

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.

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

SAN ANGELO, Tex.—English Room» Cactus Hotel (All but 1st Sundays)—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.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets" (Matt 7:12).

Just what did Christ intend to convey here? Is he speaking of politics, religion, personal life, what? He was considering our every word and deed.

We as followers of Christ should realize this more than anyone, for as followers of Christ we are to consider the feelings of every person we come in contact with, whether in the Truth or not. We should be outstanding examples of courtesy and graciousness.

Would we want a brother not to consider our feelings or views? Would we want to be insulted or ridiculed or taken advantage of? Certainly not.

We should treat all men as we would desire to be treated. As weak mortals, we cannot do this alone, but in the Truth we can, with God's help through His Word and through constant prayer. The consideration of others first begins with love—a deep love for the Truth.

During March we were pleased to meet around the table of the Lord with our bro. & sis. Richard & Peggy Wolfe. It is always a joy to have visitors.

Also with great joy we would like to announce that Sharon Landers was immersed on Apr. 5 in our sister ecclesia in Houston. Sharon will be a member of the Angelo ecclesia. We of the Angelo ecclesia think very highly of Sharon, as she has been a Sunday School scholar since coming from Houston. We hope and pray that we may further guide and strengthen her in the Truth.

The Angelo ecclesia is now meeting every Sunday at the Cactus, except the first Sunday of the month. We welcome all visitors. —bro. Bill Muter

Bible Questions

51. Who said, "Had Zimri peace, who slew his master"?
 52. Two who hanged themselves?
 53. "If I perish, I perish." Who?
 54. Who said, "O Baal, hear us"?
 55. Who said, "Abide ye here with the ass"?
 56. "Blessed shall she be above women." Who?
 57. "Blessed are thou among women." Who?
 58. Who said, "I will not believe"?
 59. Who was 'unstable as water"?
 60. Who said, "Am I in the place of God"?
 61. Who said, "Am I in God's stead"?
 62. Who said, "Am I God"?
 63. Who was 'very meek"?
 64. What 2 men were "mighty in word and deed"?
 65. Who was "breathing out threatenings and slaughter"?
 66. Who came to Christ by night?
 67. Identify the 4 Josephs.
 68. Who said, "What have I done unto thee, that thou hast smitten me these 3 times"?
 69. What "can no man tame"?
 70. "Sister's son to Barnabas"?
 71. Identify the 3 Ananiases.
 72. Identify the 7 Simons.
 73. The 6 suicides of the Bible?
 74. Whose head was fastened up in the temple of Dagon?
 75. Who set up a stone and called it Eben-ezer?
 76. His bones did a miracle?
 77. Who sat on Jacob's Well?
 78. Who called Paul "a pestilent fellow"?
 79. What 3 men killed lions?
 80. What woman laughed?
 81. Who carried the cross?
 82. Twice Paul was called a god?
 83. "The Lord hath need of them." What?
 84. Who "walked with God"?
 85. Who "went out and wept bitterly"?
 86. "I exceedingly fear & quake" Who?
 87. Six at a bedside (1 a woman).
 88. 5 famous for their hair: 4 men, 1 woman —ESAEM (historical order).
 89. 3 cases of deceitful kisses?
 90. Who "taketh hold with her hands"?
 91. "They went out 1 by 1": who?
 92. Who used a penknife?
 93. What was Gabbatha?
 94. Who speaks of the "patriarch David"? Of "patriarch Abraham"?
 95. Who had an inkhorn?
 96. What blind man killed 3000?
 97. The 3 Nazarites of the Bible?
 98. "Who hath redness of eyes"?
 99. "In the hottest battle" who?
 100. Who had wives from A to Z?
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EDITORIAL

Unto the Edifying of Itself in Love

"Whosoever cometh to me and heareth my sayings and doeth them . . . he is like a man which built an house, and digged deep, and laid the foundation on a rock."

THE writings of the apostles are filled with fervent supplications, pleadings and exhortations to the believers that they maintain a high standard by walking worthy of God. This seems especially so of Paul, but of course his writings are much more extensive than the others.

However, to Paul, the Gospel took first place in his life, and he was so gravely serious about it, that when he warned the elders of the ecclesia in Ephesus of the impending trouble they would incur because of "grievous wolves that would enter in among you, not sparing the flock," he says—

"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31).

It is axiomatic of Paul that his faith was firmly established by his works. They were inseparable elements strikingly manifested throughout his entire apostleship. Therefore, he could say without any form of boasting—

"Be ye followers of me, even as I also am of Christ."

This provides us with convincing assurance that whatever Paul says about his faith and works, we can accept with absolute dependability. And not only so, but when he speaks on matters of doctrine, whether it be in the form of advice, or commandment, we can accept it with implicit confidence, for we know he speaks by inspiration.

But our resolute confidence in Paul is not all based upon his manner of life. There is a much deeper reason why we should depend upon him, and that is **because he was a Christ-appointed model for us to copy.**

When on his way to Damascus, he was struck blind and had to be led by the hand. After three days, a certain disciple named Ananias was instructed to visit Paul, and the reason is given in Acts 9:15—

"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel."

Paul's exhortations were not occasional, but constant, for he knew that it is not for us to decide the walk that will be acceptable to God. He knew that through our enforced association with the world, we are constantly in danger. Therefore, beginning Eph. 4, he makes a stirring appeal that reminds us of our "high calling in Christ Jesus"—

"I exhort you, therefore, I, the prisoner of the Lord, to walk worthily of the calling with which you were called, with all humility and gentleness.

"With patience, sustaining each other in love; using diligence to preserve the unity of the Spirit by the uniting bond of peace." (Diag.)

We should note in particular the main points that he stresses. First he says that we are to walk worthily of the calling in which we are called.

Then he explains how it is to be done, "with all humility and gentleness." Now we do not require a dictionary to understand the meaning of "humility and gentleness."

Therefore, let us face the issue, and ask ourselves plainly, am I walking worthily of my calling and, if so, am I doing it with all humility and gentleness? If we are, then all is well, but if we are not, then it is time for us to begin at once, and remodel our way of life.

But that is not all. He further says that it is to be done "with patience, sustaining each other in love." What a heart-searching statement that is! Is that the manner in which we work with our brethren

and sisters? In all of our contacts with one another, are we patient? If so, then we will be sustaining each other in love.

Is it not plain, that if in our walk, we are humble and gentle, we are sustaining each other in love with patience, we will be "using diligence to preserve the unity of the Spirit by the uniting bond of peace"? Peter said that some of the things Paul wrote were hard to be understood, but this is not one of them.

It is quite plain to see that Paul's purpose in writing to the ecclesia at Ephesus was not only to stir them up to righteous action, but to build them up in knowledge and understanding of the truth, for he says—

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: "But speaking the Truth in love, may grow up into him in all things, which is the Head, even Christ: from whom the whole Body (the Ecclesia), fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love" (Eph. 4:15-16).

What a beautiful expression of the divine mind! This edifying, or building up of itself in love, is a feature of ecclesial life that will always be pursued by men and women who permit the enlightening influence of the Gospel to have first place in their lives.

It must never be lost sight of, nor give place to any personal ambitions, desires, or fleshly reactions generated by self-esteem, a desire for primacy, or personal gratification.

It matters not the extent of our knowledge & understanding of God's Word, unless such wisdom is dominated by love. So declared Paul in 1 Cor. 13:1-2—

"Though I speak with the tongues of men and of angels, and have not Charity (Love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all Knowledge; and though I have all Faith, so that I could remove mountains, and have not Charity, I am nothing."

At any time, under ordinary, or encumbered, circumstances, we are apt to overlook this profound and fundamental truth. Therefore, we must be on the alert continually as we grow in the knowledge and understanding of the way of the Tree of Life. Let us daily consider this feature of our life in Christ, and cross-examine ourselves by the commandments and precepts of the written Word. Paul must have had this thought in mind when he said to Titus—

"That being justified by his grace, we should be made heirs according to the hope of eternal life.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."

Maintaining good works by walking worthy of God, and thereby edifying the ecclesia in love, is a serious full-time job for every one of us. Therefore the sensible thing for us to do is to apply our energy to that which is all important, "making our calling and election sure." We must all realize that to accomplish this definite objective, we must hold fast the "first principles" of the Oracles of God.

Any "wind of doctrine" that blights the spiritual man, and retards his growth in the knowledge of our Lord and Saviour, is nothing more than foolish talking, and if persisted in, will bring ruin and disaster into the lives of those who are exercised thereby. Let us therefore give prudent heed to the voice of wisdom in Prov. 3:3-4—

"Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

"So shalt thou find favour and good understanding in the sight of God and man" — Editor

The Mystery of His Will

"Thou hast created all things: and for Thy pleasure they are, and mere created"—Rev. 4-11

By BROTHER JOHN THOMAS

AMONG the many and various titles of the Supreme Being in the Scriptures of Truth, is that of a Builder, or Architect; as it is written—

"The BUILDER of all things is God."

Pursuing this suggestion, I remark, that "a wise master builder" never begins to build without a design. He drafts this after a scale of so much to the foot. This is the extension, or time, so to speak, of the building, or edifice, to be erected.

Having well considered the whole, he concludes that it is the best possible plan that can be devised in harmony with the rules and principles of architecture.

The plan then becomes his "purpose," "foreordination," "predestination," or design.

All subsequent arrangements are made to conform to this recorded purpose, because it is the very best his most deliberate wisdom and ingenuity could devise; and no extraneous suggestions or considerations will cause him to diverge in the smallest iota from his predestination.

The next thing the Builder does is to collect together all the necessary materials, whether of brick, stone, lime, sand, wood, or aught else that may be needed. If a spectator desired to know what all these crude matters were heaped up together in one place for, the architect would reveal to him—

"The mystery of His will which He had purposed in Himself" (Eph. 1:9).
—by submitting the draft of his plan, in all its lines, circles, angles, etc., and he would describe to him such an arrangement of the materials as would impress the spectator's mind with an image of the edifice, though it would fall infinitely short of the perfected reality.

If we suppose the edifice—call it temple, or palace—to be now completed, the architect would next order the rubbish (or materials which were left as unfit to work into the building, and therefore worthless, such as broken brick, splinters, shavings, sand, etc.) to be cast out to be trodden under foot, to burn (Mal. 4:3; Matt. 5:13), etc.

Thus the edifice is built out of the accumulated materials, according to the outline of the draft, or purpose of the Builder; and the work is done.

Now, as the Scripture saith, the Great Builder of the heavens and earth is God—

"His hand hath laid the foundations of the earth, and His right hand hath spanned the heavens."

The Builder of all things either left the elements of the world to a random and accidental aggroupment, or, He "ordered them in all things." Where is the man among "philosophers" who will stultify, or idiotize himself by saying that the Creator permitted chance to elaborate the terrestrial system?

The thing is absurd. Chance is defined to be the "cause of fortuitous, or accidental events." What is the cause? The fool says in his heart it is not God. Why does he say so?

Because he would make the cause of all things, a mere physical disposition in matter, destitute of all intellectual and moral attributes, **in order that he may get rid of all responsibility to such a Being.**

He hates truth, righteousness, and holiness, and therefore he vainly strives to persuade himself that there is no God of a truthful, righteous, and holy character.

But no man of any pretensions to sound mind would affirm this. Nothing has been elaborated by chance. The Scriptures declare that everything was measured, meted out, & weighed, and that the

Spirit of the Lord executed His work without any to counsel or instruct Him. As it is written (Is. 40:12-14)—

"He has measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.

"Who hath directed the Spirit of the Lord, or being His counsellor, hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding?"

God, then, had in His own mind a pattern, or design, of all the work that was before Him, before He uttered a word, or His Spirit began to move.

This design, or archetype, which placed the beginning and the end of all things before Him in one panoramic view, was constructed in harmony with the principles—the eternal principles—of His vast, unbounded realm; which coincide with the immutable attributes of His character. The work He was about to execute was for His Own pleasure; as, saith the Scripture—

"Thou hast created all things; and for Thy pleasure they are, and were created."

But, when the work is finished which, for His Own pleasure, God labours to elaborate, what will it consist in?

This inquiry we make as the spectators of the wonders of Creation, Providence, and Redemption.

We behold the materials of these departments of Eternal Wisdom, and we ask to what are all things tending? What temple, or edifice, is the Divine Architect raising for His Own pleasure and glory?

If we turn our thoughts within us, there is no voice there which unfolds the philosophy of His doing. If we soar into the heavens, or descend into the sea; if we search through the high places of the earth—we find no answer; for—

"Who hath known the mind of the Lord, who hath been His counsellor, or who hath instructed Him?"

If we would ascertain what God designs to elaborate out of the past, the present, and the future, we must be content to assume the attitude of listeners, that He may reveal to us from His own lips what He intends to evolve in the consummation of His plans.

God, then, has caused a Book to be written for our information as to His design—His ultimate purpose in the works of Creation, Providence, and Redemption, which are the 3 grand divisions of His labour; and which are all tending to the development of one great and glorious consummation.

