

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

We plan, God willing, to list ecclesias in Jan., Apr., July & Oct. issues

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.

DURING October we were happy to meet around the table of our Lord with bro. George Booker and sis. Ruth Booker. We were thankful to our heavenly Father for the word of exhortation given us by bro. George, entitled: "How shall we that are dead to sin live any longer therein?"

Later, in November, we were pleased to have sis. Carwyn Smith and sis. John Packer from Houston meet with us to worship and to study God's Word. Bro. Gary Smith spoke on: "The Kingdom of God: Past, Present and Future."

We of the San Angelo ecclesia rejoice and are encouraged with the help we receive from our visiting brethren. We pray that we all may have a part in God's Kingdom. —bro. Bill Muter

WE are told to love our enemies and to pray for them: it is the best way of killing hatred. There is no way of loving each other so effectual as to pray for each other. Then we shall have that charity (love) without which, Paul says, although we possess many virtues, we shall become as sounding brass or a tinkling cymbal.

In praying for one another, we are blessed in ourselves and helped to overcome. Christ says if we believe we have what we pray for, we SHALL have it. And the Word tells us that the prayer of a righteous man is effectual with God, and it also tells us that if we regard iniquity in our hearts, God will not hear us. This will make us more careful and watchful over ourselves, that we may do each other good. —**Christadelphian, 1888**

To be a trade-unionist is to be yoked with unbelievers in an enterprise conducted on the principles of unbelievers. This is a dangerous position for a son of God, and a wise man keeps out of danger.

The true brethren of Christ are strangers and pilgrims, as sheep in the midst of wolves. They behave kindly to the wolves, but do not unite with them in the wolves' business. The true sheep cannot pretend to act as a wolf for the sake of getting along.

The restriction is, doubtless, embarrassing in a day when to be not of the union is almost to be out of the trade, but duty toward God is always inconvenient in the midst of an evil and adulterous generation. —**Bro. Roberts, 1874**

HAVING separated ourselves unto the service of Christ, we are a peculiar people and dare no longer follow the ways of the Gentiles. Our bodies are not our own to spend in the vanities and pleasure of the flesh, nor are our tongues to use in unprofitable talk.

In the social life of rich and poor alike, the habit of conversation is often in striking contrast to Scripture precepts. As Christadelphians, it becomes us to follow our Master's example and admonitions. So let us earnestly search our hearts and guard our tongues that we be not misled by the world, or even by those of our brethren and sisters who are not alive to what their high calling requires. —**Christadelphian, 1888**

EDITORIAL

It Is Written

"If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead"—Luke 16:31

In Heb. 11:6, we read—

"Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him."

Beginning at v. 4 (Heb. 11), the apostle starts at Gen. 4:4, and deals with Abel as the first to display a full assurance of faith. Then he follows with Enoch, Noah, Abraham, Sara, and 11 others, of whom he says—

"These all, having obtained a good report through faith."

In these days, the possessor of such a faith looks back into the past, and ponders the things which have been testified by Moses and the prophets. He finds the evidence so convincing that he becomes fully persuaded of its truth.

He carefully considers those great and precious promises that God made to Abraham, and knowing that He is able to perform those things which He has promised, he anticipates with all confidence their literal fulfilment.

An individual, with such a faith, finds that his life is transformed because of his new way of thinking. The things of this life gradually lose their attraction, and if he continues in this new way of living, his disposition changes, and a character is formed that marks him as being vastly different from those by whom he is surrounded.

Is it possible that one may have such a strong faith for a time, and later weaken and lose it? Yes, it is possible, and not only possible, but it has taken place in the lives of many. Even in the days of the apostles, there were some who departed from the Faith, and Paul mentions one in particular, who had been a companion of his on his various journeys.

In AD 64, when Paul was writing to Philemon he refers to Demas as his fellow-labourer. In the same year, in writing to the ecclesia at Colosse, he mentions Demas as one who was sending greetings to them.

Two years pass by and Paul wrote his 2nd letter to Timothy, and he mentions Demas again, but in a far different manner—

"Demas hath forsaken me, having loved this present world."

If a companion of Paul could leave the Faith, is it any wonder that men and women are losing their faith today? No, it is not. If we have the courage to face facts, we will discover the same pattern exists today as it did in the days of Paul.

While in Miletus, Paul sent for the elders of the ecclesia in Ephesus, and when they were come to him he addressed them as recorded in Acts 20:18-35. Look in particular at vs. 29-30—

"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."

It did not take long for the grievous wolves to get to work, for only 6 years later in his 2nd letter to Timothy, Paul said:

"This thou knowest, that all they which are in Asia be turned away from me."

But it was not only in Ephesus that this falling away was in action, for in his letter to the Galatians Paul said (1:6-7)—

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

"Which is not another, but there be some that trouble you, and would pervert the Gospel of Christ."

Thirty years passed by, and in Rev. 2 the Spirit addresses the ecclesia in Ephesus and reminds them that they had left their first love, and pleads with them in v. 5—

"Remember therefore from whence thou art fallen, and repent, and do the first works;

"Or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Some writers, when speaking of these messages of Jesus, seem to overlook this sober warning, and apparently the ecclesia in Ephesus did the same thing, for they did not repent and restore their first love. They continued on the downward trend until the time came for the lightstand to be removed.

In these days, when brethren are trying to break our faith in parts of the Bible, and especially the first 11 chapters of Genesis, it seems to us to be an opportune time to refresh our memories in some of the things we have learned. Therefore, let us look at these chapters in an effort to strengthen our faith that it be not shaken by what we hear.

* * *

Gen. 1:27—"So God created man in His own image, in the image of God created He him; male and female created He them."

This verse was quoted by Jesus in Matt. 19:4, and in Mark 10:6. Therefore there is no reason for us to doubt anything in relation to this verse, but rather that we should accept the truth of it with a full assurance of faith.

* * *

Gen. 2:2—"And on the, seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made."

It is extremely important that we observe narrowly what is written 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."

Commenting on this, bro. Thomas said in Elpis Israel—

"The six creation-days were as long as the seventh, whose duration is defined by the Mosaic Law; and consequently the geological notion of there being six several periods of many centuries each, falls to the ground as a mere conceit of infidel philosophy."

Paul also endorses and quotes Gen. 2:2 in Heb. 4:4.

* * *

Gen. 2:7—"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul."

This verse is quoted by Paul in 1 Cor. 15:45, and again in 1 Tim. 2:13.

* * *

Gen. 2:21-22—"And the Lord God caused a deep sleep to fall upon Adam, and he slept: "And He took one of his ribs, and closed up the flesh instead thereof; "And the rib, which the Lord God had taken from man, made (or builded) He a woman, and brought her unto the man."

Paul refers to this verse in 1 Tim. 2:13, and says, "Adam was first formed, then Eve."

* * *

Gen. 2:24—"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

This is quoted in full by Jesus in Matt. 19:5, and in Mark 10:7-8, and also by Paul in Eph. 5:31.

* * *

Gen. 3:12—"And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat."

This is referred to by Paul in II Tim. 2:14, in the following manner, "And Adam was not deceived, but the woman being deceived was in the transgression."

* * *

Gen. 4:4—"And Abel, he also brought of the firstlings of his flock and of the fat thereof.
"And the Lord had respect unto Abel and his offering."

In Heb. 11:4. Paul refers to this in the following manner:

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it being dead yet speaketh."

These are some of the things which were written for our instruction, and in view of the fact that Jesus said "the Scripture cannot be broken," we hope to conclude this message in our next issue.

—Editor

A Door in Heaven

"After these things I looked, and behold a DOOR OPENED in the heaven"—Rev. 4:1

By BROTHER JOHN THOMAS

IN the English version, Rev. 4 begins with the words, "After this," as if the Spirit referred to one particular thing noted in ch. 3, after which the subject of ch. 4 would be initiated.

But the original phrase should be rendered "After these things"—the Spirit thereby intimating a plurality of things to be accomplished before the establishment of the throne.

The things to be perfected before the setting up of the Kingdom were those styled in Rev. 1:19, "the things which are." This sentence must be interpreted of the things existing while John was in Patmos.

There are 3 sets of things indicated in Rev. 1:19—

- 1. "The things thou hast seen."**
- 2. "The things which are."**
- 3. "The things which shall come to pass after these."**

The first set consisted of the 7 Lightstands, the Son of Man, and the 7 Stars.

The second, of the things treated of in the epistles to the 7 Ecclesias in relation to their spiritual condition, which was developing itself into irremediable apostasy and delusion.

And the third, of the things to be accomplished after the removal of the Lightstands out of their place in the Ecclesias (Rev. 2:5); after the Tribulation of the 10 Days (2:10); after fighting against the Balaamites with the sword of the Spirit's mouth (2:15); after the casting of Jezebel into a bed and them who commit adultery with her into great tribulation, and the killing of her children with death (2:22); after his coming upon the dead in trespasses and sins as a thief (3:1-3); and after the Spirit had spued them out of his mouth (3:16).

These things were all to come to pass before the promises affixed to each epistle could be fulfilled.

These promises in their development in the "Hour of Judgment" (Rev. 14:7) are symbolized in 4:2-11. But as to the TIME that was to elapse from the epoch of John's abode in Patmos to the opening of a door in the heavens, or from the spuing of the 7-fold Ecclesia in Laodicean manifestation out of the Spirit's mouth to the establishment of the throne in the opened heavens, it is not stated in this chapter how long.

The Ecclesia (a Remnant only excepted), transformed into the "Holy Catholic Church," had been spued out in the Constantine Era. Still, "the church" continued. Jezebel and Balaam still flourish in the "heavenlies," or high places of the earth, where they revel in all the pleasures of sin and in the enjoyment of all the rewards of unrighteousness which the Gentile Balac, the son of Bosor (or world rulers of "the State") can bestow.

Jezebel is representative of what papists and Protestants agree to call the "Church," which maintains its ascendancy until the opening of a door in "the heavens." And Balaam is representative of the Clerical Orders of the "Church" which will also prevail as "the spirituals of the wickedness in the heavenlies" (Eph. 6:12), until the throne is set.

This is the order of things pertaining to the course between Constantine (AD 312-337) and the apocalypse of the Sons of Deity, which is near at hand.

In all this long period, LAODICEANISM has prevailed in the form of the Beast of the Sea, the Beast of the Earth, the Image of the Beast, the False Prophet, and the Scarlet-Coloured Beast bearing Jezebel, the Mother of Harlots and of all the Abominations of the Earth.

The root of all these things is that Mystery of Iniquity at work in the Christian community in Paul's day (2 Thess. 2:7). It was then only being sown by those wolves in sheep's clothing he predicted would arise, speaking perverse things to draw away disciples after them.

In this they succeeded marvellously, so that the true believers were reduced to a mere remnant which at the present time is too inconsiderable to command the respectful attention of the "Church."

But this Jezebel and Balaamite "Mystery of Iniquity" which continues to the adventual epoch, is to be consumed by the Spirit of the Lord's mouth and utterly destroyed by the manifestation of his presence.

Such is the testimony of Paul and Daniel, to say nothing of the rest. Now, this consuming and destroying manifestation of Spirit is what John saw when he—

"Looked and beheld a door open in the heaven"
—of the Apocalypse. What he saw is the **epiphany** (manifestation) of the Spirit's **parousia** (presence). He beheld it in belligerent operation, for "out of the throne," he says, "proceed lightnings and thunders and voices"—the symbols of war.

To the Saints, this aerial expanse ("the heaven") is closed. At present they do not shine there as the sun, moon, constellations, and stars of the firmament. The luminaries of the heaven are the dignities, or glories incarnated in the officials who figure as the civil and spiritual rulers of "the earth and habitable."

Although the Saints are promised "power over the nations to rule them" (Rev. 2:26-27), at present "the heaven" in which national government is located is fast closed against them.

Their principles incapacitate them for sharing power with the world-rulers in Church and State.

A Saint (who is one in deed as well as name) cannot condescend to subject himself to the conditions necessary to obtain the favor of the political mob. He cannot condescend—as a son of the Deity, a brother of Jesus Christ, and a king and priest elect for God—to seek the favor of the "dead in trespasses and sins" whose votes and patronage are indispensable to his exaltation to the heaven, in which he may figure by the eloquence of his speech, or the gaudy decorations of a court, as a star of the first or an inferior magnitude.

No Saint could, by any other possibility than that based upon apostasy, consent to occupy the Papal Chair, or to fill an arch-episcopal or other ecclesiastical or secular throne. The heaven in which these seats of glory, honor, wealth and power exist is infected with such malarious and poisonous exhalations of sin's flesh that he could not breathe them, and live and move and have healthful spiritual existence in the Deity.

Fortunately for the Saints, this heaven is shut against them, and its door bolted, locked and barred, to keep out all who will not fall down and worship the Satan who is Prince of the Aerial, and who bestows its glories upon whom he approves.

But this heaven is not always to be shut up and barred against the Saints—against the Lord Jesus and his Brethren. The Satan that now fills it, and monopolizes its heavenly things, is to be hurled from it with a mighty overthrow.

