

# The Berean Christadelphian

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

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

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

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

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

## **Ecclesial News**

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

### **AUSTRALIA**

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

### **CANADA**

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

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

**HAMILTON**, Ont.—Sherwood Rm., Wentworth Arms Hotel, Main & Hughson Sts.—Mem. 11 am. Bro. John Fotheringham, Apt. S-32, 895 Upper Gage; Phone (416) 389-8595.

**JAFFRAY**, D. C.—Bro. Fred Glazier.

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

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

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

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**TORONTO** 17, Ont.—Leaside Gdns., 1073 Millwood Rd., Ph. (416) 421-4944—S. S. 10 am; Mem. 11 am; Lect. bi-weekly 7 pm; Class other Sun. eves, in homes. Bro. G. A. Gibson, Ap. 607, 1501 Woodbine Av., Toronto 13; (416) 425-1256.

EARLY in August, we received an application from JAMES MacIVOR JR., son of bro. James and sis. Janet MacIvor. During his examination, he gave an excellent account of his knowledge and understanding of the Gospel. He was immersed Aug. 18, 1968, and was received into fellowship at the memorial meeting Aug. 25.

In the midst of wide-spread indifference, it is encouraging to find a few whose minds are set on things above, and have responded to the gracious invitation to become partakers of the honor and glory of the Age to Come, when present governments will be abolished and the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea.

During the fall and winter months, there are times when we are unable to have our place of meeting, and we take advantage of it and visit the members of the Hamilton ecclesia, which we did on Oct. 20, Dec. 15, and Feb. 2.

Since our last report, we have had the following visitors: from Montreal, sis. Irene Baines; from Buffalo, bro. & sis. Gilbert; from London, bro. Douglas Boyce and sisters Helen Boyce, Edith Hunter and Levina Martin; and from Hamilton, bro. John Fotheringham and sisters Jenny Fotheringham and Martha Fogg. Bro. Gilbert gave us the word of exhortation on Aug. 18; his assistance was deeply appreciated.

To our brethren and sisters everywhere we send greetings of love, and remind you that—even though we are few in number—we must not become discouraged. If you should ever feel that way, just remember that out of all those who left Egypt, only two entered the Land of Promise. The Hope we have is an anchor of our lives; therefore let us hold fast, for He is faithful that promised!

—bro. G. A. Gibson

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

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

**WATER FORD**, Ont.—Bro. & sis. J. Edward Williams, Box 838.

### **GREAT BRITAIN**

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

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

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

IT is some time since we included any news from this corner of the Vineyard, but we are pleased to announce that, after examination, we were pleased to extend the right hand of fellowship to bro. Eric Moore (formerly Central), of Worksop, Nottinghamshire, at the memorial meeting, Mar. 16.

The occasion was greatly enriched and encouraging to us for also present, through God's mercy, were bro. & sis. Leslie Allcock of Birmingham, and bro. & sis. Ivor Morgan of Pengam. Our fellowship together thus encouraged us to continue to fight the good fight of faith until the return of our absent Lord.

Our bro. Moore, who lives at 15 Lincoln St., Worksop, Nottinghamshire, will for the time being be in isolation, but he returned home with the good wishes of us all, and with the knowledge that we are never alone in our walk, if so be we do that which is right in the sight of our Heavenly Father.

We feel that the return of our Master is very near, and pray that God may bless us and watch over us until he come. We extend our love and greetings to all of like Faith. Your brother in Christ,

—Ken Williams

We joyfully welcome bro. Moore, & pray we may help one another.—Ed.

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**WORKSOP**, Notts.—Bro. Eric Moore, 15 Lincoln Street.

#### **NEW ZEALAND**

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

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

#### **UNITED STATES**

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

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

**BUFFALO**, N.Y.—100F Hall, Kenmore at Myron, Kenmore, N.Y. 14217; Ph. (716) 877-9363—Mem. 10:15 am; S. S. 11:45 am; Class Wed. 8 pm. Bro. W. J. Kling, 372 Ellicott Crk. Rd., Tonawanda, N.Y. 14150; Ph. (716) 693-6796.

**CANTON**, Ohio—YMCA, 405 Second St. NW—S. S. 10 am; Mem. 11 am. Bro. Paul Inman, 1520 Bonnot Place NE, Canton 44705, Ph. (216) 456-5319.

**DENVER**, Colo. 80209—432 S. Emerson; Ph. (303) 777-9575—S.S. 10 am; Mem. 11 am; Class Tues. 7:30 pm. Bro. John Osborne (use above address); Ph. (303) 4244894.

**DETROIT**, Mich. 48227—12954 St. Marys—S.S. 10 am; Mem. 11 am.; Class 7:30 pm. Bro. G. Growcott (same address); 313-272-0349.

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

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**HOUSTON**, Tex. 77012—8008 Junius St.—S.S. 10 am; Mem. 11; Public Lect. 3rd Sun. 7:30 pm; Study of Revelation other Suns. 6 pm; Elpis Israel Cl. Wed. 7 pm; Bro. C. Banta, 815 Boston, Deer Park, Tx. 77536; phone (713) 479-2568.

WE are happy to report that on Apr. 5, following a satisfactory interview with the examining brethren, CHARLES FRISBIE, grandson of sis. Grace Frisbie, and SHARON LANDERS, daughter of sis. Ouida Landers, were immersed into the Saving Name. Sis. Sharon will be a member of the San Angelo ecclesia.

We welcomed to the Table of the Lord sis. Ouida Landers, bro. Gary Smith and sis. LaRue Smith, of San Angelo ecclesia.

Our public lecture will be held, God willing, on Apr. 20. Bro. B. J. Burkett will speak on Resurrectional Responsibility. —Bro. Chas. Banta

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**LAKE ARIEL**, PA. & **WANAQUE**, N. J.—Mem. 10:45 am—Home of bro. H. Sommerville, Lake Ariel 18436, or home of bro. D. Sommerville, 224 Conklingtown Rd., Wanaque 07465, Ph. (201) 835-4751.

**LAMPASAS** Tex. 76550—Christadelphian Hall, Ave. 1 East—S. S. 10 am: Mem. 11, Bro Ross Wolfe, 1802 Rumley Rd., Lampasas 76550, Ph. (512) 556-5249.

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

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

**MIAMI**, Fla. 33155—3428 SW 65th Ave.; Ph. (305) 667-7828—Mem. 10:30 am; S. S. 11:30 am; Class Wed. 7:30 pm. Bro. Thomas S. Lumley (same address).

**MINNEAPOLIS**, Minn. 55409—Bro. Roger Walker, 4210 Nicollet Ave.

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

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

**PORTLAND**, Ore. 97212—3344 NE 24th Ave.—S. S. 9:48 am; Mem. 11 am; Lec. 7 pm; Bible Class Wed. 8 pm. Bro. Arthur R. Tilling, 2212 NE Precott, Portland 97211, Phone (503) 287-3064.

**SAN ANGELO**, Tex.—English Room, Cactus Hotel—(2nd & 4th Sunday): S. S. 10 am; Mem. 11. Other Sundays at homes. Phone near hall: sis. LaRue (Mrs. Donald Smith, (915) 655-7665. Rec. bro: bro. Bill Muter, 1506 S. Van Buren, San Angelo, Texas 76901, phone (915) 653-7434.

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**S. CALIF.**—S. S. 10:30 am; Mem. 11:30 in homes. Bro. W. Sharp, 140 Princeton. Claremont, Calif 91711 Phone (714) 6264490.

IT was our sad duty at our Annual Business Meeting to withdraw our fellowship from bro. & sis. Ellis Higham for joining the Central group.

They express themselves to the effect that the change in associations and opportunities in their new relationship will benefit their spiritual development. This eventuality will depend entirely upon the effect that their new environment will have upon their way of life.

We trust that experience may change their minds and that they will, God willing, return to our fellowship.

Such occurrences as this remind us of the twice repeated Proverb—

"There is a way that seemeth right unto a man, but the end thereof are the ways of death."

How many times in the course of life we are called upon to make choices, to make changes that affect our way of life. How important that the reasons underlying our decisions be such as are in harmony with the Way of God! Unless the influence of the Word of God has first place in the making of our choices, the influence of our natural thoughts will make our choices seem right to us when they are not the best for us.

We as Bereans must adhere strictly to the basis of our fellowship one with another, that we be not drawn away from the Light of Truth with which we have been favoured. We should have no desire to be among those who admittedly permit fellowship of "light with darkness" which is so strongly condemned by the apostle Paul, for it is in such an environment that the seeds of Apostasy develop and mature.

We had the great pleasure of a visit from bro. & sis. Arthur Tilling of the Portland ecclesia, Mar. 21 to 23. Bro. Tilling gave us encouraging words of exhortation at our memorial meeting on Mar. 23. Such visits are greatly appreciated in these days of watching and waiting for the return of the Deliverer, which all signs indicate is very near. —bro. Wm. Sharp

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

**WORCESTER**, Mass. 01607—Vasa Hall, 1 Ekman St.; Ph. (617) 7534492-8. S. 10 am; Mem. 11; Lec. 2nd-4th Suns. 2:30 pm; Bib. Cl. Tue. twice mo. 8 pm; Bro. W. Davey, Strawberry Hill, Dover. Mass 02030; (617) 785-0881.

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*"Rejoice with them that do rejoice and weep with them that weep"*—Rom. 12:15.

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Finances: We are covered thru July, 1969. Cost is about \$190 per month.

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## **EDITORIAL**

### **Glory in His Holy Name**

*"Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and Hymns and Spiritual Songs, singing with grace in your hearts to the Lord"—Col 3:16*

AMONG the many ecstatic expressions relating to godliness that appear in the Bible, there is perhaps none more exalted in style than this authoritative command of Paul. Some might look upon it as a mere expression of pious figures of speech, but it is far from that. It is a definite COMMAND that we are expected to keep before us for a pattern of that "newness of life" to which we are called by the Gospel. Paul tells us to—

"Teach and admonish one another in Psalms and Hymns and Spiritual Songs."

What a beautiful thought! How well do we carry out Paul's instructions? If we live after the flesh, we will pay no attention to him, but if we strive to live after the Spirit, his words will ring in our ears and become a guide for us in all our trials. Let us take Paul's advice, and look at Ps. 105—

"O give thanks unto the Lord: call upon His Name: make known His deeds among the people. Sing unto Him, sing psalms unto Him: talk ye of all His wondrous works.

"Glory ye in His holy Name: let the heart of them rejoice that seek the Lord. Seek the Lord, and His strength: seek His face evermore. Remember His marvellous works that He hath done: His wonders, and the judgments of His mouth.

"O ye seed of Abraham His servant; ye children of Jacob His chosen. He is the Lord our God: His judgments are in all the earth."

#### **"O Give Thanks Unto the Lord!"**

Do we not do this? Yes, we do. Our hymns are songs of thanksgiving, and our prayers are always first in expression of our thanks. In fact, our whole life, if we seek after righteousness, is one of thanksgiving.

#### **"Make Known His Deeds Among the People"**

There are many ways in which we do this. The work in our Sunday Schools is highly important, as also are our public lectures. But due to the growing apathy of people in general in spiritual things, it is dishearteningly difficult to get people to attend. In these difficult and chaotic days, personal contact seems to stand at the top of the methods of proclaiming God.

#### **"Sing Unto Him, Sing Psalms Unto Him"**

This is not only the appeal of the Psalmist, but was superbly expressed by Paul as quoted—

"Singing with grace in your hearts to the Lord."

We do this each time we meet together, and we also do it in our homes. We do it especially at our Fraternal Gatherings.

#### **"Talk Ye of All His Wondrous Works"**

We do this in our memorial meetings, and in our public lectures. We do it in our homes, and in our private conversations. But the supreme example is found in Moses' words—

"Thou shalt teach them DILIGENTLY unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way; when thou liest down, and when thou risest up" (Deut. 6:7).

**For those of us who are parents, this is our supreme test, for Jesus said—**

“Out of the abundance of the heart the mouth speaketh.”

Let us therefore ask ourselves this blunt question: What DOES the "abundance of my heart" consist of? Can we truthfully say with the Psalmist (119:97, 103)—

"O how love I Thy Law! It is my meditation all the day.

"How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth!"

This is the continual frame of mind of the godly man, the spiritual man, the true child of God. If this is true of us, it will colour all our activities and conversation; and we shall naturally and inevitably speak continually to our children about the joyful wonderfulness of God.

This is "bringing up a child in the way he should go"—filling him with a deep appreciation of the beauty of holiness: the greatest good, the ONLY **real** good, we can do our children.

If we, like the Psalmist, love God's Law which is reflected in the Law of Christ, the effect upon us will be as expressed in the same psalm at v. 165—

"Great peace have they who love Thy Law; and nothing shall offend them."

These are the distinguishing marks of Christ's true brethren: great peace, and no offence.

### **"Glory Ye in His Holy Name"**

This goes right to the point, and forces us to ask ourselves: In what do we glory? Mankind glories in many things: beauty, strength, riches, power, honor, and the world's own various forms of "wisdom." But these things are not pleasing to our Heavenly Father, for in Jer. 9:23-24 He says—

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth glory in this—that he understandeth and knoweth Me, that I am the Lord Which exerciseth loving kindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord."

Where can we find those who glory in His Name? Are they not among the seed of Abraham? If so, the question comes before us: Are we pleasing God in this respect?

### **"Let the Heart of Them Rejoice That Seek the Lord"**

Paul, in one place, said—

"Rejoice evermore, and pray without ceasing."

And again elsewhere—

"Rejoice in the Lord, and again I say, Rejoice!"

Is it not in appreciation and thankfulness for the Truth which we have received, and the hope of the coming of the Lord Jesus, the hope of the resurrection, and the hope of salvation? What is there on earth, however grievous, that can cast a shadow over these glorious things to which we stand related? If there is a people upon this earth who have a right and DUTY to rejoice, surely we have! This right is found in Ps. 89:15-16, and is reflected in our Anthem 29—

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance.

"In Thy Name shall they rejoice all the day: and in Thy righteousness shall they be exalted."

### **"Seek His Face Evermore"**

God's wishes in this respect are made known in His appearance to Solomon where He says:

"If My people, which are called by My Name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways;

"Then will I hear from heaven, and will forgive their sin" (2 Chr. 7:14).