This book, so graciously bestowed, and so inimitably written, is vernacularly styled THE BIBLE; or, scripturally, THE WRITINGS, and sometimes THE HOLY WRITINGS. These are divided into 2 parts, popularly styled the Old and New Testaments.

The appeals made by Jesus and his apostles to the "Writings" were to what is now termed the Old Testament; for there were no other writings acknowledged then. The New Testament was not written in the beginning of the apostolic era.

Indeed it was not so much needed then; for the apostles taught orally the things which afterwards they in part committed to writing. The breathings of the Spirit, enunciated through the spiritual men of the churches, supplied the place which the New Testament now occupies.

The Writings of the prophets—which are the root and foundation of the New Testament, and without the understanding of which the latter is unintelligible a right—are divided into "the Law and the Testimony"; or the "Law, the Prophets, and the Psalms"; altogether they are styled THE WORD.

This, with "the testimony for Jesus" left on record by the apostles, makes the "Word of the Lord" to us, which lives and abides for ever.

All writers and speakers must be unceremoniously tried by this; for God hath said that—

"If they speak not according to this Word, it is because there is no light in them."

It matters not who the sinner may be: pope, cardinal, archbishop, bishop, minister, or their admirers; or, even one of the Saints of God, (or an angel himself—Gal. 1:8). Nothing he may say, or write, must be received unless in strict conformity to this Word; and of this the people must judge **for themselves upon their own responsibility**; and in the face of their eternal weal, or rejection from the Kingdom of God.

To this Book, then, we appeal for light—for information concerning the things which shall be hereafter.

If we take up an ordinary book, how could we proceed to ascertain the end the author had in writing his book? We should read it through carefully, and thus having made ourselves acquainted with its contents, we should be prepared to answer the question intelligently and accurately.

Why do men not do so with the Bible?

God is admitted by all sensible persons to be the Author; Moses, the apostles, and the prophets, are but His amanuenses to whom He dictated what to write.

If then the questions be put: what end had God in view in the Six Days work of the Creation? in His subsequent providential arrangements in relation to men and nations? and in the propitiatory sacrifice of the Lamb of God?—we proceed in the same way with the Bible in which He tells His Own story; and answer according to the light we may have acquired.

Now the Book of God is peculiar in this—it narrates the past, the present, and the future all in one volume.

We learn from the accuracy of its details in relation to the past and the present, to put unbounded confidence in its declaration concerning the future.

In ascertaining, therefore, the ultimate design of Eternal Wisdom in the creation of all things, we turn to the end of the Bible to see what God hath said shall be as the consummation of what has gone before; for what He has said shall be the permanent constitution of things, must be the end which He originally designed before earth's foundation was laid.

Turn we then to the last two chapters of the Book of God. What do we learn from these?

We learn from them that there is to be a great physical and moral renovation of the earth. That every curse is to cease from off the globe; and that it is to be peopled with men who will be deathless, and free from all evil. That they will all then be the sons of God, a community of glorious, honourable, incorruptible, and living beings, who will constitute the abode of the Lord God Almighty and the Lamb, the glory of whose presence will evolve a brilliancy surpassing the splendour of the sun.

The globe a glorious dwelling place, and its inhabitants an immortal and glorious people, with the indwelling presence of the Eternal Himself—is the consummation which God reveals as the answer to the question concerning His ultimate design. The following testimonies prove it—

"The inheritance of the saints in light" (Col. 1:12).

"An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven"

(1 Pet. 1:4).

"I, John, saw a New Heaven and a New Earth, and there was no more sea. And I saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a Bride adorned for her Husband. And I heard a great voice out of heaven, saying, The Tabernacle of God is with

men, and He will dwell with them, and they shall be His people, and God himself will be with them, their God.

"And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things (or the "Heaven and Earth" in which they existed) are passed away. And He that sat upon the throne said, Behold I make all things new.

"And He said unto me, Write; for these words are true and faithful. And he said unto me, It is done; I am Alpha and Omega, the Beginning and the End.

"I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son"

(Rev. 21:1-7).

"And there shall be no more curse" (Rev. 22:3).

Now, the creating of "all things new" implies that the constitution of things which precedes the new creation was an old system, that had answered the end for which it was arranged in the first instance.

This old system, styled by John "the former heaven and earth," is manifestly the system of the world based upon the Six Days' Creation; for "the former things" which had passed away in the vision were the sea, death, sorrow, sin, the curse, and all their correlates.

This old creation, with its temporary mediatorial constitution, then, is but a grand system of means, elementary of a still grander and inconceivably more magnificent creation, which will be of an unchangeable and eternal constitution.

The old Mosaic physical heavens and earth are to the New Creation as the accumulated materials of a building are to the edifice about to be built: and hold the same relation to the New Heavens, as the natural does to the spiritual.

We repeat, then, that the creation of the six days (which we have termed "Mosaic," because Moses records their generations) was not a finality; but simply the beginning, or groundwork of things, when God commenced the execution of His purpose which He had arranged; the ultimatum of which was: to elaborate by Truth and Judgment, as His instrumentality, a world of intelligent beings who should become the glorious and immortal population of the globe, under an immutable and eternal constitution of things.

Voyage to Australia

By BROTHER ROBERT ROBERTS

"In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed"—Mark 1:35

PART TWENTY-FIVE

FRIDAY, FEBRUARY 7, 1896

AFTER a roughish voyage in the first part, arrived at Wellington about 7:30. Wellington is the capital of New Zealand. It is at the south end of the North Island, and therefore between the two islands which lie in a line one with another—north and south. Wellington is therefore in the centre of the country.

The approach by sea is very beautiful. The town stands away up at the end of a long creek of the sea, which is some miles in length, and closed in by high hills on all sides. The town has a backing of high hills, and looks snug and well-protected.

At first, the capital was Auckland, well away to the north of the North Island. But as the country developed, a transfer was made from Auckland to Wellington, as a much more convenient location for the governing centre.

The change was not made without demur from the Auckland people, who naturally foresaw the loss and damage that would come from the removal of the Government from there.

It puzzles the young mind at first how a geographical neighbourhood can be affected for good or evil by the presence or absence of particular men.

It is a dim place in the narrative to them when they read that the men of Tyre and Sidon desired peace with Herod "because their country was nourished by the King's country" (Acts 12:20). They think that a country is a country anywhere, and is nourished by the rain and sunshine of heaven irrespective of the will or favour of man, and that it matters not who comes or goes: stays or departs.

When they attain to knowledge, they see differently. They discover that the value of produce, and therefore, the productiveness of labour, and therefore, the welfare, and even the existence, of a community depends upon those hidden currents of demand that are controlled by men in authority; and that although men may always keep life in by what they can extract from the soil, the larger interests of life will languish if the currents of public life are diverted from their neighbourhood.

So Auckland begrudged a change which meant the transfer of the enriching activities of public life to another part of the country. Wellington has not yet attained to the size of Auckland, in point of population, being over 30,000, while Auckland is over 50,000.

When the vessel was moored, a number of brethren (bro. Lesueur, bro. Parton, and others) came aboard and conveyed me ashore, and in a cab drove me to the house of bro. McKinlay, where I was cordially received by sis. McKinlay and her mother, sis. Fox. Letters were waiting me here, which gave me a sweet glimpse of affairs at home.

Bro. McKinlay's house is on the outskirts—Russell Terrace, if I remember rightly—a very quiet neighbourhood. The quiet and rest were very acceptable after a very unrefreshing night on board the steamer. I had particular necessity to avail myself of them, as I was to lecture the same night.

A walk in the open air being part of the resting process, I was directed to a park in the same road. It was a truly suitable seclusion—not a park in the ordinary sense—not a level of walks and cultivated flowerbeds, but a series of steep hillsides and tree-shaded gorges and breezy hill-tops, on which I did not meet a single soul.

Some measure of solitude is a necessity if you are to accustom the mind to those relations with the Eternal, which is the highest capacity of man.

You cannot well see and estimate life as it actually is if you are all the while among men. In their company, you cannot help those mental accommodations to little ways and little ideas which exclude those larger views of being which belong to the essence of truth. An amount of human society is both right, necessary, and wholesome—especially if it is of the right sort: but the constant human association which is the rule, is dwarfing and withering. God said by Isaiah (55)—

"My thoughts are not your thoughts, neither are your ways My ways.

"For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

This being the undoubted truth, it is necessary to get away from man sometimes, that we may stretch out our puny minds somewhat in the direction of Divine greatness.

In the evening, there was a large audience in the Alhambra Hall. I lectured on "The Jews: Who Are They?" Brother Lesueur acceptably presiding.

* * *

SATURDAY, FEBRUARY 8, 1896

HAVING devoted the morning to writing, I went in the afternoon a long drive with bro. Carter, sis. Lesueur and sis. Fox. The route lay along the shore of the bay for some miles, and then through what can only be described as a prolonged serpentine gorge—a road turning in and out among high hills, whose sides were often sheer on the right and left of the carriage road. It was both picturesque and grand.

New Zealand is remarkable for such features, many small detached, troubled-looking hills; and large ones, too, looking as if they had been violently contorted into their present shapes long, long

ago. No doubt: they were formed in scenes of volcanic tumult, similar to those which recently destroyed the terraced falls of Tarawera.

The earth is great, and has to be hammered on big anvils: but both hammers and glow-furnaces are under guidance, or our poor earth would become a tenantless mass of slag.

We ended our journey at bro. Lesueur's happy home, where a number of brethren and sisters had assembled for tea. I had an unusually cordial reception from the little daughter, Eunice, whose ways exemplified those traits of childhood which led Jesus more than once to make children prominent in his proceedings, and to employ them as standards of character on some points—

"He took them up in his arms and blessed them."

Bro. and sis. Lesueur are educated people. The history of their contact with the Truth is interesting. Compelled, for health's sake, to come to New Zealand 13 years ago, sis. Lesueur brought with her, in her luggage, as the gift of a friend, a copy of Christendom Astray, without knowing what she was bringing.

Happening to look at it in due course of time, she came to the conclusion, before going far, that something was radically wrong with popular systems of religion. Further reading, strengthened by intercourse with some friends of the Truth, brought her to the point of complete conviction and obedience.

Her decision was a great distress to her husband, who was a devout and fervent adherent of Anglicanism. Persuaded that the church was Divine, he would not put himself in the way of temptation by reading.

But his equally devout and fervent wife left reading matter in his way—particularly on the hat-stand. Here, one day, he picked up a Finger Post: "Have I an immortal soul?" Perceiving it was all Bible quotation, he read: he was shaken. On his return from his business he said: "My dear, I have been reading that tract: I think there is something in it."

"Oh," she said, "I do wish you would read."

He did. He then had recourse to his clergyman, with an earnest desire that the clergyman would dispose of the argument. But all the efforts of the clergyman only confirmed him the other way, and the result was the final acceptance of the Truth: to the great joy of husband and wife.

This evening, we spent in conversation, the singing of hymns, and then in an informal address, which sis. Lesueur asked me to give on "The Signs of the Times." The evening concluded with prayer.

SUNDAY, FEBRUARY 9, 1896

BREAKING of bread in Alhambra Hall: 33 brethren and sisters present. I spoke of God as Light and Love—the one essential to the free action of the other—Light as the basis of Love, and Love as the indispensable complement of Light.

What is knowledge without Love? A blinding glare. What is Love without Light? A mere sickly fondness. Both together are as the glorious life-blend we see in the harmonious conditions of nature.

In the evening, there was again a large audience: subject of lecture, "Salvation." One of the audience called the lecture the worst piece of blasphemy it had ever been his pain to listen to. He wanted to argue, but the opportunity was not afforded. There is a time for everything. The gentleman had been invited to hear a lecture, and he was out of order in attempting to force a debate.

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MONDAY, FEBRUARY 10, 1896

TOOK tea at bro. Parton's house, where there is a large and interesting family—some of whom are in the Truth. Bro. Parton was originally from Birmingham, but had to come to New Zealand to find the Truth—and a wife.

At their house, by special arrangement, I had an interview with a refreshingly earnest, honest man, from Edinburgh, associated with the brethren years ago in the States but who had drifted out of touch with the Brotherhood, and was painfully anxious to get into connection again.

He had been in New Zealand for some time, but did not know, and did not suppose, there were Christadelphians in the country. In conversation with a Salvation Army captain, he ascertained there were some in Wellington. Being told where they met, he went, but found the place empty. His friend then told him of a house where one lived. He went, but there was no one in. He then set himself to watch the house, and finding some people enter at last, he made himself known.

He found, to his astonishment, that I was expected in Wellington in two weeks; he determined to wait till he could see me. He was distressed as to his first immersion: whether he knew enough to make it valid. He was distressed also as to his life since.

On both hands I was able to give him some ease. He left, earnestly thanking me, and intimating his intention to apply for admission among the brethren.

After tea, we repaired to a small hall where a private meeting of the brethren and sisters took place for conference on various questions that had engaged the brethren. I delivered a brief address, and then answered a number of questions.

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TUESDAY, FEBRUARY 11, 1896

WET day: kept appointments in town, in the course of which I met a worthy gentleman who had been to the lecture, who believed in the Kingdom, but thought it was not an essential matter of faith.

