

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

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Ecclesial News

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

SISTER Morgan and myself were very grateful for the loving thought of the brothers and sisters of the Newport ecclesia who visited us on June 1 for the purpose of meeting at the table of remembrance of our Lord's death. It was an occasion of spiritual strengthening in the obedience to our Lord's commandment, "Do this in remembrance of me," which is so helpful and needed in these closing days of Gentile times.

Bro. Hodge presided, and bro. Williams gave the word of exhortation, bringing to mind the separateness needed by each of those who are of the Household of Faith, so that they may keep themselves unspotted from the world. In the present state, when we are so beset with lusts of flesh, eye, and the pride of life, the worldly enticements are hard to resist.

We are, however, given that necessary help and strength from God's Word, and in our company with each other as brothers and sisters of Christ, that being instant in season and out we can with divine help overcome and remain faithful.

Further meetings around the table of the Lord are looked for, and it is hoped that arrangements can be made for the other brothers and sisters over here to attend also.

Our loving thoughts and our prayers are for all those of like precious Faith wherever they may be. In the love of our Lord Jesus Christ, Your sincere brother. —Ivor Morgan

CANTON, Ohio—YMCA, 205 Second St. NW—S.S. 10 am; Mem. 11 am. Bible Class Thur., 7:30 pm, homes. Bro. Paul Inman, 1520 Bonnot Place NE, Canton 44705; Ph. 216-456-5319.

THE brethren and sisters of the Canton ecclesia send their greetings of love and goodwill in the Master's Name, to all the brethren and sisters.

It is indeed with joy we are happy to announce that on Jan. 7, DAVID RISALITI, the husband of sis. Catherine Risaliti, asked to be examined, and it was found he had sufficient knowledge to be baptized.

On Jan. 11, 1969, upon his request, he was baptized by bro. Herbert Phillips at the YMCA pool. Bro. Kenneth Passwaters gave the word of exhortation on baptism, showing the value and the responsibility of being one of God's children.

After the baptism and meeting, the brethren and sisters of our ecclesia, and our visitors from the Detroit and London ecclesias—bro. & sis. David Clubb, bro. Peter Pyne, and bro. Fred Higham Jr.—went to the home of bro. & sis. Paul Inman, where we praised and gave glory to our heavenly Father in that He had called another one of Adam's race to become His servant. May our God be with our new brother as he journeys to the Kingdom.

It is very encouraging to our ecclesia, and to all of like precious Faith, to see that a few are responding to the Master's call in these last days.

Our visitors have been: bro. & sis. Fred Higham Jr. (Detroit); bro. & sis. David Clubb and bro. Peter Pyne (London).

Bre. Higham and Clubb gave the word of exhortation, for which we were thankful, having the need to be encouraged by those of like precious Faith in Christ Jesus. We have need of such words of exhortation, and we welcome any in our fellowship to visit our ecclesia to help in this great work.

May our God be with us and all of like Faith, that we may be watching and waiting for his return in these last days of Gentile times. —bro. Paul Inman

EDITORIAL

Things That God Hates

"These six things doth the Lord hate: yea, seven are an abomination unto Him"—Prov. 6:16

WHILE Yahweh is pre-eminently a God of love, there are certain things that He hates, and it is well for us to know and understand both sides of His character. In some of our messages, we have emphasized His love as being boundless, and His mercy abundantly manifested, but, at this time, we turn to the 7 things that are an abomination unto Him, so that we may learn to look upon them in the same manner. They are:

1. A proud look, or haughty eyes.
2. A lying tongue.
3. Hands that shed innocent blood.
4. An heart that deviseth wicked imaginations.
5. Feet that be swift in running to mischief.
6. A false witness that speaketh lies.
7. He that soweth discord among brethren. Prov. 6:17-19

"A PROUD look and haughty eyes" are easily observed in other people, because our eyes were made for the purpose of seeing and observing the things by which we are surrounded. The only way we can check up on ourselves with respect to this thing God hates, is self-examination by the Spirit-Word.

During this process, when we discover any of this evil characteristic, we may have difficulty in accepting the fact that we might have some pride in what we think we have accomplished. If we do, we should remember Paul's words in 1 Cor. 4:7—

"For who maketh thee to differ from another? And what hast thou that thou didst not receive?"

"Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

* * *

"A LYING tongue" is detested by almost every person, but who can claim absolute truth of thought and word?

Most of us had business dealings where a lying tongue has deceived us, and we have suffered because of it. Much advertising is backed by lying tongues, and many business houses do not seem to give any thought to the various forms of deception resulting from the use of it.

It is the way of the world, thoughtlessly accepted as normal, against which the man of God must be ever on guard within himself.

Speech is a great responsibility; carelessness with it can destroy us before God. We must constantly pray that God set a guard upon our lips. Careless handling of facts can amount to lying. Voluminous and thoughtless chatter is bound to contain untruth—

"By thy words thou shalt be justified; and by thy words thou shalt be condemned."

* * *

THE third on our list is "Hands that shed innocent blood." This is a great evil that comes to our attention almost daily. Certain factions get into arguments, tempers rise, mobs are formed, and soon violence breaks out, and perhaps without any previous intention, blood is shed as violence grows.

This has become characteristic in labour strife, when the potshards of the earth—labour and business strive together.

And in recent years, this evil has raised its head in universities, colleges, and high schools. This has been foretold and must be increasingly manifest, as the Last Days draw to their terrible close and all the animal in man comes to the surface and fills the earth with violence.

The Scriptures teach us the deep and wonderful lesson that our responsibility for others extends to the fullest measure of our opportunity to do them good, and therefore any selfish failure on our part to "do good unto all men as we have opportunity" can amount in God's sight to being involved in the shedding of innocent blood. We must exclaim with Paul in awe and wonder—

"Who is sufficient for these things? . . . But our sufficiency is of God."

* * *

"A HEART that deviseth wicked imaginations" is an evil that is closely related to a lying tongue, but considerably different in many ways. Wicked imaginations often do find an outlet by using a lying tongue, but there are many evils that do not, such as anger, pride, and much bitterness.

We must be extremely careful in attempting to judge the motives of others for, at the same time, we may be building up erroneous thoughts that could find expression in letters that some day would bring shame and rebuke before others, and rejection at the Judgment Seat.

We must always remember that God's way of doing things is not patterned after our methods. This was strongly emphasized by Him in His words to Samuel in 1 Sam. 16:7—

"For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Who among us has not been humiliated and ashamed by the later discovery that our self-righteous judgment of others has turned out to be "wicked imaginations"? If we have not experienced this, then in all probability we have been remiss in self-examination, for—

"The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9).

* * *

"FEET that be swift in running to mischief" is a thought that is strengthened when we note the word is elsewhere translated "evil" and "wickedness." All mischief IS wickedness.

It is possible for this to develop in an ecclesia when some dispute arises, and is not dealt with in harmony with the written Word. One could try to bring peace by overlooking the error that caused the dispute, and seek peace just for the sake of peace.

Evil tolerated for the love of peace is a wrong policy, for error covered up is like a seed planted in the ground; in due time it will continue to germinate, and come up stronger than ever.

We must truly exercise great love and patience and forbearance with weakness, but we have no right or authority to ever set aside apostolic commands with respect to fellowship, and replace them with our own mistaken ideas of what is right or wrong.

* * *

ITEM 6 on the hateful list is "a false witness that speaketh lies." This can be either in the world, or in the ecclesia.

In the world, a witness in the courts is carefully warned that he must speak the truth and nothing but the truth. If he fails, and becomes a false witness, he can be charged with perjury for which the penalty is sternly severe.

In the ecclesia, we must also speak the Truth, and nothing but the Truth, for (1 Cor. 4:2)—

"It is required in stewards, that a man be found faithful"

—and we are stewards of the world's greatest treasure—the Word of Life.

If we profess to be brethren of Christ, a sacred responsibility rests upon us, so that we dare not teach anything in the form of error, or even anything that is of a doubtful nature. But our obligation does not stop there, for we must not befriend those who teach error. If we do, we become, as John said, "partakers of their evil deeds."

* * *

THE seventh thing that God hates is he that soweth discord among brethren. One translation of v. 16 reads, "There are six things which the Lord hates; yea, the seventh is an abomination to Him."

But no matter which way we look at it, it is still an abomination. There are many forms that this can take, and one of them is the development of crotchets. A brother may select some commandment, or he may decide upon some form of procedure, and keep agitating the subject until he finally elevates it above a first principle of Truth.

Even though he may realize that his action has brought discord, or strife, among his brethren, he will continue his agitation under the pretext of "righteous zeal."

It is not surprising to find "sowing discord" in organizations pertaining to worldly affairs, but we are not a group of that type, we are the Ecclesia of the Living God. Christ is the Head, and every part of the Body must do its part so that we will operate as a unit.

If any part of the Body gets out of joint, the only weapon we are permitted to use is the Word of God, which is the sword of the Spirit, and we must learn how to use it in harmony with the Truth. The divine standard by which we must operate, is provided for us in Mic. 6:8—

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

Humility is one of the foundation stones of the Household of God, and Jesus gave us a notable example when he washed the feet of his disciples.

If we would enter the Kingdom of God, it will only be through "much tribulation," and tribulation should draw us closer to one another. Nothing must come between us, for what we do for or against our brethren and sisters we do for or against God. This is a thought that should be in our minds at all times, for Jesus made it plain in Matt. 25:40—

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

It is possible for us to be sowing discord among brethren without being conscious of it. We may be overcome with misplaced zeal in our endeavour to put into effect what we believe to be a wise policy that will benefit the members of the ecclesia. It is a good thing to be zealous; but if we are, let us be certain that our zeal is founded upon love for the Truth and the Brotherhood, and is tempered with care for harmony, unity, & peace in the ecclesia—

"Let nothing be done through strife or vainglory: but in lowliness of mind LET EACH ESTEEM OTHER BETTER THAN THEMSELVES."

Where are such to be found? Truly their price is above rubies!

—Editor

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Sacrifice in the Future Age And Christ's Accomplished Work

"All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar, and I will glorify the House of My Glory"—Isa. 60:7

By BROTHER JOHN THOMAS

QUESTION: Dear brother, my attention has been lately called to certain testimonies of Ezekiel and Paul, relating to the re-establishment of Israel in Palestine under the New Covenant, between which there is an apparent discrepancy.