This Satan, which is Sin in official manifestation, holds the power and glory of the world's dominions. They are delivered unto him, and to whomsoever he will, he gives them (Luke 4: 5-6). All the evil that afflicts humanity is "the power of the enemy," or the Satan, whether that evil be enthroned in the heaven or be found in the poison of serpents and scorpions.

But the Satan in the heavenlies is doomed, for Jesus in vision of the future said—

"I beheld the Satan as it were lightning fall out of the heaven" (Luke 10:18).

He falls thence by virtue of a stronger than he **breaking into the heaven and casting him out**

The Satan's house or kingdom is strongly fortified against all burglars and besiegers at present upon the earth. Under the existing circumstances, there is no chance of the Saints being able to make a breach, or to "open a door" in the heaven, or to effect an entrance into it and, after the example of Cromwell and his Ironsides, expel the Satan and eject him with all his instruments of mischief and abomination.

But though this present inability exists, the expulsion is to be accomplished. The oracle before us proclaims "a door opened in the heaven," which is equivalent to saying that a power had been apocalypted on earth stronger than the Satan; that this power had made a breach in the enemy's works; and that this breach had become practicable so that the breaching power could march through it as through a door, and take possession of the heaven, or "kingdom under the whole heaven" (Dan. 7:27).

A "door" is that opening in a wall through which you pass into the area beyond. This is the scriptural use of the word.

Understanding this, and that the apocalyptic heaven is that constitution of things expanded over all people, and nations, and languages as the government by which they are regulated and controlled, the reader will perceive that the coup-d'etat by which the smiting power succeeds in placing itself in power or authority over any part of those nations or peoples is a door of entrance to that new power into the heaven.

That coup-d'etat which gave Louis Napoleon introduction into the heaven, and placed him there enthroned among the Powers, was a door opened in the heaven for him to pass through. This is easily comprehended, and makes the oracle before us easy of comprehension, as we shall try to show.

The Deity proposes to enact a great and mighty coup-d'etat, or stroke of policy, upon the world's government.

He intends so to shape and overrule its ambitions as to cause them to make the territory of His Kingdom the seat of war between hostile confederacies contending for dominion over the 127 provinces of Daniel's Lion, Bear & Leopard—

"I will gather all nations against Jerusalem to war: and I will bring them down into the valley of Jehoshaphat" (Zech. 14:2; Joel 3:2).

"They shall pitch the tents of their entrenched camp between the seas to the mountain of the glory of holiness" (Dan. 11:45).

—a region which in Rev. 16:16 is indicated by the Hebrew word "Armageddon." This concentration of the hosts of the nations in the Holy Land is its invasion by Gog, the Prince of Rosh, in hostility to the Merchant Power of Tarshish and its allies who possess Jerusalem.

But "the city shall be taken" (Zech. 14:2), "and the land of Egypt shall not escape" (Dan. 11:42). Advanced to this sovereignty, the Gog Dominion stands forth as "the Dragon, the Old Serpent, surnamed the Diabolos and the Satan" (Rev. 20:2), and as the Image of the Kingdom of Men in its latter-day manifestation, as represented to Nebuchadnezzar in his dream (Dan. 2).

In the development of these events, a crisis is formed such as the world, for magnitude and importance, has never seen before. The Satan will then have attained to the loftiest pinnacle of the Temple, with the presumption that universal sovereignty is within the grasp of his omnipotence. The heaven will be filled with his glory, and no son of sin's flesh will find admission there whose zeal runs not in the way of a ready and devout allegiance to the God-defying principles of—

"The spirit that works in the children of disobedience."

But things having arrived at this crisis, under the leadership of the Lawless One, the time will have also arrived for opening a door into Satan's heaven through which the Saints may enter in.

This will be done by a Divine coup-d'etat such as the Satan little expects. This political stroke consists in the power represented by a Stone (Dan. 2:34) falling upon the enemy and crushing them with a terrible overthrow.

This STONE-POWER is the power of the Eternal Spirit in Jesus and the Saints, who with sword, pestilence, rain, hail, fire, and brimstone, plead with the adversary and destroy him from the Promised Land. In this way Yahweh makes Jerusalem (Zech. 12:2-3)—

"A cup of trembling unto all the people round about, when they shall be in the siege both against Judah and Jerusalem.

"And a burdensome STONE for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it."

Their multitudes and power will not appal Him. He will go forth and fight against them, and stand victorious upon the Mt. of Olives, which is before Jerusalem on the east (Zech. 14:3-4). In this way, He whom the prophet styles "Yahweh my Elohim" (Zech. 14:5) "comes in, all the Saints with Him."

In proof of all this, the reader is referred to Ezekiel, Daniel, Joel and Zechariah.

Thus YAHWEH ELOHIM, the Saints, "come in." By the crashing power of the Stone, a door is opened, and they march in. Their Prince, who came as a thief, obtains possession of Jerusalem and the Holy Land, and becomes a Potentate among the thrones, dominions, principalities and powers of the heaven in which—till he breaks in on them, "the Devil and his Angels" only can be found.

Voyage to Australia

By BROTHER ROBERT ROBERTS

"He shall have dominion also from sea to sea, and from the River unto the ends of the earth"

—Ps. 72:8

PART TWENTY

Arrival in New Zealand: Auckland to Stratford

MONDAY, JANUARY 6, 1896

AT 12:30 we came in sight of New Zealand, in its bold northern coast of precipitous hills and rocks washed by a line of snow-white breakers. The whole country has a look of Britain from first to last, with many added features of picturesque impressiveness in headland, mountain, harbour and island.

It is curious to think of this improved Britain of the southern hemisphere—measuring 1000 miles from north to south—having lain outside the world of civilized life to the present century. It is only since the English landed not much more than 50 years ago it's become part of the civilized world.

It is now peopled throughout by an industrial race who number over $\frac{3}{4}$ of a million: its jungle-like forests have disappeared over vast areas: smiling farms and townships have sprung up in their place: valuable minerals have been unearthed from its soil: harbours and cities have been constructed at its principal points: railways have been laid down through nearly the entire country: and regular lines of steamboat communication established on all its coasts.

New Zealand and Australia are alike in these particulars, and so for the matter of that—going back far enough—are America and Africa. They have all become parts of the civilized world system within recent times.

It is impossible, in an enlightened process of reflection, to disconnect these modern geographical developments from the fact that the world is nearing a grand culmination, to which it has been conducted from the beginning.

It was meet that the whole earth should be humanly occupied before being handed over to the Divine government of Christ. There is something fitting in generations of sinners being made use of, unconsciously, in getting ready the inheritance of the Saints.

The world, limited to the countries of the old Roman Habitable, would have been too limited a world for the Divine operations that are to be set in motion at the coming of Christ. It required that the whole world geographically should be opened up and subdued and occupied, and made part of the whole-world system, so that it might be ready for easy treatment at the hand of a government that will turn the whole into an instrumentality of peace and rest and blessing; instead of a mere means of further enriching the few and treading the mass deeper into the mire of servitude.

This is doubtless one of the meanings of the rapid extensions of discovery and new-country settlement that has characterized this century.

It is note-worthy how striking is the evidence (afforded by this spectacle of recently wild and now-occupied countries at the ends of the earth) of the Asiatic origin of the whole movement of human life as recorded in the Bible.

Stationed away in these new and sparsely-peopled countries, and looking across the wide waste of waters to the countries of Europe and Asia, with their teeming millions of people for whom there is a threatening want of room, and their vast fields of historical ruins outspread in Egypt, Syria, Babylon, Greece and Rome, we are made to feel that there is the history of human life found.—and that, in these new countries opened up in this hastening time of the end, we behold but the spreading growth of old-world life, the overspilling of the old-world populations, and the finishing touches to the world-development in preparation for the end that has been in view from the beginning.

But these reflections are perhaps a little wide of the present business, which is to watch the ship's course as she rounds the North Cape and creeps down the eastern or further side of the North Island. As we get within shelter of the land, the sea falls very much, and sailing becomes quite pleasant.

As we steam along the eastern coast we get a good view of the country and cannot help being struck with its resemblance to England—green hillsides, kindly, luxuriant woods, and smiling landscape. The impression is more than confirmed when we discover ashore the softness of the vegetation, the perfume of flowers, and the stateliness and verdure of the trees.

The country is quite unlike Australia. It is remarkable that 2 countries so comparatively near should be so unlike each other. The difference is, no doubt, due to the difference of climate. New Zealand is much cooler on account of its narrowness. At no place is the inhabitant more than 75 miles from the sea. But it is not cold. The climate ranges between south England and south Italy.

It is one of the most fertile of countries. There is not a wild beast or venomous reptile in the whole land; no droughts or insect pests such as devastate vast areas of Australia and Africa. It is a country of comfort, and plenty, and beauty.

But garden insects, unknown before, are beginning to show themselves. With time enough, there is no doubt the evils common to man would show themselves in beautiful New Zealand, but there are many grounds for the conviction that New Zealand, with all lands, will shortly come under a government that will lay the powerful hand of wisdom and force on the neck of all evil, and establish the blessedness that can only come through Abraham and his seed.

* * *

AFTER tea, I take my place at the deserted table to write some letters. While so engaged, I suddenly discover myself to be jammed into my place by a company that has been slowly gathering, unobserved by me, for a "concert," as I am told.

I continue my letters, a little distracted by the concert which duly commences. It was of the usual insipid character, with the exception of 1 song, "New Jerusalem," which—although flavoured with an orthodox bias—was sufficiently near the Apocalyptic original to stir my imagination to a degree compelling me to lay down my pen.

If people would only wed to music those themes that are worthy of the "harmony Divine," music would not be the wearisome frivolity it usually is. How CAN they, as things now are? Their minds are dark: their sympathies all flesh-wards. They naturally twang their harps in union with the small topics suiting their small souls.

One young lady electrified the hearers with the outpourings of a contralto voice of great richness and volume, into which she threw much earnestness of sympathetic expression. But what was it all about? "This night 12 months ago" she had spent an evening with some "good fellows," and she wondered now where they all were.

What a shallow pool for so much dramatic splashing! The "good fellows" would very likely be like the rest of the clever sparks with which modern commerce makes us familiar on every hand. And if tracked to their whereabouts on the particular night of the song, would be found, no doubt, in no circumstances justifying the young girl's pleading memories: lounging in a music-hall, strutting, cigar-mouthed, on a racecourse, or chaffing fellow "good fellows" in their endless, senseless frivols, or—much worse.

Away from the light significance of the girl's words, the superb qualities of her voice could not but suggest what might be if all human voices were of such exquisite timbre and polished management, and in the service of true intelligence and wisdom.

Dreams of fairyland, say some. Granted—if there is nothing ahead of us but automatic development in the line of things now flourishing in the earth. But NOT granted in view of the uncontradictable Gospel of the Kingdom!

The day will come when human nature will be perfect in all its facilities throughout the world wide—and immortal besides. The songs then often to be heard will not only be like—

"The roar of many waters and the voice of mighty thunderings."
—as John describes the sample performance he heard in vision, but in detail will equal the most dulcet warblings, crisp musical carollings, that were ever heard in the mellifluous air, excelling them utterly in the ravishing inspiration that comes from the adoration of the eternal. Oh for the day! It will come. It is only a matter of time.

* * *

WE ought to have reached Auckland early in the day, but the storm had delayed us several hours, and it was now certain we could not get there before 4 in the morning. This was an awkward hour to arrive at.

However, as the steamer was due to remain in the harbour at least 24 hours, it did not seem to matter, as we could rest till the usual hour for getting up. With this idea, I retired to my berth at 11, but there were too many noises in preparation for landing for proper slumber.

* * *

TUESDAY, JANUARY 7, 1896

AT 4 am the engines stopped, and there was a prospect in the welcome silence of deepening into sweet sleep. I had made considerable progress in this direction when a head level with my berth inquiringly pronounced my name several times.

When I had managed to respond, the same voice said there were 2 gentlemen wanting to see me. It was the steward who, having thus identified me, retired and gave place to 2 other heads, who came to the same level and said, "Bro. Roberts."

It was bro. Walker of Auckland and bro. Jones of Waihai. One of them had been waiting all night: the other had been summoned by telephone on the arrival of the vessel. I was for remaining to have my sleep out, but they said they had a cab waiting, and that the other passengers were going ashore.

So there was nothing for it but to tumble out—literally, for I was in a top bunk, and there was no ladder. A hurried toilet, and getting my things, ended in my finding myself, presently, driving through the streets of pretty Auckland toward the house of bro. & sis. Leitch in Remuera, a suburb.

But the hour was early, and the streets were silent, and our souls were in our boots, so to speak. So much depends upon our state as to whether enjoyable things are enjoyable!

Negatively, this touches the everlasting joy that waits the children of God: for, with a perfect vital machinery, what is it that they will not enjoy?

An hour or 2 in sis. Leitch's kindly hands soon brought things to their normal form, and I went out to see the place and rest in the sunshine. From a hill called Hobson's Hill I got an excellent view of Auckland and the surrounding country. Sydney harbour is beautiful: but in another line of beauty. Auckland has not been equalled by anything I have yet seen.