I asked him whether he did not recognize that the Gospel was the Gospel of the Kingdom. He said, "Yes."

I then asked if it had not pleased God to appoint the belief of the Gospel as the condition of salvation.

He could but say "yes."

Then I asked if the Gospel was the Gospel of the Kingdom, how could it be the Gospel with the Kingdom left out?

He could but smile. He justified his position by quoting Paul's answer to the Philippian jailor—

"Believe on the Lord Jesus."

I asked whether Paul meant the jailor was to believe only part of the truth about the Lord Jesus, or the whole?

He did not quite understand.

Well, I said, it was part of the truth that Christ was born in Bethlehem: would that be enough to believe?

"Certainly not."

It was part of the truth that he was crucified: would that be enough?

"No: we must believe in his resurrection."

But was it not part of the preached truth ALSO that he was Judge, and that he was the King—the Christ—the Messiah? Why were we to leave these out?

Mr. Brown thought perhaps he might grow in his views of things. I recommended the close study of the Scriptures.

The steamer for Christchurch (my next appointment) was to sail at 4. My various preparations complete, I was driven down to the wharf along with sis. McKinlay and sis. Fox.

At the wharf and on the steamer, I found the other brethren and sisters, from whom I had a most affectionate leave-taking—the cordiality of which excited the notice of officers, fellow passengers, and bystanders.

You see, out of the Truth, there is nothing to kindle warmth. When the inevitable disillusion of experience cool down the ardours of young blood, there is nothing left but the sinister grim of nature.

In Christ, the future is aglow with the brightness of the glory of God, and the present (where the Truth truly reigns and not one's own importance) is warmed by the love of the Father and Son and all who love them: for—

"He that loveth Him that begat, loveth him also that is begotten of Him."

At 4:30, the vessel slowly left the wharf, and on getting clear of the shipping, turned on full steam, and got rapidly down the bay, clearing "the heads" in about half-an-hour, and getting out into the rough open: where setting her head in a straight line SSW, she earnestly clove the mounting waves on her way to Port Lyttleton—the sea port for Christchurch.

Reading, dinner, and writing soon brought bed, but not much sleep.

(Continued next month, God Willing)

Thoughts for Today

KNITTING

"Being knit together in love, and unto all riches of full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ"—Col. 2:2

OUR few remarks this month will be directed primarily to the sisters, for it will be they who can go far beyond our simple knowledge of the art of knitting. They will be able to dig deeper into the spiritual lessons that can be attained therefrom.

The Apostle Paul, in the above quotation, brings our attention to "Knitting," a word the dictionary defines in this way—

To form a knot; To be together;
To weave by means of needles;
To unite or be united closely;
To contract and grow together.

In one respect, Paul would see the close association between the natural and the spiritual. Being "knit together" would remind him of his daily labour, for he was a tentmaker by trade and would realize that the various sections would have to be cut in such a way that each piece would fit with the others and become "united together."

For our "thoughts today," we turn our minds to the one specific definition listed above— "to weave by means of needles." Colosse was well known for its woollen industry, and buyers came from far for the highly esteemed workmanship.

The members of the Lightstand in this city would know of the reputation, and when the Apostle's letter arrived, his mention of being "knit together" would have a deeper meaning than if he had referred to some other type of industry.

Paul may have realized this, and therefore felt his message would be received with more interest, appreciation and understanding. Their thoughts would turn to Paul's comparison, and for those sincere members, they would see the lesson he was endeavouring to convey.

For a moment or two we will attempt to extract admonition from this statement of Paul. As a sister begins to knit an article it is imperative she study the instructions before beginning to knit. This is, perhaps, the most important step, although great care must be taken at all times. Jesus himself warns us and asks us—

"Who of us, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?

"Lest haply after he hath laid the foundation, he is not able to finish it."

If the worker begins her labour without first reading the instructions she may find in time that she is unable to comprehend the directions. She becomes lost and eventually the work comes to a halt.

A wise knitter must be able to follow all the directions before she picks up the needles and the wool. With the great care the beginning stitches are "cast on" the needles and the work is under way.

As each stitch is knitted, the correct amount of tension must be applied in order that the finished article is not too loose, or so tight it bunches.

It is interesting to note that many times the article knitted begins plain and remains thus until the work has progressed a few inches, then gradually the intricate pattern is started and the more difficult stitches are done. Slowly the instructions take the knitter into more and more complicated stitches and continual reference to the book is necessary.

At times it may be felt that certain instructions are not important, but if ignored, the finished product is imperfect and not a thing of beauty.

How clear the spiritual lesson is! Each of us has picked up the two needles. Both of them are of the same size and both are most important, without the one the other would be useless—the work could never begin, and therefore the **two** must be picked up and USED.

The Old and New Testaments are the needles of the spiritual knitter, both must be employed, and employed well.

Today we see so-called "Christendom" leaving the Old Testament, looking at it as mere folklore and fables. Their work (or rather lack of true spiritual work) reveals the folly of using only one needle (and that poorly).

Regardless of their non-recognizance of the Old Testament, Jesus, the Captain of our salvation, confirmed it by his many references to the faithful of old. And Paul leaves no shadow of doubt—the 11th of Hebrews is a living proof of his utmost belief in the "Scriptures."

The pattern mentioned, that which assists the hands, telling them which way to operate the needles, are the many assists we receive in our working with the wool—be they books, conversations, exhortation or correspondence on the Truth. This pattern is, or results in, a "full assurance of understanding."

The wool, of course is the "Word" made flesh, or in another place referred to as the "Lamb." What a unique association we can see in this reference to Christ and the words of Paul!

And what a beautiful picture before us in the Bride of Christ busily occupied, waiting the coming of the Bridegroom, eagerly utilizing the Scriptures of Truth, receiving aid from the Book available and using the wool of the Lamb in order to present her husband with a garment of beauty—

"She seeketh wool, and flax, and worketh willingly with her hands."

Daniel brings the picture even clearer in his statement that the "Ancient of Days" had "hair like unto pure wool" —which reveals the fullest beauty possible, for did not Jesus say he was in the Father and that the Father was in him, and that as he was in us, so likewise were we in Him?

Thus we become associated with the Ancient of Days. This is the time of the marriage of the Bride and the Lamb, the time when it is written that—

"Though her sins be as scarlet, they will become white as snow; and though they were red like crimson they will become as wool."

A wonderful and striking illustration! At the beginning of our article, we said that the sisters would be able to expand on the similarities between natural knitting and spiritual workmanship, this is even more true if they live in a city where a "sewing class" is held.

What a wonderful opportunity to bring out the various other lessons—going beyond our outline and filling in the deeper details.

What of the similarities between "crocheting"—the one hook speaking of the Shepherd? Or "tattling"—the shuttle shooting back and forth from hand to hand, busy in the labour of the Lord?

—J. J.

Next month, God willing: "Spring"

Marriage with the World

Extracts from the "Christadelphian" 1874-1911, showing the faithful and uncompromising stand of the past against this evil. Numbers are year and page.

IN MARRYING an unbeliever, a believer takes a yoke round the neck which is liable to sink the wearer at last to death.—**1874:281.**

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There can be **no doubt** about the duty of believers to restrict their matrimonial alliances to believers. And there can be **no doubt** that *sin* is committed where this rule is transgressed.—**1875:517.**

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Surely there ought not to be much question as to the sinfulness of matrimonial alliance between the two people—the saints and the world. Reason alone ought to be sufficient to prevent a people styled "The people of God, an holy nation" from forming any connection with the world.

The "sons of God" taking them wives of the "daughters of men" soon brought about a state of things so offensive to God that He destroyed them in the flood (Gen. 6:2-7).

The story of how Phinehas turned away the wrath of God from the children of Israel, thereby obtaining a "covenant of peace" and an "everlasting priesthood" (Num. 25), shows the **deadly nature of this sin**. The sin of Zimri consisted in unlawfully taking an idolatrous woman—a woman forbidden him for divine reasons. And, therefore, he committed fornication. If the conjugal relation between the people of God and the alien was so offensive then, **is it less so now?**

If this reference by Paul (I Cor. 10:8) to the case of Zimri and his erring brethren means anything at all, does it not mean that for a brother or sister of Christ to marry an alien is to "**commit fornication**" or, as Paul puts it in another place, to "**defile the temple of God?**"

A son of God cannot do other than **grievously sin** against Christ if he marry an alien. —**1878:400.**

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It is evident that marriage with the alien may cause departure from the Truth, and may end in forfeiture of eternal glory. It will certainly cause much trouble to the parties concerned.—**1878:468.**

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"Be not unequally yoked with unbelievers." Marriage is a yoke that cannot be removed. It is for life. Therefore, **of all yokings with the world, marriage with the alien is the most disastrous** —**1887:13.**

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How could a believer take the world into the closest of friendship in husband and wife, without being disobedient, and without being polluted?

"He that walketh with wise men shall be wise, but the companion of fools shall fall."

An unbelieving man or woman is one **not cleansed from sin** by the obedience of the Truth, and is therefore—scripturally speaking—part of the "**unclean thing**" which we are commanded to "touch not."

How could a man or woman be holy in making themselves one with a person in a state of unholiness? It is indeed *moral suicide* for a man to do such a thing—**1891:262.**

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God's estimate of alien marriages was that they were the most potential of all influences in drawing away the heart from Himself. The faithful among Israel reciprocated God's mind. Ezra manifested deep grief, and confessed before God the enormity of the sin. Separation from the world cannot exist where alien unions are indulged in.

We are not dutiful to Christ, or jealous for his cause, in joining ourselves to an alien.

"A prudent man foreseeth the evil, but the simple pass on and are punished."

Let a brother who contemplates **giving his children an un-believer for a mother** think of the mother's influence in forming the mind of the child. Let him remember that from early morning until late at night they will be entirely in her hands.—**1892:6.**

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Is not such a step little short of **madness**? If misery be the outcome of such a marriage, is there room for marvel? God's estimate of the drawbacks associated with an alien wife is strikingly shown in the fact that the possession of such disqualified a man—in the apostolic days—from holding the office of a bishop or elder. God required that both his wife and children should be "faithful" (I Tim. 3:11; Tit. 1:6).

Bible history furnishes abundant illustrations of the evil results of these forbidden unions. The only attitude that God will approve and recognize is coming out and keeping separate. Fidelity in this matter makes alien marriages **utterly impossible.**

The plea has been urged by some who have been about to marry out of the Truth that they do so with the object of bringing about the obedience of their wife or husband. Such a plea shows a total misapprehension of duty. **It is not permitted to do evil that good may come.**

Those who go contrary to the definite command to marry only in the Lord show by that very act that **spiritually they are weak**, and that they are the last persons who should expose themselves to the temptations involved in association with an unbelieving partner.—**1892:47.**

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"Shall I take the members of Christ and make them the members of those who constitute the Mother of Harlots or her daughters?" The only permissible answer is. "God forbid." Can one who is a friend of God become "one flesh" with an **enemy** of God, and still retain God's friendship? James answers—

"Whosoever, therefore, will be a friend of the world is the enemy of God."

In what way can friendship with an enemy of God be more positively manifested than by becoming—through the marriage tie—"one flesh"?

To unite the believer's body with one who has not been bought with Christ's blood is to **defile** it. What is the extent of the defilement arising out of a marriage between one in Christ and one out of Christ? Is it confined to the married believer? *No*, for he is a member of the One Body. Who does he also defile?—

"Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, **DEFILETH THE TABERNACLE OF THE LORD.**

"That soul shall be **CUT OFF FROM ISRAEL.** Because the water of separation was not sprinkled upon him, he shall be unclean. His uncleanness is yet upon him" (Num. 19:13).

To marry one out of Christ ("dead in trespasses and sins"), therefore, produces the same consequences as the touching of a dead body under the Mosaic Law. That is, a brother defiles himself and—if not purified—he defiles the antitypical Tabernacle or Temple of God.

Marriage with the Gentiles was explicitly forbidden to Israel. The **defiling effects** of such an act on the **whole nation** was fully recognized by Ezra and Nehemiah. When Ezra heard that "the holy seed had mingled themselves with the people of those lands," he rent his garments, plucked off his hair, and "sat astonished until the evening sacrifice."

How can God dwell in a believer who **contaminates** himself by becoming "one flesh" with an unbeliever?—**1893:264.**

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Question: "Is it wrong to marry one who believes **part** of the Truth, but not **all**?" **Answer by bro. Roberts:** Mankind are divisible into two classes—those who have been justified, and those who have not. In this respect, there is **no third class**, and no room for one. A justified one has been separated from *all* the unjustified, and it is his duty to maintain that separation.—**1893:297.**

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The only scriptural application of the term "believer" is to those who hold the Truth in fulness with which it was apostolically preached. "Unbelievers" are **all** who fall short of this.—**1894:209.**

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A brother marrying out of Christ while recognizing such an act to be against the law of Christ **undoubtedly** places himself in the position of the **sinner**.—**1894:232.**

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Sister Darnill met and married a Mr. Lowe who, unfortunately, was not a brother, and by so doing placed herself **out of fellowship** with the brethren of Christ.—**1896:117.**

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Believers are regarded not only with a loving, but with a **jealous** eye by God, Who is a jealous God. He not only demands their heart and service and praise, but He objects to their giving these to any other.