Paul's argument, in Heb. 10, that the remission of sins promised to them therein removes the occasion for further propitiatory offerings, seems to militate against Ezekiel's representation of the restoration of these at the period referred to. Paul argues (Heb. 10:18) that—

"Where remission of these (sins) is, there is NO MORE offering for sin."

Whilst Ezekiel shows (45:17) that at that epoch sacrifices shall be offered by the Levitical priests, the sons of Zadoc—

"The sin-offering, and the meat-offering, and the burnt offering, and the peace offerings, to make reconciliation for them."

"Their sins and iniquities will I remember NO MORE, says the Lord": in the subject which Paul illustrates by this citation from the New Covenant, he is showing how the one offering of Christ excelled and superseded all the shadowy sacrifices of the Mosaic institutions—how, in putting away at once and forever the sin of those sanctified by it, it—

'Perfected them for a continuance.'

—or, so long as they should abide in him. And even thus his teaching indicates that God's pardoned Israel will be perfected in conscience by the blood of a new and "Everlasting Covenant," by which they seemed to be placed—at the period of their re-institution into His favour—in the position of the baptized believer now, to whom in Christ Jesus there is no condemnation. Wherefore, then, the re-institution of those—

"Sacrifices which can never take away sins."

And that the sacrifices Ezekiel speaks of are not simply commemorative is evident from their being—

"To MAKE RECONCILIATION for the house of Israel."

Again, the Levitical "service" Paul distinctly states to have been imposed UNTIL the time of Reformation (Heb. 9:10), thereby intimating its discontinuance then. He appears to indicate its abolition in the Future Age by the establishment of the "better" Covenant; whilst Ezekiel exhibits it as restored at that epoch.

BRO. THOMAS' ANSWER:

THE apparent discrepancy—and it is only apparent—has originated in the old leaven of antiquated theology which, in its interpretations has no regard to the prophetic teaching concerning the rebuilding of the Tabernacle of David "**as in the days of old**" (Amos 9:11:15; Acts 15:16), by the Lord Jesus, Israel's King, who is the "Repairer of the Breach, the RESTORER of paths to dwell in" (Is. 58:12; 49:5-8).

This is an element, in theology's exegesis, hidden from its view, and therefore entirely omitted. Being ignorant of the Gospel of the Kingdom and, consequently, of the **nature** of that Kingdom, it has denied, in the face of the most palpable and positive testimonies, that sacrifices are to be restored at all; taking refuge in the assumption that Ezekiel's doctrine was either figurative, or fulfilled at the restoration of the captivity in Babylon!

Thus the difficulty was got rid of, but not explained; and, by a bounding leap in the dark, it came to the conclusion that the sacrifice of Jesus was the final, entire abolition of the—

"Sin-offering, and meat-offering, and burnt-offering, and peace-offerings, to make reconciliation for Israel."

A Temple, for the third and last time, is to be erected in David's Tabernacle, when Jerusalem shall put on her beautiful garments, and Zion shall arise and shine because her Light has come, and the glory of the Lord has risen upon her (Is. 60:1; 52:1).

This Temple is to be built by the Man whose Name is The Branch (Zech 6:12); and it will then be a "House of Prayer for all nations" (Is. 56:7).

The rams of Nebaioth shall come up with acceptance as burnt offerings and sacrifices on the altar of the God of Israel (Isa. 60:7).

All this is written as with a sunbeam on the sure prophetic page. But how can it be reconciled with the received interpretation of Paul's saying, that the Levitical service was imposed only until the time of reformation?

It cannot be reconciled, for truth and error are irreconcilable. Paul and the prophets are in harmony, for he declares that he said "none other things" than what they testified (Acts 24:14; 26:22). But Paul and the prophets are at antipodes with the Gentile interpreters of their testimony.

We shall abandon the idea, therefore, of attempting to reconcile them; but by the undeviating-magnet of the Truth, which ever points to the Kingdom as the Polar Star in the voyage of faith upon life's stormy sea, we shall shape for ourselves a new course which we doubt not will conduct us without wreck or disaster into the haven of desire.

The Bible is the **BOOK OF THE KINGDOM OF GOD**, and teaches us that it has already once existed for 1024 years under Moses, Joshua, the Judges, and Kings.

With the exception of the 2 years of Ishbosheth's reign, it was a united kingdom for 92 years of this millennium under Saul, David, Solomon, and the first 4 years of Rehoboam.

From the 4th of Rehoboam, it was governed by 2 dynasties. Ten of its tribes were ruled by kings whom they set up over themselves without regard to Jehovah's authority, to Whom the Kingdom belonged.

Thus they raised the standard of rebellion, and rejected the sovereignty of the house of David, which God hath chosen to the royal house of His Kingdom as long as the moon should endure, through all generations.

This usurped royalty of Ephraim, or of the Ten Tribes, continued 256 years; but "Judah yet ruled with God, and was faithful with the Most Holy" (Hos. 11:12), Whose dynasty of the family of David they still continued to acknowledge.

In the 6th year of Hezekiah, king of Judah, the Ten Tribes were "removed out of God's sight" (2 Kgs. 17:18); that is, they were driven out of His Land or Kingdom; and the tribe of Judah only remained. In a few years, however, Judah became unmanageable—

"The chief of the priests and the people transgressed very much after all the abominations of the heathen, and polluted the Temple of the Lord which He had hallowed at Jerusalem.

"And the Lord God of their fathers sent to them by His messengers, continually and carefully sending, because He had compassion on His people and on His dwelling-place.

"But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of Jehovah arose against His people till there was no remedy. Therefore He brought upon them the king of the Chaldees" (2 Ch. 36:14-17).

This event happened 134 years after the removal of Ephraim out of His sight, or 390 years from the rebellion against the house of David, so that during 474 years of this millennium of the Kingdom of God, David and his lineal descendants reigned over the house of Judah.

The Kingdom of God thus brought to a temporary conclusion has never existed since under the sovereignty of a king or kings of the house of David. Its existence ceased even as a Commonwealth during the captivity in Babylon, which lasted 70 years. At the end of this period the Kingdom reappeared in Judea, but it was no longer governed by Jewish monarchs, exalted to the throne either by God or the people.

Jehovah permitted His Kingdom to be subjected to the lordship of the Gentiles, until the end of 430 years from the burning of the Temple by Nebuchadnezzar.

For 122 years after the interposition of the Roman Senate, God's Kingdom was ruled by Jewish princes of the tribe of Levi, that is, until the Gentile of Idumea, named Herod, became king in Jerusalem, in the 37th year of whose reign JESUS, the Son of God and of David, and the rightful heir of Jehovah's Kingdom, was born of the Jews.

From the commencement of Herod's reign till the destruction of Jerusalem and the Temple—a period of 111 years—the Kingdom of God was possessed by the Gentiles. In other words, Israel did not possess the Kingdom.

From the knowledge of this fact, the reader will be well able to appreciate the force of the question put by the apostles to Jesus after his resurrection, and as the result of their conversation for 40 days upon the subject of the Kingdom—

"Lord, wilt thou at this time RESTORE AGAIN the Kingdom to Israel?" (Acts 1)

They knew that he was the "Restorer/" and believing that "all power was given unto him in heaven and upon earth," they thought the time had certainly come for the "Restitution of all things" to Israel spoken of by all the prophets from the days of Moses (Deut. 30:1-10). This supposition prompted the question.

But they were too fast. Messiah the Prince having come, the Kingdom could not be "restored again to Israel" so long as the Mosaic Covenant continued in force. This must be "changed," the Kingdom must be suppressed and desolated, and Jerusalem, the city of the Great King of Israel, be trodden under foot of the Gentiles until their times be fulfilled.

They had forgotten these things, and that the Kingdom of God was not immediately to appear under the sovereignty of the Son of Man, but that he was first to take a journey into a "far country" (Lk. 19: 11-12), where he was to be detained until "the times of the Restitution" (Acts 3:21), called also the "Regeneration" (Matt. 19:28), should arrive.

In the year 74 after the birth of Jesus, the Kingdom was broken up, and the Mosaic Covenant trampled under foot—**not finally abolished, but temporarily suppressed, that it may be changed in certain essential and highly important aspects.**

God has had no organized Kingdom upon earth since its overthrow by the Roman power. The Kingdom in the sense of its territory is where it always was; and its children, or subjects—"His people Israel"—are to be found in every land, still in hope that the time will come when the Kingdom will be restored again to them, and—

"God will subdue the people under them, and the nations under their feet" (Ps. 47:3).

For they do not forget the testimony that (Mic. 4:8)—

"The Kingdom shall come to the daughter of Jerusalem."

"The nation and kingdom that will not serve thee (Zion) shall perish; yea, those nations shall be utterly wasted (Is. 60:12).

The Heir of the Kingdom is at the right hand of the Divine Majesty; and his joint-heirs, the most of them, mouldering and sleeping in the dust, with a few surviving stragglers still existing in the Protestant section of the globe, enduring reproach and tribulation in the hope of its speedy and triumphant restitution.

These are the dissolved and scattered fragments of the Kingdom of God. Their reunion is a matter of promise, and consequently of hope.

The Gentile must be expelled from the territory; the 12 Tribes must be replanted upon the Land; the sleeping heirs of the government must be awakened; and the living believers in this Kingdom changed. And to effect all this, God's Heir—the Restorer of the Kingdom—must come and subdue all things to himself. When these things shall come to pass, God will have (Dan. 12:7)—

"Accomplished to scatter the power of the Holy People."

That is, their power shall be no more scattered, but shall be restored to them; and he will have come whose right the Kingdom is, and God will give it him (Eze. 21:27).

Having thus presented the reader with a few ideas concerning the Kingdom that he may have something tangible and definite before his mind when we refer to it, we shall proceed now to make a few remarks in answer to the question—"What is a Covenant?"