It is magnificently placed on high and undulating ground on a narrow neck of land measuring only 7 miles from sea to sea. The approaches on both sides are varied with large and small islands, the long reaches of high land jutting out into the sea, curving about in a manner that forms picturesque bays and inlets and headlands in all directions. The combination of sea and mountain on such a scale and in such far-reaching view, constitutes a situation of scenic beauty not often met.

Auckland is not large for a city that is the first on the scale. But New Zealand is remarkable for having a large number of towns of small population, rather than a few of large population—which is in the right direction. To get the people on to the soil, instead of gathered at enormous centres, is the great aim of the more enlightened politicians of the present day.

It was where the Law of Moses placed Israel—each man in his own inheritance. It is where happy mankind will be established in the day when wise government will be the order of the day for the first time in the history of the race.

* * *

THE ecclesia in Auckland is not large, but it is interesting from the thorough scripturality of the position taken by its members, and the heartiness with which they adhere to that position, in the midst of difficulties altogether peculiar.

They have not only had to contend with an element in their own midst in active sympathy with all the envious malcontents and evil-speakers and mischief-workers that have arisen within the professing Household throughout the world within the last 40 years, but they have had the rivalry of that very loose body known as the "Conditional Immortalists," who happen to be somewhat numerous in Auckland through the active agency of a certain quondam "Rev." who came out from England years ago, and whose broader principles offer a greater attraction to people struggling out of the darkness of the orthodox world than do the principles espoused by those who, like Paul—

"Shun not to declare the WHOLE counsel of God."
—and who are united on a complete, apostolic basis.

From the former group, the ecclesia has had to accept separation. To the latter, they have lost several who thought the Conditional Immortalists and Christadelphians were the same.

They have fairly earned the encomium addressed by the Lord to the Ephesian ecclesia—

"Thou hast tried them which say they are apostles and are not, and hast found them liars; and hast borne, and hast patience:
"And for my sake hast laboured, and hast not fainted."

They have come through various vicissitudes, but seem to have a fair prospect before them of consolidation, increase, love, and peace.

There is this remarkable peculiarity in their history—that most of those now forming the ecclesia owe their enlightenment largely to the activity of 1 brother who lives in another part of the country, and in isolation—bro. Clark of Whangarei, an engine-driver. The quiet, loving persistence of this brother has scattered the seed of the Kingdom far and wide, reaching even to England where his own brother has embraced the Truth through his exertions.

Bro. Clark came to Auckland while I was there, and I was pleased to meet one of whom I had heard so much.

He told me some interesting things about his own enlightenment. It seems he spent many years in Birmingham, and took a prominent part in religious work among the churches. As time went on he grew dissatisfied, feeling a lack in the systems, men, and principles.

At last, he cultivated the acquaintance of the Quakers, thinking he would find something more genuine among them. One day, while walking with a Quaker friend in High Street, the editor of the Christadelphian hove in sight.

"Do you see that young man?" said the Quaker friend, "We call him the walking Bible."

The remark struck bro. Clark. It was the Bible he wanted to know. He resolved to find out something about the "walking Bible."

But one day, passing up Temple St., an old man put bro. Shuttleworth's Christadelphian Trumpet into his hand. He read it. He was disgusted. He said, "If that is Walking Bibleism, I want no more to do with it."

"I can NOW see," he says, "it was all true. But being presented as a string of declarations to one not knowing the Scriptures, it threw me over."

In a few years he grew disgusted with everything in the shape of religion, and put the Bible itself aside, though holding on to his faith in a Deity.

After emigrating to New Zealand, he noticed that a certain fellow-workman differed from all his shop-mates, and he became curious about him. He was astounded to be informed that he went neither to church nor chapel because he believed the Bible.

"Why? How's that?"

The fellow-workman gave him a Declaration in answer to the question.

"Then I saw it all," he says.

THE Auckland ecclesia are privileged to have in their midst an energetic, fully-developed and interesting woman, whom bro. Clark was instrumental in assisting to the Truth, and yet who almost pushed herself into it in spite of him.

She was living in Mercer, in the country where also bro. Clark at that time was located. She had lost some children, and was grieving over them, when to comfort herself she read the hymn, "Around the throne of God in heaven, 10,000 children stand."

She said to herself, "Is this true? If it is, why do I grieve?" She then set herself to find out from the Bible if it was true, but found nothing satisfactory.

At this time, she was mistress of the district school, and was struck with the fact that certain children refused to learn the catechism. When she asked them why they refused, they said their father would not let them. (This was bro. Clark).

Was their father an infidel?

No, he believed the Bible.

This excited her curiosity. She went and saw him. He explained matters to her, and gave her Christendom Astray. She had not gone far when her knowledge of the Bible enabled her to see that this was what she wanted.

She went back to bro. Clark, who told her to be in no hurry. She told him she was inclined to address him as Christ addressed Peter—

"Get thee behind me, Satan."

The matter was of such vast and such urgent importance that he ought not to dare to stand in her way. The end was, her obedience and, after a time of opposition, her husband's (bro. Walker).

* * *

THE first lecture was on the night of my arrival. I was in very poor trim for it after the experience of the morning, but I was enabled to get through. The subject was: "What Are Things Coming To?" There was a large audience, including quasi friends, and some with the eyes of men who come to look on a curious animal.

* * *

WEDNESDAY, JANUARY 8, 1896

A WET day. Went with bro. Jones to the top of Mount Eden, an extinct volcano overlooking Auckland.

Bro. Jones gave me many interesting particulars of his life in the bush 100 miles away. He is what is known in the colony as a "gold prospector"—a man who by skill and examination finds places where gold is to be found. He is often in the bush for weeks together. Often the sky is shut out from view by branches overhead. The prospector has to steer his course by the compass. All is solitude—neither man nor beast to be seen for many days.

Often bro. Jones spends Sunday in these solitudes. He carries bread and wine with him, and breaks bread by himself. He comes to Auckland sometimes and enjoys the society of the brethren.

I devoted the rest of the day to rest and writing.

* * *

THURSDAY, JANUARY 9, 1896

AFTER a forenoon of writing, I was taken out for a drive in a hired conveyance by bro. Jones, the company comprising, beside bro. Jones: sis. Walker, her daughter, and a Mrs. Allsopp (who nearly embraced the Truth in Birmingham but was repelled by the Renunciatorist Division), and sis. Leitch.

Mrs. Allsopp is a pleasant, intelligent lady. She has not renounced the Hope of Israel, but sometimes doubts. I pressed her to settle the doubts and come to a decision, pointing out that efforts in all other directions were destined to end in futility, which she admitted.

The object of the drive was to show us the beautiful scenery. Sis. Walker and I so easily plunged into spiritual topics that the views were in danger of scant attention. We were inclined to take all views for granted, but Mrs. Allsopp would not allow of this. With quiet persistency she called attention to every striking point in the passing scenery. We repaid her politeness by a hurried twist of the neck and note of admiration, but were not to be diverted from our topics, the deep current of intercourse natural to 2 minds equally in love with wisdom in its varied aspects.

Mrs. Allsopp, amid much laughter, gave up her efforts as hopeless, and the views had to take care of themselves during the second part of the journey.

(Continued next month, God Willing)

Give Thanks unto the Lord

“Seek the Lord and, His strength: seek His face evermore. Let the heart of them rejoice that seek the Lord”—Psa. 105:3-4

PSALM 105

WE have for consideration a very beautiful Psalm. We value the Psalms more and more as we grow older. We see their reason and purpose. We recognize our need for what they supply.

The Psalms are deep spiritual food—divine nourishment—bread from heaven. If we do not regularly feed upon these things, then we are sick, weak, undernourished, carnal, fleshly. Failure to fully draw on this transforming nutrition is the cause of most of the fleshly weakness, and poor spiritual memory, and lack of faith and spiritual cheerfulness that we bemoan and profess to deplore.

The proper food is all there in abundance. We inadequately take advantage of it, and then make unworthy excuses for the inevitable result.

A deep, constant imbibing of these things God has provided is the ONLY WAY to life. It is impossible to be spiritually healthy and strong without it. There is no "light within"—only evil and corruption requiring constant treatment with strong spiritual medication to keep it in check.

The book of Psalms is frequently quoted or referred to by Christ and the apostles, not just as expressions of beautiful thoughts and feelings, but as specific, word-for-word, divinely-inspired doctrines and prophecies and commands. If we accept Christ, then the Psalms are for us—on his authority—imperative divine law, acceptance of and obedience to which are essential to salvation.

The basic theme of the Psalms is deep and unshakable thankfulness to God, rejoicing, spiritual peace in the midst of any sorrow, because of the infinite love and power and goodness of God to men. Thankfulness that we are in direct, personal, beneficial contact with the omnipotent power of goodness that rules the universe should overshadow every other consideration in our lives and minds.

Whoever really HAS this in truth has GOT to be happy. It would be impossible to be otherwise. And this is freely available to all—urgently pressed upon them by the appealing grace of God, but very few are willing to put the misguided thinking of the flesh aside and follow the way of life required.

The Psalms are full of God, full of Christ, full of what God has done in the past and will do in the future.

The Psalms represent the frame of mind—the ONLY frame of mind—that is acceptable to God. If we are not in tune with the spirit of Psalms, we are not the children of God.

Psa. 105 begins with 9 exhortations, 9 plain commands, and only if we sincerely endeavour to remember and obey these commands can we consider ourselves possible candidates for eternal life thru the love of God.

These commands are as important as any others, perhaps much more important, though all commands are important, for our reaction to them immediately manifests the state of our heart toward God. The 9 commands of Ps. 105: 1-5 are—

1. *Give thanks to God.*
2. *Call upon His Name.*
3. *Make known His deeds.*
4. *Sing unto Him.*
5. *Talk about His Works.*
6. *Glory in His Name.*
7. *Rejoice.*
8. *Seek the Lord, and—*
9. **REMEMBER!**

They begin with "Give thanks to God"—give thanks in everything, and always. They end with "Remember"—keep always in memory, in the forefront of the mind, where action and character are determined. Let us think upon these 9 points, one by one in order.

1. "Give Thanks unto the Lord"

This is fittingly first, for it is basic; it is the most important. Cheerful thanksgiving based on an intense appreciation of God's infinite beauty and goodness, **MUST** be our basic frame of mind **ALWAYS**.

For this alone is life in the true sense—a living awareness of divinity and glory, an overflowing gratitude, irrepressible love welling up from within in reciprocation of divine love poured down on us from above.

If we have not got this, we are dead. We are cold walking carcasses; mere creatures of flesh like the dead world about us.

Thanksgiving is a beautiful frame of mind—healthy, wholesome, upbuilding, beautifying, inspiring to others. It leads to all other beauties of mind. It drives away all contrary characteristics: self-pity, envy, dissatisfaction, dissension, criticism of others. True, humble thankfulness to God for His infinite patience and goodness makes us want to help others, not to criticize and condemn.

God's children are guaranteed perfect peace of mind, if they do their simple little part—

"Great peace have they which love Thy Law, and nothing shall offend them." (Ps 119:165).

"Thou wilt keep him in perfect peace whose mind is stayed on Thee" (Isa. 26:3).

If we do not have this, we are not yet deep enough in the Truth; we have not yet put down our roots deeply enough into the rich soil of the Spirit-Word.

If we do not have the perfect peace of mind that God promises all His children, and that only He can give, and that can only be found by seeking it from Him, then wisdom cries that we should apply ourselves to it while it is yet called today. We should make it our most urgent matter of attention.

We must look in the right place for the trouble—for the reason we lack peace. We must look within our own fleshly hearts and minds—within our own weakness of faith and love.

No one outside of us can make us happy or unhappy. Happiness or unhappiness is from within.

It is so easy to criticize and blame others because we lack peace of mind. It is so easy to shift the blame from ourselves to our external circumstances. This has been the miserable way of the world from Adam on.

But if we truly do believe what we SAY we believe, then continual, cheerful thanksgiving is not just the only reasonable and sensible frame of mind—it is the only **possible** frame of mind. We couldn't be unhappy if we tried.

In the light of the greatness and goodness of God, we should be overwhelmed with joyful thanksgiving continually. After all God has done, and is doing, and promises to do for us, if we are not happy we are reproaching God, ignoring and belittling His love and care.

If we are unhappy, we are unspiritual, we are carnal, we are dull and unresponsive to divine things. The infallible Word assures us, and the assurance should be all-sufficient for all time—

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

Do we BELIEVE this? It is God's Own guaranteed Word. Does our life and our attitude toward everything give evidence that we believe this? This is the essence of Faith—

"The assurance of things hoped for, the evidence of things unseen."

If we have not found this divine, unearthly peace of mind within ourselves, and largeness of heart toward others, then something is wrong. We are missing life's meaning and joy. We have not really found the saving Truth of God.

We take our own affairs too seriously. Our petty, passing affairs are not important. It is only God's purpose that matters.

The present is nothing—just a striving after wind. The future is everything. The present with all its ridiculous little concerns will be gone in a moment. The future will last forever.

If we are wrapped up in ourselves, we have never grown up. We are mentally stunted. The whole purpose of life is to grow up, to mature and develop spiritually by the study and absorption of the Word of God.

We cannot be self-centered infants all our lives. We must get our minds on something real and worthwhile, outside of ourselves and our petty little affairs and problems.