If there is a relation in life to which these considerations apply with more force than others, it is to marriage. For in marriage a man gives himself to the perpetual companionship of the woman he marries, and undertakes a perpetual duty of friendship, and subjects himself to her perpetual influence.

If this woman is a worldling, **he has violated every principle of the calling to which the Gospel has called him, in making himself one with the world in the person of his wife.** He has put his will under mortgage to an enemy of God.

And look at his children. It is his duty to bring them up in subjection to divine principles: how **can** he if their mother is in opposition to those principles? He has sacrificed his power to perform his duty by marrying an unbeliever.

A man must have a poor sense of the obligations associated with the Truth who cannot see that such a marriage is a violation of every principle of loyalty to Christ.

Bible history is one long illustration of the evil effects of disobedience in this matter. Marriage with the alien is **forbidden**. Disobedience has always been **disastrous**. We sympathize utterly with the brethren who refuse to be compromised in the corruption that appears to be setting in.

— R.R.—**1897:332.**

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The very nature of things—even apart from express commandment—would lead a man to require, in the closest partner of his life, unity of mind with regard to the most important concern of life. John forbid the brethren's houses to the holders of false doctrine. To receive such a one—not only to casual hospitality—but to your table and your bosom, is to go against the doctrine of the apostles, common-sense, and the commandments of God.—**1897:385.**

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Marriage with the unbeliever . . . Like a **gangrene** this evil is eating the spirituality out of many ecclesias. It is a "root of bitterness" that springs up again and again after the offending brother or sister has returned to fellowship. We are often exhorted to "present our bodies a living sacrifice," but what can such language mean to those who are hankering after "strange flesh" while **professing** subjection to the law of God?—**1898:81.**

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Flesh and blood is the same in every generation, and the *evil* of alien marriage will never be eradicated. Those who put **God** first will not transgress to their own hurt.—**1905: 548.**

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It is a subject upon which no **faithful** man or woman will temporize, for they know the history of alien marriages as recorded in the Scriptures from the beginning. The history of the Truth abundantly bears out the history of Israel.

Nine-tenths of all the alien marriages among the brethren are productive of **manifest** evil. And the other tenth does not make wrong right if the evil results are not so manifest.

Elpis Israel, pages 107-8: "They saw that the daughters of men were fair, and they took them wives of all they chose." This was a **fatal step**. The sons of God corrupted themselves in marrying the daughters of Cain. This practice has ever been fruitful of apostasy.—**1906:221**.

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Marriage with unbelievers . . . the small minority which makes a kind of half-hearted defence of such alliances is always found to consist of those whose understanding of, and zeal for, the Truth is of a low order.

Another and **very serious evil** which is being manifested to an increasing and very distressing extent, is the cultivation of friendly associations with aliens of the other sex, with marriage as its ultimate object. Those who do this defend it on the ground that they are not intending to marry out of the Truth. "Oh, I shouldn't think of being engaged to, or marrying, so-and-so unless he (or she) was immersed!" The obedience to the Truth is not the first object in these cases, but the marriage.

The Truth is used as a bait and degraded. It is an abomination to make the blood boil, that the Gospel of the grace of God should be used in order to entice a stranger into the association of the brethren where he or she becomes marriageable!— **1911:308**.

(Next month, if the Lord will: The testimony of Scripture)

The Recovered Truth in the Latter Days

"When the Son of Man cometh, shall he find the Faith upon the earth?"—Luke 18:8

BROTHER, sister do you often, from your vantage ground in the Truth, take a look upon the world of a so-called Christendom lying in darkness profound and unlifting. All around you is this darkness and moral and religious death, involving all in one common ruin. Ignorance of the purpose of God in Creation is profound, and enlightenment is refused. The Truth is lost in that darkness, and fails to enlighten that ignorance.

A gruesome and sorrowful picture it is indeed to greet the eyes and mind of him who lives and moves and has his moral and intellectual being in the light of the Truth of Abraham's God.

The Faith of Abraham and the Hope of Israel find no place in the minds of the teeming millions who have a faith and hope bound by the cords of death. Upon such a picture with what terrible force fall these words of Jesus—

"Nevertheless, when the Son of Man cometh, shall he find the faith upon the earth?"

What means that language? Is it not that while there may be an abundance of abstract "faith" in the earth, there will be little or none of the Faith that embraces the substance of the Promises, the things of the Kingdom of God and of the Name of Jesus Christ, the Faith of the fathers and the prophets and the apostles of the Lord?

There is no other interpretation to be put upon these words. They mean that the true and saving Faith will be as scarce upon the earth as righteousness was in Sodom and Gomorrah.

With such a picture before the mind, what is the duty of him who stands in, and looks out from, the saving light and blessed promises of God's Truth embodied in the Gospel of His dear Son? Is it not to let the light shine into the minds of a benighted people, to sound forth into their ears the things that constitute the true and saving Faith, whether they will or will not hear?

No one who is of the Light can be silent without being disobedient.

Remember the "candle" and the "bushel." Who would want to be silent when he is the possessor of such Light, and the world groping in the darkness of a false faith and dead hope? A

selfish and disobedient person alone could think of shutting up the Light in himself before a world perishing for the want of the bread of life.

While it is true that each child of the Light should be light to a world sitting in darkness and in the shadow of death, yet there is a more pressing duty resting upon each one in this "time of the end."

There is an ecclesial and a personal work to be done that is of greater moment.

Whilst the enlightenment of the world should not be neglected, and the fishing in that world for children for Abraham should be pushed energetically, yet there are fish already in the net that require preparation for the assortment of the Great Fisherman. Putting figurative language aside, let us plainly look at the work before the children of God.

This is no longer a time for discovering the Truth.

That work has been done, even done in the days and by the labours of Dr. Thomas. Since then it has simply been a work of sounding known and established Truth into ears of all who will hear, to take out of the world by its power a people for the seed of Abraham, or heirs with Christ Jesus to the promised inheritance.

The day for that work is now far spent and another work is about to take place on the earth, even a work that begins with the Household of Christ and ends with the nations of the earth. That work is the work of judgment.

The greatest drawback to the preparation of a people for the Lord at his coming to complete his work upon the earth is the failure of some to recognize the character of the work now being done. As a consequence of this failure, the Ecclesia has been caused to pass through great turmoil and many critical phases of its existence, to the sorrow and anxious solicitude of those who have fully recognized the character and the phases of the work the Lord has been doing in the earth during the past half-century.

The work the Lord has been doing is susceptible of two great divisions, to wit: The recovery of the Truth to mankind, and the preparation of a people for the Lord at his coming.

The FIRST was completely accomplished through Dr. Thomas and his faithful coadjutors in his days.

The SECOND has occupied the time and labour of the faithful and wise of the Household during and since the days of Dr. Thomas. Since his days it has been and is the sole aim of those who know the Truth to do the work of taking out of the nations and preparing, by the power of Truth brought to light, a people for the Lord.

This work has been hindered time and time again by those who failed to recognize the fact that the whole Truth had been recovered, and who were constantly searching out this and that crotchet to the dismay of the faithful, distress and embroilment of the Ecclesia, and injury of the Truth.

Instead of there being peace, communion and fellowship of the Truth in the Ecclesia, so essential to the development of character and the preparation from the Gentiles of a seed of Abraham to inherit the Promises, turmoil, selfishness, backbiting, crotchet-mongering, confusion, and all manner of evil work were brought into the Ecclesia, to the sorrow of all who had the work of the Truth and welfare of the Ecclesia at heart.

In truth, it has been a repetition of apostolic days.

Another erroneous idea has found lodgement in the minds of some respecting a journal devoted to the spread and defence of the Truth and the upbuilding of the Ecclesia. It is claimed that such a journal should give a hearing to both sides in doctrinal matters.

The idea would be true enough if it were a matter of searching for or discovering the Truth; but when the Truth has been already discovered in its entirety, AS IS THE CASE, it is a mistaken idea to make a journal devoted to it the battlefield of opposing views in matters of doctrine.

To state a false teaching for the purpose of showing its falseness and establishing the Truth to all is permissible, and often desirable, for the welfare of the Ecclesia; but to permit false teaching in its pages, in the form of controversy, **when known to be such in the face of established Truth**, is neither discharging one's duty towards the Truth nor the Ecclesia.

The Truth does not permit it. Duty does not permit it. The wise of the Household condemn it. No one having a clear understanding of the Truth would demand it.

When anyone is now invited to enter the ecclesial fold through a belief and obedience of the Truth, **it is not asking him to identify himself with an Ecclesia of searchers for the Truth, but an Ecclesia that has found the Truth and is built upon it.**

It is not inviting him to enter upon the arena of controversy with the members of the Ecclesia in matters of Truth, but to be one and harmonious with the Ecclesia in the upbuilding of all in the most holy Faith of known and established Truth.

There is no controversy in the Ecclesia with the members thereof in matters of doctrine or truth. That controversy was thoroughly carried on and exhausted by Dr. Thomas, while identified with the Campbellite body, and was consummated in the discovery and full establishment of the whole Truth of God as revealed in the Bible. Ecclesial controversy in matters of truth is thus at an end.

This is fully recognized BY THOSE WHO CLEARLY UNDERSTOOD THE TRUTH.

This fact may not be pleasant or palatable to those who dislike the idea of Dr. Thomas being ahead of them in the discovery and establishment of the WHOLE Truth revealed in the Bible. Nevertheless, they would display a commendable wisdom in submitting to it with that humbleness and joy of heart which the Truth alone can beget in rebellious human nature.

A failure to recognize the foregoing duty to the Truth and the Ecclesia has led to much bitterness of personal feeling, and has torn and distracted numerous ecclesias. A true and humble and faithful child of God should see that the Lord will never approve a work that injures His Truth and His children.

To throw open the pages of a periodical devoted to the spread and defence of the Truth, for the airing of false doctrines and hurtful crotchets would meet the condemnation of the righteous Judge when judging the works of his people in the coming day.

If a journal devoted to the spread and defence of the Truth may not permit the entrance of false teachings and hurtful crotchets into its pages, in the form of controversy, neither may the Ecclesia be a battlefield for the same! and whoever would seek to make the Ecclesia such a battlefield has sadly mistaken the purposes for which the Lord called His children out of the world into an ecclesial fold.

The Ecclesia is the Lord's Vineyard. Each of His children is a worker in it. **The work is the upbuilding of all in the Truth, the growing into the full measure of the stature of the Christ.** The fulness of that measure is consummated at the judgment seat.

Such being the work of the Ecclesia, as an ecclesia, who would wish to mar or interfere with its work by making it the arena of controversial work in the airing of crotchets, false doctrines, and matters of doubtful disputation?

Let me say a few words relative to Dr. Thomas and his continued communion with the Campbellite body after he had advanced far in the discovery of the Truth. I have heard condemnation meted out to him on that score, and his course offered as a plea for controversy within the Ecclesia on doctrinal matters.

First, it must be borne in mind that many years passed by before the Doctor discovered that his early baptism into the Campbellite faith was not a baptism into Christ. This would justify his continued identification with that body, so far as his knowledge of duty extended.

This blindness of the Doctor to the validity of his baptism was essential to the work before him, as it held him in the Campbellite body.

Second, he had a work to do which could only be done in that or a similar body, and by being a member of it.

Had not Dr. Thomas been subjected to the terrible antagonism he experienced in his search for the Truth, he would never have found it.

Had not that antagonism arisen in the Campbellite body and through his continued connection with it, he would equally have failed. There was an overruling Providence in the whole matter.

The peculiar mental and moral organization of Dr. Thomas admirably fitted him for the work he accomplished. His sterling honesty, great faith, resolute will, utter disregard of human opinion, and what seemed a reckless independence of leadership of men, enabled him to do a work that would have failed under other conditions, and it was only through identification with a so-called Christian body taking the Bible as its rule of faith and hope and practice that the above qualifications could have full play in the discovery of the Truth.

There was, therefore, a Providence in the whole course pursued by Dr. Thomas from the time he set out to find the Truth till he discovered it in its entirety, and whoever condemns him in any part of that course condemns the Providence overruling all. This is all clear to those who have attained to the same understanding of the Truth.

Where the great mistake is made by those who take the course of Dr. Thomas as a criterion of judgment, **and make it a plea for the same kind of controversial work within the Ecclesia, is in not recognizing the fact that the conditions are not now the same. Then it was an ecclesia of searchers for the Truth, and now it is an Ecclesia, a true Ecclesia, built upon known and established Truth.**

Then the Truth could only be discovered through the channel of stubborn controversy, often spiced with acrimony, but now the need for controversy has ceased in the presence of the whole Truth fully searched out and established.

The work is now, as before stated, one of spreading and defending established Truth before the world and the upbuilding of the Ecclesia in the most holy Faith of that Truth.

The Ecclesia is therefore no longer an arena over which the storms of controversy may sweep and leave behind them angry feelings, heart burnings, bitterness of mind, divisions, and the biting frosts of enmity.