(Continued next month, God Willing)

Voyage to Australia

By BROTHER ROBERT ROBERTS

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear"—1 Peter 3:15

PART TWENTY-SIX

WEDNESDAY, FEBRUARY 12, 1896

AT 7 am, the steamer arrived in Lyttleton Harbor—one of those capacious natural road-steads with which New Zealand's coast abounds. The view is shut in by hills all round. Littleton itself is on a high hillside. Communication with the interior of the country is by a railway tunnel through the hill, which introduces the traveller to Christchurch, after a short run of 8 miles.

Christchurch (of which Littleton is the sea-port) stands on an immense level plain, stretching as far as the eye can see—one of the most fertile and English-looking spots in New Zealand. This immense plain comprises Canterbury province.

The ecclesiastical name of the town and district is due to the origin of its settlement. The colony, formed here 50 years ago, was under Anglican auspices and due to Anglican initiative, just as the colony of Dunedin, further south, was Scotch Presbyterian enterprise.

But the place, though more ecclesiastical, is not more religious than other places. Unbelief, I was told, has an extensive footing, and dissent of all kind flourishes.

The population numbers about 50,000. It is a solid and thriving, well-kept place, all on the flat but with a southern backing of hills in the distance.

It does not thrive so well now as it did. It is smitten, like most other parts of the country, with the depression consequent on cessation of public spending.

For many years, railways, public buildings, etc., were being constructed with money borrowed from England on the security of the public revenue. All this while, business was brisk and employment plentiful; but now this has practically stopped, work is scarce, wages less, rents down, and a general depression checking everything.

The discovery of gold and export of frozen-meat have supplied a natural source of recovery, but it will be a long time before this brings things back to where they were.

Food of all kinds is cheap, but money to buy it is scarce, and articles of manufacture dear. Consequently, the advice I heard for emigrants was, "Don't come to New Zealand." The cloud that covers the world covers New Zealand too. Military questions are to the fore in the midst of public poverty.

There is a large and prosperous ecclesia in Christchurch, whose beginnings reach back over 30 years. It began with the arrival of bro. Scott's family from Scotland, and bro. Disher and bro. Morgan from London.

It has seen troubles, but is now as nearly harmonious as a company of the friends of Christ ought to be. I had not had time to land at Lyttleton Harbor, when bro. Gorton, the secretary of the ecclesia, came aboard, and pulled me out. He expected others to have been with him, and could not account for their absence.

There was an amusing miscarriage presently in connection with this, which afforded a little innocent mirth. There is a train between Christchurch and Lyttleton every half hour or so. Bro. Gorton took the first.

Some half a dozen others took the second, and one of their company, a sis. Richards, originally from Birmingham, missed this second train by a minute, and disconsolately waited events at Christchurch Station.

Bro. Gorton, an expert business young man, hastened me ashore, so as to catch the first return train. While we were sitting in Lyttleton Station waiting, the train from Christchurch came in—bringing, as bro. Gorton supposed, the other brethren and sisters, but he looked in vain for them. The fact was, as afterwards transpired, they were in the end carriage: but in such a hurry to get to the steamer that they hurried out of the station by a side-door, without looking at the platform.

Bro. Gorton concluded that something had prevented them from coming, and we entered the train on its return trip to Christchurch. Getting there in half-an-hour, our carriage drew up opposite sis. Richards, who could not contain herself at finding that the missing of the train had really given her the start of the company that caught it.

I was put into a cab, and driven to bro. Disher's house where sis. Richards knew I was to have my home while in Christchurch. Nobody was at home, of course, except two of the younger daughters left in charge. Sis. Richards set to work and got breakfast ready, asking all manner of questions about Birmingham, etc.

When she had got her fill, as it were, and breakfast was over and the things cleared away, the other company, who had been to the steamer and found the birds flown, came bundling in, and could not make out for a while by what legerdemain we had escaped their hands.

When the explanations and the laughter were ended, we got to more serious subjects. They had been greatly alarmed by a dear brother's letter from Wellington, who seemed to propose that my arrival in Christchurch should be postponed for a day or two.

They had such extensive preparations—engaging the largest halls, distributing 1,200 invitations cards from house to house, in addition to unusual advertisements—that they were afraid the effort would fall dead if the people came and had to be sent away the first night.

There was no cause for fear, for the letter in question was more an inquiry as to whether Christchurch arrangements would allow of a further day or two at Wellington. But they did not know this. So they feared a little fear only to find a great relief in a telegram that told them I would be in Christchurch to time.

After earnest talk for an hour or so, the visitors withdrew, and I (wearied), was glad to find refuge in a walk in the sunshine, in the quiet suburbs towards the solitary mountains, from which I obtained an idea of the "lie" of the town on the plain.

In harmony with its ecclesiastical origin, the cathedral is both a central and a prominent object. It forms the centre of the town in a square, from which the tram lines radiate in all directions.

In the afternoon I was glad of a rest. I was too wearied to go to the Bible class in the evening; I gave the time to writing—which is always liable to get into arrears.

* * *

THURSDAY, FEBRUARY 13, 1896

AFTER writing, walked into the town to make its acquaintance: a solid English-looking place, with good business streets in the centre, and really elegant suburban roads. The public museum and park (a mile square) are a feature.

In the evening there was a large audience for the first lecture in the Oddfellows' Hall. The audience quite filled the place—many 100s present—almost a wonder, for there had been an election in progress during

the day—of a somewhat exciting character—with which it was supposed the people would be so engrossed as to have no taste for a lecture on Bible subjects: the more so, as there had recently been a succession of English lectures—money-making lime-light affairs—which had rather satiated the people, according to report.

The subject was, "The Future State Revealed in the Bible." Bro. Morgan presided, as at all the lectures—doing very well indeed. There was a very attentive hearing.

* * *

FRIDAY, FEBRUARY 14, 1896

AGAIN a large audience and good hearing: subject "The Light Thrown by the Bible on the Present Distressed State of the World."

* * *

SATURDAY, FEBRUARY 15, 1896

AFTER devoting the forenoon to writing, rode with about two dozen brethren and sisters in a brake down to New Brighton—a watering place on the seacoast, about 8 miles off. Spent an hour on the promenade pier there, and returned to tea at sis. Richards. Much pleasant conversation.

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SUNDAY, FEBRUARY 16, 1896

ADDRESSED the Sunday School in the morning before the breaking of bread: spoke to the brethren and sisters afterwards—(said to be the largest meeting for such a purpose that had ever taken place in New Zealand).

In the evening, there was a monster audience in the Opera House—the largest public building in Christchurch. Subject: "The Two Comings of Christ and Their Meaning for Mankind."

My chief aim was to show the Bible true: to make it speak, and to force home upon a professedly Christian public the criminality of neglecting it, while giving such attention to the phosphorescent lights of their own invention. The vast audience was deeply attentive.

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MONDAY, FEBRUARY 17, 1896

RECEIVED this morning a copy of The Bible Standard, containing the following notice of my visit to Auckland. I reproduce it here because in compliance with request I answered it, and not because I own to any leadership. I simply do my duty as a private and responsible friend of the Bible.

It is not pleasing at all when my shadow is thus thrown distortedly from the lantern-slides of public showmen, but I do not complain.

The alien—whether electroplated or in the baser-looking ore—cannot be expected in their peculiar relation to the wine cup to discern celestial phenomena correctly. After potations, the man sees two moons or a general blur of glory, which he mistakes for something within reach of his hand—

THE CHRISTADELPHIAN LEADER

Mr. Robert Roberts, of Birmingham, the great leader in England of Christadelphianism, is now visiting Australasia, having been under the necessity of taking the trip for the benefit of his health.

His admirers are naturally anxious that he should deliver addresses wherever he may visit, that they may hear him for themselves, and that thereby their cause may grow. On his visit to Auckland, he delivered 3 public addresses.

The first of these we heard, and confess to a feeling of disappointment; for, firstly, his staccato delivery and harsh, scolding voice and manner, gave an unfavourable impression; and, secondly, such ideas as were true in his discourse were well-known to the majority present, and they were not presented in very orderly fashion.

Mr. Roberts is an able writer, and has done much in the modern reformation to call attention to long-forgotten truths, albeit in his teachings have appeared some things which, in our judgment, have no basis of fact to rest upon.

Such, for instance, is the advocacy of the 'historic' view of prophecy, resting upon the year-day basis. According to Mr. Roberts,

"We are instructed by God Himself in Ezekiel to regard the prophetic use of days as years."

Although he claims to have "the Truth," we venture to believe that in this particular he has an error which very seriously affects his claims, in that should that principle be proved untrue, he will have to eliminate a large part of his teachings now based upon it.

Yet another statement we were surprised to hear from one who might be presumed to have well weighed his ideas before publishing them. In speaking of the signs of the time which indicate the necessity of intervention of some kind to prevent the wreck of the world, he referred to the enormous increase of population which marks this century, and quoted, evidently with endorsement, the idea of Malthus and his school, that the increase of population is according to geometrical ratio, but the increase of subsistence can only be by arithmetical progression.

We had thought that no one in these days could have been so foolish as to endorse this antiquated and exploded fallacy. We hope that as Mr. Roberts journeys through this colony he will note "the cattle on a thousand hills," the sheep which dot the pastures, and the waving grain on the Canterbury plains, and reflect how, should necessity demand, this can be multiplied to supply food for the markets of the world. As Henry George puts it—

"The increase of men means the increase of food, and until man is prepared to show the limits of earth's productiveness and of man's inventive skill, he should be wary of a catchy but spurious argument. The fact that all things which furnish man's subsistence have the power to multiply many fold—some of them many thousand-fold, and some of them many million or billion-fold—while he is only doubling his numbers, shows that, let human being increase to the full extent of their reproductive power, the increase of population can never exceed subsistence." *

*(The signs bro. Roberts alluded to. and at which this worldly-wise man scoffed—hunger & overpopulation—are now admitted by all to be racing toward imminent universal catastrophe, & mankind trembles.)

Then we should be inclined to question the idea of the vast and rapid increase of population. The modern discoveries go to show that there have existed in some parts of the world denser populations than now inhabit them.

The only continent we can now be sure of as containing a larger population than ever is Europe. Certainly. Greece, the Mediterranean Islands, Turkey in Europe, and probably Italy and Spain, have contained larger populations than now. The continent of America has witnessed a large increase during its modern history, but all indications show that nations with dense populations have existed upon it. Northern Africa can contain but a fraction of the population that it had in ancient times. Egypt, Asia Minor, Syria, Babylonia, and Persia were once hives of human beings. There are indications India and China contained larger populations than now.