And in Psa. 34:10 we read—

"They that seek the Lord shall not want any good thing."

—a wonderful assurance that all the truly "good" and eternal things are guaranteed without fail to those who serve God in cheerful patience during this brief mortal probation. But, we think, the most beautiful exhortation on this theme is found in Isa. 55:6-7—

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

"Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon."

The final appeal in Ps. 105 is found in these words—

### **"Remember His Marvellous Works That He Hath Done"**

The Psalmist makes this appeal, and then enumerates many of God's works in connection with Israel. He deals especially with their coming out of the land of Egypt. Starting with Joseph, he leads on to the plagues, their departure, their crossing of the Red Sea, their miraculous maintenance in the wilderness, and finally their entry into the Land of Promise.

God's marvellous works are ever before us in the Scriptures—for comfort, for edification, for instruction, for joyful, inspiring meditation. Four times in Ps. 107 occur these words—

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

The works He has done are certainly wonderful. They are all around us. They are inescapable. God says that He has given ample evidence of His divinity, that men who cannot see it are without excuse, and that only a fool can say there is no God. The reading of Ps. 105 alone is sufficient to open our eyes in astonishment, for who can do such colossal works? Surely none but God. Let us rejoice in Him forevermore!  
—Editor

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## **The Mark of the Beast**

*"And he caused all, the small and the great, and the rich and the poor, and the free and the enslaved, that a sign should be given to them upon their right hand, and upon their foreheads"—Rev. 13:16*

**By BROTHER JOHN THOMAS**

THERE was no class of European society unsubjected to the authority of the Lamb-Horned, or Episcopal, constituent of the Beast of the Earth. Hence, what Ecclesiastical Power did with the concurrence of "the Secular Arm," the Beast was said to do. "He causes" is therefore to be understood of the Lamb-Horned Beast, or Daniel's Little Horn with Eyes and Mouth.

No general imposition of a **charagma** (impressed sign, stamp or mark) was enjoined upon Europeans by any of the Ten Horns. Their subjects received it, but it was in obedience to the decrees of a foreign ecclesiastical power.

This **charagma** was a characteristic sign; so that wherever it was observed, it would be known the bearer was claimed by the Beast as his vassal.

The **charagma** is styled in Rev. 19:20, "the Beast's Sign" or mark, because it was characteristically employed by the Latin Hierarchy before the Image was set up as an independent monarchy.

At the time the Apocalypse was given, and long both before and after, it was a common practice for slaves, soldiers, and devotees, to bear the imprint of those who claimed, or were supposed to claim, absolute control over them. The impression was generally on the forehead or hand, in token of servitude.

Speaking of the custom for slaves, an old author says, "branded with marks of letters," so that the slave was styled "literatus" or "lettered." Ambrose says—

"Slaves are inscribed with the mark of the master."

And Petronius notes the "forehead" as the place of the sign. Soldiers were marked "in the hand" by the name of the emperor.

In Lev. 19:28 the Israelites were forbidden to imprint any marks upon themselves, for it was an idolatrous practice, and is continued to the present time by the Hindus who mark themselves on the forehead with the **charagma**, or characteristic emblem, of the god they are devoted to.

Now the Spirit, in allusion to this ancient custom and practice, predicted that the Beast of the Earth would distinguish itself by a certain character, sign, or mark, as the symbol of its faith and power which it would impose, under the severest pains and penalties upon all recusants, upon every soul without exception under its dominion.

What the characteristic symbol would be is not revealed. It was to be a sign of its own selection, and for the universal adoption of which, it was to be terrifically zealous.

The sign of the Beast is not apocalyptically signified, but is simply styled **TO CHARAGMA**, The Sign or Mark, and is left to history and public notoriety for its identification.

The **charagma**, then, is to be considered as something apart and distinct from the Name and Number of the Name of the Beast. History and public notoriety show that all the worshipers of the Clerical Hierarchy are impressed with a Sign emblematic of their master, and devotees to their god. The fulfilment of this stands out palpably in the ecclesiastical institutions of the West. Boniface VIII, who ascended the throne of the Pontifical Image in 1294 AD, declared in the decree "Unam Sanctam" that—

"It is essential to the salvation of every human being that he be subject to the Roman Pontiff."  
—and prefixed to it the words—

"Whosoever obeys not, as the scripture declares, Let him die the death."

In accordance with this, both the secular priests and those of the monastic orders took on themselves the vow of obedience and received the Romish Sign upon their hands, in public token thereof. This is evident from the "Pontificale Romanum," p. 49 (1627 AD) on the Ordination of Priests—

"Then the Bishop anoints both the hands of the catechumens, joined together in the FORM OF A CROSS."

And before handing them the cup and plate—

"He makes with the right hand the SIGN OF THE CROSS **upon the hand** of him whom he ordains."

The soldiers of the Papacy, enrolled for the murder and extermination of "heretics," were to wear upon their vesture the Papal Cross, from which Sign they acquired the name of Crusaders.

In the words of the 4th Lateran Council, "the mark of the cross being assumed," the Pontiff-King, through his anointed priests, imposed the Sign of his order upon all other classes of his subjects. All these without exception were compelled to receive it through episcopal confirmation and the clerical ordinance of infant sprinkling, or "rhantism," which the worshipers of the Beast, absurdly enough, term "baptism"!—in which ordinances of the Apostasy the Sign of the Cross is impressed **upon the forehead**.

This was to be the **charagma** imposed according to Canon 9, Sess. 7, of the Council of Trent, entitled "De Characteribus" (that is, "Concerning the Mark"), which states the doctrine thus—

"If any one shall speak against the 3 sacraments, to wit, baptism, confirmation, and ordination, that the Mark should not be impressed upon a soul (this is a certain spiritual and indelible sign, whence they cannot be repeated), let him be accursed."

"Character," in ecclesiastical Latin, is the equivalent of **charagma** in the text. On this Canon, Chemnitz observes—

"Perhaps God permits that they should contend so pertinaciously in defending the opinion of 'the Mark' in confirmation and orders that it may be manifested among whom that Mark may be, and is, found."

Junius says—

"Their chrism by which in The sacrament of confirmation (as they call it) they make servile unto themselves the persons and doings of men, 'signing them in their foreheads and hands'."

Besides the reception of the **charagma** from the clergy, there was to be repetition of the Sign of the Cross by the people themselves, as appears from Bellarmine's "Dottrina Christiana Breve" in which a master asks his disciple—

"In what principally consists the Faith of Christ?"

To which he is made to reply—

"In 2 principal mysteries, which are included in the **Sign of the Holy Cross**.

Adding—

"The Sign of the Holy Cross is made by putting first the right hand to the **head**, saying, 'In the name of the Father.'

"Then under the heart, saying, 'And of the Son.'

"Finally on the left shoulder and on the right, saying, 'And of the Holy Spirit'."

In this way the devotees of the superstition were to sign themselves with the Beast's Sign in token of their bondage to him. These slaves of sin have great confidence in the efficacy of this Sign as a defence against all sorts of invisible demoniacal influences. The Sign of the Cross, with the hand dipped in "holy water," is a great terror to the Devil, who is said to hate it exceedingly!

They call it the "Sign of the HOLY Cross," as if that which brought the curse of the Law upon Jesus for hanging upon it, could be **holy**. It would be as reasonable to say "Holy Gallows" on which murderers are hanged, as "Holy Cross." There is nothing holy pertaining to the Beast. Hence its Sign is like itself accursed, and significant of the perdition that awaits all who glory in it.

But the Ecclesiastical Power was not satisfied with imposing its "Sign" and "Character" upon its willing devotees, as a spiritual and indelible impression imparting holiness to the crossed; it used the mark as a token of disgrace to heretics who had renounced their convictions to save their lives.

It obliged them to wear upon their breasts 2 crosses of a different colour from their clothes, to quit places suspected of heresy, and to establish themselves in cities zealous for their Romish idolatry, where the eyes of all would be fixed upon them by the **cruciferous** costume they were condemned to wear.

**The Sign of the Cross is the universal Character of Apostasy, both in its Romish and Protestant manifestations.**

It is erected upon their temples, or spiritual bazaars, and on the flags\* of Protestant and Papal nations, as well as on hands and foreheads of people.

\*(As Britain, Denmark, Dominican Republic, Finland, Greece, Iceland, Norway, Sweden, Switzerland, & others, now and in past.)

The Papists impress the Sign on these with water and "greasy chrism" in rhantism, confirmation, and orders, as already shown; while Protestants, or anti-Papal rebels, still retaining the Character, less frequently parade the Sign in the practice of their superstition.

They pertinaciously hold on to their **institutions** of the Sign, rhantism, confirmation, orders; though they do not sketch the Character, Charagma, or Mark, upon the hands or forehead in the observance of each. Millions of them think that, if the Sign received from their Romish Mother is impressed upon the forehead rhantismally, it need not be repeated in confirmation or ordination, because none are admitted to these papistical ordinances who have not been previously signed with the Sign of the Cross in what they call "baptism" (but which is no baptism at all).

The correctness of this statement may be verified by reference to the Mass Book of the "Harlots" of Britain and the United States, styled "The Book of Common Prayer."

Thus, when the priest pours, or sprinkles, water upon the upturned face of an infant, he falsely affirms that he baptizes it in the name of the Father, etc., and then proceeds to say—

"We receive this child into the congregation of Christ's flock, and do **Sign him with the Sign of the Cross.**"

In the book authorized by the Protestant Episcopal Harlot of America is a marginal appendix to this, saying—

"Here the minister shall **make a Cross** upon the child's **forehead.**"

I do not know if the Maternal Harlot of England "as by law established," would permit the Sign of the Cross to be omitted in rhanism on any consideration. If she would not, then we are bound to admit that her American Daughter is more accommodating than she, for she has inserted a note that—

"If those who present the infant shall desire the Sign of the Cross to be omitted, **although the Church knows no worthy cause of scruple concerning the same**, in that case the minister may omit it."

The omission then of the betokening **charagma** does not impair the supposed efficacy of the sprinkling or pouring. The sprinkling and the Signing of the Cross are 2 actions pertaining to one and the same ecclesiastical ordinance.

The old Roman Mother will not permit either action to be omitted. Her disobedient granddaughter in America thinks the Sign might in some cases be dispensed with, seeing that the thing signified **may** be obtained by sprinkling alone. She thinks it, however, safer to hold on to the sanctifying use of both actions; she therefore orders this **charagma** of the Beast to be observed.

The Mother and her Protestant Daughters are not all of one mind exactly concerning the "outward Sign." They all agree that the proper **subject** to be "charagmatized" is an unconscious babe, Hindu, Mohammedan, Greek, Latin, Protestant, or Jew. In other words, that intelligence, belief, and repentance are unnecessary for the subject of the Sign of the Beast.

They all agree that the outward Sign, or **charagma**, is to be made "visible" by the use of water; and that the water is to be "rhantized," or sprinkled, on the **forehead.**

But they do not all agree that the spiritual wizard who performs the legerdemain shall figure a Cross with his dripping finger. Many of them say that the Holy Water sprinkled is "Sign" or "form" enough, without the cross-figuration.

In this opinion they differ from their Babylonian Mother who pronounces them to be "accursed," which no doubt they are. As already quoted—

"If any one shall say (says she) that in baptism the Character (or Sign of the Cross) should not be impressed upon a soul, let him be accursed."

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## **Voyage to Australia**

By **BROTHER ROBERT ROBERTS**

*"The people sat down to eat and to drink, and rose up to play"*—Exo. 32:6

**PART TWENTY-FOUR**

**TUESDAY, JANUARY 28, 1896**

SLIGHTLY indisposed this morning: obliged to abstain from writing, and take rest.

In the afternoon, walked out into the bush, and spent some hours like Nebuchadnezzar—among the cattle. Went hither and thither in the wood, crossing a river by the trunk of a tree fallen across: a little risky for an invalid, but the exercise good.

Getting a little out of my way, I returned how I could, having to go through the private premises of a mutton-freezing works, encountering the night watchman.

He did not challenge me, but said, "Bro. Roberts." He had been at the lecture on the previous night, and recognized me. He was middle-aged man, Colonial born, whose parents had come from the neighbourhood of Manchester. He had recently come to knowledge of the Truth.

The times had gone against him, and compelled him to accept a position below what he had been accustomed to, but he was hoping he might better himself by-and-by. At all events he earnestly hoped we were right in expecting the early coming of the Lord. The earth had much need of him.

In the evening, I met with the brethren in their meeting-place at a "social." Bro. Gold preceded me in some remarks. I afterwards spoke for about an hour on the practical bearing of the Truth.

\* \* \*

#### WEDNESDAY, JANUARY 29, 1896

SPENT the forenoon writing. After dinner, bro. Gold and bro. Oulsneam called on me with a conveyance to drive me to the next place of appointment—Dannevirk—18 mi. away.

The ride was certainly a beautiful one—a hill-country clothed with wood everywhere, with clearings everywhere. As we drew near to Dannevirk, at the end of 3 hours, the country appeared more cultivated.

We passed some Maoris, and took off our hats to them. They like this. It is a very cheap bit of pleasure to give them. The day will come when human beings will honor each other everywhere.

When we reached Dannevirk, races had just finished, and the crowd was dispersing. My Jewish landlord was among the frequenters.

Racing has attained a very extensive development in New Zealand, so has out door sports of all kinds, and betting is nearly universal. This is an unwholesome feature of Colonial life. Games and betting are a sort of natural relief from the tedium and laboriousness inseparable from the raw life of a new, sparsely-populated land.

**But while they may tend to physical health, they check and blight the best faculties of man. It is impossible for spiritual life or even intellectual culture to thrive where the mental force is dissipated in the excitement of mercenary emulations or muscular competitions.**

The type of coarse and lawless youth that is growing up in the Colonies is one of the evil effects of the wrong habits which prevail in educational and other matters. The outlook is very unpromising, if it were not for the Kingdom of God. This will enforce the right system in all things in all countries, and cause the moral wilderness to rejoice and blossom as the rose.

Dannevirk is so called because a colony of Danes were the first settlers. It is about the size of Woodville—perhaps larger and more solidly developed, but on the whole very much like it. It is the center of the tree-felling and timber-dressing industry. Bro. Baker has been here two years, in charge of several saw-mills.