No; it is now, or should be, a true Ecclesia of God, all of one mind and one spirit, and all drawn together by the cords of love begotten in each heart by the sweet influence of that Truth which was recovered from its burial in tradition, and recovered amid the storms of controversy bitter and long-waged.

Whenever an ecclesia of Christ is not of the character stated above, a great fault lies at the door of some of its members. That fault could assume, and probably has assumed, one or all of 3 leading phases—

1. Either some have been admitted to the ecclesial fold believing it to be an ecclesia of searchers after hidden truth, and they soon proceed to introduce the controversial feature.

2. Or else some have been admitted to the fold who do not believe that the whole Truth has been discovered, and soon the angry storms of controversy arise within the ecclesia by reason of their efforts to promulgate various winds of doctrine,

3. Or else there has been admitted to the ecclesia those who cannot crucify their jealousies, envies, love of pre-eminence, applause of men, and itchings for controversy, whereby they are continually disturbing the peace and harmony and unity of spirit of the ecclesia by bringing in doctrines and crotchets new and strange.

Alas, that such is the case! But why complain? Had not the ecclesia of apostolic days the same misfortune? Did they not get rid (as far as possible) of the disturbing elements, after due efforts to reform them? **They were certainly COMMANDED to do so.**

If, after the same manner, false teachers and the disturbers of ecclesial peace and harmony and purity are withdrawn from, who will complain save themselves and those of like mind? A true child of God will never complain. Purity in doctrine and practice is greater than any man, yea, greater than all men, for it is from and of God.

In conclusion of this article, let me press home to each heart and mind the preceding matter treated of.

Are there some in the Ecclesia who still believe that it is an ecclesia of searchers after hidden truth as revealed in the Bible?

If there are such, those who do not believe the Truth has been discovered in its fulness, let me say that they should withdraw from the Christadelphian Ecclesia and organize one built upon and in harmony with their belief, for the Christadelphian Ecclesia is not such an one. It is built upon known Truth and the whole Truth as revealed in the Bible, and is not a searcher after unknown truth in that Book.

You cannot bring the plea of Dr. Thomas's course to bear, for then it was truly the case of an ecclesia of searchers after the Truth, which was completed in the finding of it.

While it is true that there is such a thing as "ever learning and never being able to find the Truth," yet there IS such a thing as learning and finding the Truth and being established, rooted and grounded in it. The latter was the case with Dr. Thomas, and is the case with those who have laid hold of the Truth he found.

So, if you are not in harmony with it, you would best withdraw from the Christadelphian Ecclesia; and especially so if you cannot bring yourselves into harmony with it in doctrine and practice.

Surely this is not a time for searching after unknown truth, on the very eve of the Lord's coming to judge character built out of the Truth.

Nay, rather, it is a time for each one to be SEARCHING INTO HIS CHARACTER to see of what manner it is; to see if he is in harmony with it in doctrine and practice; to see if he has crucified the lusts of the flesh, got rid of his envies, his jealousies, his ambitious fleshly desires, his hatreds, his evil surmisings, his rivalries; to see if he loves the brethren with an unfeigned love and out of a pure heart, in honour preferring them, rejoicing with them in all humbleness of mind in hope of glory at the appearing of Jesus Christ.

Let us therefore right all wrongs as far as we can, cultivate brotherly love, be of one mind in the things of the Spirit, seek to build up the Ecclesia in our most holy Faith as becomes faithful and true workmen in the Lord's Vineyard, not disturbers of ecclesial peace and harmony and purity, that we may be prepared to give to the Lord of the Vineyard a good account of our stewardship in matters of truth and love and practice, and of the manifold blessings of the Lord towards His people as they have flowed to them through the Ecclesia.

This is written in the spirit of love towards all who have named the Name of Christ through obedience of the Faith, and by one whose greatest joy would be in seeing all saved and blessed in the Kingdom of God.

I have no fault to find with any particular one, as each must be the judge of his own faith and actions in this life in the presence of the Truth till the Lord comes to judge all.

If we judge ourselves by the standard of the teachings and commands of the Truth, and be honest and faithful and loving and forgiving of heart, we will all speedily place ourselves in harmony with the Truth and ecclesial peace and purity and unity of doctrine and practice.

How urgent is the need of such self-judgment and obedience to all the commands of the Truth in faith and practice, as we see the clear and multiplying signs of the coming of the righteous Judge for the impartial and infallible work of the judgment seat!

There is no righting of past wrongs; no placing of ourselves in harmony with the precepts and commands of the Truth, AFTER the call to judgment has gone forth from a descended Lord and Master and Judge.

This is our day for making our calling and election sure; but **then** it will be the Lord's day for the purpose of that judgment which begins with His own Household. If we would not be condemned then, let each judge himself now by the light of the Truth, even that Truth which will either justify or condemn us then.

Oh, that the Lord would set His people to a self-judgment by and before His Truth! To forgive and love those who wrong us is to display the spirit of Christ; and the display of such a spirit is as much the duty of the suffering Body as it was of the suffering Head of the Christ of God.
—Christadelphian, 1894.

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"—2 Cor. 4:6.

The Death of Christ in the Proverbs

"How shall we, that are dead to sin, live any longer therein?"—Rom. 6:2

PROVERBS CHAPTER ONE

THIS morning, as we meet around the table of the Lord, we are commanded to remember the death of our Saviour, Jesus Christ. But are we to think of this death only for a moment, and then pass on to something more pleasing to the natural mind? Or should we not, instead, KEEP this death of Christ foremost in our minds—not only throughout this memorial service, but throughout all our life in the Truth?

How can we keep this death before our minds ALL the time? **This is our principal duty.**

We must not think of Christ's crucifixion with an idealistic and remote fantasy—but rather with an eye to its supreme importance and practicality. It is the centre of the affairs of the Truth, as well as of its commands. We are told to—

"Exhort one another, and so much the more as ye see the Day approaching"

We are told to—

"Study to show ourselves approved" (2 Tim. 2:15).

We are also told that "the trial of our faith" should be—

"Found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1).

How are such familiar commands as these related to the death of Christ? Let us examine these statements more closely—

"Exhort one another."

Exhort to do what? To continue in the Faith, in the obedience of Christ's commands.

"Show ourselves approved."

How are we approved? By our works, based upon our attitude to Christ and his work.

"Be found unto praise and honour and glory."

Through what means? Through the trials which we undergo. Truly our works in the Truth, and our daily life of dedication and service, are the most important things in our lives. By this we will stand or fall at the judgment seat. Two quotations by Paul throw considerable light on the true meaning behind our duties. **And they explain why the death of Christ is so important to each of us in our daily walk—**

"For I through the Law am dead to the Law, that I might live unto God. I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me. And the life which I now live in

the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:19-20).

"How shall we that are **dead to sin** live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6: 2-4)

Christ's death on the cross and his resurrection soon afterward marked the first real victory over Sin and its consequence, Death. Our baptism into Christ is the beginning for us of the same battle which Christ fought successfully. Our battle, just as Christ's, is to be against ourselves—against all our tendencies to glory in the affairs of this present evil world, or to seek our own fleeting benefit instead of the service of our Heavenly Father. **Christ's death to the present order of things must be re-enacted by us, every day.**

Christ, by his perfect life his death, and his resurrection, has given us two main things:

1. A Perfect Example to follow.

"Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1).

2. A Mediator through whom we may pray to God for strength and courage.

"For in that he himself hath suffered, being tempted, he is able to succour them that are tempted . . . seeing he ever liveth to make intercession for us" (Heb. 2:18; 7:25).

We thus have 2 paths to follow: we must choose between these two. And—once we have made the correct choice—we must never regret it, or look back at what we have left behind. One path is wide and inviting; it is the way of present pleasure, but ending soon in death. This path is chosen by all of those outside of the Truth, **and by many in the Truth too.**

The other path is much more narrow and somewhat more difficult, but this is the path which we must choose. It is **the path which is connected with the death of Christ**, which we are commended to remember. It is the path which ends, of course, in eternal life in the Kingdom.

In one more quotation concerning death, Paul makes this distinction of the 2 ways quite clear and unmistakable—

"Therefore, brethren, we are debtors: not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).

FOR the reasons of which we have already spoken, this first chapter of Proverbs (as well as the whole book of Proverbs) is very important to us. It teaches us the practical aspects of **putting to death, or cutting off, or repudiating** the works of the flesh—of DYING TO SIN AS CHRIST DID, and of living to God—as Christ also did.

Two of the most important books in the Bible (if we may classify some as being more valuable than others) are Psalms and Proverbs. It is essential that we study these 2 books. From one (Psalms) we learn especially to praise God, to worship Him for His strength and majesty, as well as His mercy. We look **outward**—to God.

From the other (Proverbs) we learn to look **inward**. We see ourselves as we really are—feeble and prone to error. And we discover the rules we must follow to please God. In Proverbs, we learn the practical, day-to-day aspects of the Truth—something we can never rise above, nor put aside.

If we merely sing praises to God without doing His will, then we become hypocrites, worthy of His contempt and rejection.

Psalms and Proverbs can be very useful books when read outside of the Daily Readings, as supplements. In both books there are many short chapters or passages which may be read with much profit. One great benefit is that they are often unconnected. We usually do not need to know what comes immediately before or after in order to derive spiritual benefit from their reading.

The Hebrew word for "proverb" signifies a comparison, or a likeness. It is easy to understand this if only we look at any one of the many proverbs. Sometimes, however, a proverb might best be defined as a contrast, rather than a comparison. So often a proverb will express 2 very different ways, or paths. In the headings of many Bibles these are called "Moral virtues, and their contrary vices"—which is certainly true. The proverbs do express "comparisons"—between the wise man and the fool, between the way of life and the way of death, **between the constant memory of Christ's death and the gradual forgetting of it.**

This first chapter is divided into 3 sections—

1. Vs. 1-9: Introduction.

2. Vs. 10-19: Main theme—Keep separate from Sin.

3. Vs. 20-33: Main theme—Take hold of Wisdom.

The first 9 vs. may be considered as an introduction to the entire book of Proverbs. In vs. 2-6 Solomon expresses 4 purposes of the book. These purposes may be expressed more simply in the 2 other divisions of ch. 1—to teach **Separateness**, and to teach **Wisdom**. And they may be summarized even further in one main rule—OBEDIENCE.

But let us look briefly at each of these 4 purposes, and see what we might gain from reflection upon them—

1. "To know Wisdom and Instruction" (v. 2).

"Wisdom" here is not precisely the same as "knowledge." It implies experience, solidarity, firmness. The following of the precepts found in this book will make us FIRM and stable in the Truth (Eph. 4:14)—

"That we be no longer children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness."

"Instruction" means "correction, discipline"—a rigid, strong code of behaviour to follow. This removes from us the difficulty of making our own rules for behaviour. We may simply read God's Word and follow His rules.

There should be no doubt, no wavering, concerning what our duties are. They are all simply and clearly spelled out in the Bible. From such "discipline" we learn temperance, soberness, and patience (or endurance)—in short, everything to strengthen us in the love and service of our Father in heaven.

2. "To perceive the words of Understanding" (v. 2).

Paul tells us in Hebrews that if we continually make use of God's Word, we will grow to a full age, and that (5:14)—

"By reason of USE our senses will be exercised to discern both good and evil."

The more we study the Bible, the easier it becomes to draw the lines of distinction between good and evil —the easier it will become to make the correct decisions.

The Proverbs are called "words of understanding." Many try, in effect, to drop the entire Old Testament from the Bible, to relegate it to a much inferior position. And, more important, even we Christadelphians may tend to hold such a book as Proverbs in lower esteem in comparison to the more mighty and majestic books, as Psalms, Romans, and the Apocalypse.

But Proverbs is most definitely an **eternal** book, a book for all time—whether before Christ or after. In the book of Proverbs there are few if any references to animal sacrifices, the Sabbath, or other Mosaic services. There are simply rules for a godly life, as important now as it was to the Jews of Old Testament times. This is the really important "understanding."

Many of Christ's parables are traceable to this very book, showing the esteem in which he held it.

3. "To receive the instruction of wisdom, justice, judgment, and equity; to give subtlety to the simple, to the young man knowledge and discretion.

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels" (vs. 4-5).

The "simple" persons mentioned here are not those who are naturally stupid. Instead, they are naive, inexperienced, likely to be deceived or misled. These must acquire subtlety.

We might have an understandable aversion to the word "subtle," for it was a characteristic of the serpent in the Garden (Gen. 3:1). Subtlety is cleverness, skilfulness with words and ideas and logic. It is not evil in itself; it only becomes so when used in connection with wrong ideas and evil purposes.

Christ commanded his disciples (and us) to be—

"Wise as serpents, but harmless as doves."

Cleverness, or subtlety, is wrong only when it is used to gain one's own ends, contrary to God. It consists in making use of every available opportunity and resource to achieve one's own desires.

If these desires are acceptable ones in the eyes of God, then it is right and essential to work diligently for them. Christ said:

"The children of this world are in their generation wiser than the Children of Light (the Saints)"—Luke 16:8.

That is, they give all they have to achieve what they want—even if it is the wrong thing to want. We all know what our one and only desire should be—do we give all that we have to achieve it?