The fact is, that the theorists have been deceived by appearances. The local increase in Britain has been made the measure of the world, but this is a mistake. Population has ebbed and flowed, centres have changed, new nations have risen and old nations declined, sparsely-settled districts have lost population.

Whilst undoubtedly numbers have increased since the beginning, it is, in view of past history, a very unsafe thing to say that the increase is as stated—doubling every 25 yrs.

It argues little for the goodness of God to have the world of men upon the earth by His will, facing the problem of starvation because of a law which is beyond man's control or influence save as he may avert its consequences by neglecting the first command.

I wrote the following reply:

Christchurch, N.Z., Feb. 18, 1896 Editor of the Bible Standard:

Dear Sir, My friends in Auckland have sent me a copy of your paper for February, containing a notice of my visit to that city some weeks ago, and have requested me to write a rejoinder to it. Perhaps you may allow me a little space in compliance with their wishes.

There can, of course, be no complaint as to the exercise of your right to publish your impressions of the lecture you heard; but there may be some exception to the evident unfriendliness inspiring a notice which refuses commendation to even what its writer agrees with, and exaggerates a subsidiary allusion into a material argument; while going out of its way to depreciate personal peculiarities for which the lecturer is not responsible.

That the "ideas" acknowledged to be true in the discourse should be written down as "disappointing," because "well known to the majority present," is evidence of a state of mind that cannot be called reasonable, but of a state of mind that is bound to find fault, like the children of the market place: for, in all ordinary experience, the inculcation of true ideas "well known to the majority present" is a cause of gratification and not of disappointment to the majority.

The same evidence of unfriendly basis is afforded by the prominence given to the "population question/" to which I merely alluded in a breath, as indicating a problem to which the purpose of God afforded a perfect solution, and not as putting forward one of "the signs of the times which indicate the necessity of intervention, etc."

I am no Malthusian in any sense, which your dissertation on "an economic fallacy," occupying $\frac{2}{3}$ of your notice, would lead readers to imagine I was.

I simply take note incidentally of a fact which strengthens the claims of Divine Truth to attention, but which is not essential to those claims at all: namely, that if the current conditions of human life were to go on unarrested, life upon earth must in time become a pandemonium.

That the writer of the notice should go out of his way to enlarge upon this minor accessory to the argument, as if the lecturer had advanced it as a theory essential to that argument, indicates that the writer was both much at a loss, and very much in a mood, to say something damaging.

More to the point is the objection raised to "historic views of prophecy" and the interpretation of days in certain cases to mean years. But though more to the point as a criticism of the lecture, it lacks cogency from inherent pointlessness.

It is impossible to deny that prophecy in its great bulk (whether as applied to the Jewish nation or to the development of Gentile imperialism) is historic in application.

It is impossible to deny that in relation to the latter, there are appointed periods which Jesus recognizes as "the times of the Gentiles" (Luke 21:24).

It is impossible to deny that these periods have been expressed in the term "days" (Dan. 8:14; 12:11-13; Rev. 12:6-14; 13:5—in the last case days in months).

It is finally impossible to deny that God Himself has given us a case in which He expressly says He meant the days of Ezekiel's public exhibition to the Jews to represent years (Eze. 4:5-6).

It is further impossible to deny that the cases in which we have no such specific intimation require that days should be so understood, since they are given as the measure of events that could not be compressed into days, but which actually filled periods of years, "according to the number of the days"; for example—

The successive uprise and downfall of the empires of Persia, Greece, and Rome, in Dan. 8;

The legal prevalence of Papal Rome over all kinds of dissent in Dan. 7:25 ("time, times, and the dividing time" being demonstrably synonymous with 1260 days in Rev. 12:6, compared with v. 14, same ch.);

And the ascendancy of the Turkish woe as defined in the cypher, "an hour, day, month, and year";

Not to speak of the 70-week prophecy of the Lord's death in Dan. 9—which is not to be brushed aside by any number of exhortations to "go softly."

Not denying that the editor of the Standard meant and did his best, I submit these comments as a legitimate rejoinder to the notice with which he has honoured me.

Faithfully yours, Robert Roberts

* * *

In the evening, there was a social meeting of the brethren and sisters, at which, after other brethren had spoken, I delivered an address of about an hour's duration on the value of Divine wisdom as a remedy for every human woe.

TUESDAY, FEBRUARY 18, 1896

After writing the foregoing answer to the Bible Standard, I went out for a lonely stroll; rested in the afternoon, and in the evening lectured in the Oddfellows' Hall, on the difference between "Salvation" as popularly conceived and Biblically exhibited. There was again a large audience and a close hearing.

The brethren thought it was the best lecture of the course. They were not aware how poor it seemed to me, and how sharply I had to whip the horse to keep him on the track. I had to make up for my own dissatisfaction with the expressed pleasure of the brethren, and gratitude to God that I had been enabled to pull through.

Marriage with the World

"Be ye not unequally yoked together with unbelievers. What part hath he that believeth with an unbeliever? Come out . . . be separate . . . and I will receive you"—2 Cor. 6:14

IT IS essential that the expressed mind of God on this matter be realised in full—not just that it is wrong, but *how* wrong, dangerous and undesirable it is. The Scriptures use every possible means to impress us and enlighten us on this matter.

Since the birth of Cain and Abel, there have always been two separate classes of people in the world—the children of God, and the children of the flesh. **Between these 2 classes enmity exists, by God's appointment** (Gen. 3:15).

Throughout the Bible there is constantly emphasized the wide and irreconcilable gulf between the things of God and the things of the world. We are repeatedly told that it is **utterly impossible** to successfully mix the two. What could be more emphatic than this?—

"Know ye not that the friendship of the world is ENMITY WITH GOD? Whosoever therefore will be a friend of the world is the ENEMY OF GOD" (James 4:4. see context to v. 10).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is NOT IN HIM" (I John 2:15).

"Be ye not unequally yoked together with unbelievers. What part hath he that believeth with an unbeliever? Ye are the Temple of the living God. COME OUT—BE SEPARATE— TOUCH NOT—and I will receive you, and be your Father" (2 Cor. 6:14).

"Pure religion and undefiled before God is . . . to KEEP UNSPOTTED from the world"

(James 1:27).

"Your bodies are members of Christ—the Temple of the Holy Spirit. Shall we make the members of Christ the members of an harlot? (either literal or spiritual—see Rev. 17) Glorify God in your body" (1 Cor. 6:15-20).

"She is at liberty to be married to whom she will—ONLY IN THE LORD" (1 Cor. 7:39).

"God hath called us to holiness (separateness)" (1 Th. 4:7).

"Be ye holy" (1 Peter 1:14).

"Can a man take fire into his bosom, and his clothes not be burned?" (Prov. 6 27).

"He that walketh with wise men shall be wise, but a companion of FOOLS shall be destroyed"

(Prov. 13:20).

The same word is used for 'companion' here as applied to a wife, in Mal. 2:14. The scriptural definition of a 'fool' is clear from the following—

"A fool hath no delight in understanding" (Prov. 18:2).

"The fool walketh in darkness" (Eccl. 2:14).

In God's estimation, all who reject His Truth and eternal life are fools in the fullest sense of the word.

"An unjust man is an abomination to the just: and he that is upright is an abomination to the wicked" (Prov. 29:27).

Therefore, no truly "just" and godly man could desire the lifelong companionship of the "unjust" (unjustified, alien from the covenant). Such would be an "abomination" to him. **To desire it proves he is not "just," in God's sight.**

"Can 2 walk together, except they be agreed?" (Am. 3:3).

"As in the days before the flood"—"marrying and giving in marriage" (with the 'daughters of men')—"so shall it be at the coming of the Son of Man" (Matt. 24:38)—"Shall he find faith on the earth?" (Lk. 18:8).

"If ye live after the flesh, YE SHALL DIE" (Rom. 8:13).

"Be not conformed to this world" (Rom. 12:2).

"Ye are the Temple of God . . . If any man defile the Temple of God, HIM SHALL GOD DESTROY" (1 Cor. 3:16).

"The world—dead in trespasses and sins—children of wrath — Gentiles — without Christ — aliens — strangers—no hope—without God—foreigners" (Eph. 2:1, 3, 11, 12, 19).

"Wives, submit to husbands, AS TO THE LORD. (Apply that to alien marriage!) "Husband is head of wife, as Christ is Head of church. Husbands, love wives, EVEN AS CHRIST LOVED THE CHURCH, and gave himself for it, that it might be HOLY and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself" (Eph. 5:22-6).

Consider the **intense intimacy** portrayed here! All this is destroyed and grotesquely caricatured by alien marriage—a sad and evil corruption of a beautiful divine figure.

"Be not deceived; GOD IS NOT MOCKED: for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:7-8).

Deacons' wives **MUST** be faithful (1 Tim. 3:11). **Alien marriage destroys a man's qualifications for this work.**

"Lay aside EVERY weight" (Heb. 13:1).

"Give DILIGENCE to make your calling and election sure."

"Work out your salvation with fear and trembling" (Phi. 2).

"Always ABOUND in the work of the Lord" (1 Cor. 15:58).

No one who truly respected these commands and had his whole heart set on pleasing God could possibly join himself (or herself) for life with one of the world. **They would shudder at the thought of such a galling and hybrid existence.**

* * *

FROM the very beginning, there has been a sharp scriptural distinction between the children of God and the children of the world. **God's whole purpose of redemption right from the Garden of Eden depends upon the former maintaining a faithful and holy separation from the latter.**

Union between them, in defiance of this eternal ordinance and purpose, has brought untold misery and punishment and evil. It has—time and time again—sidetracked the called-out people of God into the dead-end of failure. A brief summary of the record shows the fatal effects of this sin:—

THE BEGINNING: Woman to be a HELP meet (SUITABLE) for man—cleave together—one flesh (Gen. 2:20).

EDEN: Perpetual enmity appointed between the seed of the woman and the seed of the serpent—the children of God and people of the world—as the plan of redemption and sanctification is begun (Gen. 3:15).