Now the Psalms will do this for us—IF we will let them, if we will get down to work and take advantage of them.

As natural creatures we are no use to God. He pities us, but cannot use us eternally.

There must be great changes made in our minds and our characters. He has given us the tools. He has furnished us the power. He tells us how. All we have to do is to follow the instructions and USE the tools.

What must we do? We must read more, we must meditate more, we must think more, we must DO more.

"Faith"—the power that moves mountains and overcomes the world—that turns sorrow to joy, and frustration to peace—

"comes by hearing, and hearing by the Word of God."

Our baptism is just the beginning, the very barest, most elemental beginning. The preparing process takes the whole life—all our strength, all our interest and attention.

The difference between being dyingly natural and livingly spiritual is simply a matter of nourishment: spiritual food, spiritual growth, spiritual exercise, spiritual interests, spiritual activity.

We are still considering this "giving thanks" to God—what it really means, what it involves, how it must be the permanent, consistent basis of our mental outlook at all times. Paul says (1 Thess. 5:18)—

"In **everything** give thanks, for this is the will of God."

—in EVERYTHING—good and bad. It takes faith and understanding to give thanks for trouble and suffering, but Paul could do it. He had enough spiritual understanding to see the reason and purpose and necessity for trouble.

We have to get to learn this too if we want to be any eternal use to God. Any position of usefulness and responsibility takes learning and practice, and this is the highest position in the universe.

It is not easy. No real learning is easy. Look at the effort the people of the world will put into passing, worldly things. They do it because their heart is there. They love money, or fame, or power, or importance, or the sense of achievement.

Look at the effort and time Christadelphians are willing to put into things they want and are interested in.

Yet so many seem to assume that they will just coast automatically into eternal life without any real effort and application at all.

EFFORT is the secret, and LOVE is the power. What are **we** doing for God? If we haven't this kind of consuming thankfulness to and love for God that will drive us to joyful action and service to the limit of our ability, then let us have wisdom to do something about it without delay.

Let us put this down on our daily schedule as No. 1 at all times: "Give thanks!" We should carry these 9 commands with us always, and refer to them frequently—keep them in the forefront of our minds. And first of all is, "Give thanks!"

We cannot be unhappy when we are giving thanks; we cannot be sorry for ourselves; we cannot be angry at or unkind to others. Truly we can alternate with marvellous inconsistency and breath-taking rapidity between blessing God and cursing man, as James points out.

This is a highly-developed fleshly accomplishment, but such have not truly found God, or peace, or the joyful reality and power of true thanksgiving.

2. "Call Upon His Name"

—His Name Yahweh. What does it mean to "call upon His Name"? How would we specifically define it?

The basic meaning of this word "call" is to call out to someone to get their attention, to address by name, to greet or accost, to make contact with someone. It is derived from the word meaning "to meet, to come together."

If we compare this root meaning with the way it is used in Scripture, we shall get the full picture. These are the 2 steps in studying:

1. **Get the real meaning of the word according to the best authorities.**
2. **Compare the uses of the word throughout Scripture.**

The latter is the most important, for how God Himself uses the word is the final determination.

This is why all modern versions are useless for satisfying and profitable study. They are not direct translations but just vague paraphrases according to the ideas of men. We cannot dig into them for the real meaning of the Spirit. We must accept some man's conclusion as to the meaning. They might be right, but we have no way of comparing and checking, so they are dangerous.

A word derived from this word "call" means exactly the same in Hebrew as "ecclesia" does in the New Testament—

"A group called out to assemble in worship."

As, for example, Ex. 12:16—

"An holy **convocation**."

Now, proclaiming God is covered in the 3rd command; talking together about Him in the 5th; asking for help in the 8th. What then is specifically meant here in the 2nd?—

"Call upon His Name."

It appears to mean identifying ourselves with God—making ourselves His—separating ourselves unto Him in allegiance and worship. The first use of this phrase is significant—

"To Seth was born a son.

"Then began men to call upon the Name of the Lord" (Gen. 4:26).

This clearly does not mean the first appearance of worship, but it does appear to mean the beginning of SEPARATION in worship—the clear, healthy separation between the sons of men and the sons of God, which was broken down later and led to the worldwide corruption that brought the judgment of the Flood.

3. "Make Known His Deeds"

WE must speak of God to those around us: not simply as a matter of preaching, but naturally and inevitably as the greatest and most basic fact of life. No thought or conversation has any relation to reality that is not built on this foundation.

If our belief is real and living, then it will colour and control ALL our conduct and conversation. If it doesn't, we are living a lie.

David in the Psalms speaks naturally of God in all aspects of his life. In ALL that befell him, both for good or ill, he could vividly discern the loving and guiding, though often chastening, Divine hand.

And for the benefit of all subsequent generations he was caused to record his inmost thoughts, making known God's wonderful works among the children of men. The Psalms are the outpouring of this desire to make the greatness and goodness of God known, that all men may come in joyful wisdom to the beauty of holiness.

We must, like David, fill our minds and thoughts with God and His goodness, and then we too shall be moved to speak in the fullness of our hearts—not in contention and condemnation but compassion and invitation.

4. "Sing Unto Him"

THE Psalms are songs. They go beyond mere proclamation of God. They go beyond mere prayer. They have far greater depth and intensity and feeling than mere words.

Singing is a vital part of worship: both public and personal, both with the lips and silently in the heart. Paul speaks of—

"Making melody **in your hearts** unto the Lord."

People who do this are beautiful people, desirable people, people whose company is joyful and inspiring. The truth of God is a living thing. It must fill the heart as well as the understanding.

Could OUR normal frame of mind be described as "making melody in our hearts to the Lord"? If so, we have found the secret of life. If not, let us find out what is wrong and what we are missing, before it is too late!

5. "Talk of His Wondrous Works"

THIS is best illustrated by the words of Malachi (3:16)—

"Then they that feared the Lord spake often one to another."

This was the bond of their communion together—the "wondrous works of God." What we say is the measure of what we are. The content of our normal conversation is the indicator of the spiritual fruitfulness or barrenness of our mind.

This Psalm, like many others, speaks of God's wondrous works in delivering His people from Egypt. Why is this theme repeated over and over—the blood, the frogs, the lice, and the firstborn slain?

Some feel they must pass quickly over these things. They are embarrassed and uncomfortable. They prefer to dwell only on God's love and mercy. Others glory and rejoice in these terrible judgments, with personal pleasure and vindictiveness.

Both views are wrong. We are told (Ezek. 33:11)—

"God hath no pleasure in the death of the wicked."
—nor should His servants. They should sorrow and grieve, like Christ over Jerusalem, though Jerusalem cruelly slew him. The judgments of God on wickedness are dwelt upon in the Psalms, and we meditate upon them, because—though sad—they are essential to the world's salvation—

"When Thy judgments are in the earth, THEN will the inhabitants of the world learn righteousness."

It is an undeniably desirable thing that the inhabitants of the world learn righteousness. Therefore His judgments that lead to that righteousness are desirable.

But He calls on US to learn from the recorded lessons of the past, and to learn the wisdom of righteousness **without** the necessity of judgment.

The judgments on Egypt are a great type of the judgment of the world in the last day, when fleshly folly will be wiped out, and godly righteousness established.

We meditate upon these judgments upon Egypt, and take comfort from them—especially in this foolish, evil, violent day—because they show, not only that God can control all things, but that at the proper time He will control them. It seems today that vice and violence are expanding unrestrained, and things going rapidly from bad to worse throughout the earth.

But God is just as deeply interested, and just as closely in command, as He was when Egypt oppressed Israel, though He was silent until the appointed time arrived. There are no mistakes. Nothing goes beyond its appointed bounds. God is working His will in the Kingdom of Men as surely as He was in the terrible days of the Exodus from Egypt. That is why the Psalms say so much about that time.

God only rarely openly bares His arm. But those rare times are the key to all history.

Therefore His people talk often one to another of all His wondrous works. This is the central command of the 9. Let us be ever found so engaged.

We all can talk at endless length upon what interests us and fills our hearts—mostly things to do with ourselves. But how much of our talk is idle chatter, because our interests are so shallow!

6. "Glory in His Holy Name"

THREE deep and wonderful things are combined: glory, holiness, and the Memorial Name of Yahweh.

What does it mean to "glory"? What are we here commanded to do? It is more than rejoicing, for that is the next command. "Glory" as a noun means "supreme splendour or excellence." The highest, finest attribute or characteristic of anything is its glory—

"The glory of young men is their strength."

Of course, here more than physical strength is meant, for John says—

"I write unto you, young men, because ye are strong."

The young have strength and vigor to accomplish. The old have wisdom and experience to direct. These are their respective glories.

To "glory in His Holy Name" is to make it our highest aim, to "seek FIRST the Kingdom of God." to—

"Set our minds on things above, not on earthly things."

—to center and focus our lives upon attainment to an eternal part in that glorious Memorial Name of Yahweh, the manifestation of God's glory in a purified multitude.

"Glory ye IN His holy Name."

Shine forth that Name and purpose in all you do. Put off the Old Man of the flesh; put on the New Man of the Spirit.

7. "Rejoice Ye-That Seek Him"

WHAT else could they do than rejoice, if they are truly seeking Him? What other possible frame of mind is there that fits the situation? Paul said (Rom. 5:3)—

"I rejoice in tribulation"
And James said (1:2)—
"Count it all joy when ye meet various trials."

Why? God is thereby working out our glory. Jesus said:

"Rejoice & be exceeding glad."
—when you suffer in faithfulness. "Leap for joy" about it, he says (Matt. 5:12; Luke 6:23).

"Leap for joy" because of suffering! What a strange thing to say! Why such strong and striking language? Clearly he is trying to impress us with something very important.

"Leap for joy" when you encounter tribulation. Not just bear it well. Not just be patient. Not just control yourself and see you are not provoked to retaliation and wrong doing.

These are all negative virtues. Jesus' approach is positive: rejoice, be thankful, welcome it, leap for joy, praise God for your rigorous spiritual training and discipline that is lovingly preparing you for eternal glory.

Have we really comprehended the full picture of what our holy calling means, or are we still groping on the outer fringes of the glory of godliness? Let us ponder these marvellous things, and extract their transforming power, especially this strange command to "leap for joy" at tribulation.

8. "Seek God and His Strength"

"Seek, and ye SHALL find," said Jesus. And through Jeremiah, God said (29:13)—

"Ye shall find Me when ye shall search for Me with ALL your heart."

"Seek His face **forevermore**," the Psalmist says. Clearly then the seeking is a perpetual activity.

Truly we have found much. We have been called out of darkness into His marvellous light. We have found the Way of Life.

But seeking the Lord is an endless duty and an endless pleasure—a constant striving for deeper understanding, greater comprehension, fuller discernment of God's great revelation of Himself and His Word.

And finally—

9. "REMEMBER!"

"Remember His marvellous works that He hath done: His wonders, and the judgments of His mouth."

His works: the marvels of Creation. His wonders: the specific manifestations and working out of His purpose. His judgments: that which He has recorded for our instruction, training, and guidance.

"Remember!" How often the Scriptures sound this warning note!

Some things we remember indelibly from childhood. Some things we forget the next day. How clear our memory often is for worldly things, while so forgetful in spiritual things!

Why? What is the answer? We reveal where our heart is by what we remember and what we forget. We remember worldly things best because our minds are on worldly things.

Let us face it and not make excuses, or blame it on "poor memory." We shall never cure it if we do not face it. Let us test our heart by this rule—

"Where your treasure is, there will your heart be also."

What are we fluent in—remembering all the details, and able to chatter on endlessly about? Is it the things of God, or our own passing, personal things? This 9th command says:

"Remember HIS marvellous works, HIS wonders, and the judgments of HIS mouth."

Fill the mind with God, and we shall gradually become like God. Fill the mind with the things of the flesh, and we shall be mere creatures of the flesh.

1. *Give thanks to God.*
2. *Call upon His Name.*
3. *Make known His deeds.*
4. *Sing unto Him.*
5. *Talk about His Works.*
6. *Glory in His Name.*
7. *Rejoice.*
8. *Seek the Lord, and—*
9. **REMEMBER!**

—G.V.G.

The Seed of the Woman

"I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed. It (the seed of the woman) shall bruise thy head, and thou (the seed of the serpent) shalt bruise his heel"—Gen. 3:15.

THE first prophecy of a Saviour for the human race is contained in these words that were spoken by the Lord back in the Garden of Eden, at the epoch when sin had brought condemnation upon the race.

These words held out a beacon of light and hope that would instil purpose and meaning, encouragement and strength to fallen man as he toiled under the heavy burden of pain, sorrow and death that the curse had placed upon him. This was an assurance that God had not abandoned the highest form of His creation which He made—

‘In His image, after His likeness.’

It was a promise that the mercy and wisdom of God was able and willing to bring forth good out of the evil that had been pronounced against the earth and its inhabitants.

Because the serpent had been the instigator of sin in the first instance when he induced Eve to disobey the commandment of God by telling her that she would not die, but —

"In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

—because of this, the serpent from that time on, in the language of the Scriptures, came to stand for sin.