4. "To understand a proverb, and the interpretation; the words of the wise, and their dark sayings" (v. 6).

Nearly all of the commands are quite simple to understand. Many, however, have deeper meanings that are not apparent in only a casual glance. As we study these commands more and more, we come to get a wider comprehension of them, and a deeper understanding of their significance.

We are caught up in wonder at the great beauty and unity of the Truth.

We see the Truth less as a group of unrelated doctrines, and more as one single design: one, and only one, grand Truth. This is what Paul meant when he told the saints at Ephesus that he prayed for them—

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge; that ye may be FILLED WITH ALL THE FULLNESS OF GOD" (Eph. 3:17-19).

This is our purpose in meeting together this morning—TO REMEMBER THE DEATH OF CHRIST, and his resurrection. Not to think of it casually, for only a moment, and then revert to worldly thoughts and concerns; but to make it the most important part of our being—

"I am crucified with Christ, nevertheless, I live.

"Yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20).

This is our purpose, the whole purpose and meaning of our present life— to put to death the deeds of the flesh, and to be filled with all the fullness of God—to "grow in Grace and Knowledge." And for such an important purpose, for such an elevating goal of life, nothing is better or more profitable than this simple and homely book of Proverbs.

Let us thank God for His marvellous wisdom and foresight in providing us with such wonderful helps!

—G.B.

Current World Events

RUSSIA: # 1 IN ATOM POWER?

Russia has more ICBMs than US, including 25-megaton giants. Russia produces a missile sub a month, will match US Polaris fleet in 3½yrs. Russia capable of destroying substantially all US ICBM missiles.

Just 200 Soviet SS-9 missiles could kill 55% of US population.

US's 41 Polaris subs with 656 missiles (thought invulnerable) may be questionable in '70s. New Soviet satellites & sonar may spot missile subs even fully submerged. Rapidly-growing fleet of Russian attack subs could effectively counter US sub fleet by mid-'70s.

Continued deployment of Russian missiles could upset "balance of terror" by '74. (USN 3:31)

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Russia installing 100's of giant SS-9 ICBMs; each can carry 25-megaton warheads (US Minuteman is one-megaton). Russia's building missiles that can only be intended to render US incapable of responding to Soviet attack, which means they plan first attack themselves—"No question about that" said Defence Sec. Laird.

By '75 Soviets will have 500 SS-9 missiles—could knock out substantial numbers of US ICBMs. Soviets developing equivalent of Polaris subs, & nuclear attack subs to track & destroy US subs. (Tm 3:28)

Russia is clearly straining every muscle to become overwhelmingly dominant in nuclear power. When she feels she has that dominance, she will strike in the Mideast, all in the name of "peace" and most of the world will back her.

WILL ROME CUT UP JOHN?

Rome has 1000s of relics of martyrs & saints. In '49, severed arm of St. Francis Xavier sent on a tour so Catholics from Japan to Ireland could see famous relic. Some in Vatican want total ban on cutting up saints' bodies; Church law leaves it up to local bishop. If clamour for John's relics escalates beyond clothing, decision to fragment his body would be up to Pope. (Nwk 4:14)

This may seem like benighted superstition from the Dark Ages, and so it is, but no more so than the incredible superstition of Evolution on which "modern" man hangs his blind faith.

\$16 BILLION a Yr. in INTEREST

Nothing but more & more trouble faces officials responsible for managing immense US national debt. Interest is \$16-billion yrly; doubled in 10 yrs. Interest's more than entire '41 Federal budget, & it's more than National Debt itself in '30. Trend still up. (USN 2:17)

US, with riches and production in almost limitless abundance, is so corrupt and mismanaged that it has run into debt nearly \$400 billion, and must tax its poor \$16-billion a year just to pay the interest on this debt to the rich.

FRANCE REPUDIATES DeGAULLE

During WW II, when France had been humiliatingly crushed in 6- wk. Nazi blitz, DeGaulle almost single-handedly kept idea of France alive. At war end, he headed govt., but within 2 yrs. resigned and retired, because of party squabbles.

He waited 12 long yrs. for France's next summons. It came in '58, as France struggled in frustration of Algerian rebellion. For 30 yrs. his destiny and France's have been inseparably intertwined; for over a decade he has presided over France in as rare an identification of ruler and ruled as modern history shows.

It seemed inconceivable France would deny him another victory. But it did. By 53 to 47%, France last wk. rejected him.

All his grand gestures—ending Algerian war, vetoing Britain from Cmn. Mkt., withdrawing from NATO, refusing to devalue franc—had been dramatic: so was defeat. (Tm 5:2)

DeGaulle has gone. In his blind, anti-US folly, he has greatly advanced the divine purpose, weakening Europe, keeping Britain out, paving the way for Russia.

CHINA: Changing Russia's Mind?

Harsh new Russian propaganda drive against China. In bluntest attack yet in 9-yr. dispute, Russia gave up all pretence of seeking reconciliation. Soviets had hoped to formally expel China from the Communist movement; this blocked by Europe parties who defy Soviets & refuse to go along.

Fire fights on China borders cause Russian anxiety about security; place increasing pressure on Russia to seek accommodation with West.

Priority business with West: ABM truce with US; settle Viet war; prevent W. Germany becoming nuclear power. Much more complicated issue is Soviet attitude to W. Germany, only state with economic muscle & geographic location to exert direct influence on East Bloc. Since WW II, Russia has painted W. Germany as Europe's villain. Now they wonder if that serves Russia's best interests. (Tm 4:11)

In some way, Germany & Russia must become allied, so it is very exciting to see movement this way.

ISRAEL FEARS BIG POWER DEAL

Passionate obsession with security is behind all Israel policy: they feel Great Power deal threatens that security. Foreign Minister Eban says of '56, when they drove to Canal, & US forced them to withdraw:

"We gave up lands for Great Power promises, without any Arab commitments; so Nasser simply disregarded Great Power promises, & reopened conflict."

What worries Israel: US-Russia Mideast agreement, for it would sure to be based on '67 UN demand that Israel withdraw. (Nwk 4:14)

It is ridiculous to expect Israel to trust her safety to the ambiguous promises of "friends" who, for their own ends, have not honoured previous promises.

CZECH TRAGEDY CONSUMATED

8 mos. after Soviet troops seized Prague, Moscow finally succeeded in imposing will on Czechs. Dubcek, source & symbol of Czech liberalism, deposed; last freedoms being extinguished. (Nwk 4:28)

* * *

Dubcek ouster culminates Czech tragedy. He didn't want to end Communism; just to "give it a human face." In early '68 he ousted old order and instituted most far-ranging reforms and freedoms ever attempted in a Community country.

Czechs had exhilarating release from 20-yrs. of police-state repression; new rights, from press-speech freedoms to travel & emigration.

Soviet tanks ended Dubcek's experiment in mingling democracy and Communism. Soviets forced him to do their bidding till he was so discredited he could be safely shoved aside. (Tm 4:25).

* * *

Dubcek fall, and replacement by hard-lining Gustav Husak, is 3rd step in carefully calculated process.

First step was reimposition of press censorship. Second was restoration of Secret police power—especially secret arrest. 3rd: gradually replace govt. liberals with stooges.

4th step would be reinvasion of Prague, but this time far bloodier than Aug. '68. This may be necessary. When Russia invaded Hungary in '56, they killed 1000's, and shot Prime Minister Nagy.

Thereafter Hungary was quiet as grave; became one of Russia's most docile satellites, participating obediently in Czech invasion.

Russia may conclude they can only rescare Czechs by sending Red Army in again with orders to shed blood and lots of it. (Nwk 4:28).

Czechoslovakia should be an eye opener to all the woolly wishful dreamers who think man made peace and brotherhood is just around the corner. Czechoslovakia is a milestone, like Caesar crossing the Rubicon. Russia will not turn back now, but go on from strength to strength.

PESTICIDE: MODERN SUICIDE?

Pesticide poison's blind: Loosed by tons from planes, trucks, etc., it can't isolate target. Evidence of harm to birds, plants, fish, animals & man continue to grow. DDT blamed for contributing to disappearance of bald eagle, osprey & peregrine falcon.

Classic example: Clear Lake, Cal., where DDT (at minuscule proportion of 2 parts per 100 million) was used to kill off a lake-hatching insect. Result: plankton accumulated DDT residues at 5 parts per million; fish eating it contained up to 2000 parts per million; birds died from eating the fish.

NY Health Dept. reports high DDT concentrations in state's trout. There'll be a day when WE are the fish. (Tm 4:18)

In many ways man with his surface-scratching "science" is destroying himself by tampering with forces of which he knows nothing.

SE ASIA: GROWING TROUBLES

China, with 800 million, is potent military threat; army of 2½ million, reserves of other millions; formidable air force with modern jets; building navy; has nuclear weapons. Peking supplying arms to N. Viets, & Reds in Thailand, Burma, India.

On Korean Peninsula. 2 nervous countries pitted against each other —Red North and anti-Red South. Almost daily clashes; major battle could flare any time.

Two armies face each other across Strait separating China from Taiwan. In middle is US Fleet, committed to defend Taiwan.

Biggest continuing threat to SE Asia peace is N. Viets. No matter what comes of peace talks, Hanoi has military power to trigger more conflicts all thru area. What does Hanoi want? Just S Vietnam? Laos? Cambodia?

Indonesia, rich in natural resources, strategically placed, is prime Communist target. Reds rode high till Army crushed '65 Red coup. Reds have underground strength, keep trying to regroup.

China has made Thailand a No. 1 subversion target despite over 40,000 US troops there. (USN 4:14)

This is true, and shows the hopelessness of the US position. US victory in Vietnam would merely divert Communist aggression elsewhere; while US defeat in Vietnam would open the floodgates to Communism everywhere.

HUNGER IN "GREAT SOCIETY"

Malnutrition in US appears on increase. In South, mechanization of cotton-growing left 1000s of families with little or no support. They're so mired in poverty, would take yrs. to bring normal health. (USN 4:28)

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Within shadow of Capitol dome, senators tramped through garbage-strewn alleys into dank 2-rm. apt. of Mrs. Dolores Robinson, a welfare mother. Distended belly & pinched face of 2-yr-old Theresa Robinson bore mute witness to severe malnutrition—if not outright starvation—in senators' own city.

Does hunger really exist in America the bountiful? Malnutrition serious enough to stunt mind & body far more extensive than once thought possible. There's ample testimony malnutrition is glaring fact of US life.

In glittering Miami Beach, 84-yr.- old Howard Katzenberg, one of flock of elderly residents who regularly scavenge in garbage cans, said: "My wife & I can make a go of it if we search the bins at least 3 times a wk." Estimate seriously malnourished: 5 to 15 million. (Nwk 4:28)

Just a little direct experience with the masses of squalid humanity in the ghettos of US—multiplying fearfully with blind, purposeless, animal fecundity—overwhelms one with the utter hopelessness of any possibility of human solution. The need is not only material, but education and instruction and development infinitely beyond the capacity of man's most ambitious schemes.

SATELLITES: SUPER WAR SPIES

A photograph shows a Russian walking a Moscow street; camera was in US satellite 100 mi. up.

Of 458 US satellite launchings since '58, ⅔ were military. "Milsat" operation close to \$4-billion yr.

US not only can tell how many SS-9 missiles Russia has, and how advanced Chinese nuclear bomb is, but also how many millions of tons of rice China might harvest, and if Russia's wheat faces drought.

US monitors Russia with sensors that can detect increase in temperatures of a river flowing downstream from a nuclear production plant—to measure factory's activity.

In Czech invasion, satellites not only spotted troops marching thru Rumania, but even identified unit.

Film sensitive to infra-red radiation can keep track of factory production rates, darkened convoys travelling at night, jets flying thru air, ships entering or leaving port, test firings of space boosters.

Early warning satellites patrol space 2,000 mi. up, to spot start of WW III: watch for sub-launched missiles, Fractional Orbit weapons, and regular ICBM's. Satellites 100 mi. high can pick up ordinary phone

conversations. Ultra-violet and x-ray sensors pick up radiation given off by nuclear tests. Some range 70,000 mi. in space to detect nuclear tests behind moon. (Nwk 4:21)

Wherever war and conflict is concerned, man's ingenuity knows no bounds, but he cannot solve his social problems, or live in peace locally or internationally.

INQUISITION Still Going Strong

In 1542, with Europe on edge of Protestant Reformation, Pope Paul III created "Congregation of Universal Inquisition," to investigate, judge & punish errors in faith or morals. It was this "Holy Office" that brought Galileo to his knees.

When few courageous bishops at Vatican Council demanded Holy Office be reformed, Cardinal Ottaviani told them any criticism of it was criticism of Vicar of Christ. Today, Holy Office remains most secret & sacrosanct agency in Roman Curia. (Nwk 3:31)

As the Papacy rises to its final phase as "Queen" to the King of the North, we can expect to see the Inquisition reactivated.

RUSSIA BUILDING WORLD TIES

Russians trying to move ahead fast on political & economic fronts. Russia & Japan plan mutual development of Siberia resources. New Russia-Malaysia trade links. Soviet trade interest in Philippines.