FLOOD: "Sons of God took them wives of the daughters of men." Result: "Wickedness of man great"—"All flesh corrupted God's way on the earth." All destroyed in the Flood (Gen. 6:2).

PATRIARCHS: The enlightened, intelligent, God-pleasing faithfulness of Abraham and Isaac, strongly opposing and condemning alien marriages for their sons (Gen. 24:3; 28:1).

ESAU: The displeasing ("grief of mind") alien marriages of Esau, who despised God's blessing. Rejected as a "profane person"—"no place of repentance" (Gen. 26:34; 27:46).

SINAI: God's solemn charge to Israel as He constituted them His holy nation, and they enter the covenant: no alien marriages. They promised, "We will obey." God a jealous God.

(Exod. 34: 12-16).

THE LAW: Not yoke ox (clean) and ass (unclean) together (Deut. 22:10). Doth God take care for oxen, or saith He it altogether for OUR sakes? (1 Cor. 9:9-10)—that is, as a LESSON and WARNING.

BAAL-PEOR: The command violated. The dreadful consequences—24,000 perish. Phinehas, by slaying an Israelite and his alien wife, turns away God's terrible wrath from Israel, and receives an everlasting covenant of peace for his zeal. (Num. 25).

MOSES: As he dies, pleads, "Take no alien wives." A holy people, separated for a joyful and glorious destiny in God's love. The inevitable evils of disobedience (Deut. 7:3-8).

JOSHUA: At his death, warns of the judicial calamities to follow alien marriages—traps, snares, scourges. "If you violate the covenant, you will be cast out." (Josh. 23:11-13).

JUDGES: Israel soon turned aside to evil and married with the alien. God brought on them cruel oppressions until they repented and cried to Him for forgiveness (Jud. 3:6-8).

SOLOMON: Breaks the covenant—takes alien wives. They turn away his heart. God is very angry. Because of this sin, He will rend the kingdom from him (1 Kings 11:1-11).

AHAB: His alien wife leads him to ungodliness and evil. She "stirred him up" to "work wickedness in the sight of the Lord." His whole house destroyed (1 Kings 16:31-33).

JEHORAM: Did evil before God "because he had the daughter of Jezebel to wife." He is destroyed together with the house of Jezebel by Jehu, the type of Christ (2 Chr. 21:6).

EZRA: Two chapters worthy of deep study. The evils and corruptions of alien marriage. The "fierce wrath of God" against Israel for this "trespass unto the heavens" (Ezra 9 and 10).

NEHEMIAH: Casts out one who had "defiled the priesthood and the covenant" by alien marriage. "Thus I cleansed them from strangers." (Neh. 13:23-29).

Thoughts for Today **SPRING**

"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come"—Song 2:11-12

AS we begin to compile our few remarks for this month's magazine, we are in the middle of witnessing that season of the year called Spring. The crocus, tulips, daffodils and hyacinths contribute to the multi-hues now in evidence throughout the countryside.

In addition to these spring flowers, the tight buds on the trees are breaking, releasing the tightly-packed leaves, which turns the tree into a gigantic green umbrella for the fowls of the air to lodge in and the beasts of the earth to rest under.

For several months, winter has dominated the scene with its cold winds, white snow and frozen ground, and while it is a desolate time of the year, it nevertheless has a certain amount of beauty.

But certainly nothing compares to the sudden and complete change between the deathly white of winter and the radiant colours of spring. The sun, with its warm and compassionate rays mixed with the life-giving rains which gently water the earth, brings to us that lush green of the spring.

Perhaps in this day and age, surrounded as we are with the cold steel trees, asphalt fields and concrete pathways; living in cities where the air is contaminated by bus, car and factory fumes, the elegance of spring is lost. We rush here and we rush there, too busy to acknowledge the joyful song of the returning birds.

Brethren living on farms need not to be reminded of the welcome signs of Spring, they see it much clearer and enjoy it to a greater extent than those of us within a city.

Our thoughts while viewing the splendour around us, are carried to that glorious day of the resurrection of the dead. The similarities are indeed clear that we are almost to that point in the world's history when the winter will be a thing of the past and the Sun of Righteousness will bring life to the flowers of the field.

At the present time many of these flowers are sleeping the sleep of death, they are enfolded in the white of winter. Shortly the Trumpet-Word of God shall call those responsible to judgment to, "Arise, for thy light is come."

As with the natural so also with the Spiritual; the cultivated plants come forth, yet so likewise do the weeds. Those who have known and OBEYED the Law of the Lord as well as those who have known and NOT obeyed must once again stand and show forth their true "self," be they a plant of beauty or one of ugly deformity (or, in the Master's words, the Wheat and the Chaff).

At this point we turn our thoughts to one of our hymns, words we would do well to heed:

"Oh, may I NOW be wise, while still that hour's in future stored, and live acceptably with him:"

Continuing on with our similarities, we borrow from a statement of Paul and apply it to our theme for today:

"As we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

If we may be permitted to go just a little beyond what Paul is actually writing about, we see the resemblance between Christ's death and resurrection and our own, should we fall asleep before he returns.

The seed planted in the earth, be it wheat or rye, flower or weed, when germination begins it remains, at all times, wheat or rye, flower or weed—and this fact contradicts all theories of evolution. The earth contains no magic power, it cannot change a seed of wheat to become a shaft of oats, and so likewise with the dead.

Bro. Thomas points out very clearly that if the dead come forth in any other nature than that which they possessed at time of death, then it is no longer a resurrection but rather it becomes a "surrection" of which the Scripture is silent. "Touch me not," said Christ to Mary, for the grave cleanses no one.

The lesson is clear, we must live today in righteousness, that at the day of his manifestation, when the dead will rise and those which are alive and remain will all stand before him to receive the just reward, we may be chosen to be a garnishment in his Temple, and live in resplendent glory such as the world has never witnessed.

—J.J.

Next month, if the Lord will: COMMUNICATION

The Victory That Overcometh

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world"—John 16:33

WE are once again privileged to assemble on this, another first day of the week to remember our absent Lord in the way that has been appointed. We all realize that we enjoy this privilege through the mercy and kindness of our Heavenly Father—a privilege that is enjoyed by a very few people in the world today.

Restlessness, suspicion and fear exist throughout the world as probably never before. The outlook for the people of the world is indeed gloomy.

But for the people of God, there is comfort and assurance amidst these depressing surroundings. The comfort is in the realization that we have been called out and separated from the world and its affairs. The friends of God are few in our day. But in the purpose of God, His children will yet be a multitude that no man can number.

In the centre portion of our readings for today, we find that the Book of Ecclesiastes is unique in that it is almost wholly devoted to the demonstration of the fact that this mortal life cannot of itself give the pleasure and satisfaction which is supposed to be everyone's ambition to attain.

Ecclesiastes was written for warning rather than for comfort. The divine plan centred in Christ is fully set forth in the Scriptures, either typically, prophetically or historically, and thus the comfort of the Scriptures is great and undeniable.

Ecclesiastes is the one book, above all others, that shows the vanity and folly of this mortal life.

It teaches this simple but valuable lesson—that in the fairest possible circumstances, even with unlimited wealth and power at our disposal, the pursuit of happiness is vain. Mortality overshadows our brightest prospects and turns everything to dust and ashes.

In every age men have sought happiness and comfort in this life by surrounding themselves with conveniences and luxuries—and trying to find happiness in friendships. But finally all treasures must be relinquished:

"We brought nothing into this world and it is certain we can carry nothing out."

Solomon explored every avenue of human interest in both the material and the intellectual spheres. He possessed lands and cattle without number, with a multitude of servants to do his bidding; while his pre-eminence in wisdom, in music, in art gave him free rein to his every desire in the cultural field.

He kept such royal estate as had never previously been heard of, and was admired of all beholders, many coming from the uttermost parts of the earth.

There is no doubt that Solomon in all his glory as King of Israel by divine appointment foreshadowed the far more glorious and enduring reign of Christ over all nations in the millennium.

But the end of Solomon's reign brought strife and division, and in four centuries the Kingdom came to an end, showing that all human endeavours to set the world right are doomed to failure. Ecclesiastes exhorts us—

"Consider the work of God: for who can make that straight which He hath made crooked?"

The answer is, None—except the man at God's right hand. The oft-repeated phrase, "under the sun," is a keynote indicating that the sad conclusion of vanity and vexation of spirit is confined to things worldly.

Solomon refers to this sore travail that God hath given to the sons of men to afflict them—

"I gave my heart to seek and search out by wisdom concerning all things that are done under heaven.
"This sore travail hath God given to the sons of men to be exercised therewith (or, to afflict them)."

A wise Providence thus permits and even ordains distress and trouble as a preparation for such happiness as has not entered the heart of man to conceive. God's arrangements of present distress and future good is immutable, and God does it that men should fear before Him.

God at last will judge and settle every question. In the final analysis it shall be well with them that fear God.

Solomon speaks of wisdom in two senses. There is the wisdom in which there is much grief—

"For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow" (1:18).

And there is wisdom which has an inheritance (7:11)—

"Wisdom is good with an inheritance; and by it there is profit to them that see the sun."

This is the wisdom that God gives to those who are good in His sight. Many are wise enough to see the tragedy of this life, ending in disillusion and the grave. Only those who come under the operation of the Gospel are given the wisdom that shall "give to thine head an ornament of grace"—

"Wisdom is the principal thing: therefore get wisdom; and with all thy getting get understanding.
"She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee"

(Prov. 4:7-9).

Many people seek refuge in various forms to which they do not give serious thought. But here we are taught that wisdom and knowledge are the only refuge.

There are many gems of true philosophy to be met with in Ecclesiastes—some to guard us against the many pitfalls that beset us in this life, and others to foster faith and trust in God.

There is a time and place for everything, and the day of recompense is set. We are not to be misled by appearances. The life of a just man may be cut off, while others may prolong their days in wickedness.

The conclusion of the whole matter states quite clearly the great reward for those who fear God and keep His commandments. The Word of God still stands fast. But few people today either read or believe it.

