a map, he described the movements of the nations in such a careful and emphatic manner that by the time he had finished it was undeniably plain that the coming of the Lord MUST be opportunely near. The prophecies relating to his 2nd advent are now almost complete, and little remains to be fulfilled. What effect did it have upon us? Should we not be living on the tiptoe of expectation, daily anticipating that the Lord would appear "without sin unto salvation," and restore the Kingdom to Israel? Yes, we should, for our salvation depends on it.

The 2nd address was given by bro. Gilbert of Buffalo. He called our rapt attention to the work of preparation required of us, especially as we see the day of account so close at hand. We were

poignantly reminded of the words of Paul in Rom. 14:10, that "We shall all stand before the judgment seat of Christ." As he pictured our approach to the Master, he wondered if our feet would feel like great lumps of lead. No doubt they will. As we advance, we will hear his voice saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." How careful we should be!

The 3rd address was given by bro. Growcott of Detroit. He vividly pictured for us the going forth of the Lord from judgment to take his place as Commander of the immortal hosts who will punish the inhabitants of the earth for their iniquity. We followed him as he described the subjugation of the nations, showing how the earth will once again witness manifestations of Divine power as it did in days of old. After this came the overthrow of Rome, and the work of preparing the Kings and Priests for their places in the Age to Come. It was a heart-searching address that stirred us to sober reflection.

The 4th address was given by bro. Randell of Portland. Picking up the theme from the 3rd speaker, he brought us to Zech. 14:9, where we are informed that "The Lord shall be King over all the earth." From that point on he pictured for us the wonderful condition that is to prevail over all the earth, in sharp contrast to the calamitous condition that exists today, when the earth is "filled with violence" as it was in the days of Noah. He showed us from the Word how that the people of the world will "go up from year to year to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles." At the end of the Millennium, when death will be destroyed and Christ will have finished his work, he will deliver up everything unto the Father, Who will be All in All.

The speaking brethren recognized and expressed their deep indebtedness to the labours of bro. Thomas in searching out the Scriptures, and our love and respect and thankfulness to him, and to God for him, was intensified by our studies.

In addition to the above addresses, there were 2 of importance but not directly related to the Gathering theme for the day. Bro. Wesley Prentice of Worcester addressed the open Sunday School on the subject of "Let the Little Children Come to Me." He spoke of the progression of the believer from the childlike stage as described in Heb. 5:13-14. Here the apostle compares the beginner in things of the Truth to a child that at first must live on milk, and as it grows older it is able to take strong meat. So the beginner must be content with the first principles of the Truth, and later as time goes on he is able to take on the deeper things.

The other address was the exhortation on Sunday morning. This was by bro. Edward Williams of Waterford, and he took for his subject, "Let Us Always Examine Ourselves." He carried this theme throughout his address by showing the importance and unyielding necessity of daily self-examination. But why should it be necessary? The reason is given by Paul in Rom. 7 where he reminds us that "in the flesh dwelleth no good thing." Therefore, if we give way to the flesh, we will of the flesh reap corruption. But if we by daily self-examination can overcome the flesh by the Word of the Spirit, we will reap life everlasting. If the examination is a struggle, and we feel that the trial is too great for us, let us remember the words of Paul in Rom. 8:18—

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

The attendance was 188, and we deeply appreciate the efforts that many of our visitors made in order to be with us, and will long remember the warmth of fraternal association and the encouragement we received. But above all, we are thankful to our speakers for stirring up our minds in relation to those things that were written for our instruction. One visitor has written us saying—

"It was a wonderful Gathering in every respect, and well worth the tremendous effort and preparation you all put into it."

Berean finances:

We are covered thru Dec, 1968. To some, the indication that the Berean is covered for only a few months ahead is a matter of concern. But this should not trouble anyone. We do not wish to be too far ahead.

The principle of hoarding is not good. We are entrusted with God's goods to be used in faith in His service. If it grew so that we were covered for more than a year ahead, we would ask the brethren and sisters to temporarily suspend help and contribute to more pressing needs elsewhere.

We just desire to be covered currently, and there has never yet been any problem about this. From assurances we have had, we believe just a word from us concerning need would always bring ample help.

We deeply appreciate, and are greatly encouraged by, the help we do get, provided (1) that it comes only from spontaneous and voluntary eagerness, and (2) that it does not work a hardship on the giver. But none need feel any urgency or compulsion, even though receiving the magazine. The majority of the circulation goes out free.

There are publications we ourselves are glad to get for information on conditions in other groups, but which we hesitate to support financially. Doubtless some feel this way about the Berean, and we respect their view, and we are happy to send it to such without cost, and likewise to any who for any reason cannot, or do not wish to, pay for it.

We set the subscription at \$2.00 (for any who want to pay) because that covers the actual cost of 1 magazine for 12 issues. If we charged more, as some have suggested, we would be asking those who pay to subsidize those who do not. This would not be right. Subsidization should be purely voluntary.

We have increased the circulation, and Canadian postage has just almost doubled, so the monthly cost is now about \$190.

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