Prime instrument for Soviet expansion is maritime fleet, modernized & one of world's biggest. Russia hopes to use fleet as US & Britain used theirs in 19th century to extend sway. (USN 4:14)

What Russia has built, and gained in power, in the past 10 years, projected forward at the same rate of expansion for another 10 yrs., would put her in a position of unchallenged world dominance. The end must be near.

COMMUNISTS GAIN IN INDIA

Violence hit W. Bengal last wk. when police at Calcutta munitions plant fired on rioting workers, killing 5. Riots distinguished by notable fact: actively aided & abetted by local govt. General strike directed by Basu, real power in State's Communist-controlled regime. He arrested plant's top executives, charged them with murder. He demanded all federal police leave state.

Disgruntled with ineffective central govt. of Congress Party, he seeks complete control of police, & govt. radio in Bengal, & all development funds allocated by national govt. His program is mainly a sensible catalogue of badly needed reforms. He heads "Communist Party of India-Marxist" (CPIM).

Two Indian states are Communist-controlled, W. Bengal & Kerala. Many Indians believe "What Bengal does today, India does tomorrow." Congress Party still controls 12 of 17 states, but had serious setbacks in '67 vote, probably do worse in '72.

Basu's new stature underlines increasing respectability of Soviet-style Communism in India. There's talk India may eventually accept a predominantly Communist govt.

Already there's noticeable swing toward support of Russia. India stubbornly refused to condemn Czech invasion. Army heavily dependent on Soviet arms since '65, when US stopped arms. (Nwk 4:21)

* * *

Communists strong in E. Pakistan. Communist political stranglehold on India's Calcutta & Bengal provinces. If E. Pakistan goes Communist, China could gain a satellite south of Himalayas. (USN 3:31)

What happens in India (Tarshish) is always of interest. It is in turmoil, and heavily dependent on outside help—mostly from US. The present apparent growth of Communist influence not likely to last.

RUSSIA-SINGAPORE TIES GROW

In past yr., Russia-Singapore trade grew to \$40 million. Russia wants access to British naval base for their own fleet, when British leave in '71. In 2 yrs. Russia has become largest buyer of Malay rubber.

They are offering Japan share in developing Siberia; timber deal already made. Japs building canning factory to handle Russian Far East fishing fleet catch. (Tm 4:4)

All around the world, Russia is steadily building power & prestige.

SOON: ATOM BOMBS FOR ALL

Nuclear club membership barriers in danger of obliteration. Japs have mastered technique of making atom weapons. Another method perfected by British-Dutch-German group: the centrifuge process; takes little power, no telltale emissions detectable by spy satellites; cheap enough to put atom bombs in reach of at least 20 nations. (Nwk 4:14)

This is another ominous sign of the last days: more and more these terrible instruments of destruction are becoming available to depraved mankind.

TAXES: INEQUALITY & WASTE

Present property taxes promote urban decay, penalize improvements, encourage land speculation & wasteful disorder. Today's taxes broaden gulf between rich & poor, landlord & tenant, worker & businessman.

Most in US have only limited ways to avoid full rates. But 1000's of rich exploit myriad loopholes in laws & pay little or nothing. In '67, 21 millionaires paid no federal taxes; 155 with incomes over \$200,000 also paid nothing—simply used law's countless anomalies, exceptions, special privileges.

Taxes now take 30% of gross national product (11% in '29). Many churches use tax-exempt status to prosper in commercial enterprises, with considerable advantage over tax-paying competition.

Real estate tax helps despoil urban environment. Realty taxes misapplied & maladministered almost everywhere. Today's property tax promotes every unsound public policy imaginable.

Transforming today's morass to system with less social damage would need strenuous effort. Given ignorance & inertia of legislative bodies, few cities likely to. Reform hopes in Congress are little better.

Inaction will cause further festering of US's economic & social sores, & have corrosive effect on morals & attitudes. Tax inequities increase today's growing disrespect for all laws. Tax mess undermines US when it needs firmest foundation to cope with internal strains & external pressures. (Tm 4:4)

This is just one more of the 100's of ways man demonstrates his evil and folly. Man seeks personal gain, not common well-being.

Terrorist; Topple Lebanon Govt.

Last wk., violent show of terrorist power caused fall of Lebanon Govt. Anxious to avoid Israel's wrath, Lebanon had long tried to stop terrorist raids across border.

11,000 refugees stormed out of camp, demanding full freedom of action for terrorists. They overran police barricades, stoned police. Troops fired on them, killing 3.

Riots spread rapidly to every sizable Lebanon city. Other Arab leaders have increasing reason to view terrorists as enemy within.

They have new source of arms: China, who's taking full advantage of chance to make trouble for both Russia & US in Mideast. (Tm 5:2)

VIET PEACE: REDS IN GOVT.

Price of progress in Viet peace talks: Reds in S. Viet govt. Only alternative is many more yrs. of indecisive fighting & heavier casualties. Bringing Reds into S. Viet politics would raise as many questions as answers. Could Thieu regime survive? Would country inevitably fall to Reds in few yrs? Communist would demand levers of power right from start. (USN 4:14)

100's of billions have been spent, 50,000 have died, to temporarily stave off the inevitable—Red control of Vietnam and of SE Asia.

GERMANY LEANING to RUSSIA

W. German enthusiasm for improved relations with Russia has let Communist Party function openly for first time since outlawed 13 yrs. ago. (USN 4:28)

* * *

W. Germany's major parties have religiously respected #1 taboo— talk of recognizing E. Germany.

Now that 20-yr. shibboleth demolished. Free Democrats favour recognition. Now Willy Brandt's Social Democrats are for it, too.

New willingness to think the unthinkable reflects widespread restiveness over division of country. Christian Democrats, who've ruled since '49, still bitterly against recognition. (Tm 4:25)

Very good! What we have been eagerly expecting. The road back to power for Germany lies thru Moscow, not Washington, and Germany begins to see it.

POPE READY TO CRACK DOWN?

Pope, worrying over growing Church turmoil, said: "Church suffers above all from restless, critical, unruly, demolishing rebellion of so many of its children—priests, teachers, laymen—against its institutional existence. (USN 4:14)

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In most anguished public statement so far, Pope directly attacked defecting clergy & dissent in Church; spoke of "schismatic ferment dividing & subdividing Church. How can Church be authentic if so often & gravely corroded by contestation or forgetfulness of its hierarchical structure?"

First time he has publicly referred to schism—word almost never mentioned by pontiffs since Clement VII hurled the accusation at Henry VIII 400 yrs. ago.

Pope has taken as much as he can from dissenters; ready to issue ultimatum. (USN 4:14)

* * *

Nearly 1000 US Catholic scholars signed statement against Pope's birth control encyclical. At Washington's Catholic U. (where petition started), trustees—including 13 bishops—demanded investigation by faculty senate.

Senate not only exonerated dissidents, but criticized trustees for threatening to suspend them, describing statement as exercise of a Catholic theologian's "right to dissent from non-infallible teaching of Church."

To prevent removing controversial priests from faculty, senate urged that bishops be forbidden to recall them to home dioceses. Clearly, senate tried to write Magna Carta for all Catholic dissenters.

But report may never be accepted: Hierarchy shows no willingness to relinquish control over theology taught on campus (Nwk 4:21)

We watch eagerly for the Pope to reassert the power of his dictatorship over Catholicism. The noisy objectors appear to be a self-important minority, the vast majority preferring the cattle-comfort of mindless subservience and fleshly pageantry.

JORDAN STILL WEST-ORIENTED

Alone of Arabs in '67 war, Jordan still West-oriented; seeks to rebuild forces with West arms; has US deal for tanks & jets. Hussein survived at least 7 assassination tries; every Mideast Arab govt. has tried to topple him. He hung on thru two Israel wars; in '67 lost 40% of kingdom. Now Palestinian commandos threaten his rule. He "only just" rules. Commandos are "state within a state."

Other major problem is refugees—½ of population. Little love between Palestinians & Jordanians. 12,000 Iraq troops in Jordan to help defend frontier. Iraq's unstable; new leader could rise, throw those troops against Hussein. (USN 4:14)

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Last wk., commandos poured score of Soviet rockets into Elath. In reprisal, Israel jets bombarded Aqaba: much damage, 8 killed.

Hussein's relations with Arafat, boss of Palestinian terrorists, far from warm. Recently, Arafat made grand tour of Arab countries, acting like head of independent state. When he returned, his commandos—contrary to agreement—again began carrying arms in Jordan capital.

Last wk., by attacking Elath. commandos not so much baiting Israel as challenging Hussein. Tho Hussein gave Palestinians citizenship (only Arab leader who has), he's never been popular with them.

Even more serious is slippage of his authority among Bedouins—once his most faithful supporters. While Nasser gains stature with Bedouins by his widely-broadcast threats to Israel, Hussein's tarnished with "peacemaker" image.

Even conservative govts. of Kuwait and Saudi Arabia are sniping at Hussein for seeking peace with Israel; while leftist govts of Iraq & Syria regularly portray him as "lackey of West." Throughout his 16- yr. reign, he's staked everything on friendship with US & Britain — & on his ability eventually to make peace with Israel. But time may be running out for him. (Nwk 4:21)

It is inconceivable how Arab Jordan continues to cling to its Western alliance, but that is where it belongs in the prophetic picture.

TOBACCO: PIOUS HYPOCRISY

No longer much question that smoking's health hazard; medical evidence overwhelming. Tobacco industry contributes ½ of its \$8-billion annual sales to taxes; helps support 85,000 workers, million retailers, 700,000 farm families.

US Health Dept spends \$2-million a yr. to educate public against smoking; Agriculture Dept. spends \$2-million a yr. in subsidies to tobacco farmers, promotes overseas sales.

Only 45% of those who want to quit really do for as long as 3 wks. —less than ½ of those can abstain a full yr. (Tm 3:25).

The Proverbs oft repeat the principle that sinners sin against themselves, and create their own punishment, and Scripture is full of examples. It is sad when men choose sad folly when wisdom is so joyful.

NY: "CESSPOOL OF WORLD"

NY's 8 million live in daily fear of mugging, robbery, violent crime; '68 crime 22% over '67. Sharper rise in street terror—robbery up 50%. Housing so deteriorated, many more rats than people in some blocks.

A police inspector calls Times Square "cesspool of world." Black ghettos perilously near explosion. School-strike left dangerous black-white cleavage; race tension perilously high. 1.3 million on welfare by next yr. (USN 3:31)

These things, and worse, must precede the return of Christ. Man must unmistakably manifest his utter evilness and incompetence.

RUSSIA-CHINA BORDER FIGHT

For 3rd wk., Russians & Chinese in bloody clash along Ussuri River—mere skirmish but a battle of 100's of troops with tanks & artillery. Also escalation in threat® & counter-threats hurled at each other. For present, Russia will probably be less adventurous in foreign policy. (Nwk 3:31)

We can clearly see the hand of God in the checks and balances He imposes on the nations, to shape their course to His purpose. "Hooks in thy jaws" clearly means divine control by external events.

PAKISTAN GOVT. COLLAPSES

New rioting & mob rule in E. Pakistan, with unprecedented savagery. Marauding mobs drowned, beheaded or burned at stake at least 60 of Ayub's electors & favourites; 5 policemen killed trying to stop rampage. (Tm 3:28)

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New military govt. in Pakistan. Fresh chaos could erupt any moment. Problems economic, political, cultural, religious, geographic. Ayub ruled 10 yrs. Once he was "saviour" of nation & strong US friend. Five mos. ago, violence began; 100's killed. Govt. all but ceased to function.

Most Pakistanis illiterate. Disease & malnutrition widespread. Ever since '65 India war, Pakistan's ties with West weakening; more & more with China & Russia. (USN 4:7)

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In '58, with Pakistan on brink of disintegration, army chief Ayub Khan made himself Pres. Last wk., history came full circle. Pakistan again in chaos. Ayub turned country over to Gen. Yaha Khan—Commander of army.

Now Ayub's gone, people say he was tainted by graft. His relatives made fortunes, using their connections to compel ordinary folk to sell lands & businesses at artificially low prices. (Nwk 4:7)

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Last wk., with disruption beyond control, Ayub abruptly departed, turning control over to army. He said: 'Economic system is paralysed. Mobs surround any place, force whatever they like.' 2 wks. of murders, mostly officials in Ayub regime, cost over 200 lives. (Tm 4:4)

Pakistan was part of India, tho now separated from it, and at enmity with it. Ayub, once West-leaning, has more and more veered to Russia.

MIDEAST: PEACE HOPES SLIM

Russia. & US, each with big Mideast stakes, talking in secret, seeking formula to establish "secure, recognized frontiers" for all Mideast. Talk of demilitarizing borders & guarding them with UN troops, to keep Arabs & Israel at arm's length. (USN 4:7)

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US, Britain, Russia, France trying for Mideast peace plan. Arabs guardedly optimistic; Israel heatedly opposed. Israel today in stronger position than ever; has no intention of OKing any plan by others giving away hard-won gains. To Israel, danger very real that, rather than let talks fail, US would sell out Israel assets.