There is a small ecclesia, with good prospects of increase. Its existence is due to brother Baker's activity in the Truth.

A gentleman originally from Birmingham is on the point of submission. He told me he remembered our meetings in Birmingham and was now sorry he had lost so many opportunities of attending them. Another friend was nearly as far advanced: and also Mrs. Scott, wife of bro. Scott. Also a Mr. Macy, a travelling photographer. Then there was some prospect of bro. Gold settling here.

In the evening, two hours after arrival, lectured in the meeting-place of the brethren—a large commodious room. There was a fair audience, but a number rose and left the meeting during the lecture.

\* \* \*

#### THURSDAY, JANUARY 30, 1896

DEVOTED the forenoon to writing in bro. Baker's house, where I stayed. In the afternoon, rode out with bro. Baker and bro. Gold into a picturesque part of the bush, having much pleasant conversation.

In the evening there was a Bible-class, but I did not attend, as I was feeling in need of rest, in prospect of a lecture next evening.

\* \* \*

#### FRIDAY, JANUARY 31, 1896

INDISPOSED for writing, went out in the sunshine for a little of that open air solitude that is needful—so much of it.

The sun being hot, and the roads answering back with a fierce glare, I turned into a wood for shade. The wood was on a steep hill-side, with a river running at the bottom. I took what I supposed was a pathway in the underwood, but it presently lost itself in the thick tangle and bog.

I sat down upon a dry trunk in a glorious covert on the hillside, concealed in luxurious vegetation, which surrounded me on all sides, with trees overhead, whose interlacing branches effectually protected from the sun. There was a refreshing silence varied only by the murmur of running brooks.

**The situation was favourable for that meditative reverie for which the Truth alone supplies adequate material, and in which I freely indulged.**

After a time, I commenced to retrace my steps, but found no way. The path by which I had come was invisible in the miscellaneous growths that inter-twisted their obstructive branches on every hand. The steepness of the hill-side made it all the worse, with its boggy holes and sudden descents.

I fixed the direction in which I ought to go, and simply stumbled along till I was out of the entanglement.

It seems it is no unusual thing for men to be "bushed"—that is, to be so lost in the woody, pathless labyrinth as to be unable to get their way out. In some cases, their skeletons are found long afterwards. I saw mention of one or two such cases in the papers while I was in the Colonies. But I was not far enough in, and too close to a road for any danger of that kind.

In the evening, I lectured to a fair audience on the nature of Salvation and the means of its attainment. After the lecture there was an adjournment to the house of bro. Scott, where a royal banquet was spread for the fortification of a company of brethren and sisters who had to ride to Woodville by road. After the repast, bro. Baker made some suitable parting remarks, and then called upon me to engage in prayer—after which, the company dispersed.

Bro. & Sis. Baker and I rode home in their conveyance. On the road, we passed and saluted bro. Gold in the dark. This was my informal parting with him after a pleasant travelling companionship of nearly 3 weeks. He was to have said good-bye next day at the railway station, but something prevented his coming.

\* \* \*

#### SATURDAY, FEBRUARY 1, 1896

Occupied the morning in packing, writing, and a farewell stroll in a new direction. Parted with bro. Baker at midday on the verandah of his house. Business prevented his staying longer. Sis. Baker drove me to the railway station, where a number of brethren and sisters were assembled.

The train started at 1:20 for Napier—a considerable town on the east coast, about 80 miles distant. The first part of the journey lay through woods and hills, and the second mostly through plain country, with hills in the distance.

Nothing noteworthy occurred en route, except the conversation of two native women who sat opposite me. I feasted my eyes on them for a whole hour.

It was the manner of the conversation that entertained me: I did not understand a single word of what they said. They were dramatic in the highest degree. One talked and the other listened—by turns.

The talk was emphasized with a grace and vehemence of gesture that is very unusual with English people. Hands and arms were flourishing all the time in the most expressive style, and heads nodding and shaking, and the whole body in supple responsive movement.

Every now and then, the index finger would be shaken deprecatively or indicatively (I could not tell which), and as frequently, one hand would be brought with a blow into the palm of the other. Sometimes, the whole body, head and arms would be concentrated in convulsive emphasis, as if describing some combat.

It was quite entertaining. They showed no symptom of self-consciousness. They seemed quite absorbed in their subject, and quite insensible to the presence of listeners.

**I could not help thinking what a harmonious machine is the human frame, and how beautiful are its movements when unhampered by fear, and moved by earnestness of any kind.**

Its possibilities are aborted and quenched by its present circumstances. How charming is the prospect of the liberty that waits it in the day of manifestation of the sons of God.

At 6:30 p.m. the train reached Napier—a most curiously situated place, with its population of perhaps 23,000. Imagine a long hilly island set down in the midst of a wide sea-swamp—that is, a wide flat reach of land, inundated by sea-water at high tide, at the back of the island; the deep sea in front of the island; a wide river and a bridge at one end; and a long narrow spit of land on the other, connecting it with the main land. The town is built on the island and the spit of land.

As may be imagined, there are many picturesque combinations of land and water, wood and sky, in such a topographical situation. The ocean view to the east has a sense of solitariness with it—due, probably, not only to the absence of shipping, but to the knowledge that the spectator is gazing upon the widest and loneliest expanse of ocean there is in the world.

Far away from contact with the busy world are these wide and stormy waters. Forward, eastwards, the voyager could sail 1000's and 1000's of miles without striking land. South America would, perhaps, come in the way: after that, New Zealand itself, on its west side, would be reached before the wilderness of water would end.

Bro. Martin and bro. Neale were waiting the train on its arrival, and picked me out immediately, although they had never seen me, and although I was nearly unrecognizable in a great slouch hat in black, which I was obliged to get in Sydney.

Having all packed into a conveyance, we started for bro. Neale's house, but stopped on the way to inspect the hall where the lectures were to be given. The brethren were anxious to know if all was as it should be.

Bro. Neale's house we found at the top of a long ascending road, called Milton Road. Here we were cordially welcomed by sis. Neale, and here I made my comfortable home for 4 days. Bro. and sis. Neale are young married people—she from Birmingham, once a Flavell: he from Boston, Lincolnshire, England. (All in the Colonies, with few exceptions, are either emigrants from "home," or the children of such).

There are only 6 brethren and sisters in Napier. One would suppose from the size of the building they occupy and the number and regularity of the lectures delivered, that there must be a large ecclesia.

**It is wonderful what one or two can accomplish where there is genuine enlightenment and the right enterprise.**

There is another brother not many miles off—a bro. Beck, in a fair way of life—who attained to enlightenment 20 years ago: whom various things have hindered, but who is likely now to identify himself as closely with the brethren as the law of an absent Lord requires. Several are interested, and there is a prospect of growth.

\* \* \*

**SUNDAY, FEBRUARY 2, 1896**

BROKE bread in bro. Neale's house—the smallness of the company rendering a resort to the hall unnecessary.

In the evening, lectured to a good audience on "The First and Second Comings of Christ: What They Mean for Mankind."

\* \* \*

**MONDAY, FEBRUARY 3, 1896**

AFTER writing, made the solitary acquaintance of the seaside under the Bluff before dinner.

In the afternoon, I visited the cemetery, which is situated on the very top of the hill, close on a precipitous descent to the water level. A funeral was just finishing, and the minister, coming forward to me as I passed, asked if I was Mr. Roberts?

Being unable to say "No," he shook me cordially by the hand, and said he was very glad to have the opportunity of seeing me. He said, in a strong Scotch accent, that he was the Presbyterian minister of Napier; that he had read many of my writings: that he agreed with much.

He seemed as if he would have liked "a crack," but I felt in that state in which talking is almost a distress, and having a lecture 2 hours ahead, for which all my pith would be wanted, had to cut it short.

An ecclesiastic is a most unfortunately-placed human being. The Truth of God is the great concern of life, and yet, as I have known in several cases, if he becomes acquainted with it, he must either hide it and preach lies for hire, or abandon the only means of livelihood for which education fits him. There is an occasional Saul or Nicodemus, but they don't survive the bleak weather long—

"O, Lord: arise: plead Thine Own cause!"

In the evening lectured to a good audience on "What Things Are Coming To: or, The Present Troubled State of the World in the Light of Bible Prophecy."

\* \* \*

**TUESDAY, FEBRUARY 4, 1896**

A LONELY visit to the breakwater in the morning: in the afternoon, a ride out with bro. Martin, sis. Neale and children. Went a circuit of about 16 miles through the country on the mainland, passing a company of Maoris, who were greatly gratified at our respectful salute from the carriage.

In the evening, a successful reconciliation meeting in a matter that ought not to have divided men of enlightenment. The misunderstanding had been aggravated by making the mistake with the best of intentions, of suspending a brother temporarily without process of withdrawal—a thing which no ecclesia has power to do under any law, human or Divine—and which might easily be the means of sore injustice. Hands were shaken all around at the close.

\* \* \*

**WEDNESDAY, FEBRUARY 5, 1896**

UNABLE to write, I explored the little harbour on the river-end of the town.

In the evening, I lectured on "The Future State Revealed." There was a good audience. At the close, a Spiritualist came forward to "ask a question": but really, as it proved, it was to argue in favor of his peculiar form of darkness. The consequence was, a stiff brush, due to the immobile kind of mentality which is characteristic of crotchet-mongers—a mere pushing of their points, either without the willingness or without the ability to candidly recognize the bearing of what is said in reply.

Controversy of this kind degenerates to mere wrangle, and I always avoid it when I can, because liable, in the extreme endeavour to keep a slippery antagonist to his own points, to employ a rhetorical emphasis which he mistakes for heat.

Alas, alas! Yet rejoice, rejoice! The day's near when the tongue of logic will be exchanged for the sword of irresistible coercion, which will sweep the field of tangled overgrowth, and open the way, in the hands of unerring wisdom and kindness, to great peace and joy for all. Meanwhile, we must patiently bear the confusions.

\* \* \*

**THURSDAY, FEBRUARY 6, 1896**

DEVOTING the morning to correspondence, I was conveyed, after dinner, to the break-water, where the "Manapouri" was due to sail at 2 for Wellington, a distance of about 250 miles. I bade fond adieu to the company that were on the wharf to see me off, which included one or two not yet identified with the brethren.

A Miss Greener, of Birmingham, embarked on the same vessel for Christchurch but said good-bye before going abroad, as she said she was a bad sailor and would not likely see me during the voyage—which turned out to be the case.

It seems she came out 15 years ago as a passenger from England on the ship Bebington, which was commanded by my brother Arthur—since perished at sea: and with whom she came to be on intimate terms. She was interested in me on that account, but also in measure on account of those other things and persons with whom the ephemeral accessories of this vain and vanishing life can make no comparison.

(Continued next month, God Willing)

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## Bible Questions

*(To which we all should know the answers)*

1. Who said, "Take her, I pray thee, instead of her"?
  2. Who said, "Was not this my saying when I was yet in my country"?
  3. Who said, "Am I not free"?
  4. At whose house was Paul staying when he wrote Romans?
  5. Who pursued whom 7 days?
  6. What is the first recorded saying of Jesus? 2nd? 3rd?
  7. Finish: "And when she had opened it, she saw—"
  8. What 4 things were Israel's kings not to multiply?
  9. Who "escaped on a horse with the horsemen"?
  10. Who said, "We are able"?
  11. What 5 people raised the dead, and what 9 people were raised from the dead?
  12. Who said, "Give me children"?
  13. Who said, "There shall not an hair fall from the head of any of you"?
  14. Who was "found at Azotus"?
  15. Who said, "Go thou in merrily"?
  16. When did 10 men die of a plague?
  17. These words occur only once in Bible: girls, gay, motions, tortured, broiled—Where?
  18. Who said, "The journey is too great for thee"?
  19. Who "went away in a rage"?
  20. Who lived by the seaside?
  21. Who said, "So did not I"?
  22. "I am ashamed & blush." Who?
  23. What were "very dry"?
  24. What 2 men were "swifter than eagles, stronger than lions"?
  25. "I will take it by force." What?
  26. What king of Judah "slew all his brethren"?
  27. What book of the Bible was written to Gaius?
  28. Who said, "This is nothing else but sorrow of heart"?
  29. In what book are we told Luke was a physician?
  30. Who said, "Bring her forth, and let her be burned"?
  31. Who said to whom, "All hail!"?
  32. Who said to whom, "What meanest thou, O sleeper"?
  33. Who said, "Come and see my zeal for the Lord"?
  34. Who "put his head between his knees"?
  35. Who "cried with a loud and bitter cry"?
  36. Who said, "Naked came I out of my mother's womb"?
  37. Who "washed his face"?
  38. Who said, "This my joy therefore is fulfilled"?
  39. Who said, "Why weepeth my lord"?
  40. Who said, "I have been very jealous for the Lord God of hosts"?
  41. Who said, "Thy servant went no whither"?
  42. Who said, "This is the finger of God"?
  43. What 5 things did Solomon's ships bring from Tarshish?
  44. Who "painted her face"?
  45. Who said, "Weep not for me"?
  46. Who said, "Ye are idle"?
  47. Who said, "Would God I had died for thee!"?
  48. Who "slew more in his death than in his life"?
  49. Who said, "Am I a dog"?
  50. Who said, "Is thy servant a dog?"
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## Thoughts for Today

*"The Trees of the Lord shall be full"* Psa. 104:16 (Septuagint)

### TREES: The Trunk, Branches and Leaves

IN many ways, our life in the Truth is similar to the life and growth of a tree. In our last article, we mentioned the necessity of developing our "root" of knowledge, of growing in the things of

the Spirit. This month we turn our attention to that section of the tree above the ground; the trunk, branches and leaves. James states that—

'Faith without works is dead.'

If we are all "root" and no "tree" (or knowledge without action) eventually we wither and die, just as the useless dead stumps in the forest.

Character: that which is above ground, that which shows to others the "real" development, that which **radiates** the knowledge, is the demonstration to others that our development is active.

We will not revert to last month's "Thoughts," but suffice it to say that there is such a thing as all "works" and no "root-depth" of understanding.