This enables us to understand the words spoken by the Lord against the serpent, pointing to the time when the "Seed of the Woman" would bruise the serpent's head. A Seed would be raised up in the line of Eve who would destroy the devil, or sin.

We will note that the passage speaks of a "Seed of the **Woman**"—not of the man. This was an intimation that the Saviour who would take away sin would be born of a human mother so that he would come under the condemnation that had passed upon all men because of sin.

But in the Divine purpose for the removal of sin, the Saviour—though being a man of like nature and temptations as those he would save from sin and death—must himself be without personal sin. This could not come about in the regular course of human generation, for—

"There is no man which sinneth not" (2 Chr. 6:38).

As we read of the conception and birth of the Lord Jesus in Luke 1, we can see how the working of God's hand wrought that which was beyond the power of man to accomplish. Mary was told (v. 35)—

"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee.

"Therefore also that holy thing which shall be born of thee shall be called the Son of God."

It is a wonderful, glorious thought, as we consider the human race impotent and helpless under the curse of death, that God would reach out with His strong arm and give strength to one who could overcome sin. This thought is expressed by the Spirit in Psalms:

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

Being the Son of God, Jesus had the moral strength so necessary to overcome the inherent tendency of his mortal nature and perfect a character:

"Holy, harmless, undefiled, and separate from sinners."

The work of Christ fulfilled the requirements in the case. Sin has been condemned, and the righteousness of God has been openly declared as a basis of manifested and vindicated holiness upon which our sins may be forgiven thru his Name.

Christ was the first-fruits unto God in the development of the Yahweh Name, which is God's "Memorial unto all generations" (Ex. 3:15). In the fulness of its manifestation, this Memorial Name will comprehend all those who have been redeemed unto God by the blood of Christ at the completion of his work of redemption when there is no more death, and God at last dwells with men in complete peace and unity.

The important thing for us to consider—as we stand related to God's eternal purpose in Christ, and as we seek to be like him in the immortal splendour of his divine nature when he comes—is the fact that God required perfection of character in Christ. In his offer of salvation unto us, it is on the basis of our acceptance of and conformity to what was accomplished in the work of Christ,

God can righteously forgive us our sins and draw nigh to us in fellowship as we become united with and part of the holy and righteous Name of His Son; but the continuance of His favor toward us, and our ultimate redemption through Christ's Name, depends upon our growing up to the stature and fulness of him with whom God was well pleased.

When the Lord returns, it will be his work to call us all before him for the purpose of determining whether we are suitable subjects for incorporation within that great multitude who are the "Called and Faithful and Chosen" ones who will be redeemed from the race.

Let us all continually bear in mind the holiness and righteousness of that Great Name to which we have been united. God is manifested in that Name because it is perfect and unstained by sin. He will receive us at last and manifest Himself in our bodies only if we are able to perfect a character in conformity to that of His Son. —E.W.B.

We Would See Jesus

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit"—John 12:24

JOHN CHAPTERS 12 & 13

IN John 12:21 we find that "certain Greeks" came among the people who came up to worship at the Feast. Who those Greeks were we have no record. They must have heard of Jesus, his wisdom, and his miracles.

It is obvious that their request started a train of thought in the Master. He must have been deeply moved and stirred. He knew of the nearness of the storm, and that the Pharisees were planning his death. Grief must have filled his heart, knowing that the people did not understand.

But Jesus had found something far greater—to love the Father, to do His will, and to be obedient to His purpose.

To these Greeks, we give this thought: they had come from the West to see Jesus as his life was near its ending. The wise men came from the East to see Jesus at the beginning of his life. The wise men came to the manger; the Greeks came to the cross.

Consider Jesus' answer—

"The hour is come that the Son of man should be glorified" (John 12:23).

Jesus gave no direct answer to the petition. Rather he alludes to his death by saying—

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone.

"But if it die, it bringeth forth much fruit" (v. 24).

By these words Jesus illustrated his teaching about giving oneself, and losing one's life for something worthwhile. A grain of wheat is alone and quite useless. But let it be planted in the earth and it will die and spring forth into newness of life, and bring forth abundant fruit.

Jesus said that life was like that. Let a man selfishly love his life and keep it all to himself, and he will lose it. But let him in faith cast it freely forth, and let it be lost among his fellows and even die in the losing—and in due time he will find life eternal springing forth.

So Jesus interpreted his own death, when he faced the choice of escaping the cross, or accepting it. And as he looked down the great avenue of time, he could see the multitude who would have life renewed and redeemed if he laid down his.

And thus he put it down as an everlasting truth for men to learn—that if we are to escape a life of futility and frustration and failure, we must give wholly of ourselves to the Divine purpose. Like the grain of wheat, if we abide alone we shall lose the happiness of being with the servants of God.

The worldly philosophers who write learned books say that the first instinct of human nature is self-preservation.

To some extent it may be true. But Jesus taught there was something infinitely greater than sterile self-preservation. He taught us to use our lives for the purpose of doing something good while we may.

Such is good for the mind and good for the heart. The most unhappy people are those who are most concerned with themselves. But we all need courage and strength to keep our daily lives from despair and futility. Jesus said (v. 26)—

"If any man serve me, let him follow me: and where I am, there shall also my servant be.

"If any man serve me, him will my Father honor."

By reference to the grain of wheat Jesus expresses the necessity for his own death. But at v. 27 he says—

"Now is my soul troubled: and what shall I say? Father, save me from this hour!"

He had just said that it would be the hour of his glory. To die on a cross would no doubt be a dreadful thought to him, but to shrink from doing the will of the Father would be worse. So he asks himself—

"What shall I say?"

He answers it immediately by saying (v. 27)—

"But for this cause came I unto this hour."

Whatever may have been his thoughts, he said (v. 28)—

"Father, glorify Thy Name!"

And a voice answered him from heaven, saying—

"I have both glorified it, and will glorify it again."

Jesus continues by saying to the people (v. 32)—

"And I, if I be lifted up from the earth, will draw all men unto me."

Who but the Son of God could use such words? He could draw whosoever will come unto him, that they might be with him in his future Kingdom.

But the eyes of the people were blinded that they could not see, and their hearts were hardened that they could not understand, even as Isaiah had said they would be (v. 40). Why?—

"They loved the praise of men more than the praise of God."

* * *

"WE would see Jesus," these Gentiles had come to ask. And these words express the light of life. Can we ever read enough of him? Can we ever think enough of him? How true that we need all the knowledge of him as day by day we must make our choice in so many things, whether we will follow him or the way of the world.

In Matt. 16:21, just a little before this time, but leading up to the same events, we find he begins to tell his disciples:

"How that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes,

"And be killed, and be raised again the third day."

And Peter, wanting to be of comfort to Jesus, insisted such a thing must not happen. In his love and loyalty he said—

"Be it far from thee, Lord! This shall not be unto thee!"

Peter wanted so much to express his love and devotion. But Jesus, who knew what was before him, must have startled Peter with his stern rebuke—

"Get thee behind me, Satan! Thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men."

Peter, though so earnest and well-meaning, was not talking according to God's view, but the natural view of the flesh. What a lesson to distrust our own thinking!

Here we have one of the incidents that give us a deeper insight into the life of Jesus, his purpose in life, and for what he was dedicated. It also shows us how easily and subtly temptation can come from a friend.

Jesus had been preaching the Gospel of the Kingdom. He had been telling them of things which they did not seem to understand, telling them plainly that he must be killed and rise again. And here was his best friend suggesting that he go some other way than to Jerusalem and to his death.

Peter did not comprehend the purpose of God in the death of Christ. He had to be rebuked. In doing so, Jesus identifies him with Satan, the adversary—tempting Jesus to seek the easy way rather than the way for which he came into the world.

The Scriptures show several ways in which the adversary may approach. Jesus warned his disciples that the adversary may come as a "wolf in sheep's clothing." Peter himself later exhorts in his epistle to—

"Be sober, be vigilant, because your adversary the devil as a roaring lion walketh about seeking whom he may devour."

The adversary may come in many disguises. Soft and alluring words from a friend can sometimes change the firm purpose one may have in mind. The worldly-minded can keep one from his duty by a professed love that can smother and quench the enthusiasm and crush the faith.

We have heard it subtly suggested that if one is not careful one can be an "extremist." Can one be an extremist in their zeal for God and work for His Kingdom? He is being condemned for trying to keep alive the flame of Faith!

Such critics can be stumbling-blocks. They are adversaries—satans—not having the eager love or desire to "Arise and build!" They are content to pull down those who are more zealous and keen, forgetting the words of Paul (Phil. 2:2-5)—

"Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

"Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves.

"Let this mind be in you which was also in Christ."

* * *

COMING back to John 13, it is interesting to note that John makes no mention of the last supper. He passes over the breaking of the bread and giving of the cup.

Instead, he records the washing of the disciples' feet, which none of the other Gospels mention. He relates the story of the disciples as they come together in the upper room. There had been differences among them as to who was the greatest, and it is evident that relations were not as cordial among them as they should have been.

We notice none of them had volunteered to do the usual courtesy of washing the dusty feet of the others, as was the common custom. Each was too much concerned with his own importance. Everyone waited for someone else to do it. The flesh seeks; the Spirit serves.

But Jesus their Master did what none of the others would do, and he did it in a way they would not forget. John relates the story in detail: it conveys the impression that it impressed him more than anything else that took place that evening.

Jesus, the Son of God, made of this simple menial task a sacrifice of service, humility and love. He gave to the task a dignity and glory that will never be forgotten.

John says (v. 3) that Jesus was well aware of 2 things at that time. He knew that the Father had delivered ALL THINGS into his hands, and he knew that he had come from God and would go to God. Jesus knew of his divine origin and destiny. And knowing this, he took water and a towel and gave an unforgettable lesson of how his followers should do unto one another.

Jesus did not rebuke. He did not scold or find fault. He did not say anything. He just silently took a towel and a basin of water, adding immeasurably to the impressiveness of the lesson by setting aside his garments and girding himself merely with the towel he used to wipe their feet.

How it must have shamed the disciples! The Master stooped and did what the others felt too self-important to do. They were absorbed in seeking for greatness and pre-eminence.

John, looking on and being himself a participant, sees in it a meaning concerning the true greatness of humble, lowly, joyful service to others.

The glory of Jesus is that he did not choose to rest or presume on the glory of his parentage or position, but took upon himself the form of a servant. His was the glory of perfect obedience, perfect submission, perfect self-emptying.

"This is My beloved Son, in whom I am well pleased."

Jesus entered the world through the gates of lowliness, and departed from it in cheerfully-accepted rejection, abuse and shame. His mother wrapped him in swaddling clothes and laid him in a manger in a stable, for there was no room for him elsewhere. And he died in public ignominy as a common criminal.

He came not to be ministered unto, but to minister, and to give his life a ransom for many.

The great horizon of eternity that surrounded him called for this humble service, that he might be an example to his followers—that they might have a better conception of themselves and might strive for the real victory of giving self for others. And that we might, learning the lessons, strive in wisdom to fill the time before eternity with the greatness of doing the humble tasks that serve God and our brethren.

Even the common, humdrum tasks of everyday life can have an eternal glory when they are consciously and thankfully and lovingly done "As unto the Lord." Such things can give zeal and vigor because of the knowledge that God in mercy has granted us.

When we are tempted to think highly of ourselves, or when we may become obsessed with our importance or our own affairs, or when we think of ourselves first and neglect to think of those who are more in need than we, then let us quietly envision in our minds Jesus, the Son of God, kneeling before his disciples girded with a towel and with a basin in his hand.

Jesus, who came to be the Saviour of the world, kneeled down even to Judas to try to win him away from the great evil that was in his heart.

Peter, too, was there, confident of his own strength but—all unknowingly—on the verge of his greatest failure. Peter characteristically objected when Jesus began to wash his feet, then swung immediately to the other extreme.

Let us try to stop, and think, and meditate, and learn: and THEN to speak. Writing later, Peter said (and these events would be vivid in his memory)—

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead."

Peter is writing these words a generation after the resurrection of Jesus. He is reflecting on what happened that day when Jesus came forth triumphant from the tomb.

To Peter it meant a new beginning of life. It was also the time when new life began for Jesus. It was the starting point of hope for all believers in Christ Jesus.

At his death, it looked like the end for him and for all. When the great stone was rolled in place to close the tomb, even the closest friends of Jesus must have felt that the end was come to all their joys and hopes and expectations.

No wonder they were stricken with grief. Their best friend was gone—put to death by evil men. It must have seemed to them as though hate and wickedness had triumphed. Until the 3rd day they were together in their stunned grief, overcome by their shattered hopes. The Master with whom they had walked, with whom they had talked and prayed, on whom all their hopes rested, was in the cold, dark, silent tomb of the dead.

But on the first day of the new week the women came early, and behold the stone was rolled away, and the tomb was empty but for angels who said—

"Why seek ye the living among the dead?
"He is not here: he is risen, as he said."

Now they were filled with new life. They were confident and assured, for they now believed the Master was indeed a living Saviour. The resurrection of Jesus was God's signature of approval on what had been done for them by Christ.