* * *

IN the Acts of the Apostles, we have many things that were most surely believed among the Christian communities in the first century. And this most sure belief becomes ours when we look at the things that created their belief. They were events of which the writers had personal knowledge, even apart from the guiding help of the Holy Spirit which gave them utterance. They are described by Luke as those—

"Which from the beginning were eye-witnesses, and ministers of the Word."

In Acts 1:9 we read—

"When he (Jesus) had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

This was a wonderful sequel to a life dedicated wholly and intensely to God—a life of sorrow, suffering, and sacrifice. And now before him stretched an endless life of peace, purity and power. He is now in possession of a glorious nature.

All down through the ages the servants of God have been strengthened by contemplating the certainty and glory of the hope set before them.

Our Elder Brother is now at the right hand of God, strong and immortal, and has declared:

"Because I live, ye shall live also!"

Looking back upon the apostles, and seeing them in prison, oft in hunger and thirst, counted as the refuse of the earth—we see promises of those "infallible proofs" which convinced them of Christ's resurrection.

In the Acts of the Apostles this record bears on the face of it, a testimony of its own truth stamped with vigour and with lifelike examples of peoples and individuals. And from this we gain much help in the formation of our own character for we have on record the experiences of others who knew the Truth.

It may be termed an object lesson. A practical illustration of living the Truth is afforded us, and we do well to look at something of the record and gather what these primitive Christians were like, what they thought, how they conversed with one another, and so on.

It may be that by close attention we shall learn some of our own weaknesses and gain an exhortation therefrom, giving us strength which can only come from noble examples.

Learning from both failures and successes, the basis of our walk in the Truth is understood in the First Principles of the Oracles of God. Upon these First Principles is based a line of conduct, a course of life or conversation, as the Scriptures call it.

Our lives are intended to be moulded upon the understanding of all these foundation facts and principles. Those who regard doctrine as fit merely for people without reason to argue over, know nothing of the Truth and the influence and control it is intended to have on our lives, and over our characters.

Without sound doctrine there can be no God-like character formation.

For a right life is founded upon a belief, from the heart, of a "form of sound words"—the "looking for and hasting unto the coming of Christ"; the Hope of Israel reaching its highest point in the Kingdom of God on earth; the knowledge that sin brought death, the effects of which could only be reversed by the loving provision of Jesus Christ and his death as a condemnation of sin and the future, final destruction thereof.

All these teachings and more besides influenced the early Christians' conception of their duties in life; causing them to avoid the worldly entanglements of all sorts, and leading them to the right understanding of God's majesty, holiness and righteousness as declared in Jesus' death.

Separateness, humility, reverence to God—all these characteristics arose out of the Apostolic doctrine which when departed from, led to a worldly spirit.

By a study of this record, we can in some measure regain the atmosphere of those early times in order that we may the more readily impart this atmosphere into our own midst as brethren and sisters of Christ, striving to be like those early faithful ones.

And we are reminded here also of the fact that not all early Christians displayed great qualities. Many are the records of defaulters, grumblers and sowers of discord, wolves in sheep's clothing, apostates and self-willed ones. Yes, the faults common to man entered into the early ecclesia, often marring the joy and tarnishing the purity of standard set by the Apostles.

"A perfect Truth professed by an imperfect community" well describes this situation.

We see from this that even in the Ecclesia, which had the Holy Spirit given to some of its members, there were imperfections and troubles.

Yet while this thought may console us, it must not give us a false sense of security and comfort. The very facts recorded and their bitter and tragic results in disruption and universal apostasy, and our knowledge derived from the record, should at least help us individually to become vigilant lest we be swallowed up in the general collapse of earthly affairs.

In the midst of much distressful opposition and trying circumstances, our aim should be **to develop a balanced character**, taking a soberly discerned scriptural view of our duties in the Truth. We come to this conclusion solely from reading the evidence, and a discerning judgment scripturally cleansed.

Most of us probably are prone to be influenced strongly by our prejudices, our feelings, our emotions, instead of by our reason, scripturally enlightened. A study of the early Christians, what they taught, what they were warned and what they did, should help us as to the true perspective of our duties in the Truth.

It is a sad day in the life of anyone, when they lose their sense of right and wrong.

As often as we read this record of the Acts of the Apostles, we should find our review of these early Christian days most enlightening, interesting and beneficial in the lessons they hold for our days.

From the Acts of the Apostles we have had a brief resume of the type of men and women that will be part of the new order when our Elder Brother returns. The Word of God has enlightened us on many occasions with regard to the state and condition that will then exist. And there will reign with Christ all those men and women who during these ages of probation pleased God by their submission and conformity to Christ.

This is where the tremendous power of the case comes in. We are not dealing with a theory of things, but with a purpose of God.

The purpose of God can never fail, for it depends upon His Own creative power. Let God enunciate a purpose, and men have before them a stupendous and solid foundation. This is the position of the Gospel of the Kingdom. God has declared that He will set up a Kingdom that will never be destroyed and in this Kingdom His Son shall be the head, and with him will be a host of kings and priests developed in times of darkness. No member of that host will be there without a history, without a character. No man or woman will enter into the Kingdom of God if they do not deserve it according to God's standards.

Therefore the most important thing is GOD'S STANDARDS and as bearing upon our present life, nothing is more unreal and more unimportant in popular estimation than this.

If we are influenced by popular estimation, we are liable to fail. In a reasonable sense in this matter, we are of God as determining destiny. There is where it is so important to pursue that line of life that enables us to come under its power and to avoid all associations that have a contrary effect.

People see this very clearly when they come to die; the victory comes in seeing it while we are yet ALIVE.

This victory is only to be achieved by the weapons God has given us. To that end we are told to "put on the WHOLE armour of God;" do not leave off any part. The Scripture of Truth is the armour, and we cannot get the means of victory anywhere else.

The man or woman of God will persevere in the ways of wisdom, and they will be rewarded, for God is on the side of those who faithfully fight the battle appointed for the sons of men. The nature of things is on their side as well, for who can bring their mind into habitual contact with the Bible without having their minds conformed to its ideas and principles?

This victory is indispensable. All the promises are to those that overcome.

The battle in which this overcoming has to be achieved is with diversified foes. We have to fight ourselves, fight to make of ourselves the type of person fit for the Master's use. This battle, brethren and sisters, is endless while we have breath in our bodies. Our strivings must be to make ourselves over. We all know what this battle is. But we will win if we keep our eyes on Christ, have faith and walk humbly before our God. John says—

"This is the victory that overcometh: our faith."

Faith is the mental discernment and conviction of facts not seen with the natural eye, but to be discerned by the mental eye. This was the position of multitudes of believers in the first century to whom Peter therefore had to say concerning Christ—

"Whom, having not seen, ye love."

It seems impossible to know Christ without loving him. And it is impossible to read the Bible without getting a clear understanding of what is involved in it, and a determination not to be defeated by anything in the effort to secure the unspeakable prize of everlasting life which Christ has invited us to possess.

We shall have failures but let us not be discouraged. We have a merciful and faithful High Priest. He ever liveth to make intercession for those who are engaged in the battle with weak flesh, a battle to which he has summoned us.

The shining heights of victory are ahead, we are told to be strong and of good courage in the conflict. We remember the words of our Elder Brother—

"In the world ye shall have tribulation, but be of good cheer: I have overcome the world." —R. H.

Children: Singing and Prayer

"They were sore displeased, and said unto him, Hearest thou what these say? And Jesus said unto them, Yea, have ye never read, Out of the mouths of babes and sucklings Thou hast perfected praise?"—Matt. 21:15

IT is our duty to "bring up our children in the nurture and admonition of the Lord," for so Paul commands us, and so common reason dictates. Over whom can we have such influence in bringing to the Way of Truth?

Now, it is the most elementary principle in scriptural instruction that we are to love and fear God, and PRAY to Him; and we cannot teach the children godliness without teaching them this.

But you ask: How can we teach them to say "Our Father," when God is Father only to His sons, namely, those who become such by adoption through Christ?

It is obvious that in the perfect sense, they cannot use these words; but there is an imperfect sense illustrated in the Scripture statement that God is the Father of ALL, and the Saviour of all (Mal. 2:10; Eph. 4:6; 1 Tm. 4:10).

In this imperfect sense they are creatures having their existence in God, and dependent upon Him for the continuance of their being; for God giveth to ALL life, breath, and all things.

This creature dependence is a fact which God is pleased to see recognized, as evidenced in the case of the Ninevites. This recognition will not be displeasing to the Father of all when accorded by the children of His Own servants; and it will be a wholesome exercise for them.

It is only when this recognition is linked with the assumption of an eternal relationship and heirship of salvation which do not exist, that the recognition in question is out of place and unacceptable. When the true

position is discerned, it is far otherwise; especially in view of the standing invitation there is to our children and to all men to ascend a stage higher, and become "the children of God by faith in Christ Jesus" (Gal. 3:26).

Our children stand specially related to this invitation in so far as they are under our direct influence and their wills are in subordination to ours. That they should consort with us in ALL spiritual exercises is reasonable and good, as in the case recorded in Acts 21:5—

"They all brought us on our way, with wives **and children**, till we were out of the city; and we kneeled down on the shore **and prayed**."

There is more likely to be harm in barring off the children than in admitting them to association in spiritual things so far as their case allows.

It is only in the case of STRANGERS coming into our assemblies that there is danger of compromising the Truth. And even then the danger is due to the ascendancy of the falsehood that all men are children of God and acceptable worshippers in Christ.

If there were no such view, the case would be easier. If the public recognized that they are unwashed sinners of the Gentiles (Eph. 2:12)—

"Having no hope, and without God in the world"

—there would be little fear of creating misunderstanding by our advances to them. But we countenance a falsehood in asking the indiscriminate public to approach God as children.

Our OWN CHILDREN, whom it is our **duty** to teach the knowledge of God in ALL its bearing, and for whom, on account of our complete control over them, we are responsible, are in a **different position**. We may teach them to **acknowledge God as the Author of their being**, while leading them to discern that as regards eternal life and fellowship with God, they have no relation or hope out of Christ.—**Br. Roberts, '83, p 177.**

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WHY should not the children sing? The objection reminds us of what the Pharisees said to Jesus when they heard the children in the Temple saying "Hosanna" (Save now!)—

"Command that these hold their peace."