The first tree we consider is that known as the Poplar tree:—tall and stately, but at the same time very shallow in respect to root depth. The Scriptures liken this type of growth to hypocrites which appear white, but are within "full of dead men's bones," and again—

"Man looketh on the outward appearance (lush and green), but God looketh on the heart."

The branches of the Poplar cling closely to the trunk in much the same manner as a self-centered individual does; completely wrapped up in his or her own importance and affairs.

The words of the Master come to mind at this point in our thoughts. When he was walking with his disciples he came to a fig tree which bore no fruit. In what may appear to be an act of fury he condemned the tree to death.

The lesson however is very plain. If we appear active in the Truth, doing good, exhorting, engaged in Sunday School work and such like activities and still have no deep-rooted love for the Father, we enter the classification of "worshipping with the mouth" yet having "hearts far from" God.

To have branches like the great and mighty Oak, rather than the self-centered Poplar, is what we should endeavour to develop. In our own tree we should have 9 tributary branches from which the tree can become a thing of strength and beauty. These 9 branches are also called the "fruit of the Spirit" and are as follows—

Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance.

**These 9 characteristics, nourished and developed, will prove to be our strength and beauty**, for are we not told that a "3- fold cord is not easily broken," yet in these fruits, or branches, we have a 3 plus 3 plus 3—a sure guarantee that if we possess them we will be—

"Strong in the Lord and in the power of His might."

To youth and age alike, the struggle against the elements of the world is indeed difficult. Perhaps one or more of our "main" branches is shorter than it need be. Could it be our long-suffering being too "short"; our anger flares too quickly in self-righteousness; our goodness is extended to those that love us rather than going beyond and reaching toward those that hate us?

Trials and tribulations, great or small, all tend to beautify the tree, **if accepted in the right perspective.**

Who has not taken notice of a lonely rugged tree which has been battered by the elements? In its craggy beauty it stands as a victor over that which endeavoured to uproot it. Branches may have been broken, but in its determination to exist, it thrusts forth young shoots to replace those which had been damaged.

In our walk in the Truth, we too are buffeted, and all of us experience broken boughs at some time or other. More often it seems as though the whole tree may snap in two, but if we have deep-rooted love and knowledge (a sturdy trunk and strong branches) with God's help we will remain upright.

True it is that we appear as uneven trees. When we transgress one aspect of Divine Law, the Law of Life, it is as though a branch has been broken, and every effort must be made to replace it with a stronger one.

Each display of disobedience, depending on the intensity of the display, is a twig or branch broken. The young shoots being tender are subject to damage more easily and to a greater extent than the older and more fully developed. This is where the root foundation is either advantageous or detrimental.

We all, each one of us, know or should know our weakness and faults. If truly desirous to be strong in the Lord, we must develop strong root foundations which in turn will produce a strong and healthy tree.

Turning to the closing phase of our "thoughts for today," we recall the words in Matt. 13:55—

'Is not this the carpenter's son?'

How fitting! In that glorious day of his manifestation he will be the Divine "Carpenter's" Son. In that day will the showy stately trees be cut down and destroyed—in that day will the stumps be obliterated from the face of the earth—in that day will the righteous trees become furniture in the Temple of the Living God.

The time for this workmanship to be accomplished is near at hand, our Divine Carpenter is about ready to begin His inspection of the wood. Let us be as the Oak, the Cedar, the Pine, or Teak and not like the soft Balsa. Such as be found in the latter state will not be suitable for the Master's use and will never receive the stamp of his approval—his Name, written in their foreheads. —J.J.

*Next month, God willing: "Knitting"*

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## **Fraternal Gatherings**

*(If the Lord Will)*

**LAMPASAS, Texas: Fri., June 13 to Sun., June 15, 1969**

Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas, Tx. 76550; 512-556-5249

**PORTLAND, Oregon: Sat., Sun., Mon., July 12-14, 1969**

Bro. A. Tilling, 2212 NE Prescott, Portland, Ore. 97211; (503) 287-3064

**HYE, Texas: Mon., July 28 to Sun., Aug. 3, 1969**

Bro. C. Banta, 815 Boston, Deer Park, Tex. 77536; Ph. (713) 479-2568

**WORCESTER, Massachusetts: Oct. 10-12, 1969**

Bro. W. Davey, Strawberry Hill St., Dover, Ma. 02030; 617-785-0881

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## **BACK COPIES OF BEREAN WANTED**

Bro. Joe Jackson, 82 Glenforest Drive, Rockingham, N.S., Canada, would like to get the following Bereans to complete a set: Jan., Feb., Apr., May, June, July, Aug., Sep., Oct., 1923; Aug., Nov., 1924; May, 1931; Nov., 1933; Jan., 1935; Mar., Apr., July, 1936.

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## **No Man Stood With Me**

*"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind"*—2 Tim. 1:7

PAUL'S 2nd letter to Timothy was written to strengthen and encourage him. Paul was a prisoner in Rome, about to be put to death. Timothy was laboring in the Truth at some distant place.

Paul appears to fear that Timothy was somewhat disheartened. Truly there was much to cause discouragement. Things were not going well with the Truth. They never have and never will. This is the day of small things—of trial and probation and darkness and faith.

In reading the epistles, we are impressed with how **personal and individual** a thing early Christianity was. It hung to a large extent on the shoulders of this one man and the few who were willing to give their lives to help him. Writing to the Philippians, he said—

"I trust in the Lord to send Timothy shortly unto you.

"I have no man likeminded who will naturally care for your state, for all seek their own—not the things which are Jesus Christ's" (2:19-20).

All were wrapped up in their own little lives and affairs, too busy to accept the honor and glory of a part in the most wonderful and history-making endeavour that the world has ever seen.

### **What is left of the things that seemed so important to them then?**

But Timothy, though he early chose the one thing which was needful, and held fast to it to the end, could get discouraged too. And though writing to encourage him, the external picture that Paul gives is not a happy one. In 1:15 he says—

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

And in chapter 4—

"Demas hath forsaken me, having loved the present world" (v. 10).

"At my first answer, no man stood with me, but all forsook me" (v. 16).

Timothy would wonder if there were any point in trying to maintain and hold together an organized body of believers—in trying to carry on ecclesial arrangements. Here was Paul, the very heart of the movement, a prisoner facing execution, and the body of so-called Christians he had gotten together were deserting him like rats from a sinking ship.

How pathetically he mentions Onesiphorus—one, at least, who sought him out in his imprisonment and was not ashamed of his chains.

### **What a state of affairs—when one brother stands out for grateful commendation for not having been ashamed of association with the apostle in his hour of trial!**

But Paul relates these things without any bitterness or despair. He knows the purpose of God cannot fail—

"The foundation of God standeth sure, having this seal: The Lord knoweth them that are His." —he says in ch. 3. Men may waver back and forth, but the foundation standeth sure; and all who will may stand upon it—be they many or few. Paul's concern was to keep the foundation before the eyes of men, regardless of the appearances or conditions in the external Christian body all around him.

\* \* \*

"Stir up the gift of God which is in thee."

—he urges Timothy (1:6). We lose much of the comfort and unearthly marvellousness of the Gospel message if we relegate this exhortation to the past. "Stir up the gift of God which is in thee," is just as true today as ever—and what an awe-inspiring, unspeakable gift it is!

### **Are we to say it is no longer possible to be "filled with all the fulness of God"?—to be "strengthened with might by His Spirit in the inner man"? Paul continues (v. 7)—**

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Power, and love, and a sound mind. This is the spirit that God gives us. **All the real power was on Paul's side**, though all appearances were to the contrary. And so he counsels with cheerful assurance, though forsaken and in prison and facing death. In the next chapter he says—

"I am in bonds, but THE WORD OF GOD IS NOT BOUND."

So he exhorts Timothy (1:8)—

"Be not ashamed, therefore, to testify to the Lord, nor of me his prisoner, but take your share of suffering for the Gospel in the power of God."

"I am not ashamed," he says. He was not ashamed or afraid to meet scorn and ridicule and peril for the sake of the Truth. Why was he not, when others were? Was he **naturally** any different from them? No, his secret was—

"I am not ashamed, because I know whom I have believed."

He KNEW God. He did not just know **about** Him. He knew Him **personally**. Such knowledge does not come overnight. It takes time. The intimate companionship of God is not for every casual seeker. Solomon says (Eccl. 5:4)—

"When thou vowest a vow, defer not to pay it, for God hath no pleasure in fools."

This seems a "hard saying," but it conveys an important principle of divine wisdom. To merit God's interest, we must be prepared to recognize and fulfil our obligations. This is an elementary requirement in any practical endeavour. We cannot be silly, illogical, inconsistent children all our lives.

**Getting to know God must be taken seriously, and must be made the center of life's purpose.**

And we must be prepared to wait in patience, though the vision seem to tarry long. Can God be expected to open Himself to one whose heart is not firmly set on developing the acquaintance? "God hath no pleasure in fools"—those who are light or divided in their interests.

Paul knew Him, and therefore he could say—

'None of these things move me.'

Paul was not above human feelings. He had simply availed himself of something that was far mightier—the God-given spirit of "power and of love and of a sound mind." He said to the Corinthians that he was "perplexed, but not in despair." In the present darkness perplexity cannot be avoided. It is part of the training. But it need not, **must not**, lead to despair.

In v. 13 he exhorts Timothy—

"Hold fast the form of sound words."

This vital principle runs all through the epistle. In 2:15 it is—

"Study to show thyself approved with God—rightly dividing the Word of Truth."

But HOW? When we contemplate the endless multitude of theories developed on the supposed basis of the Word of God, especially in these last days of proliferating endeavours to break down and abandon the sound foundation laid by pioneer brethren, in order to pursue "some new thing," we wonder how we should go about avoiding similar pitfalls. But actually it is not the problem that it may appear.

**The Truth is simple. It is adjusted to our mental capacity. As long as we hold fast to its simple elements, we are safe.**

And it has largely to do with our way of life. Jesus said—

"If any man will DO the will of God, he shall KNOW of the doctrine" (John 7:17).

Truly much of Scripture requires study, but there is plenty that is very clear and of practical bearing on our lives, and if we do this part, then—and ONLY then—will we know the other.

\* \* \*

As guidance in this respect, Paul (in eh. 2) warns Timothy against 3 dangers (v. 14)—

"Strive not about words."

"Shun profane and vain babblings" (v. 16).

"Avoid foolish and unlearned questions" (v. 23).

One thing it will do us good to remember: it is much easier and more flesh-pleasing to dream and speculate than to study and learn. Imagination has tireless wings, but solid learning is slow, and plodding, and against the grain, especially scriptural learning. Let us briefly consider Paul's 3 points:

### **1. "Strive not about words."**

Words are just tools. Much strife has been caused by attaching different meanings to a word. Our contact with the mind of the Spirit is through the recorded words of Scripture, so let us study to get the true meaning of those words, and to use them properly.

Let us never think we know the meaning of a word until we have looked it up and have checked its use through Scripture. Words as they are commonly and locally used are often very inaccurate. The greatest pitfall is thinking we know, without making the effort to really find out.

The Word of God is the only true education there is, but it is not something we can peck at. To get anywhere we must, as Paul told Timothy, give ourselves "wholly to it."

"Strife about words"—harping over and over on a special little crotchet, is very hurtful and destructive ecclesially, even if the crotchet has a little basic merit: it is the weakness of small minds seeking easy self-gratification. Large and spiritual minds seek peace and harmony and BALANCED growth of knowledge on a BROAD front of study.

### **2. "Shun profane and vain babblings."**

On the face of it, we thoughtlessly assume that never applies to us. But the real meaning is just empty, human talking—that is, the natural expressing of natural thought. The natural mind is foolish in God's sight.

Man can learn and observe facts, and modern man has made great strides in applying learned facts to modern inventions. In spiritual realms he must learn and stick to the facts—the revealed facts. He is lost if he begins to speculate on what is not revealed.

ALL speech that is not of grace, seasoned with spiritual salt, is "profane and vain babbling."

### **3. "Foolish and unlearned questions avoid, knowing that they gender strifes."**

There are many unanswered questions in the Bible, and they are often bandied profitlessly back and forth while the practical meat of divine teaching is overlooked.

**The real teaching of Christ bears down hard on the flesh, so naturally the flesh prefers to turn its attention to side issues and crotchets which do not relate to the way of life.**

But when we read the Scriptures, let us try to keep our attention on the heart of the flesh-mortifying teaching, and not allow it to deceitfully expend itself on the incidental scenery, for the heart of man is deceitful above all things.

Let us concentrate on the PRACTICAL aspects—the holiness, the service to God and to others, the self-denial, the kindness, the meekness, the purifications, the putting away of earthly treasures, the faith and fearless allegiance of Christ, the humble, lowly way of life.

\* \* \*

"The servant of the Lord must not strive, but be gentle unto all" (2:24).

"Gentle unto ALL." How many pass **that** test of discipleship? Truly there is a necessary and commanded "striving," but the word used here means 'fight' or 'quarrel'; it is never scripturally used in a good sense.

If we can accomplish this basic attitude of gentleness toward ALL, then we have laid the groundwork for the gradual bringing unto perfection of the fruit of the Spirit.

But it must go deep. The natural, evil, irritable human tendency to quarrel must be completely dissolved away by the mind of the Spirit, not just sidetracked into other channels by being given a

spiritual veneer as "righteous anger" or "contending for the Faith." The servant of the Lord MUST NOT strive, fight, or quarrel.

"In meekness instructing those who oppose themselves, if God peradventure will give them repentance" (2:35).

If we can bring ourselves to realize that all is at all times in the unerring and almighty hand of God, and that we are but a small cog in a vast machine, we shall not be trapped into that self-important anxiety that leads to hastiness and harshness.

When we see worldliness and unclean, debasing worldly habits gaining ground in an ecclesia; when we see modern customs making a mockery of scriptural ordinances; when we see some drifting away into looser groups that have the appeal of numbers; when we see attendance gradually diminishing and worldly things interfering even on Sunday mornings; when we see bre. Thomas and Roberts and their works criticized and belittled and pushed aside, so that shallow and self-important little minds can introduce new crotchets and speculations—we are apt to become despondent and panicky.

BUT WHY SHOULD WE? Did Paul. No! He says (2:19)—

"The foundation of God standeth sure, having this seal: The Lord knoweth them that are His."