Mideast peace prospects probably stand or fall on Big 4 talks. Given intense passions & enormously complicated problems involved, only slimmest hope of peace. (Nwk 4:14)

It is not to Russia's advantage to have a peaceful Mideast, any more than a peaceful Vietnam. Why then is US so naive as to expect it?

US: COLLEGE VIOLENCE GROWS

Across US, radical students stepped up offensive against universities, seized bldgs., shut schools, provoked violence. (Nwk 4:28).

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A wk. to be worried about: turmoil, sits-ins, strikes at Harvard, Stanford, Columbia, Cornell, Atlanta, Kent State (Ohio), St. Marys (Maryland), Queens (NY), Albright (Pa.) Southern U (La.)—Tm 4:25.

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Day after day professors & deans evicted or held hostage, windows shattered, students fighting police, offices rifled, rifles carried by grim militants.

At Atlanta U, students held trustees prisoner for 29 hrs. till trustees agreed to demands. Others under degrees of siege included Princeton, Fordham, Tulane, Dartmouth, Howard & Hampton.

Conflict seeping downward in education system. Vandalism, violence shut NY high schools last wk., upheavals in others. Will kindergarten be last bastion of adult control?

At Cornell, black students seized Strait Hall in a wk. of chaos that almost destroyed Cornell & deeply alarmed universities throughout US. They smuggled in rifles, shotguns, knives. Next day Cornell was treated to Castroite spectacle of armed students draped with ammo belts.

In atmosphere of imminent bloodshed, Pres. Perkins gave in to black militants' demands. Proudly holding up their guns, blacks marched out & ended their 34 hr. siege.

Faculty refused to approve Perkin's pact with blacks. Black Senior Tom Jones shouted: "Cornell has 1 hr. to live! The pigs are going to die! Perkins is going to be dealt with! The faculty's going to be dealt with!"

The crisis took on menacing proportions. In complete reversal, faculty now voted to OK agreement. (Tm. 5:2)

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Gun-toting Negro students challenged one of US's great universities—& won. Professors received threatening phone calls. Under threats of violence backed by rifles & shotguns, Cornell faculty & administration surrendered to Negroes' demands.

Sparked by Cornell success, student demonstrations spread swiftly across US. In single wk., sit-ins, seizures, boycotts or other trouble at over 20 colleges. (USN 5:5)

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Finally happened to Harvard: in now deplorable custom on US campuses, student rebels seized administration bldg., forcibly evicting deans. It was deliberate attempt to disrupt university & succeeded beyond their fondest dreams.

Over past yr. disorders have leaped like firebrands from campus to campus—Berkeley, Brandeis, Chicago, Columbia, Howard, etc. At Duke & Wisconsin, turmoil required Nat. Guard.

Black militants & striking teachers closed San Fran. State College 5 mos., a shutdown punctuated by police raids, arson attempts, bomb explosions. (Tm 4:18)

The terrifying aspect, naturally speaking, is the incomprehensible success of the violent minority and the craven confusion of management and administration forces. It must be of God to cause them to destroy themselves.

EASTER: RICH PAGAN TEXTURE

Easter, with its rich texture of pagan & Christian symbolism. Puritans wouldn't observe it because Catholic ritual distorted simple majesty of Christ's Resurrection. All traces of Puritan inhibitions gone. Easter, US style, may be "greatest show on earth." (Nwk 4:14)

"Easter"—the word itself reeks of paganism. What a blasphemous travesty!

ANGLICANS Sainiting 'HERETICS'

Church of England considering adding non-Anglicans to saints, including Wesley (founders of Methodism), Quaker Geo. Fox, & Jesuit Frances Xavier.

Lutheran Church in Brooklyn sainted Martin Luther King, urged other churches to. (Nwk 4:28)

WAR: US's BIGGEST INDUSTRY

Defence: US's biggest industry; directly employs 8½ million, 1 of every 9 US jobs; 1/3 of all research; 43c of every federal tax \$.

Outlay \$78-billion this yr., dwarfs housing industry (\$22½ billion) & vast auto industry (23½ billion). Military contracts twice those in '60. (USN 4:21)

Surely a tragic sign of the times when war and human destruction is the biggest industry of the world's self-appointed "leading" nation on the glorious path of "civilization."

IRELAND: RELIGIOUS VIOLENCE

Catholic-Protestant hatred is centuries-old way of life in N. Ireland: it never dies. Last wk. it exploded into worst violence Ireland's seen since '20s. In Belfast 3 water mains blown up & 9 post offices set afire. (Nwk 5:5)

US VIET POSITION HOPELESS

Communists have dealt serious setbacks to Laos army; could probably overrun entire nation at will, putting N. Viet troops on border of Thailand, US treaty-ally. (USN 3:31)

In Laos, Communists—stiffened by 40,000 N Viet regulars—now hold ½ of country. US air operations over Laos have vastly increased—now surpass peak of air war against N. Vietnam. Objective: impede flow of N. Viet reinforcements & supplies thru Laos into S. Vietnam.

In view of high cost & massive effort, results less than satisfactory. No more than 17% of enemy supplies destroyed by bombings—not nearly enough to affect war effort. (Nwk 3:31)

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Over past few mos. US forces have put unrelenting pressure on enemy. Yet Reds strong as ever; seem physically & psychologically equipped to hold out indefinitely. (Nwk 4:7)

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Yr. ago, Viet peace moves began; 12,500 US dead and 81,000 wounded since. Military situation no better—some ways worse. Paris talks; no discernible progress. With bombing ended, less pressure than ever on Hanoi. Soviet-Chinese aid flows unabated; gets to war zone easier. Troop infiltration is up. Laos & Cambodia used increasingly as sanctuaries.

S. Viet Army still needs massive overhaul. Saigon grip on countryside not appreciably stronger. Hanoi shows no sign of bending.

Hopes of early US troop withdrawal stymied. Defence Sec. Laird back from Viet tour openly pessimistic. Since bombing halt, Reds stronger & fresher than ever, & arms shipments up 5-fold. (USN 4:7)

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No one—including Hanoi—doubted any longer that US would begin substantial troop withdrawals from Vietnam this yr. Communists convinced if they just continue pressure, US will eventually disappear—& that will end Saigon govt.

They know weakest spot in US armour is public opinion; they're out to test its endurance. (Nwk 4:21)

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Viet war spilling into Laos with increasing ferocity. Heaviest action is in air war over Laos. Ground action also increasing. Communist-backed subversion in Cambodia rising. US-backed Laos Govt. has had series of military reverses; Reds hold almost ½ of Laos. (USN 4:28)

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It's glaringly obvious in Paris that US is in a virtually hopeless bargaining position, trying to negotiate with Reds an "honourable settlement based on mutual withdrawal of N. Viet & US troops."

Reds know US so anxious to "de-Americanize" war that unilateral US withdrawal is inevitable. As long as US position so feeble, no agreement likely to emerge, unless US ready for lightly-camouflaged defeat.

Reds deadly serious about achieving rule over all Vietnam, and in time an SEAsia—for which they've fought & bled for a generation.

Nixon may have no choice but to begin troop withdrawal. Basic weakness in US position is simple fact that US has lost stomach for war, & Reds know it. (Nwk 5:5)

The Viet fiasco could be a big factor in weakening US's world position, and strengthening that of Russia. US has lost world friends thru its protracted killing in a small nation, and prestige thru its inability to win the war.

RUSSIA WOOS NATO POWERS

Soviets tried their best to persuade West that NATO's military function is obsolete; offered to dissolve Warsaw Pact if NATO disbanded.

At NATO meeting, Italy's Nenni wanted to take Communists at their word & agree to conference. W. Germany's Willy Brandt, who places high priority on E-W settlement, felt NATO should "dare a little" for sake of detente.

NATO troops outmanned by Red forces along Central Europe front, 585,000 to 355,000. NATO planners fear they couldn't stop a Soviet thrust by conventional means. A weak NATO might lead to lunge for atomic trigger that could start WW III (Tm. 4-18)

It's interesting to see German and Italian NATO representatives being successfully lured by the Russian siren-song. They must go that way.

NEW PAKISTAN PRES. ANTI-US

New Pakistan Pres. says he won't reconsider Pakistan's decision to oust US from Peshawar communications base. (USN 4-21)

US PUBLIC: PULLING BACK

What has US learned from Viet war? How willing are Americans to intervene in future conflicts?

Harris poll reveals widespread scepticism about uses of military power. If N. Korea continues to seize ships, shoot down planes, 21% for risking nuclear war with Russia over it; 62% against.

Many in US favour pulling back into "orbit of protection." Nothing resembling a majority would use nuclear bombs to defend any other country. DeGaulle often said that; poll strongly indicates he's right. More would use nuclear bomb to defend Canada than any other country, but only 17% would do that.

Only 42% would aid Italy if attacked. If Italy threatened with Red takeover from within, even with outside help, only 28% would aid. Only 36% would fight Russia to save W. Berlin.

44% would help Israel if needed against Arabs, but only 9% would send troops. US people not prepared to make commitment to Israel anything like we've made to Vietnam. (Tm 5:2)

The disastrous Viet involvement has soured US public opinion on foreign commitments. This could have a direct bearing on the Mideast. A strong US, ready and willing to intervene promptly, could deter Russia—but Russia is not to be deterred.

DRUGS & YOUTH: Sad Picture

Drug generation growing younger: In San Francisco's Aptos Jr. High, 7th graders trade barbiturates in homerooms, smoke marijuana at lunch. Drug use has spread thru youth; it's close as schoolhouse around corner.

Age of US drug users dropping rapidly, reaching down into elementary schools. Fact adults become so upset makes drugs more attractive to young. California college marijuana use almost tripled in 18 mos.

Rapidly increasing tempo: took 10 yrs to shift from older intellectual-artistic groups to graduate students; only 5 yrs. to catch on among undergraduates; only 2-3 yrs. to move to upper elementary grades.

Massive & growing use of mind-altering drugs by all segments of US youth. LSD may cause brain damage, change chromosomes, cause birth defects. Drugs can lead to tragedy. Students all ages increasingly experiment with marijuana.

At many campuses, marijuana past experiment stage, is part of social life: "Everyone does it." Some students "seeking truth"; for them, drugs are attempt to experiment with new states of experience & consciousness. 35% of US soldiers in Vietnam use marijuana. Given today's permissive society, no telling where use is going. (Nwk 4:21)

It is a saddening sight, but necessary before the end, to see US society disintegrating to jungle level.

BRITAIN: WEAK & BANKRUPT

Britain's economy far weaker than admitted. Technically bankrupt, foreign debts greatly exceeding reserves, it depends on international loans to support pound.

Devaluation 17 mos. ago supposed to overcome chronic trade deficit. Instead, had \$1-billion deficit in '68; still in red this yr. Tax level increasingly oppressive: over 40% of gross national product.

Britain's economic plight is blend of too much pride & too little self-discipline. For centuries Britain enjoyed overwhelming economic and political power for its size, leaving it accustomed to live beyond its shrunken means.

Britain long ago stopped making full use of either its individual resources or its technological knowhow. (Tm 4:25)

Britain is bankrupt and impotent. Russia need have little to fear from this direction. Only US stands in the way, and US is tottering.

"WE CAN'T STOP VIOLENCE!"

"Only those of us dealing with these problems every day realize the life-and-death struggle of the cities," said Cleveland Mayor Stokes. "We're losing control: we can't stop black violence—and white violence will surely come next.*"

Real crisis lies in complex social problems that no one knows how to approach. Most of turmoil in Cleveland caused by 13-to-18-yr.-olde, he said. Because of Viet war demands, there simply aren't any Federal funds to be had. (Nwk 5:5).

"Life-&-death struggle; losing control"—this is the story of US's big cities. The picture continually gets worse. What will the end be?

'68: YR. US LOST WORLD LEAD

London "Strategic Studies Institute" say 68 was yr. US lost desire and ability to be world's dominant power: wearied of global responsibilities, began turning to internal problems.

In '68 Russia became "full equal" of US; military and political reach now extends to all corners of world. (USN 4:21).

It is hard to see the great turning points of history as we live through them, but looking back, '68 could become obvious as the year Russia passed US in world power.

RUSSIA DOMINATES FISHING

Russian fishing fleet massed off mid-Atlantic states "like Spanish Armada." Russia has 160 vessels on E. Coast alone. And 25 Polish vessels trawl off E. Coast; 125 Jap boats off Alaska.

Since '54, US down from 2nd world fish-producer to 5th. US hasn't kept up in either technology or organization.

In New England, total share of catch by local fishermen down from 93% to 35% in last 5 yrs. Much of reversal due to well-equipped Soviet fishermen. Russians are most determined capitalist exploiters of sea.

Russia's flotilla is well-organized; huge floating-factory "mother" vessels process, freeze & store daily hauls of 20 trawlers. (Tm 4:18)

Apart from the revelation of prophecy, and of the final consummation, the worldwide spectacle of Russian growth would be terrifying.

US HAS LOST MISSILE LEAD

At Cuban missile crisis, US nuclear superiority at least 4-to-1 over Russia. Gap has been closed; we'll never have it again. (Nwk 4:28)

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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