Christ had no objections to even the stones crying out, if such a thing had been possible. There is such a thing as pushing scriptural distinctions too far. Children are not heirs of everlasting life until they have become such in the way appointed for all flesh—young as well as old.

But to forbid them to sing hymns, **or to give thanks for common mercies**, is to go beyond the commandment and degrade them even below inanimate creation, which is called upon to "rejoice before the Lord, for He cometh," while "everything that hath breath" is called on to praise the Lord.

They may not break bread, and they may not take any part implying that they are integral parts of the House of God in Christ Jesus, and we would do wrong to invite them to do anything that would lead them to regard themselves in this light.

But to forbid them the use of the Hymn Book or the utterance of thanks for what God gives them is an uncalled-for punctiliousness which cannot please God.

Let our zeal be expended in keeping our children from evil things; let us not erect an unnecessary barrier between them and that which is **good**.

The scruples in the case are entitled to respectful patience as originating in a desire to see the right maintained, but they are nonetheless the result of too narrow application of a right principle—**Br Roberts, '83, p 512**

* * *

WE are commanded to bring up our children in the "nurture and admonition of the Lord."

We cannot do this without teaching them the worship of God, which is the first lesson of godliness.

The brethren of Christ should train their children in the path of righteousness, so that when they reach a full understanding of the Truth, their mental powers will be so shaped that they will see the necessity of being in Christ.—**Br. Roberts, '91, p 65**

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THE objection to children singing is based on a somewhat limited and restricted view of things. It is the objection of the chief priests and scribes over again (Matt. 21: 15-16) who, when they heard the children in the Temple saying—

'Hosanna to the Son of David!'

—were sore displeased and called Christ's attention to it—

"Hearest thou not what these say?"

In such a situation, Christ's answer is instructive. Said he,

"Have ye never read, Out of the mouths of babes and sucklings Thou hast perfected praise?"

This is conclusive. It is Christ's own answer to children singing praise.

Then look at Ps. 148, where EVERYTHING in both heaven and earth is called upon to praise the Name of Yahweh—

"Praise Him young men and maidens; praise Him old men and **children.**"

It is for the Sunday School to lead the mind upward to God, the supreme Author of even a child's mercies, and the highest Object of mortal contemplation, for where the purpose of God finally takes hold of a man, we may be sure that it has already had something to do with the child.

An intelligent child cannot sing the sacred hymns of the Sunday School without being made to feel that there is a higher, more worshipful Parent in the universe than man.

These very contemplations (including prayer) call into exercise the highest faculties of the child's brain.

That they have this effect is evident from the fact of children asking questions about God, about prayer, and many other things therewith connected. It is necessary that children who are to be any use to the Truth should be schooled in higher forms of song such as our Hymn Book affords.

They sing the hymns and anthems **in advance**, as much as we do when we sing, "Thou hast made us kings and priests to God."

What children sing they make their own and adopt its sentiments. In this way you reach the heart. Besides, you make children feel that the religion of the Truth is a thing of joyful hope, and a cordial and balm of no mean account in all the ills to which flesh is heir. Finally, what should we do with that beautiful hymn?—

People and realms of every tongue
Dwell on his love with sweetest song;
And **infant** voices shall proclaim
Their **early blessings** on His Name.

—Christadelphian, 1889

* * *

THE question has sometimes been raised whether we ought to teach our children to pray.

I am persuaded that with a thorough acquaintance with the Scriptures, such a question never could be raised.

We have the apostolic injunction to bring the children up in the nurture and admonition of the Lord. Now, in what way are we to carry out this injunction? What shape shall our instructions take?

Shall we not tell our children of God's wonderful works in the days of old, of His goodness to those who trusted and obeyed Him, of His wrath and power manifested upon wicked men who feared Him not; of His goodness to us—that everything we have and enjoy comes from Him; that He makes the sun to shine and the rain to fall that we may be supplied with food from the good things which the field and garden yield?

And telling them of these which come on the just and unjust alike, shall we omit to tell them of the time, close at hand, when He will send Jesus to establish a glorious state of things upon earth, in which only those will share His love who obey and trust Him now?

If there be any preference, it will be shown for the unsearchable riches to which our children, equally with ourselves, may attain. Such daily instruction will not fail to provoke within them a desire to be among those whom God will love and bless in the day of the manifestation of His sons. This desire will find expression in their talk.

We delight to hear them express such desires to ourselves, and shall we restrain them, if they wish to express them to God?

We teach them to thank an EARTHLY friend who bestows upon them a gift, and consider it a breach of good manners if they omit this ceremonial; and shall we teach them to be less respectful to the Heavenly Giver of EVERY good thing?

To this it is said by some, "But the children are not in a position to approach God; none but those who believe the Truth and have been immersed, can acceptably pray to God."

As regards the eternal relationship of sons, this is true, **but shall we shut them out of the relation that is actually theirs?**

Are they not creatures of His hand? May they not thank Him for their being as such? Are they not possible candidates for sonship? May they not, like Cornelius, present their aspirations in prayer to be guided into that relation? Shall we forbid a child to say,

"O Lord I am a poor child of the dust. I desire to be an heir of life everlasting through Christ, Lead me into the way"?

If a sinner's "Lord be merciful to me a sinner," was heard, who shall shut the mouth of an instructed child who is daily progressing to maturer knowledge of divine things? Much harmful neglect has come from wrong views on this question: or rather the mis-application of a right view.

We know God heareth not sinners, and that the prayers of the wicked are an abomination to Him; but **the children of believers are not of that class.**

The "sinner" and the "wicked" of these statements are of that class that are given to transgression, and it is with reason that they should not be heard; but our children are the seed of the righteous, whom the Lord has promised to bless.

They are the children of the Household, and are under training for becoming acceptable worshippers when their understandings are sufficiently developed to comprehend what is required of them.

Meanwhile, when their hearts are stirred to thank Him for the good things they enjoy, for the food they eat, and for the comforts of home and the beautiful world outside, let us not restrain their thanksgiving, but **rather teach and encourage them to acknowledge God in all these things.**

Christ took an interest in the children when he was upon earth, contrary to the expectations of his disciples, who sought to prevent the mothers intruding their children upon his attention. He took them up in his arms and blessed them, and surely he would not be less pleased now with the effort to develop their minds in a direction pleasing to him.

God himself, we are told, hears the ravens when they cry (Ps. 147:9) and the young lions roar after their prey and seek their meat from God (Ps. 104: 21). If He is not unmindful of inferior creatures of His power, doubtless He is not regardless to those to whom a higher destiny is offered.

—Sis. Roberts, "Virtuous Woman," p. 26.

Tell a man that man's most intricate computer "just happened" by a heap of nuts and bolts falling into a pile yesterday, and he'll say you are mad; and he will be right. Tell a man that a worm's brain—ininitely more intricate and wonderful than man's most advanced computer—"just happened" by a few bits of nothing falling together 100 billion years ago, and he will say you are an educated modern scientist; and he will be right again.

Current World Events

WHITHER FROG SPIRITS NOW?

France & world plunging into new era. DeGaulle gone. Over decade he was at helm, France carried weight on international scene far beyond its economic & military power. Till DeGaulle became Pres. in '58, French Govts. Most unstable in Europe.

DeGaulle feared US domination of Europe; distrusted US pledge to aid Europe in war; pulled out of NATO in '66 when he chose to build an independent nuclear striking force. This multibillion-\$ force no longer can be kept credible without prohibitive spending.

France has made great strides in Arab world since end of Algerian war, won't sacrifice that lightly.

France not about to abandon cooperation with Communists. French Communist Party largest in W. Europe; regularly pulls over 4 million votes in national elections.

Roots of France's economic woes go deeper than labour unrest & shaky franc. Problems in agriculture, industry, education & financing. Social and economic reforms neglected during DeGaulle yrs. All this "bitter heritage" DeGaulle left his successor. (UN 5:12)

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Hardly seemed possible DeGaulle gone. One moment he was there, seemingly durable as Arc de Triomphe; most commanding figure ruling any nation, large or small, on face of earth. (Tm 5:9)

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DeGaulle repeatedly expressed contempt for Britain & US; frustrated them at almost every chance. During war he failed with expedition Britain mounted for him against Dakar; disrupted arrangements Allies made with French army in N. Africa; even tangled order of battle for advance that freed Paris.

His most recent coups at Britain & US expense are better known: use of French gold to attack pound & \$, withdrawal from NATO & expulsion of NATO from France; keeping Britain out of Com. Mkt., opposition to "Atlantic Community" & insistence on Europe free of British- US economic, social & political influence; stimulation of French-Canadian separatism. (Nwk 5:12)

DeGaulle has, under divine control, wonderfully helped forward the divine plan—weakening Europe, opposing US-Britain, dividing Canada strengthening Russia, encouraging Arabs against Israel. There will doubtless be interesting changes, but France will still be the Unclean Frog Power, inciting the nations to Armageddon.

CANADA PULLING out of NATO

Full withdrawal of Canada forces from Europe by '75. Canada's jets and armoured brigade are valuable part of NATO. May lead others to weaken NATO efforts. (Tm 4:11)

For all the brave words, NATO ceased to have credibility when France, its geographical keystone, ordered it to get out.

RUSSIA: IS ARMY TOP POWER?

Since Russian troops seized Prague, there's been speculation in West that Russian foreign policy now made by Army. Of late, it's suggested strongest man in Moscow no longer Brezhnev or Kosygin but tough soldier Grechko, Defence Minister. (Nwk 5:19)

This, if true, would be in the right direction. A tough and ruthless man must head Russia at last.

MIDEAST: Hopes Never Bleaker

Never had Mideast peace prospects seemed bleaker. All last wk., Egypt & Israel guns traded salvos across Suez. Along Jordan frontier, tension rose ominously. As tempo of violence quickened, precious little sign of diplomatic progress. High-touted Big 4 talks stalled. (Nwk 5:19)

Mideast war seems imminent. Will there be another brief war and another Israel victory—further strengthening Israel, destroying the Egyptian regime, and convincing Russia that if Israel is to be destroyed she must do it herself?