And the apostle, far from despondency, sounded out from his prison-cell inspiring words of courage, and patience, and glorious hope. Without bitterness, but with terrible significance, he points out (2:20) that in a great house there are not only vessels of honor, but also vessels of dishonour. If a man will purify himself, he shall be among the vessels of honor.

**This may seem a strange way to give encouragement, but it would help Timothy to realize that ecclesial disappointments and difficulties do not necessarily mean an abandonment by God, but are rather a part of the divine wisdom of trial and probation.**

If things were so in Paul's day, what are we to expect at the time of the end—the perilous times of the last days of which he speaks in the beginning of ch. 3? In the list of evils that will particularly mark the latter days, the 3 he puts first are instructive.

Surely we can assume that the first ones he mentions are outstanding, either as the most serious, the most dangerous, or the most fundamental. They are "covetous, boasters, proud."

Surely, above all, these are days of covetousness and pride in this world's goods. And being human, we are all too easily drawn into this same vicious net unless we are consciously on guard. Covetousness is something that we always regard as applying to others. In ourselves we see it as just an intelligent appreciation of finer things and a commendable industriousness to acquire them.

Let us turn the searching beam of the Spirit on this foolishness. It was someone far wiser than we who said—

"Having food and raiment, therewith be content."

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

"Verily they HAVE their reward."

\* \* \*

Among the characteristics of the last days is (v. 5)—

"Having a form of godliness, but denying the POWER thereof."

"Denying the power thereof"—saying it "cannot be done." It is "not reasonable." What is "the power thereof?" Let us consider a few verses in which this power is referred to—

"The exceeding greatness of His power to usward, according to the working of His mighty power" (Eph. 1:19).

"Now unto Him Who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

"My brethren, be strong in the Lord, and in the power of His might" (Eph. 6:10).

"Strengthened with all might according to His glorious power, unto all patience and longsuffering with joyfulness" (Col. 1:11).

IS there such a thing as being "strengthened with all might according to His glorious power, unto all patience and longsuffering with joyfulness"? Let us, at least, not be among those who "deny the power thereof."

**There IS such a power, and making contact with it is the difference between life and death. It can and MUST be done!**

\* \* \*

"All that will live godly in Christ Jesus shall suffer persecution" (3:12).

Persecution does not necessarily mean bodily peril. But the Scriptures lay down the principle that if we live faithfully and consistently according to the commands of Christ, we shall be treated in an unfriendly manner by the world in general.

It is not something we should invite, and quite often it is our fleshliness and discourtesy—rather than our Christlikeness—that creates the unpleasantness which we may be inclined to interpret as persecution for righteousness' sake. But still the fact remains that—

"All that will live godly in Christ Jesus shall suffer persecution."

If we openly advocate and try to live up to the principles of Christ, we shall annoy most people because they do not want to live that way, and resent the implication they should.

Until we recognize and completely accept this state of affairs, we shall be unhappy and divided in our minds. We can have no friendship with the world if we are an out-and-out, unconcealed follower of Christ.

**They may tolerate us, but they cannot like us, for they will be uneasy in our presence, and we in theirs.**

Everything that is not of the Father is of the world. Therefore the world can also be among our own selves. There can be no true communion except between those who are hungering and thirsting for righteousness—striving to get closer and closer to God and the divine way of life.

\* \* \*

"Continue thou in the things which thou hast learned and been assured of.

"From a child thou hast known the holy Scriptures which are able to make thee wise unto salvation" (v. 14).

How are they able to make us "wise unto salvation"? Paul goes on to answer—

"All Scripture is profitable for doctrine, reproof, correction and instruction in righteousness,

"That the man of God may be perfect, throughly (that is, completely) furnished unto all good works."

This is a very common quotation among us, but have we ever stopped to analyse it, and to note what the Scriptures are designed to do to us?—what it MEANS to be "wise unto salvation"?

"Reproof, correction, instruction in righteousness, that the man of God may be **perfect and completely equipped.**"

Do we realize the tremendous, vital power that lies between the covers of this Book? If we come to it hungering and thirsting after righteousness, **we shall find it. It is a promise. It is a divine guarantee.**

It may be in a far different way than we expect, and there may be long waiting and darkness, but it will come—a marvellous, divine, transforming power of godliness.

Our part is to hold fast, keep at it. On one occasion Daniel, the greatly beloved, **mourned** and fasted and prayed for 3 weeks continuously before receiving any recognition. Moses had to afflict himself 40 days before being received up to the mount of God. And these are but symbolic periods of waiting.

Anna, the prophetess, waited 84 years as a widow in the Temple, serving God night and day with fasting and prayer— waiting to see the salvation of the Lord.

\* \* \*

"For the time will come when they will not endure sound doctrine" (4:3).

We know that the whole vast body of so-called Christendom has long since reached this state. They cannot bear to listen to sound teaching, for it interferes with their way of life. This is the biggest stumbling-block to accepting the Truth.

**The lesson for us is to be sure that we are not among the number who are annoyed and resentful when the call to ever-increasing godliness and holiness is presented.**

We DARE not regard it as a "burden"! That was wherein Israel grievously offended God. Can it be a "burden" that God asks us to draw closer and closer to Him and His way? Isn't this what we CLAIM to desire?

We must hunger and thirst after righteousness — we must perceive its divine beauty and value, and the repulsive, deathly ugliness of the natural fleshly mind.

\* \* \*

"I am now ready to be offered, and the time of my departure is at hand" (v. 6).

Paul had come to the end of his course. Apart from the Master himself, no man had given more, or suffered more, for the Household of Faith.

One would expect that as the great apostle to the Gentiles went to his death for the Truth, the whole Brotherhood whom he had served so unselfishly would surround him in love and sorrow. But just the opposite was the case—

"All Asia (the very heart of his labours) is turned away from me." (1:15).

And when he stood before the stern Roman bar, his life at stake, he records—

"No one stood with me: all forsook me" (4:16).

Twice he implored Timothy in this last chapter—

"Do your best to come to me soon!"

The reason he gives is—

"For Demas (a long-time, once-faithful companion) hath forsaken me, having loved this present world."

Demas was at one time a close fellow-labourer with Paul, and joins with him in greetings in 2 former epistles. But apparently he had never truly grasped the real value and beauty of the Truth; had never had its divine transforming power sink into his heart.

The falling-away of the once-earnest Demas is the saddest part of the whole epistle. The sadness is that for Demas the picture had faded.

Why? Surely we would expect the vision of the future to grow brighter as one continued in the Truth. It does if we are ever striving to get nearer God.

But if we regard being in the Truth an end in itself—an accomplished thing that just requires maintaining—then the vital, living reality of it will gradually, imperceptibly, fade from our minds. For we are so constituted. We get used to things—and their effect on us diminishes.

**We cannot maintain an interest and an enthusiasm unless we are earnestly STRIVING for something.** Paul said—

"Brethren, I do not count myself yet to have laid hold, but one thing I do—

"Forgetting the things that are behind, and stretching forward to the things that are before,

**"I press on toward the goal unto the prize of the high calling of God in Christ Jesus"**

(Phil. 3:13-14).

He did not consider that he had attained. He could see that all the time that remained to him had to be accounted for by a continual movement toward the ideal in Christ. Not a mechanical approach—just a doing or not doing—but, as he says, that he might better apprehend, or **comprehend**: that is, a continuous mental drawing closer to the ideal. Let us note that this man says in the same Philippian epistle—

"I have learned, in whatsoever state I am, therewith to be content."

"I have suffered the loss of ALL things, and do count them but DUNG that I may win Christ."

And again—

"I can do all things through Christ which strengtheneth me!"

But **still** he could at the same time say—

"I have not attained. I have further to go. I stretch forward to the mark of the high calling."

That is the beauty and glory and power of the mark of the high calling in Christ Jesus—its unattainable but ever-inspiring perfection of godliness.

This was the secret that kept Paul's zeal on tiptoe—counting each moment an opportunity to improve his offering, to draw closer to God, to intensify the joy of divine fellowship—eagerly spending the time in loving preparation, always adding by anticipation to the pleasure of final perfect, endless communion. And when the time of his departure came, he said—

"I have fought a good fight."

It **was** a fight. It still IS a fight—a bitter yet glorious battle. A battle whose weapons are kindness, and patience, and gentleness, and endless self-searchings, and Hope in the darkness, and enduring, unquestioning Faith, and Love never-failing. But—

"He that OVERCOMETH shall inherit all things."

—G.V.G.

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### **The Angels That Sinned**

*"God spared not the angels that sinned, but cast them down to hell (tartaros), and delivered them into chains of darkness to be reserved unto judgment"—2 Peter 2:4*

*"The angels which kept not their first estate but left their own habitation, He hath reserved in everlasting chains under darkness, to the judgment of the great day"—Jude 6*

ALTHOUGH very little has been revealed about the angels that fell, enough has been made known to justify resting undisturbed in the assurance that if once we attain to the immortal state, we are beyond the danger of fall.

The promise that we shall be made "equal to the angels" refers to the "**elect** angels" (1 Tim. 5:21), of whom it is testified that they are spirit (Heb. 1:7): that they are strong (2 Peter 2:11), that they stand in the Father's presence (Matt. 18: 10; Luke 1:19), that they are bright and glorious and terrible to look at (Matt. 28:3; Judg. 13:6); and are immortal (Luke 20:36).

The "angels that fell" being in contrast with the "elect angels," must in these particulars present the same contrast to them that the glorified elect of the human race will present to the "men that fell."

We must look, therefore, to the elect angels, and not to the angels that sinned, for the exemplification of our relations in the spirit **state**.

That the angels that fell were pre-Adamic would almost follow from the place Paul gives them in contrast to "things that pertain to **this life**." The idea thus suggested seems to be placed beyond doubt in Peter's classification (2 Peter 2: 4), where he mentions the "angels that sinned" before mentioning the Flood in illustration of the possibility of the brethren falling.

The word "replenish" addressed to Adam (Gen. 1:28) is an indication in the same direction. Although the Hebrew word translated "replenish" does not necessarily mean more than "fill," yet it admits of "fill again," as shown by its use in addressing Noah (Genesis 9:1) whose part it was to re-people the globe when its population had been destroyed.

It is certain that the Adamic era opens with the earth empty and waste, and covered with water. It also seems certain that the hint as to "angels that sinned," and that fate that befell them (2 Peter 2:4) suggest a feasible explanation of the state of things which is otherwise lacking.

There are living, glorious, immortal angels elected, some of whom, at all events, had known evil (Gen. 3:22). That there should be angels not elected because of transgressions, is in harmony with the analogy furnished by the human race.

**But the subject has no practical bearing beyond this:** that it is the angels in glory, not the angels that sinned, that furnish the example of the state we are called to by the Gospel—

**Bro. Roberts, 1885, p. 323.**

\* \* \*

THE suggestion that these are to be sought for in human history, and not in pre-Adamic occurrences—that, in fact, they are identical with Korah, Dathan and Abiram who were engulfed in the subterranean abyss because of their claim to the priesthood (Num. 16), is not a new suggestion. It was discussed about 25 years ago.

It is open to several objections. In the first place, it would be a forced and unnatural interpretation of the term "angel" to apply it to official men. It is true that, etymologically, the term defines **office** ("one sent") rather than nature.

At the same time, its actual meaning in Scripture is to be determined by the scriptural use, and not by grammatical rules which are dangerous in hands of hypercritical novices.

When Manoah's wife told her husband that a certain visitor, supposed to be a man, had a "countenance like the countenance of an angel of God, very terrible" (Jg. 13:6), she used the term as defining, not the office of messengership, but a certain **order of being**.

So with the wise woman of Tekoah, who told David he was "good as an angel of God" (2 Sam. 14:17). So with Jesus when he said the saints should be made "equal to the angels." Paul said (1 Cor. 6:3)—

"Do ye not know that we shall judge angels?"

He asks this as an increasing emphasis on judging the "world."

**To suppose he refers to messengership, without reference to that special form of messengership which has given the word "angel" its dignity, is to deprive his question of point.**

He evidently refers to the same angels as those referred to by Peter and Jude, who speak of the sinning angels being "reserved for judgment."

That we should understand those angels to be Korah, Dathan and Abiram is inconsistent with the whole established style of apostolic discourse. It is not their manner to refer in abstract terms to well-known historical occurrences.

Jude refers to the rebellion of the company of Korah, and it is plainly, and by name (Jd. 11). The allusion to the angels that sinned is in a different category. In Peter it is placed **before** the allusion to the Flood. In Jude the natural order of chronology is inverted, as is evident by the allusion to Sodom after Egypt.

If it be said, we do not know about the angels that sinned, we can only admit that it is so. It does not follow that there were no pre-Adamic transactions because the particulars have not been communicated.

—**Bro. Roberts, 1882, p. 72.**

## **Bible Teaching Concerning Resurrection**

**1. The ACTUALITY and CERTAINTY of a resurrection of the dead.**

Acts 24:14-15; 1 Cor. 15; Luke 20:37; Matt. 22:23-32.

**2. An AWAKENING from the SLEEP OF DEATH in the dust of the earth.**

Dan. 12:2; John 5:28-29; 1 Thess. 4:13; Isa. 26:19.

**3. The resurrection a FIRST PRINCIPLE of Gospel Truth.**

Heb. 6:1; 1 Cor. 15:1-4; 2 Tim. 2:13.

**4. The importance of TRUE UNDERSTANDING for a sound Faith.**

2 Tim. 2:15-19; 1 Cor. 15:12-17, 34; Rom. 2:16.

**5. Its VITAL POSITION in the complete divine plan.**

1 Cor. 15:21-22, 53-56; Luke 14:14; Heb. 6:1-2.

**6. The ONLY HOPE or way of attaining to eternal life.**

1 Cor. 15:16-19, 32; Luke 20:37; 1 Th. 4:13; John 6:39; Phil. 3:11; John 5:28-29; Hosea 13:14.

**7. RESURRECTION a COMPLETE PROCESS, not just coming out of grave.**

Heb. 11:35; 1 Cor. 15:52; Phil. 3:11; John 5:28-29.