They now realized the Truth, and proclaimed it, that the same Power which had raised up Jesus from the dead could raise up others also. Hate and evil may triumph for a time, but it is love and faith that will have the future. God can and will bring victory out of defeat, and life out of death—

"For our labor is NOT in vain in the Lord!"

Therefore we both labor cheerfully, and suffer reproach patiently, because we trust in the Living God Who is the Saviour of those who will believe. To this end we strive, because we have our hope fixed in God and in His Christ.

By the resurrection of Jesus, God has made it manifest that death and life are in His hand. Let nothing separate us from the love of God, Who is in Christ our Redeemer, reconciling the world unto Himself. —C.H.T.

Current World Events

RUSSIA Has MIDEAST AIRBASE

Russia has set up its first permanent air base in Mediterranean, at Cairo. Bombers based there can now keep entire US Fleet in range. It's predicted Russia's next permanent base will be in Algeria. (USN 11:16)

ISRAEL INDUSTRY IS BOOMING

Israel's output of goods & services is running 14% ahead of last yr's \$4.1 billion pace, much better than the remarkable 10% annual growth Israel had during '50s & early '60s,

Industrial production is up 30% from last yr's \$1.8 billion rate, & about every other indicator is up.

A prime factor in the resurgence has been the govt's decision to build up defence industries in order to spend more of the military budget inside Israel's own borders.

That became a necessity when France & US temporarily cut off arms shipments at the outbreak of war. Israel now manufactures 20% of its defence products & plans to be totally self-sufficient in 10 years. Israel's biggest employer, state-owned Israel Aircraft Industries, has doubled its work force, wants more.

Today, Israel's biggest import is people. Partly because last yr's military victory made the country more secure & stirred feelings of pride, immigration will double this yr. to 30,000. (Tm 10:25)

Israel expects to be militarily self-sufficient in 10 yrs. This is 1 interesting piece of the puzzle it is hard at the present to fit into the general prophetic picture, while nearly all else is so strikingly clear.

RUSSIA: NEW BELLIGERENCE

Moscow's signal is loud & clear: Soviet empire will be restored. Liberal Communism's dead. Creeping capitalism won't be tolerated. Do as Moscow orders, or suffer consequences—Czech style.

Russia's warning came straight from top—by Brezhnev at gathering of world Communist leaders in Warsaw. New "Brezhnev Doctrine" gives Russia the right & duty to step in when "any Socialist country" is threatened with resurrection of capitalism by internal or external forces.

Brezhnev made this clear: Russia & only Russia, will decide what action to take. The Brezhnev Doctrine is called Russia's Monroe Doctrine. (USN 11:25)

* * *

Last wk. in Warsaw, Brezhnev defiantly reasserted the new doctrine that now bears his name. Russia, he said, has duty & right to intervene not only in Communist countries in East bloc, but in any socialist country where imperialism, capitalism and bourgeois revision threaten a comeback.

Russia was equally adamant in defending Mediterranean fleet build-up: "Russia's a Black Sea, & hence, Mediterranean power." (Tm 11:22)

* * *

The Brezhnev Doctrine prohibits any political experiments in the "Socialist Commonwealth." And lest his audience miss the point, Brezhnev declared again that Russia reserved the right of military intervention in any bloc nation if Soviet enemies threaten the interests of the socialist camp.

That Brezhnev meant every word was evident from gathering mood of depression in Czechoslovakia. Conservatives making strong comeback.

Against this background, Dubcek staged a desperate effort to preserve some semblance of his humanistic socialism & his own leadership. The indefinite presence of Soviet troops, he declared, was now the "only possible starting point for our future development."

It seems clear whoever ends up running Czechoslovakia will do so at Russia's sufferance. (Nwk 11:25)

The King of the North, expanding on every hand, is feeling the headiness of power. He will increase in aggressiveness & belligerence, tho doubtless too with unctuousness & persuasion to suit his ends.

Rhodesia Sanctions Hurt Britain

Since Rhodesia declared its independence in '65, Wilson's war of economic sanctions has cost Britain \$500 million in lost trade. Failure of the sanctions has diminished Wilson's stature at home & Britain's standing in the Commonwealth.

With S. Africa's aid, Rhodesia has weathered the sanctions & could for all practical purposes simply declare itself a republic. (Tm 10:18)

When Britain served God's purpose and helped God's people, she prospered, but she betrayed her trust & is suffering for it.

FRANCE SUPPORTING BIAFRA

In Africa, there's sudden change in Nigeria civil war. Biafra is moving to attack, putting up a better fight. Biafra's getting more arms.

France is involved. What's French interest in Biafra? Most French-speaking nations in W. Africa are thinly populated, relatively weak, with little influence.

The Ibos of Biafra are among the most dynamic peoples of black Africa. Also, Biafra's rich in oil. And growth of French influence would be at Britain's expense. (USN 11:11)

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A mo. ago, Nigeria's civil war seemed approaching its blood-drenched end. Battered & besieged by stronger, better-equipped Nigerian Army (with weapons largely supplied by Britain & Russia), Biafra was on verge of total collapse.

Then massive arms airlift flowed into Biafra from France—and the brutal war almost everyone thought was over flared up with renewed vengeance. DeGaulle may hope to extend French influence into an area that has been a long-time British sphere of interest. (Nwk 11:18)

One thing is certain in the Nigeria civil war—the white man's imposed "civilization" has brought to Africa misery & suffering & a terribly increased capacity to inflict mutual destruction and harm.

HOW CHURCH Invented DEMONS

In "The Devil, Demonology & Witchcraft," Catholic writer Kelly does not find a solid base in revelation for the story of Satan's primordial fall. Instead, he traces it to the inventive minds of the early church fathers who tried to relate Biblical devils to neoplatonic theories of the cosmic opposition between good & evil.

But it was in the hands of the medieval giants, such as St. Thomas Aquinas that Christianity developed a full-blown demonology that could account for demonic temptation, possession & witchcraft.

Whereas in 5th century St. Augustine speculated abstractly about the nature of evil spirits, St. Thomas—800 yrs later—confidently taught that witchcraft could explain many human aberrations. (Nk 11:11)

One interesting aspect of current religious upheaval is the confirmation from within the Apostasy itself of the manmade unscripturalness of much of its trappings.

\$1½ BILLION HELP to JORDAN

In past 10 yrs., US spent \$1½ billion shoring up Jordan & providing arms for its 15,000-man army.

The fall of Hussein, in US view, would be an unmitigated disaster for Mideast. He would almost certainly be replaced by a militant left-wing govt. anxious to wreak vengeance on Israel.

And his downfall might well touch off a chaotic chain reaction in Arab world that could even threaten rulers of Persia & Arabia. (Nwk 113S)

US SCHOOLS: DISMAL PICTURE

Across US, disquiet developing over future of schools—once a pillar of nation's strength. In city after city, race conflict is moving from streets to classrooms.

Demonstrations have shut some schools; brought violence to others. Growing unrest & indiscipline are turning up in the almost open traffic of marijuana at many schools, in violence, & in boycotts.

In 1 NY school district Negro hostility forced 4 successive persons to quit as Asst. Supt. in a few mos. Principals have been thrown around like sacks of flour. Over 30 have been kicked out largely because of race pressures, & Supts. have been forced to resign because militants have made life unbearable by verbal, emotional, & physical assaults.

NY schools last yr. reported 271 assaults on staff members. Racial confrontation is turning up increasingly in schools. Today, in largely Negro schools of US's big cities, the spirit of protest is spilling over into violence of all kinds—all the way down to the elementary level.

In San Francisco, 1 high-school principal was stabbed while trying to stop a fight at a school dance, & 3 bullets were fired into his office a wk. later. At least 180 assaults in San Francisco schools since Sept. 4, with violence in elementary schools showing alarming increase. In 1 day, 11 students—3 of them girls—required hospital treatment.

In St. Louis, teachers at an all-Negro elementary school recently fled classrooms to escape student terrorism after a 14-yr.-old stabbed a teacher. Teachers may have to daily break up fights in which weapons often are involved. They're constantly called on to repel outside troublemakers who roam facilities.

Discipline has broken down in homes, & many church leaders actually condone lawlessness, leaving schools to shoulder impossible burden. More & more schools are getting a taste of new mood of violence. School system may be heading for breakdown. (USN 12:2)

The US school picture, heart of the nation's future, is ugly, dismal, seemingly hopeless. Foolish theories of discipline, race violence, selfishness and greed supplanting dedication & service, increasing juvenile arrogance & lawlessness—all have combined to make it a sorry shambles. But when man has fully demonstrated his incompetence, a divine remedy will come: God will give them "teachers after His Own heart, which shall feed them with knowledge and understanding."

WHAT'S POPULAR in COLLEGES

In Calif., Eldridge Cleaver, "Black Power" leader, is rated the most popular lecturer on college campuses. As one listener put it: "I have never heard such foul language anywhere." (USN 10:28)

Naturally speaking, this is a very sad commentary on the present state of so-called "higher learning." It is in harmony with many reports of college morality & mentality.

HOW MANY MILLIONS TO KILL?

Senate concern with horror of a nuclear exchange has come to light in Congressional Record.

Sen. Russell (arguing for an antimissile defence system): "There's no question we could destroy Moscow in a matter of minutes; & they could destroy Washington, NY, & Phil, in a matter of minutes."

Sen. Clark: "There comes a time when casualties are so enormous that civilization is destroyed, & if a few are left living in caves, it does not make much difference."

Sen. Russell: "If we have to start over again with another Adam & Eve, I want them to be Americans & not Russians, & I want them on this continent & not in Europe. If we complete this defensive system, we could have 80 million left after a nuclear exchange."

Sen. Clark: "Out of 200 million."

Sen. Russell: "I think this would be better than to have the whole nation perish." (USN 12:2)

What an awful state man has brought the earth to! There have been terrible times in man's past history & conduct, as the race has gradually degenerated to its present condition, but never anything as horrible as this.

RUSSIA DEMANDS RED SUMMIT

For 4 yrs. a primary aim of Soviet diplomacy has been a world convocation of Communist party chiefs to formally excommunicate China from Communist world.

After Czech invasion, it seemed the meeting was indeed dead. All but 10 of world's 88 Communist parties refused to support Russia's action; many denounced it bitterly; some said they wouldn't even consider meeting while Russian troops were in Czechoslovakia.

But Moscow pressed for meeting. Most important, Russia forced Czechs to sign a treaty legitimizing presence of Red Army.

Now it appears Kremlin will have its way after all, & Communist leaders from most of world will assemble in Moscow next May. As far as Kremlin's concerned, the agenda could almost begin & end with 1 item: China's condemnation with a simultaneous pledge of allegiance to Russia as fount of all Communist wisdom. (Tm 11:29)

It is important to Russia that she create an appearance of Communist unity to mask the reality of the naked force of her imperial plans. She is forcing the issue of this show-window conference of world Reds. The reluctant puppets will at last dance to her tune, and the hollow charade will go on. Her plans are maturing beautifully.

US ADVISES BANK OF ENGLAND

Bank of England, one of bastions of British tradition, has just called in a US company to make an efficiency study—first time since Bank was established in 1694 that foreigners have been allowed to view its internal operations. (USN 11:11)

NEW WEAPONS: \$100 BILLION

US has military-weapons projects with an estimated price tag of \$100 billion. Hopes that military spending could be drastically cut back in near future are fading, as signs appear of new speed-up in arms race.

Shopping list includes wide variety of weapons systems, which defence planners say are needed:—

C-5A military cargo plane—cost: 4½ billions. This huge jet, nearly as long as a football field, is key to US plans for global fire brigade force. It could fly up to 700 fully-equipped troops to trouble spot anywhere in world in hrs.

Sentinel antimissile system—cost: 5 to 40 billions.

Nuclear attack sub—cost: 12 billions. These are especially designed to seek out & destroy other subs.

F-4 jet fighter-bomber—cost: 7.4 billions. Since '61, more than 3000 built, at \$2½ million each. Purchase could run to 7.4 billion in '70s.

Main battle tank, MBT-70—cost: 2 billions. A revolutionary new tank of over 50 tons that can go much faster than present tanks.

F-111 & VFX swing-wing jets—cost: 8 billions.

Late model strategic missiles— cost: 7 billions. To update, plans are to replace most of existing land-based & underwater based missiles.

New model helicopters—cost: 5-10 billions. Army plans to double the no. of its choppers & small, fixed-wing aircraft from 9000 to 18000.

New-model destroyers—cost: 3 billions. To replace its aging destroyers (most were used in WW II) Navy plans to build 4 new types, all bigger, faster, better-equipped.

Lance missile—cost: 1 billion. Army plans to buy 1000's of these, each mounted on its own self-propelled launch vehicle, as its standard battlefield missile. Big advantages over present missiles are light weight & great mobility—it can be carried by plane & dropped into position on battlefield.

Nuclear aircraft carriers—cost: 1.8 billions. Navy's post-war plans call for 4 nuclear-powered carriers, each costing \$600 million. Then a decision to replace Navy's 11 conventional carriers, already being pressed, could add \$6.6 billions.

Standby logistics ships—cost 1 billion. Pre-loaded with combat equipment & supplies, these unique ships would be based near potential trouble spots around world or kept cruising in international waters. When trouble breaks out, they could provide the heavy equipment needed in a hurry, while troops are flown from US. They are equipped with amphibious vehicles & large cargo helicopters for fast unloading.