**8. The BODY a vital element in the scriptural picture.**

1 Cor. 6:13-20; 2 Cor. 4:10; Rom. 8:11, 17, 23.

**9. Eternal life only through GLORIFICATION OF THE BODY.**

2 Cor. 5:4-10; 1 Cor. 15:44, 53; Phil. 3:21.

**10. Christ's resurrection the example, proof and guarantee.**

1 Cor. 15:12, 23; Acts 17:31; 1 Cor. 6:14; 2 Cor. 4:14.

**11. Clearly taught and believed throughout the OLD TESTAMENT.**

Acts 2:31; Luke 20:37; Dan. 12:2; Acts 24:14-15; Hos. 13:14 with 1 Cor. 15:55; Isa. 28:5 with 1 Cr. 15:54; Isa. 26:19; Job 14:10-15; Job 19:25-27; 1 Sam. 2:6; Psa. 16:10; 17:15; 21:4; 37:29; 49:15; 61:6-7; 110:4; 133:3; Prov. 12:28; Isa. 53:8-12; Zech. 9:11.

**12. Resurrection a FUTURE EVENT, at "last day," at Christ's return.**

Dan. 12:2; Luke 14:14; 1 Thess 4:13; 1 Cor. 15:23; 2 Tim. 2:18; 2 Tim. 4:1, 8; John 6:39, 44, 40, 54.

**13. The just and unjust rise TOGETHER: Only the RESPONSIBLE rise.**

Psa. 49:12-20; Isa. 26:13, 14, 19; Rom. 2:12; Acts 24:15; Dan. 12:2; John 5:28-29; Matt. 25:31-34, 41.

**14. Resurrection—THEN judgment—THEN reward: Reward not at death.**

Luke 14:14; 2 Cor. 5:10; 2 Tim. 4:1, 8.

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## **Current World Events**

### **BORDER WARS AROUND WORLD**

Borders where guns rarely quiet—Russia-China: 2000 armed clashes since '60.

Vietnam-Laos-Cambodia: Communists treat 3 countries as single war zone—cross frontiers at will.

Korea: truce in '53; killing goes on.

Suez: Once one of world's greatest seaways; now war front where Arabs & Israel shoot fast & furiously on any provocation.

Around much of Communist Europe, an "iron curtain" of electronic gear, barbed wire, watch-towers—to keep people from fleeing Communism. An Asia "curtain" just as sophisticated, to keep the Chinese Communists out of Communist Russia. (USN 3:34)

*What a picture of human folly and failure. Yet man is so blind he cannot see what a tragic mess he has made of ruling this beautiful planet.*

### **ITALIAN REDS PRAISE POPE**

Last wk. at Italian Communist Party Congress, Sec. Longo praised Pope saying he entirely agreed with Pope's view that too much of West economy is based on profit, not social obligation.

Italian Reds made steady political progress for 25 yrs. In '68 election, they won 8,500,000 votes; 27% of total. Their 177-member bloc in Chamber of Deputies is 2nd biggest, making it impossible for Christian Democrats to govern except thru increasingly shaky coalition. Communists pushing for Left coalition govt. (Tm 2:21)

*Good. We rejoice to see Communism and Catholicism merging as they must do to form the final stage of Daniel's Image and John's Beast.*

### **SPACE: "USSR WILL PASS US"**

Concern over space program's future. Increasing public opposition to moon exploration. Congress may cut funds (reduced twice in 2 yrs.) for 3rd time. Breakup US's science-industry team: space employment 420,000 in '66; 190,000 next yr. Reduced to "starvation" budgets, space officials convinced Russia will pass US. (USN 3:24)

\* \* \*

Russia's readying super-rocket, 10- 14 million lbs. thrust. Biggest US rocket, 7½ million. (Nwk 2:24)

*Russia must pass US in many things on her march to world supremacy. It must be obvious to all at the end that only divine intervention can save the world from a universal, brutal, godless Gogian despotism.*

### **DeGAULLE: Still Trouble-Making**

Soviet Czech crackdown, Mediterranean naval build-up, & growing Red Mideast role, haven't convinced DeGaulle Russia's threat to Europe.

Tho Czech invasion damaged his pro-Soviet foreign policy, he continues troublemaking game in world. He's supplying arms to Biafra, prolonging Nigeria war. He wants to break up Nigeria to strengthen French-allied African states.

His Israel arms embargo undermined prospects of getting Arabs to negotiate. Motive was to get France favoured by Arabs. (USN 3:3)

*With so many of bro. Thomas' Scripture-based predictions being fulfilled in our daily papers almost in the very words he used, those who seek to belittle his work can only be motivated by ignorance or hostility to the Truth he uncovered and made clear for these Last Days.*

### **WORLD: BACK TO DARK AGES**

Only safe haven during Europe's dangerous Dark Ages was castle: great moat, drawbridge, armed men glaring from turrets. Era seethed with raids, counter-raids, kidnappings, ransoms. No traveller secure.

World today startlingly resembles those times devoid of international order. Nasty, almost personal violence among nations. Taking hostages is more and more popular.

Terror's another weapon: Iraq's brutal hanging of 9 Jews clearly intended to intimidate Israel; so were Arab attacks on El Al jets. Former Congo Premier Tshombe still in Algerian jail, caught in '67 mid-air kidnapping. Latest squeeze on W. Berlin is modern refinement of ancient siege tactic.

All this unhappily reminiscent not only of Dark Ages but of wolf like habits of Italian Renaissance, when Machiavelli taught Medici princes uses of power & perfidy. In those days, diplomats were considered no better than spies.

Legitimacy in world affairs fading; primitive diplomacy increasingly back in style. UN, once seen as potential peacekeeping force, can't solve miniature clashes, let alone major ones. Violence in international relations growing in frequency & scope. (Tm 2:28)

*What a commentary on the evil state of our times! What an exposure of the hypocritical claims of "progress" & "civilization!"*

### **ITALY: CATHOLICISM OFFICIAL**

Italy's constitution says: "Catholic religion is sole religion of State." Only Church can annul marriage; religion mandatory in schools, even for non-Catholics.

Last wk. Pope said Concordat had fulfilled its aim of "instituting in this blessed nation religious peace & spiritual concord." (Tm 2:21)

*Italy seems to be the melting-pot of Communism and Catholicism. Reds continually gain in respectability and edge ever closer to govt. control. Italian business is increasingly allied with Russia.*

### **EUROPE Stumbles Crisis to Crisis**

Europe leaders stumble from crisis to crisis. Wilson's widely distrusted in Britain, where even trade-union movement, his onetime power base, is alienated.

In France, DeGaulle's facade of infallibility battered by '67 riots, strikes, & threats to franc. Kiesinger is assailed by student New Left & nationalist Right, equally impatient with German dependence on US.

Italy's new govt. may be last gasp of Italian middle-of-road politics. Italy has taken up internationally a new opening to Left. Fiat's helping Russia build \$800 million auto plant; Italian businessmen pressing for diplomatic relations with China. (Tm 2:28)

*"Europe stumbles from crisis to crisis." But not Russia. They know what they want, and they know how to go about getting it.*

### **OVERPOPULATION WORST FEAR**

In world full of dangers, one feared over any other—overpopulation. 3½ billion in world today—double 50 yrs. ago; 3 times 100 yrs. ago. By 2000, will be 6 billion.

Feeding them's only part of problem. More there are, & more crowded they became, greater is likelihood of violence & upheaval. Riots, revolutions, & wars almost inevitable products of coming overpopulation.

Most of huge growth will be lands already overcrowded, poorest, least able to feed more—where present unrest is greatest, & population pressures already contribute to revolution & aggression.

By 2000, China, already bursting at seams with 740 million, will be over billion. India, hungry & riotous with 540 million, will be billion by 2000. Latin America, struggling to support 280 million, will have 640 million. (USN 3:17)

*The world teeters on the edge of the precipice of universal disaster. The race is suicidally spewing out fresh hordes for hunger, war and suffering, like a mad Juggernaut out of control.*

### **PERU CRISIS: US IN DILEMMA**

If US stops aid, Peru may seize other US holdings: \$½-billion stake there. Govts. all over S. America—fearing to seem pro-US—will back Peru. Russia will exploit this to utmost: unique chance to get S. America foothold at very little cost, & look like saviours. (Nwk 2:24)

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Not since Czarist days has Russia bothered with Peru, or Peru with Russia. Now they're best of friends. They've exchanged ambassadors, signed trade agreement. US dismayed that once-friendly, conservative army men like Peru junta now vociferously anti-US as left-wingers.

Peru seized US firm, won't even discuss payment. Unless situation improves, there'll be bitter climax in April when US must by law end \$79 million aid. Most Peru neighbours would side with Peru because of sad state of relations with US.

Russia's diplomacy, & S. America's response, have increased Russian presence. Russia now recognized by 6 nations; busy pushing roubles & culture. Soviet trade delegation went from Peru to Ecuador last wk. Uruguay & Russia signed \$20 million trade pact. (Tm 2:28)

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US-Peru relations 2nd in hostility only to US-Cuba standoff. Peru established relations with Russia Feb. 1. Soviet trade agreement announced, further widening breach with US. There's spectre of a 2nd Cuba. Several other S.A. nations recently increased trade with Russia, which seeks to expand its influence there. (DetFP 2:17)

*Puny Peru, an inconsequential power, is creating a situation that is greatly accelerating the growth of Russian influence in S. America. So God works His will, and proud, mighty nations are humiliated & helpless.*

### **"CRISIS IN ALL US CITIES"**

Philadelphia on brink of bankruptcy. Schools may run out of money & close, depriving 285,000 of education. Police, fire, other services are already curtailed. Money could run out for policemen, prison guards, firemen, etc.

Some courts would have to close. Prisons will overflow because courts cannot dispose of cases. There'll be complete breakdown in administration of justice. Said mayor: "There's a crisis in all US cities." (USN 3:3)

\* \* \*

NY & other great US cities in grip of agonizing crisis. Choking in air so polluted it blocks ¼ of sunlight; stifled by traffic jams; plagued by strikes crippling essential services; victimized by muggers who fill streets with fear—cities in desperate fight for survival.

Big-city dweller ensnared in increasingly unsavoury environment. Day after day, ears assailed with tumult, nostrils seared with smog, car dented in traffic, money drained by relentless expenses, family & possessions prey to muggers & burglars, hemmed in by teeming crowds of humanity.

For middle-class, agonies bad enough; for poor, very nearly sentence of life imprisonment. Lured by promise of jobs & security of welfare, poor are trapped in squalid slum where high rents & prices take any increased income.

Urban crime has created distinctly antisocial preoccupation with self-preservation. As taxes & prices leap upward, quest for extra buck is pursued with increasing abandon; scruples & civility collapse very early. (Nwk 3:17)

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Newark still scarred by riot which took 23 lives, \$10 million damage. Parts of downtown look like bombed-out Berlin. Main shopping street of black ghetto largely boarded up. Increasingly, whites cluster on towns fringes. 13% in Newark on welfare.

Newark led US in serious crimes in '67; violent crime up 41% in '68. Schools afflicted with so much turmoil, city has 145 guards in them to try to halt attacks on teachers.

Taxes have steadily risen—now self-defeating: tax on \$20,000 house is \$1400 a yr. Negroes are 52% of population (34% in '60; 17% in '50). Economic base crumbling. Downtown stores are marginal operations, wary of shoplifters, sell cheap goods.

Most dismaying: it may reflect future of urban US. Soon it will be Buffalo, Cleveland, St. Louis, Akron; then every older city. (Tm 3:21)

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Fear is cities' scourge. With each crime rise, with each neighbourhood burglary, mugging or rape, more city dwellers come to the alarming realization somebody out there is out to get them.

"You learn to survive like a rabbit in the bushes," says a Washington State-Dept. official. "Even without thinking, I'm more wary." Many avoid walking at night anywhere in US's big cities.

City dwellers fortify homes with incredible array of alarms, electric eyes, guns, chemical sprays, watchdogs trained to attack. Sour pall of fear pervades cities.

"You wait till your number's up," says a Washington working girl: her number came up 4 times in 18 mos; wallet theft, purse-snatching, burglary & street holdup during which "people sat on porches watching."

Enemy seems to own entire sections of town. Unless there's someone home all day, odds are you'll be broken into. Poor people have fewer options for defence—and crime's worst in slums.

In Brooklyn ghetto, Mrs. Sylvia Burton & her 8 children race thieves for welfare checks. When check arrives in mailbox, it must be retrieved before thugs yank box off wall. Mrs. Burton bought 4 new mailboxes in past yr.

In riot-torn Washington (57 murders already in '69) a liquor dealer waits next invasion with arsenal of 7 pistols, a rifle & a Browning automatic rifle. He has an electric gate—"20,000 volts"—front & rear. He offers \$500 to anyone who kills a robber fleeing his store.

Brazen shoplifting common all across US. In E. St. Louis, Ill., where teachers carry guns to class, & at least 3 persons have been killed by sniper fire downtown, a jeweller says crime isn't a problem anymore: "We've nothing—no crime, no people, no business." (Nwk 3:24)

*US production is such that, wisely administered, all its people could be prosperous and comfortable and free from care. But instead crisis and confusion and corruption and crime increase everywhere. No one is satisfied, safe or happy.*

### **US LOSING IN WORLD MKTS.**

Doubts rising of US ability to compete in world mkts. US output per person up 6% from '65 to '68. In Europe Com. Mkt., 20%; Japan, 50%. Suddenly US technology faces new challenge from Europe.

US monopoly in big airliners under challenge with first flight of French-British supersonic Concorde; US at least 5 yrs. behind in this multimillion-\$ mkt.

Europe challenging US monopoly of nuclear fuel for atomic power; new Britain-Germany-Holland agreement to build 2 advanced gas-centrifuge plants for uranium enrichment. (USN 3:24)

### **GROWING CRIME Among Young**

Growing problem of serious crime among US young; murder, rape, assault, robbery. Juvenile courts not fulfilling expectations. Serious crime arrests of juveniles in '67 54% above '60. Youth commit ½ of all serious crime.

This delinquency tidal wave flows largely from massive upheavals since WW II—race conflicts; big growth in illegitimacy; technological fallout that showered US young with cars, TV, & "mind-blowing" drugs. (USN 3:24)

### **BIAFRA: INTERNATIONAL ISSUE**

Biafra war no longer just obscure African conflict, but major international concern. Biafra gets arms from France & even trickle from China. Russia, intent upon establishing W. Africa presence, plunged in with guns, rockets, & planes for Nigeria. Britain's also major arms supplier to Nigeria.

Catholic Church has made almost a crusade of Biafra's cause; 4 million Ibos are Catholics.

Ibos perhaps most gifted, energetic African people. Bright and industrious, Ibos were Nigeria's commercial & intellectual elite. Today, tho their homeland has little natural resources, they're performing near miracles of improvisation.

Biggest single supplier of arms to Biafra is France. DeGaulle is fervent champion of Biafra nationalism.

If Britain stopped arms supplies, Russia would immediately step up shipments to make up, irrevocably throwing Nigeria into Soviet embrace.

Unless one of Great Powers decides to plunge in even deeper, bloody stalemate may last long time. It's hard to conceive a happy outcome to Black Africa's first modern war. (Nwk 3:24)

### **RUSSIA-CHINA BORDER FIGHTS**

On Mar. 2, Russians & Chinese clashed on disputed island in Ussuri River, part of their 4000 mi. border—world's longest. Biggest, most serious clash yet. Erupting in midst of Berlin crisis, it forcefully reminded Russia they face 2-front danger, imposing strict limit on Kremlin's freedom of manoeuvre. (USN 3:17)

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Twice in 2 wks., Russia-China border focus of power struggle with incalculable international overtones. Russia-China trade, \$2 billion a yr. in '59, now under \$90 million. Contacts now virtually nonexistent; '50 mutual-defence treaty, once cornerstone of Sino-Soviet relations, is meaningless scrap of paper.

Russia has strong fear of confrontation on 2 fronts. Last wk., Germany's Brandt said: "The great Chinese people in coming yrs. will play a role not only in Asia but elsewhere in world."

This, he well knew, was just the talk to set Moscow's teeth on edge, & supply West diplomats a lever they've seldom enjoyed in dealing with Russia. (Nwk 3:24)

*It is fascinating to see the nations jockey for power, scheming to turn others against each other: Russia, China, US—each suspicious of the others; each hoping the other 2 will fight. And God manipulates them all like pawns.*

### **ANZACS to DEFEND FAR EAST**

Australia & New Zealand will keep armed forces in Malaysia & Singapore after British leave in '71—4-power Commonwealth grouping to block Chinese take-over of SE Asia. US & Britain to provide underlying strength. Britain will send troops if any of 4 threatened. (USN 3:10)

### **NUCLEAR WAR ALWAYS LOOMS**

Doomsday vistas of nuclear war—deaths in 10s of millions, whole cities carbonized, entire nation reduced to barbaric anarchy—surely most agonizing any US Pres. must confront. (Nwk 3:24)

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Ever since development of intercontinental missiles, possibility of nuclear rockets from hostile nation has been nightmare for US planners. How could such monstrous weapons be dealt with? How to avert death of 100's of millions?

For 14 yrs., scientists have laboured mightily to devise some protection. Principal result is Sentinel, complex of nuclear rockets & radars to cripple inbound enemy warheads.

Question of whether US should install ABM network—& how extensively—suddenly a national issue with immense strategic, political & social ramifications. If Washington & Moscow invest heavily in ABMs, world will see new watershed in nuclear weaponry. Stakes immense; controversy vociferous, widespread. Scientific community has hotly argued issue for months. (TM 3:14)

\* \* \*

For over 20 yrs., nuclear annihilation threat has hung over world; nightmare's undiminished. (Tm 3:21)

*How can the world call itself civilized when its 2 greatest powers have a loaded gun held at each other's heads, and refrain from shooting only from fear of reprisal?*

### **FRENCH Alcoholism Shocking**

World Health Organization survey reveals average French adult drinks 28 qts. of alcohol a yr. Alcoholism in France, is "national disaster." 4½ million out of 50 million "dangerous" alcoholics.

Cirrhosis 3rd (after cancer & heart disease) death cause. 40% in French mental institutions are alcoholics.

Tho alcoholism has traditionally been burden of poor, it's spreading rapidly in relatively affluent cities. Drink causes ¾ of French auto accidents. (Nwk 3:17)

*We do not point the finger just at France, tho it is fitting that they are outstanding in the matter. This curse, and the curse of tobacco, has a stranglehold on all countries, and man pretends he is free!*

### **Psychiatry: Increasing Scepticism**

Many psychiatrists display increasing scepticism about doctrines & techniques of orthodox analysis. Majority of psychiatric therapists are now eclectic, distrustful both of schoolism & dogma, & willing to try any technique that seems likely to help patient. (Tm 3:7)

*Throwing all the books and dogmas away, and "Trying anything that seems likely to help" doesn't say much for the state of a supposed "science" that claims to require years of "training." The wisdom of men is foolishness with God. The Bible has all the answers, but man wants to grope in the darkness.*

### **WHITE HOUSE: High Crime Area**

Washington's 3rd Precinct includes White House, State Dept., Executive Office Bldg., other bastions of Federal Govt. It's a pretty dangerous neighbourhood: violent crime, rape, armed robbery, up 50% in yr.

Ghetto suffers worst: crime rose 84% in Washington's mostly Negro Navy Yard district. (Tm 3:14)

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In '68, armed robbery in US rose 34%. (USN 3:17)

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Sen. McClellan says organized crime "fast becoming tragic: something must be done before too late. (USN 3:24)

*US can't even maintain order and safety at the very seat of govt., with 3 million men in arms. Yet it aspires to guide the world to the mirage of Utopia.*

### **MIDEAST: Border Violence Grows**

Along Suez, it was wk. of big guns. Day after day, Egypt artillery roared, Israel artillery roared back.

What is Nasser up to? Clearly a message for Nixon, who had cautiously begun to explore possibility of Britain, France, US, Russia formulating Mideast settlement. War scare seemed just the push needed to propel Nixon into settlement satisfactory to Arabs. (Nwk 3:24)

*Actually, the Mideast is at war now—bombings and big guns and air raids. There is no longer a clear line between war and peace. That distinction disappeared when modern man abandoned old fashioned "civilized" conventions and order, and moved back into the jungle.*

### **US: MILLIONS HUNGRY & SICK**

Largely ignored, millions in US hungry & sick. Yet some local, state & federal officials refuse even to acknowledge problem. Last wk., silence was broken by Sen. Hollings of S. Carolina. While Gov. ('59-63), he admitted he had supported "public policy of covering up hunger."

He told of misery he'd seen on recent 10-day tour: "There is pellagra, supposedly nonexistent in US. There are rickets & scurvy." He was especially shaken by amount of parasitic worms among rural poor, who often haven't even most primitive sanitation.

Even crueller than physical disabilities accompanying chronic malnutrition is mental retardation of children who barely survive on deficient diets. Says Hollings:

"Many point finger at dumbness of underprivileged. Charge is all too often accurate, but not because of skin colour. He's dumb because we denied him food. Dumb in infancy, he's blighted for life."

Several nutrition experts supported his testimony; of 177 children they examined in Beaufort, S. C, 98 had intestinal worms, sometimes a foot long. For a sizable segment of its people, US is underdeveloped country. (Tm 2:28)

*US wants to run the world, and conquer the moon, but what a sad mess it has in its own back yard!*

### **VIET: "GOING WELL FOR REDS"**

Reds continue Viet offensive started 2 wks ago. Night after night shells & rockets slammed into military bases cities. Most horrifying was bloody harassment of Saigon: heavy rockets hit densely populated areas, killing 34.

Things going remarkably well for Communists. In first week, 453 US dead—highest since last May. Current fighting level undercuts many hopes with which US entered Paris talks. (Nwk 3:17)

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Nixon's dilemma clear & acute. If response isn't forceful enough, US position at peace talks will be weakened. But if war's escalated, he faces grave difficulty with US public that drove Johnson from presidency & elected Nixon in hope of ending war, & he risks Red pullout from peace talks. (Tm 3:14)

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Russia, by spending \$1½ to 3 billion a yr., is forcing US to spend \$30 billion a yr. plus large number of lives, in Vietnam. (USN 3:10)

\* \* \*

Nixon's biggest headache—Viet war—growing steadily worse. Plan to withdraw large numbers of troops will have to be postponed. Unless he takes decisive steps, "Johnson's war" will very soon be "Nixon's war." Then what he's tried to avoid could come very quickly—antiwar outburst, rending US anew & adversely affecting all else he does.

Hasty US pullout would have immediate effect on neighbours, placing at mercy of Communists: Laos, Cambodia, Thailand, Malaysia, Philippines, Indonesia & Burma—all now plagued by internal Red subversion. (USN 3:24)

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Communists crushingly defeat Laos Govt. troops: Govt. swept out of one province, losing ground in another. (USN 3:17)

*It is hard to get any kind of a true picture on Vietnam, but the enemy seems to be strengthening and the conflict seems to be spreading. It would be folly for Russia to let this war get settled, and US get extricated—and the Russians are not fools.*

### **US: "APARTHEID" IS GROWING**

In '68, Kerner Commission report crashed thru picture window of white America, bearing message that "apartheid" (racial separateness) was growing state of social being in US.

Last wk. a sequel called "One Year Later," warned that US continues remorselessly toward social schism. Even few observable signs of hope, it says, are likely to be deceiving. NY Mayor Lindsay, Commission vice-chairman, warns: "US must do better if yr. ago's warnings aren't future epitaphs." (Nwk 3:10)

*We can see this almost daily happening around us. It is fearful to think where it is leading, as Black and White get increasingly hostile and alienated, and moderates on both sides are ridiculed and rejected.*

### **PAKISTAN: AYUB WILL QUIT**

After 10 yrs. power, Ayub Khan, Pakistan Pres., last wk bowed to critics & said he'd quit, again underscoring—in a world where people increasingly take to streets—fragility & vulnerability of all but very strongest authority.

Last Oct., disorders began on wide scale. Crescendo of violence & rioting mounted for 5 mos. Last wk. alone, 38 died in riots. Ayub came to power in '58, after long upheaval & instability. He manoeuvred Pakistan into more neutral position; befriended China; moved closer to Russia.

His main foreign policy executor was Bhutto, militantly nationalist, strongly anti-Western, with near fanatic hatred of India. Bhutto became increasingly critical of Ayub, & gained wide support. Last Nov., Ayub jailed him for "inciting riot."

Bhutto, once loyal ally but now determined enemy, just released from jail, declares: "This is not a movement—it's real, full-fledged revolution." (Tm 2:28)

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When Ayub seized power in Pakistan over decade ago, he scrapped parliamentary system. But mo. ago, unable to cope with increasingly violent opposition, he said he'd step down. Last wk., faced with universal

clamour for return to democracy, the lame-duck strongman could do little but acquiesce. How it would work was open question.

Strikes & riots continued to rack Pakistan. Eager to exploit unrest was Bhutto, country's most popular left-wing leader. Last wk. Bhutto formed alliance with another leftwing faction with avowed purpose of "bringing socialism to Pakistan."

Chances good that Army will clamp on martial law. Ayub may not be succeeded by parliamentarian, but army strongman. (Nwk 3:24)

*Another idol fallen; another image tarnished. Ayub was supposedly leading Pakistan to peace & prosperity—but that is beyond man's power.*

### **EAST GERMANY IS PROSPERING**

In E. Germany, Ulbricht has transformed a poverty-stricken "wreck" into most prosperous Red country in history. E. Germany, like W. Germany, has genuine boom. Even anti-Communist experts are impressed by rise of industrial power.

E. Germany is among world's top 10 industrial giants—& still growing. Wages up 50% in 12 yrs; prices held fairly constant. National income & industrial production doubled in past 12 yrs; imports & exports trebled.

All this in face of great handicaps. Like W. Germany, E. Germany badly battered by WW II bombing. Soviet artillery brought more havoc. Then, after war, Russia bled them for \$20-billion reparations. (USN 3:3)

*Surely it is no chance that the severed halves of Magog are both growing phenomenally in industrial might.*

### **PRISONS: "CRIME HATCHERIES"**

At US Senate hearing last wk., a parade of witnesses—prosecutors, prison officials, reformers—testified unanimously that juvenile-prison facilities, far from redirecting wayward youths, are brutal breeding grounds of bitter social outcasts— "monster-producing factories."

"Crime hatcheries," said Jos. Rowan, director of Howard Assn. of Illinois. He cited chilling catalogue of horrors in Chicago jails. Report on assaults in Phila. prison traces awful fate of such victims; they eventually return to community ashamed, confused, hate-filled.

Milton Luger, director of NY Youth Division, said, "It would probably be better for all concerned if young delinquents were not detected, apprehended or jailed. Too many of them get worse in our care." (Nwk 3:17)

*Surely in nothing more than in this matter does man so clearly show that he does not want wisdom! 3500 years ago God gave thru Moses the ideal penal code, & the stupid folly of prisons was no part of it. The criminal element was not, like today, a pampered parasite supported by the community, free to train a generation of delinquents and hatch future crimes. Under Moses' Law, the criminal was corporally punished in proportion to his crime; put to death; or put to productive work under stringent but fair and controlled conditions.*

### **CAN US Remain WORLD POWER?**

Whether US, in present state of public opinion, can remain effective world power, is moot question. Some most influential voices say it can't. Retreat into "Fortress America" concept is indicated as only alternative to present foreign policy by large school of political philosophers. They thrive in atmosphere of Vietnam disillusionment, Mideast frustration, concern with domestic disorder.

If Nixon braves trend to isolationism, he too may be forced to prematurely retire. But if he backs away from totalitarian challenge, full retreat's inevitable.

Russia will be only as cooperative as respect for US power requires. US power's still there, but resolve's fading, as Russia well knows. They read publications & attend Senate debates, know how many US desertions, extent of draft resistance.

Eisenhower policy of containing Communism with "massive retaliation" threat was discarded for Kennedy "flexible response" to Red aggression. Johnson incurred US wrath by following flexibility where it logically led.

Nixon to try "negotiation" as substitute for "confrontation." If that fails, what's left? Fortress America? (Nwk 3:24)

US, with its illusions of omnipotence shattered, and faced with the limitations of reality, seems increasingly ready to abandon the field to the fresh, young, expanding Soviet giant.