Amphibious assault ships—cost: 1 billion. Navy plans to rebuild its aging amphibious force around these all-purpose landing ships, which carry a battalion of troops together with their heavy equipment & supplies, up to 10,000 miles at over 20 knots, & land them on any beach. (USN 11:25)

This is terribly sad—that man, who thinks himself so civilized, should be devoting such a major portion of his talent, effort & money on more & more terrible weapons of murder. But how true the Scriptures are, & how false man's hopes & pretensions of "peace"!

ARAB COMMANDOS: More Power

Arab commandos are rapidly becoming more powerful than many Arab govts. Nasser, who once controlled the commando supreme council, lost control when he lost war.

Money & arms flow to commandos thru all Arab govts. because none feels strong enough to defy Arab guerrillas, new heroes of Arab world. So trend's to war. (USN 11:18)

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Fastest-growing force in Arab world today is that of commandos. An estimated 24,000 strong, they are terrorists in eyes of Israel, but daring commandos to admiring Arabs.

Operating mainly from Jordan, they are amply supplied with money & arms by sympathetic Arab businessmen, & command immense popular support. (Tm 11:22)

RUSSIA SEEKS WORLD POWER

Russia supplies most of Nigeria's heavy military equipment, from jet planes to torpedo boats. If Federals win, Russia may be big gainer.

In black Africa, Russia's looking for targets of opportunity. It gained & lost footholds in Congo, Ghana & Guinea. Nigeria is latest target.

Sudan's armed forces are outfitted with Soviet tanks & planes. Somalia's new Navy has Soviet ships & equipment. Russian technicians are building Somali naval bases on Gulf of Aden & Indian Ocean.

Russia has 6 Arab clients. All get Soviet weapons—from missiles to jet planes & tanks with infrared sighting systems. Russian training teams are everywhere. Recently Yemen's airport was closed to traffic for 2 wks. while Soviet transports ferried in military supplies. Yemen is being armed for a long-term struggle with pro-West Saudi Arabia.

Arms go to clients in areas where Russia wants & needs military footholds. For example: Egypt, Syria & Algeria are vital to Soviet bids for Mediterranean power. Egypt, Sudan & Yemen stand guard over both shores of Red Sea. Somalia controls Gulf of Aden, gate to Indian Ocean.

Russian moves spell danger to US control of world's sea lanes. Russia has a singular awareness of importance of sea power, & an unmistakable resolve to be world's most powerful maritime force. (USN 12:2)

Russia is certainly on the rise. "Russian training teams are everywhere." Russia clearly has a single-minded plan for strategic world domination. Communism (so-called) has not brought plenty, but it has brought power. US is now the only obstacle. The Mideast is the crossroads. Israel is the focal point. The stage is set.

EXPECT MIDEAST EXPLOSION

Egypt's now more belligerent than at any other time since '67 war. Why does Nasser fan his people's warlike mood & risk Israeli retaliation?

Theory is that he had been put up to it by Russia as warm-up for attempt to clear Suez by force. No country has felt pinch of Suez shutdown more than Russia, which must send ships round Africa to supply Hanoi, among other things. (Tm 11:8)

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In Mideast, artillery duels & raids across Suez Canal building up something like war again between Egypt & Israel. War looks closer.

For first time, Russia's supporting Arab commando attacks, cheering them on in Soviet press.

This comes as Russia is openly building up its Mediterranean fleet. Soviet gamble is that neither US nor NATO is prepared to try to check the growth of Soviet influence in Mideast by risking a major showdown. (USN 11:11)

* * *

Last wk, Egypt & Israel indulged in 2 of fiercest military exchanges since '67 war. In wake of renewed hostilities, hawks in Israel Cabinet argued Jerusalem could not afford to compromise with Arabs to achieve peace. This attitude seemed shared by vast majority in Israel. (Nk 11:11)

* * *

Inside UN & out of it, top experts say repeatedly that US & Russia should work out some Arab-Israeli solution short of war, then impose it on both sides. (USN 11:18)

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Mideast tension again on rise. Border raids, artillery duels coming with greater intensity. US & Russian fleets face-to-face in Mediterranean.

Russia now has 60 ships there— up 20 in past yr. Among recent additions is a helicopter carrier over 600 ft. long, with 20 to 30 helicopters, surface-to-air anti-aircraft missiles, torpedoes. Mideast again approaching explosion point. (USN 11:11)

* * *

Arabs now have 6-to-1 advantage in supersonic jets, compared with 4-to-1 in '67 war. Last wk, Russia let it be known they would themselves defend Aswan Dam against an Israeli attack. There were rumours an armed Russia flotilla might try to reopen Canal. (Nwk 11:18)

* * *

The enormous explosion killed 12, wounded 17, & sent 36 more to hospital: worst Arab terror bombing since '48. The terrorists succeeded in their purpose of inciting the Israelis & further lessening hopes of peace. (Tm 11:29)

All seem agreed that as pressures inexorably grow, something must soon burst in Mideast, & US & Russia must inevitably be involved. But we cannot help first expecting an imposed peace enforced by US & Russia, giving a deceptive appearance of "dwelling safely," & lulling West.

World problems piling up. Race conflicts everywhere. Population explosion endangers all. (USN 8:19)

REDS BUILD CAMBODIA BASES

A fresh & menacing threat to S. Vietnam is still building up in Cambodia. Red forces are taking hold in Cambodia as never before.

Four major base-camp areas face S Vietnam's capital from West. Other major Communist installations exist to north. Communist bases in Cambodia have all aspects of major fortifications. (USN 11:11)

The Viet peace talks may mean the Communists plan to transfer their efforts for the present to overrunning Laos, Cambodia & Thailand, & waiting out the impatience of US in Vietnam. In the present state of Vietnam, it would be difficult for US (& very unpopular at home) to try to keep the Reds from taking the other countries in the area.

MOST COSTLY CAMPAIGN EVER

Most expensive US election campaign ever. Total will top \$250 million. White House race alone cost \$55 million. (USN 11:11)

Where is democracy, if you need millions to win office?

MILLIONS to STARVE by 2000

British author & scientist C P. Snow, in an address at Missouri's Westminister College, envisioned a sea of hunger flooding vast areas of earth by yr. 2000:

"Many millions of people in poor countries are going to starve to death before our eyes."

It seemed unlikely to Snow that world's present inhabitants will "stint ourselves to avoid disaster in 20 yrs.—what body of people would ever do it?"

As he observed: "It's so desperately difficult to elicit the faintest streak of benevolence in the human race." (Nwk 11:25)

* * *

British novelist C. P. Snow said last wk as he lectured at Westminister College, Mo.: "I've been nearer to despair this yr. than ever in my life. Many millions going to starve. We shall, in rich countries, be surrounded by sea of famine."

Already, he noted, "men recoil in horror from the spectacle of famine in India or Biafra, but do little. We draw the curtains & take care not to listen to anything going on in streets outside.

"There are already too many people in the world. Within a generation, there'll be far too many. In 2 or 3 generations—unless we show more sense, good will & foresight than men have ever shown—ordinary human hopes will have disappeared." (Tm 11:22).

US spends over \$100 billion a yr. for war costs, & billions for space—related to basic national security & survival. Food production here is restricted & cut back to maintain prices. With full use of present knowledge & resources, eliminating war & man's evil, US could feed the world. What a commentary on man's confusion & wickedness! But what are WE doing, within our abilities, to relieve the world's miseries? If not our utmost, then who are we to criticize?

FRANCE'S RUDE AWAKENING

Dream of Grandeur—Rude Awakening. Suddenly DeGaulle no longer symbolized restoration of glory & grandeur of France. Instead, he was symbol of failure. Franc crisis forced him to seek international aid—humiliatingly at variance with the strongly self-contained, independent France of his "grandeur" dream.

Particularly bitter was fact it was French themselves who ran out on him—pouring francs into Germany in a gushing outflow, deserting France with their money in favor of an enemy country. The Nov. crisis climaxed a flight of French capital which began last May after wholesale violence & strikes by workers & students made nationwide chaos.

Just few mos. ago, DeGaulle in furtherance of his ambition to be Europe's strong man seemed intent on ravaging the \$ so he could undermine US influence in Europe.

He sought to build France's gold hoard & create his own nuclear force, scorning protection of US. He pulled French forces out of NATO, banished NATO from France, barred Britain from Common Mkt., sought his own detente with Russia, put out lines to China.

It all went wrong. Russia's Czech invasion, build-up in Mediterranean, & military infiltration of Algeria (formerly French), have made a shambles of his foreign policy. De-Gaulle's call for "Western solidarity" to protect franc was in stark contrast with his actions when \$ & pound were under heavy pressure a yr. ago. France then aided assaults on dollar & pound. (USN 12:2)

* * *

DeGaulle's at heart of Europe's troubles. A weakening franc endangers stable money. W. Europe's disunited & weak in arms. DeGaulle's blamed. Not long ago he towered over Europe. What went wrong?

Great nations must choose goals with care. DeGaulle chose grandeur. In 10 yrs. of autocratic rule, he piled up huge gold reserves but neglected France's backward industries & ignored its medieval schools. Billions poured into nuclear weapons.

DeGaulle attacked \$, undermined NATO, kept Britain out of Mkt., courted Russia & China.

Says a top NATO leader: "We must still plan strategy without assurance of what French troops in W. Germany would do in an emergency. Would they fight with us, against us, or stand aloof?"

Troubles at home are not slowing DeGaulle's trouble-making in Africa. French arms are pouring into Biafra keeping Nigeria's war going. Victory for Biafra or a stalemate would give France a shot at developing Nigeria's rich oil fields. French stature in W. Africa would go up; Britain's down. (USN 12:2)

DeGaulle's folly has contributed beautifully to the development of the necessary conditions of the latter-day. Europe, thanks to France, is divided, weakened, & at loggerheads, trembling under the growing Red Shadow.

CZECH CONQUEST JARS EUROPE

Overshadowing whole NATO picture is evidence shown in Soviet Czech invasion that Russia can mount an attack faster & with greater surprise than NATO thought.

Within 48 hrs. of start of a major Soviet attack, US Pres. might have to decide whether to order use of nuclear weapons, or accept Russian occupation of W. Germany & possibly W. Europe. (USN 11:25)

* * *

When NATO ministers last met scarcely 5 mos. ago, it hardly seemed worth the trip. As Sec. Brosio recalled before ministers gathered last wk: "Hopes for detente were so high that they tended to put in doubt the very need of an alliance."

In the interim, the Czech invasion had shattered all illusions. The 10 divisions Russia moved permanently into Czechoslovakia have significantly altered Europe's power balance.

Despite new Soviet threat, Europe's response seemed more modest than vigorous. The new concerns are not causing any enlargement of NATO's military muscle.

A far more difficult task confronting the ministers & the commanders is what to do if Moscow invades yet another socialist country, like Rumania or Yugoslavia. In the end, they could not agree on what to do if they do. (Tm 11:22)

The Czech conquest, & Russia's cocky truculence, has been a sad eye-opener to W Europe. They must learn they have no alternative but to join forces with the Bear.

BRITAIN STILL GOING DOWN

Just 1 yr. ago, Britain swallowed its pride & cut exchange value of its tottering pound. The 3rd devaluation in 36 yrs. was to give it time to repair its foundering economy.

Labor govt. said that with British goods much cheaper in world marketplace, exports would rise while imports declined. Wilson exuberantly announced last summer Britain was "on way to economic miracle."

The miracle remains elusive. Britain's trade deficit rose to \$158 million in Oct.—double Sept's deficit—as exports dropped sharply & imports climbed to a near-record level. Trade deficit for whole yr. expected to be \$1.7 billion, highest since '51.

Instead of achieving the "substantial surplus" in its overall balance of payments that Wilson foresaw, Britain is heading for a \$600 million deficit this yr.

In return for a \$5 billion line of credit (without which Britain would be bankrupt), other nations insist it overcome its chronic habit of living beyond its means. (Tm 11:22)

Britain's glory & power was built on exploitation of the poor by the rich, & the weak by the strong—at home & throughout the Empire. But mainly it was exalted by God, to perform God's work, & allowed to collapse back to its natural smallness when that particular work was done. Such is the glory man boasts—nations are mere tools to be used & cast aside.

RUSSIA: Navy "Mushrooming"

Soviet Mediterranean naval build-up suddenly is being accompanied by blasts from Kremlin at US role there. Izvestia demands US call its ships home & let Russian Navy keep peace in Mediterranean.

Besides mushrooming naval development in Indian Ocean & Norwegian Sea, Russia has 50 warships in Mediterranean; ½ are major combat vessels. Some NATO leaders see Soviet naval penetration of Mediterranean as threat to Europe as well as a move to expand Russian Mideast influence.

There's expanding Russian naval-base interests in Algeria: Russia has 15,000 troops there. (USN 11:25)

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As the aircraft carrier Forrestal slid out of Salonica last wk., an escort ship waited for her just outside the harbour. At midday, when the Forrestal catapulted her Phantom jets, the escort drew alongside to within 50 yds. The escort vessel was Russian, a super gunboat of the Mirka class.

The Soviet navy has made itself at home all over the Mediterranean in sharply increasing numbers. The Russians are everywhere now—tailing US 6th Fleet, showing the Red Flag from Dardanelles to Gibraltar, resorting to old-fashioned gunboat diplomacy to keep big powers baffled & smaller ones uneasy.

New Soviet presence has radically changed the Mediterranean equation. Ten yrs. ago, Mediterranean was a US lake, & Russia had just begun to awaken to potentialities of sea power.

In early '60s, Russia began to build up its navy all over world. When Soviet Styx missiles, fired by Egypt, sank Israel's destroyer Elath off Port Said in '67, Israel dared not retaliate directly for fear of hitting Soviet warships near by.

Now Russia has brought a dredge into Mediterranean; should they try to use it to open Canal, Israel would face an agonizing dilemma.

In recent wks., Russia has added an entirely new kind of vessel on the face of the oceans—a multipurpose, missile-firing, helicopter carrier; a sleek 25,000-ton vessel combining features of a cruiser & a carrier. It can handle vertical takeoff planes as well as helicopters.

A coup attempt in Egypt or Syria, a blockade thrown against Israel for Egypt, a pro-Soviet political upheaval in Albania, a Soviet power play against Yugoslavia—are all situations where Soviets could use their new sea power with unpredictable results. (Tm 11:22)

Russia's "mushrooming" sea-power is one of most striking Signs. Sea-control is vital to world-control.

DeGAULLE PULLS BACK FLEET

DeGaulle's pulling most of French fleet out of Mediterranean & basing it in Atlantic just when Russia's a growing threat in Mediterranean.

Soviet control of Algerian Air Force through technicians & instructors is another worry. (USN 12:2)

VIET WAR DEMORALIZES US

Viet war has divided & demoralized US as few other issues in this century. It led to Johnson's renunciation of Presidency, in realization he might well have been defeated. Its steadily growing cost was perhaps greatest single obstacle to Johnson's hopes of building "Great Society."

War's ugliness, & oft misunderstood reasons for US participation, greatly contributed to rebelliousness of US young. (Tm 11:8)

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By late Oct, 2.8 million tons of bombs had been dropped on Vietnam, costing over \$5.6 billion. In Sept. alone, \$235 million worth were dropped. 3600 planes lost, worth over \$7 billion, since '61. (USN 11:11)

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What happens after bombing halt? N. Vietnam stands to gain most, with immediate relief from punishment. Hanoi will recoup staggering troop losses of recent mos. Red build-up almost certain north of Demilitarized Zone, in Laos, in Cambodia. (USN 11:11)

There have been wars all our lives, for fighting & violence is one of man's most distinguishing characteristics, but one thing strikes us chillingly about this war—never before do we remember a "civilized" country measuring its progress by a callous, inhuman catalogue of "so many killed today." In the past there has been an attempt to mask war's naked ugliness. Now it's gloried in.

EXCOMMUNICATION BITE GONE

Confusion surrounds the idea of excommunication in the Roman Catholic Church. Many Catholic scholars question whether it should be used at all.

In the 19th century, Pius IX excommunicated any Catholic who supported the unification of Italy. Excommunication really was effective only when the Church could depend on the secular authorities to enforce the Church's rulings.

When church & society were virtually synonymous, the excommunicant was literally cut off from the community of men.

When the Holy Roman Emperor was excommunicated by Gregory VII in the 11th century, he was forced to beg the Pope to reinstate him so he could rule his people. There is no longer any bite in the excommunication threat. (Nwk 11:4)

MAKING VOID the LAW of GOD

As good Jews, the owners of Grossinger's world-famous resort in Catskills are not supposed to do business on the Sabbath. However, Jennie Grossinger "sells" her hotel to one of the Gentile employees for \$1 every Friday night & buys it back every Saturday night after sundown. (Nwk 11:11)

RUSSIA BOOSTS SPACE EFFORT

As of Nov. 1, Russia had launched 61 unmanned satellites in '68, 4 more than same time last yr. US had put up 35, 10 under last yr. (Nwk 11:11)

MORE WORLD MONEY CRISIS

Big new money crisis brewing in Europe. France is biggest worry. It hasn't gotten over last spring's riots. Reserves behind franc dropped by \$2½ billion in 6 mos. Speculators expect devaluation.

Britain's pound is wheezing again. Latest trade figures show Britain can't stop buying more from foreigners than it sells. (USN 11:25)

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A currency crisis boiled up in Europe in mid-Nov. & it may have worldwide effects in mos. ahead. The franc came under severe speculative attack. Shock waves battered Britain's pound. Gold buying reached hectic proportions in Paris.

A French banker said, "The situation is catastrophic." Another: "The possibilities for havoc are immense. Whole situation's like approaching the eye of a hurricane—in those last moments you don't know what could happen." (USN 11:25)

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Once again tumult in world's money markets. Last wk. French franc was being battered by speculators, while France's jealously hoarded reserves fled its borders.

France's problem began with student riots that forced inflationary concessions to rebelling workers.

Literally billions of francs have been sent abroad for conversion to harder currencies. Since May riots, ½ of France's total reserves of \$6 billion in gold & \$s have been used to prop franc. Last wk. alone, France lost nearly \$500 million.

As franc weakened, Germany's mark grew stronger. Fed by huge trade surplus, strong economy, lowest inflation rate of any major nation, the mark was coming under increasing pressure for revaluation—a rise in its price to make German goods dearer on world mkts. & let other nations compete better.

The \$ itself is still a sick currency & could come under heavy selling if crisis continues. (Nwk 11:25)

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World Fights Money Chaos: Major crisis—2nd in 8 mos.—hit world's leading currencies in Nov. A conference in Germany on Nov. 22 took emergency action to head off threat of chaos. Many bankers saw this as only temporary relief—with a troubled period ahead.

In Mar. it was \$ under attack. De-Gaulle led the attack. This time the tables were turned: franc was massively attacked. (USN 12:2)

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For 3rd time in yr. world's creaking money system in crisis. The franc, long a pedestal from which DeGaulle smugly viewed other nations' currency problems, came under heavy pressure itself. Devaluation seemed all but sealed.

But just when world expected De-Gaulle to announce that surrender, he proclaimed his defiant decision not to devalue. That bombshell appeared to signal economically isolationist French policies that could cripple Common Mkt.

More, it could mean dying gasp of 24-yr.-old international monetary system. That could spell the kind of worldwide economic barbarism that caused Great Depression. (Nwk 12:2)

These repeated international money crises, & speculations, & devaluations point up man's utter incompetence to run the world sensibly & for the benefit & happiness of its inhabitants, just as Bible says.

OKINAWA WANTS US TO LEAVE

Discontent over US military control of Okinawa (key link in US's chain of island bases in Far Pacific) is building to a crisis. Defence of S. Korea, Taiwan & Philippines could be seriously affected.

Election on Nov. 11 of a left-wing chief executive for Okinawa aggravates US's problems.

Japan as a base is considered irreplaceable. Withdrawal from Japan, if it were forced by the same kind of left-wing agitation that's plaguing Okinawa, would mean abandonment of 149 facilities, including ½ doz. big air bases as well as naval bases at Yokosuka & Sasebo.

US bases' investment in Japan & Okinawa totals \$4.2 billion. There are no comparable alternatives to Okinawa or Japan at present. Communist & left-wing agitation in Japan is one reason for the demand. Another is a resurgence of nationalism. (USN 11:25)

A "left-wing" (Communist-leaning) chief executive for Okinawa, US's main Far East base. And Red China, a few 100 miles away, is developing nuclear missiles. The shadows of coming events are clear.

SCHOOL RIOTS SHAKE JAPAN

Japan, like US & other countries, is trying to cope with an upheaval among students at its universities. Students have been on a nationwide rampage for more than 6 mos. About 90% of Japan's 337 universities have been affected. In late Oct. 6 schools had been closed by student boycotts.

The troublemakers are mostly members of the extreme left, numbering less than 1% of Japan's 1.4 million university students. And they are loudly anti-US.

On Oct. 21, Tokyo's Shinjuku Station was closed for 14 hrs. inconveniencing a million commuters. Several 1000 rock-throwing students wrecked trains & equipment worth \$4½ million. (USN 11:4)

The student unrest phenomenon is worldwide. It must have a specific cause, & the above reference to the "extreme left*" seems to indicate it. Children of this age, swollen with the illusion of their own wisdom & importance as the new "educated" intelligensia, are very susceptible to clever & unscrupulous manipulation by those who cater to their vanity, especially if excitement & rebellion against authority is involved. Doubtless we can all remember our own ignorant intellectual arrogance at that formative age. A very small violent minority can create widespread havoc. "One sinner destroyeth much good."

VIOLENCE, TV & EVOLUTION

We're obsessed with violence. It would be hard to find an American who didn't see on TV the Chicago police clubbing boys & girls during Democratic convention.

The Imprints of these bloody scenes on the mind are permanent. Just as are other visual records of riots, murders & a random assortment of other clubbings. Powerful supportive evidence of the impairment of our national character has been provided by sociologists, anthropologists, psychiatrists.

But before we get hysterical about the strains of violence in our national character, there are a few things we ought to consider. First, we are naive to expect ourselves not to be violent.

We are the only carnivorous apes, & we would not be here as man today if we were not violent. It is a pretty good bet that at some fateful moment in history, a long-extinct ape uncle of ours turned back to the bush to starve on a dwindling supply of berries, & our ancestors took to the open with murderous intent & survived on meat.

We're the only animal that casually kills our own kind.

Anthropologist Geertz points out: "In a period which has seen the German massacre of the Jews, the communal horrors of Indian partition, the convulsive destructiveness of the last days of French Algeria, the mass executions accompanying the Indonesian change of regime, the terrible civil wars in Nigeria & Congo, & the wild riots in Sharpesville, it's hard to claim for US any special gift for violence.

We are, it turns out, a people like any other. There is nothing particularly distinctive about the way we destroy one another.

It is often overlooked that it took an enormous amount of violence to maintain the pacification of the Negro. Yet all of this is coded away in the consciousness of the black race. (StEvPst 11:18)

* * *

Violence: the elemental poison keeps flowing through us. It is the poison that compels us to assuage our fears by hatred, & to act out our hatred by force—to maul & club & kill one another out of fear that someone else wants to maul & murder us. (StEvPst 11:18)

Several points are intensely interesting. TV is being increasingly recognized as the instrument for the presentations popularization & proliferation of violence. It has other minor uses, but this is the main one, & it's ominously affecting man's character & conduct. Then note how the modern pagan superstition of Evolution, man's current false religion, is used to rationalize and justify violence & murder. These things, we are told, are necessary aspects of "progress." And if Evolution were true, this would be true too. Morality, decency, beauty, love, honesty—all spiritual virtues—are just stupid weaknesses if Evolution is true, & Chance is god, & Power is the only virtue. Mankind does not recognize this, & will not face it, but it certainly living out this doctrine of the Survival of the Fittest in their lives.

RUSSIA in "ATTACK POSTURE"

NATO Council says NATO must take immediate action to cope with new threats in Europe: Soviet naval build-up in Mediterranean that has reached a record high of 50 ships, & the forward positioning of Red troops in Central Europe.

Russia seems settling into Czechoslovakia for a long stay. With a treaty signed in Prague, Moscow gained the right to keep troops on Czech soil indefinitely. Soviet air force is taking over 5 Czech fields.

Soviets will leave behind a force sufficient to keep Czechs in line, & NATO worried about threat to Germany's exposed south flank.

In addition, Russia has moved westward Red Army's logistical support system, either expanding existing or establishing new repair facilities & supply & ammunition dumps throughout East bloc.

In fact, Soviets have assumed what NATO military planners call "an attack posture."

At the annual NATO conference, Gen Lemnitzer, NATO's supreme commander, said France's refusal to commit itself in advance to let NATO forces use its territory imperils the defence of Europe.

In event of a Soviet thrust, NATO's armies, whose conventional forces are too weak at present to repel a Red attack, would have limited space to fall back.

Belgium's Paul-Henri Spaak declared, "The construction of a united Europe is the only way to save our liberty & civilization." (Tm 10:25)

Mr. Spook speaks truly, & a "united Europe" being an impossibility, it is clear its "liberty & civilization" cannot be saved from Russian domination.

ITALY: Govt. Owns ¼ of Industry

Italy's state-run enterprises, which already dominate a sizable amount of the country's business, last wk. gained virtual control of biggest Italian private company, Montecatini-Edison, a widely diversified manufacturer of chemicals & many other basic products.

The govt's 2 largest industrial complexes, ENI & IRI, have between them substantial interests in 275 firms & control all or most of Italy's steel, oil, shipbuilding, aviation & banking.

The govt's new stake in Montedison, whose sales exceed \$2 billion, puts it in command of ¼ of Italian industry. (Tm 10:18)

The govt. owns ¼ of Italian industry. The Communists are growing rapidly in political power there. The Catholic Church, too, owns a large part of Italian industry. These facts are significant, for the trend is gradually toward a Catholic-Communist alliance and a Red govt.

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