### **DeGaulle Did Britain/US a Favour**

DeGaulle did "les Anglo-Saxons" a tremendous favor. He dispelled remarkably stubborn British & US illusions. Britain's illusion: by joining Com. Mkt. they can be leading member of W. Europe economic & political bloc.

Now they know this won't be— not while DeGaulle's in power, probably not after. Final persuader was DeGaulle's famous lunch with British Ambassador, when he laid down such conditions as breakup of NATO and rupture of Anglo-US alliance, in exchange for vaguely-defined British assn. in Europe.

In all his shifting alliances, consistent thread is hostility to US.

One idea worth considering: N. Atlantic Free Trade Assn.—Britain, US, Canada & Commonwealth. It would shore up eroded Anglo-US alliance, long bedrock of US & British policy.

British aren't as valuable allies as they once were, because they're not as powerful as they once were. But they're about only major allies worth having at all. That's why we owe profound debt to DeGaulle. But for him, Anglo-US alliance long since have ceased. (Nwk 3:24)

*Britain had its heart blindly set on joining Europe, and we knew it was not in harmony with the prophetic picture. Europe is for Catholicism and Gog and the Beast. So God used DeGaulle to frustrate Britain's plans.*

### **ASTRONOMY THEORIES UPSET**

Last July, NASA's Space Study Institute launched balloon-borne telescope & infrared detector to observe Milky Way. When it came down, much of what astronomers believed about Milky Way was upset. Infrared radiation 30 times more than predicted.

Astronomers will have to revise theories. May be something unknown in galactic nucleus, pumping energy into it. (Nwk 2:3)

*A little contraption in a balloon upsets "most of what astronomers believed about the Milky Way"! Each pompous and infallible generation of "scientists" explodes the fallacies of its predecessors.*

### **FRANC: Source of Instability**

French franc is primary source of world monetary instability. With promise of trouble to come, money markets came under worst speculative pressure since crisis last Nov. French trade deficits over \$200 million a mo. in Dec. & Jan. DeGaulle has staked his prestige on maintaining parity of franc. (Tm 3:14)

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Fears rising that world's in for 3rd major money crisis in yr. De-Gaulle may have to devalue franc. Then Britain might be pushed into same. & \$ face trouble. (USN 3:17)

*France the source of world financial instability; just as France is the source of political instability in Europe and the world. How clearly bro. Thomas foresaw France's role as the Unclean Frog Power!*

### **"UGLY MOOD GRIPS EGYPT"**

Ugly mood grips Egypt, 21 mos. after smashing defeat. Steadily growing frustration. Death of most popular officer—killed by Israeli shell—made tempers even more ominous. Egypt—2 yrs. later—no nearer either vengeance for defeat or better life in peace.

Egyptians know Egypt no longer leads Arab world. Before '67, Arabs looked to Nasser for leadership. Now he's dependent on subsidies from Arab leaders he once scorned.

No sign of progress in age-old problems of poverty & unemployment. Living standards no higher since war; but taxes & prices are.

Army got most of blame for defeat. 1000's of Soviet military men in Egypt: Egyptian officers know they need all help they can get-but don't like it.

Since '67 war, a "brain drain" of doctors, scientists, engineers vitally needed at home. Over 300,000 who lived along Canal evacuated because of fighting there; they're now refugees all over Egypt. (USN 3:24)

*Egypt, that once ruled the world, still a "base nation" as prophecy decreed over 2500 years ago, and still deeply involved at the center of God's purpose. Egypt, symbol of sin and darkness, cradle and oppressor of Israel, will be blessed at last.*

### **"BACK-TO-ROME" MOVEMENT**

Texas churchmen last mo. created new state "Conference of Churches" involving 38 Protestant, Catholic & Orthodox communions—first time so many Catholics anywhere in world had entered into full ecumenical partnership with their Christian brethren. (Nwk 3:17)

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Last wk., Texas Council of Churches & the 10 dioceses of Texas Catholic Conference joined to form new "Texas Conference of Churches," most representative US body linking Protestants, Catholics & Orthodox. Conference's constitution commits them to cultivate inter-church fellowships. (Tm 3:17)

*The Catholic Church is having its internal troubles, which it must solve with its own Czech solution, but externally it steadily moves forward to its "sit as a Queen" position.*

### **EUROPE: RED ARMY ON MOVE**

Soviet troops on move in E. Europe, raising fear Moscow's about to crack down on Rumania or Yugoslavia. Moscow claims right to invade any Red country straying from Russian policy. (USN 2:24)

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More Soviet troops in E. Europe, closer to West's defence perimeter than any time since '45. (Tm 2:28)

*More & more, we can see the brutal crushing of the Czechs as a crucial turning point. Russia leaves no doubt that she will tolerate no freedom, & stop at nothing in her drive for power. But the West is blind.*

### **SCHOOL VIOLENCE SPREADING**

As spring came, violence spread from colleges to high schools across US. In 3 days of violence, 2 Los Angeles schools closed, many others hit by picketing, arson & vandalism; 65 school fires in 1 day; violence in 18 high schools. At Eastern High in Brooklyn, 200 students smashed windows, overturned tables & chairs, boycotted classes. (USN 3:24)

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In Feb., student unrest & campus violence struck with renewed fury. Said Wisc. Gov. Knowles: "There's something behind the whole movement, from San Francisco to Columbia. It's being directed by someone with different ideologies than ours."

Negro students at Duke U. threatened to burn school records if demands not met. \$2-million computer centre at Montreal's William U. in ruins, by students. (USN 2:24)

*We cannot take sides, even in our minds, in this vicious struggle between selfish hypocrisy and animal violence, but we rejoice as it increasingly fulfils the terrible picture of the final throes of human misrule on earth.*

### **INDIA: COMMUNISTS GAINING**

Last wk., in elections in 3 of India's most important states, stinging defeat for Congress Party. In W. Bengal, Communist-dominated United Front won 214 of 280 seats; Congress down from 127 to 55. Communist victory & political fragmentation elsewhere means increasing instability & chaos.

For 4 terrifying days, maddened rioters surged thru Bombay, burning, looting, battling police: 52 dead, 650 hurt, 3500 arrested—latest manifestations of hatreds that have plagued India for generations.

Independence in '47 exacerbated India's linguistic, regional & religious animosities; 100,000 died in vicious clashes. In '67, over 200 outbreaks (worst yr. since). Dark shadows of Hindu caste prejudice, illegal since '50, just as pervasive as religious differences. India in "dance of death." Unity prospects bleaker than ever. (Tm 2:21)

*India, like Egypt, is a puzzle; but things can change quickly. Most things are falling beautifully into place. So too must these.*

### **TV MISLEADS: DOESN'T TEACH**

San Francisco U. head says: "TV doesn't teach how democracy works. It's too much governed by show business. Largely thru TV, we've created a younger generation impatient with democratic process because they don't understand it. They think violent, immediate confrontation, like TV drama, is way to solve social problems." (USN 2:24)

*Over and over, we find TV correlated with violence. There is much food for thought here. Violence must be the bloody hallmark of the last days, and perverted ingenuity must invent instruments to foster it.*

### **CHILE: BAD, GETTING WORSE**

Things bad in Chile, probably get lot worse. Production down; inflation, unemployment up. Unrest spreading. All this in a land hailed for yrs. as best hope for democracy & reform in Latin America—Chile got more US aid per capita under Alliance for Progress than any other.

Reds so far this yr. have strengthened their control of organized labor & boosted their voting support in congressional elections.

Living cost jumped 21% in '67; 30% in '68; this yr. 50% or more. In Mar. 2 elections, Christian Democrats lost working majority; dealing with the country's problems will be tougher still now. (USN 3:17)

*Another failure for US policy, and for "democracy." The Communists have undermined the govt. at every turn, and are gaining power.*

### **S AMERICA: Rising Nationalism**

New challenge to US in Latin America—rising nationalism, directed against US's \$12 billion investment. Increasingly popular way to assert "national independence" is to open diplomatic & trade relations with Russia. Eight now have Soviet embassies (3 a few yrs. ago).

Ten yrs. ago, Cuba stood almost alone, angrily shaking fist at US. Now others do, apparently ready to accept risks.

Behind new mood are many grievances against US. More & more in S. America feel great dissatisfaction with way things are going. They're disillusioned, frustrated at mess in their countries. (USN 3:10)

*How wonderfully and beautifully things are "naturally" working out to favour Russia and hinder US. Russia is being begged to come into S America in a foolish show of childish petulance against US. This is one of the ways Rome built her empire. Invited in to settle local disputes, she was impossible to dislodge.*

### **"MODERATE" ESHKOL IS DEAD**

As Prime Minister, Golda Meir likely to be even less conciliatory to Arabs than Eshkol. Prospects are she'll speed up establishment of paramilitary settlements in occupied territories & incorporation of economies of those areas into Israel.

Most important, she says she's in no hurry to spell out Israeli terms for general settlement. (Nwk 3:17)

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Israel's moderate Premier Eshkol is dead. His successor, sooner or later, likely to be Dayan or Allon, both experts in offensive war. They're tough "sabras" (Palestine-born). Both brush aside world opinion, think in terms of Israeli nationalism. Each believes gun is necessary to survive. (USN 3:10)

*Jerusalem fell into the hands of the extremists at the time of its destruction by the Romans. "The city shall be taken, and half shall go into captivity." Terrible times lie ahead, before the Sun at last breaks thru.*

### **STARVATION in RICHEST LAND**

Last wk. Dr. Schaefer, US Public Health expert, reported on survey of hunger & malnutrition among 12,000 Americans. Nearly 1 of every 20 surveyed had protuberant belly typical of protein deficiency, or wasted limbs & prominent shoulder blades from a diet scant in calories.

"These results," said Schaefer, "are similar to—and in some cases worse than—results from nutrition surveys of developing countries." 1/3 of children under 6 were anaemic from malnutrition. (Nwk 2:3)

Billions are spent in moon ventures, billions are spent for more and more terrible and inhuman weapons of destruction, but the poor still starve in the world's richest country, where one of the nation's senators is paid \$150,000 to leave land idle and not raise food on it, to keep prices up.

### **TURKEY: RISING ANTI-US TIDE**

Protesting visit by US Fleet, 1000's of Turks marched to Istanbul's Taksim Square. It was already filled with ultra-right-wing Turks armed with rocks, knives, bars, nail-studded clubs. When it was all over, 2 dead, over 100 injured. Shocked by carnage, many Turks, regardless of political views, blamed US. In cold-war era, when US helped shield Turkey from Russia, Turkey was one of staunchest US allies. But US-Turk relations took nosedive in '64 when US warned Turkey against invading strife-torn Cyprus. Bitterness over Cyprus started quickly rising tide of anti-USism. In most ominous sign of change, Turkey has made rapprochement with Moscow a major goal. (Nwk 3:3)

*Turkey must be with the King of the North. The original location of several of the geographical names identifying Gog was in Turkey.*

### **BIAFRA WAR IS AT STALEMATE**

After 20 mos. of fierce fighting, Biafra war at stalemate. Only thing certain to intensify is human suffering.

Attacking Nigerians have superior weaponry from Britain & Russia. Biafrans have shorter supply lines, less front to cover, increased supplies of French arms, & grim determination. Daily life in Biafra consists of fear & hunger. (Tm 3:7)

It is tragic when primitive countries like Vietnam and Nigeria become the battlegrounds and pawns of the Great Powers' conflicts.

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Catholic scholars urging Pope to annul excommunication of Czech reformer Jan Hus burned at stake as heretic in 1415. (Nwk 2:17)

*In case we forget that the blasphemous "infallible" popes burnt "heretics" alive for daring to question their divine authority and would do it again if they could ever get the power.*

### **ISRAEL: "ATTACK, ATTACK!"**

"As soon as we see them, we run & attack them. That's the whole trick—attack, attack, always attack." Invariably, man in forefront of attack is an officer. Central to Israel Army doctrine is tradition that officers lead, not order, men into battle.

As result, Israel has highest officer casualty rate of any army. (In '67 war, ¼ of Israelis killed in battle were officers.) With officers in lead, Israeli troops carry out assaults few armies would try. (Nwk 2:17)

*This is an interesting parallel with the Old Testament picture. Though now, as then, they are wicked and disobedient, God is still with them and using them, because they are the vehicle of His purpose.*

### **US: "SWOLLEN BUREAUCRACY"**

Can any US Pres. operate immense Govt. machine with more than small degree of efficiency? Today's Govt. almost beyond comprehension in size & complexity: 100's of depts., agencies, boards, commissions trying to administer countless programs & projects—overlapping & conflicting.

A swollen bureaucracy of 3 million—many anxious to expand importance of their jobs; most removable only by complicated trial procedures. Offices in over 421,000 bldgs. Nobody knows all that workers in these bldgs. do. Govt. agencies are ends in selves, directed by own desire for power, own narrow vision.

Another factor limiting Pres.'s power is authority overlap: sometimes impossible to tell what agency's responsible for what part of program. (USN 3:24)

*Another of the many multiplying signs that human rule is hopeless and a human solution to the world's woes impossible.*

### **US HIJACKING IS BIG BUSINESS**

Hijacking's big business, with serious economic effect. Trucking industry is target for this new alarming growth of US crime. Losses up to \$1-billion yr. All areas with heavy traffic involving high-value goods are infested with hijackers. Airports particularly vulnerable. NY Kennedy Airport teems with truck bandits & other thieves. (USN 3:17)

*We read of the Dark Ages, with their highway robbers, but surely no age has ever been so brazenly crime-ridden and corrupt as this brave new 20th century!*

### **CAN POOR MAN BE PRESIDENT?**

Can poor man get to be president? It's estimated Nixon spent \$8½ million, Rockefeller \$6 million, Humphrey \$4 million, McCarthy \$7½ million, Kennedy \$6 million. (Nwk 3:17)

*Govt. is clearly of the rich and for the rich, except as the troublesome exigencies of vote-getting requires consideration of the poor.*

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In last 10 yrs., US world position eroded till today its prestige is low. (USN 12:30)

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### **FURTHER ON "VISIBLE HAND OF GOD"**

This is now in print again, and the Buffalo ecclesia have ordered from the publisher. They would like to express their deep appreciation to all who have responded to their request.

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