RUSSIA: Enormous Sea Program

Since WW II, Russia in enormous naval & merchant marine building program; has largest sub fleet ever in peacetime. Increased Russian naval presence in Atlantic, Pacific, Indian Ocean, Persian Gulf &, of course, Mediterranean. Communist ideology, pronounced by every Russian leader for 50 yrs., is world domination. (USN 5:12)

Many of us can well remember when the King of the North's "many ships" seemed to need explaining away as a "figurative" reference.

US: GROWING CRIME POWER

Crime bosses increasingly moving into legitimate fields thru secret investment of huge gambling, narcotic & loan-shark profits. Hotels, motels, resorts, commercial properties, even banks—among areas of penetration.

Mafia triggered a boom in theft of securities, & use stolen stock certificates in variety of sophisticated ways to get control.

Arkansas Sen. McClellan says underworld invasion of legitimate business "poses new threat to US economic system." Illegal gambling revenues high as \$50 Billion yr. Drug trade, controlled by organized crime, is \$350-million yr. business. Yrly. gross from loan-sharking \$350-million to billion.

Tentacles of organized crime spreading more & more into finance, real estate, other business. Underworld developing "death grip" on many companies.

Cosa Nostra's size, wide distribution, varied activities legal & illegal, & enormous financial resources, make investigation an awesome task. (USN 5:5)

How the signs are multiplying, in this so proud, "enlightened" age, of man's utter incompetence to give the world peace, justice or righteousness!

NO IMPROVEMENT in GHETTOS

Optimism seemed reasonable 18 mos. ago; scores of volunteer uplift groups that sprang up after '67 race riots seemed admirably equipped for their mission.

Two yrs. later, crusades still long way from success. For myriad reasons, some beyond mortal control, none of campaigns has succeeded in measurably transforming life of black on ghetto stoop, or changing attitude of white community.

Uplift movement seems slipping into stalemate. Businessmen accustomed to speed & efficiency find that not even missionary zeal can survive bureaucratic delay, intra-organizational power struggles, & distrust of blacks.

Detroit's on cliff-edge of chaos: schools so strapped for funds they may be forced to close early in '69-70. Race relations grow ominously tense.

Ever since recent cop killing, police tote rifles & shotguns in cars— for first time on regular basis. "Detroit," says Mich. Gov. Milliken, "is polarized in a way I've never seen it before." (Nwk 6:2)

All proud nations must be desolated and humbled before the great Day of the Lord: "Behold what desolations He hath made in the earth!" US has so far escaped, but never was pride more arrogant, nor luxury more corrupt and licentious. Will it be Russian nuclear bombs?— US is the only nation yet that has dropped nuclear horror on 100's of 1,000's of women and children—or will it be an internal black-white bloodbath?

CHINA backs ARAB TERRORISTS

Fedayeen now have a powerful outside friend: China's offering them "full & unqualified support" & "volunteers" if needed.

Last wk. China seemed closer still to getting substantial Mideast foothold. Syria, angered at Russia's slowdown in arms deliveries, dispatched to Peking a delegation headed by Army Chief.

Possible result: agreement to give Syria arms, giving China first substantial influence over a Mideast govt.— same way Moscow bought way into Mideast by supplying arms to Egypt in '55. (Tm 5:23)

Yet one more Mideast meddler, stirring up the cauldron of enmity and violence. How can there be peace, when so many have so much to gain from strife and unrest?

WORLD'S BIGGEST SUB YARD

Russia producing subs at rate of 8 Polaris-types & 14 atom-powered attack subs a yr. for annual production of 22. US built 2 subs last yr. Russia has world's biggest sub yard, highly automated, entirely covered—permitting all-weather operations & shielding from satellite surveillance. (Nwk 5:19)

Subs, infinitely more primitive than present ones, sank millions and millions of tons of vital shipping in the last 2 wars, and came close to winning them for Germany. Russia has 7 times more subs than Hitler had when WW II began, and is building more as fast as she can.

SEATO DEAD: ASIA IN FEAR

Two of founding members of SEATO, France & Pakistan, long since reneged on treaty's mutual-defence provisions. Another major member, Britain, in process of liquidating military presence E. of Suez.

Even Nixon, once ardent supporter, calls SEATO "somewhat anachronistic relic."

Thailand & Philippines, the 2 SEATO powers with biggest stake in alliance, are exhibiting marked nervousness.

Jumpiness of Thais & Filipinos reflects feeling common to all non- Communist SE Asia nations. With US disengagement from Vietnam clearly only matter of time, countries in region suddenly feel uncomfortably naked.

Thai Foreign Minister gloomily said his govt. might soon feel obliged to improve relations with China. And Filipino Foreign Minister, in even greater despondency, described himself as "pallbearer for SEATO."

Sec. of State Rogers made it totally plain US wouldn't undertake any more specific commitments to its Asia allies (Nwk 6:2)

When the tottering Viet keystone falls, how far will the catastrophe extend?

NAVY: US OLD, RUSSIA NEW

US Navy obsolescence reaching "critical point": 58% over 20 yrs. old, while Russia has under 1% that age.

Soviets have made frightening advances in sub construction: 7 major yards turn out 20 nuclear subs a yr.

Only 200 US Navy ships under 9 yrs. old; Soviets have over 900 under 9 yrs. old. Soviet advances in nuclear-sub technology, in missile-launching subs, & in antisub warfare pose greatly-increased threat to US. Many US ships so old replacement parts can't be gotten; manufacturer gone out of existence.

Powerful forces are making strenuous efforts to turn public opinion away from national security requirements. US may have to learn another lesson from catastrophes of the past—a lesson which could be her last. (USN 6:9)

Russia climbs swiftly and relentlessly to naval and nuclear power while US defence plans and efforts are weakened and confused by a rising swell of dissent about armament profiteers, and planning and construction blunders.

RUSSIA GAINING IN NIGERIA

By backing Nigeria, Britain hoped to offset Russia, which is also arming Nigeria. But Russia's influence increasing. Soviets have broadened technical assistance & trade programs, plan \$120-million steel mill, intend to expand embassy staff & open consulates in other towns for close contact with labour & students. (Tm 3:28)

Russia is clearly gaining everywhere, especially as Britain stumbles deeper into confusion, and US into anarchy.

COLLEGES: Violence WORSENS

Violence & disorder continued in US colleges last wk: disruptive demonstrations, strikes, sit-ins, clashes with police, confrontations between students, and ultimate sign of defiance—students standing against authority with guns. Depth & danger of campus disorder brought home to US by photos of rifle-carrying black militants at Cornell. (Tm 5:9)

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US campus protest coming closer to compulsive mania of Chinese "Cultural Revolution." Last wk., spectacle uglier than ever. (Tm 5:16)

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Have to smell Yale atmosphere to know what US up against—whole generation of brightest, best-educated young men sourly convinced US system gigantic fraud. (Nk 5:19)

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One of most violent wks. in student spring offensive. Students & police battled 3 nights in Madison, Wis. Chicago professor beaten almost to death in his office.

Arsonists burned NY City College Student Centre. Students fighting students, professors threatened by students, atmosphere of terror prevailed. (Nwk 5:19)

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Increasing fear that violence & turmoil terrorizing US colleges will spread to streets, factories, office bldgs. — even churches. Officials note with alarm rising militance of radical "New Left" movements with common denominator of anarchy & open hostility to law & order.

Young extremists, black & white growing in numbers, & leaders bolder & bolder in advocacy of violent revolt. Capitulation by colleges rocked by rebellion whetted appetite of firebrands for attacks on other targets, industry & govt.

Trouble coming on scale dwarfing past unless way found to crack down hard on rising anarchy.

Control of black studies today in most institutions in hands of black nationalists committed to separatism. Black studies have been politicalized, by threats & coercion.

Cornell faculty acted in panic, out of sheer fear of consequence of sticking to its principles. Now it's obvious—especially after Cornell—that faculties have been trying to buy peace by surrendering to threats of violence. If Harvard is "Munich" of US education, Cornell is its "Pearl Harbor." (USN 5:19)

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Campus violence—no end in sight. Authorities seem helpless. Court orders defied, administrators shouted down; law-abiding students put in fear of life. Bldgs. blazed; arson in one campus after another.

Asked increasingly: Is most serious threat to academic freedom in indecision & stalemate among educators? An analysis says Columbia U. turmoil due to "vacuum of leadership, failure of nerve."

National Council of Churches Commission condoned student violence in belief that "God is in some way present in these movements."

Many teachers admit they condoned disorders from sympathy with rebels' aims. Many professors & administrators blame college anarchy on "politicians" or "society"—not selves or students. (USN 5:19)

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Still college violence spreads. Scores of colleges hit in single wk. Sen. Bennett of Utah said, "We may be in first stages of revolution." (USN 5:19)

The Scriptures speak of violence and upheaval as signs of the last days. We have always accepted and preached this theoretically, but surely we never dreamed the tremendous degree to which it would happen.

BEING VICIOUS FOR "VIRTUE"

Protest has become a disorderly game of 12-yr.-olds; reasoned debate has given way to bullhorn obscenities: the loudmouth & hothead reign unchallenged. "Destroy corrupt institutions." They say, "& man's native goodness will flower."

There isn't anything in history or anthropology to confirm this theory. Fact is derision & provocation yield a kind of twisted pleasure. It's fun to get mad, fun to hate.

The simple-minded indulge such emotions without dissembling. The more guileful discovered long ago that big psychic payoff comes in finding a noble cause in which to indulge one's rage & hatred.

Then one can draw dividends from both sides of transaction, satisfying both new morality & old Adam. That's today's fashion: rage & hate for a good cause; vicious for virtue. (Nwk 6:2)

This is very searching; read it well. It is very easy and satisfying to hate and condemn for "righteousness" sake. We fear this self-deception plays a much larger role in the Christadelphian world that may be thought. Wherever we discern human evil, let us turn the spotlight inward. We all contain all the basic ingredients of the sin that make the present dispensation such a spectacle of human misery.

"BITTEREST PEOPLE IN WORLD"

In their growing power, fedayeen more threat to Arab govts. than to Israel—every Arab ruler well aware of this. Hussein must face cruel choice: devastation by Israel if he doesn't curb fedayeen; civil war with Palestinians if he tries.

Palestinians are among bitterest people in world, & with reason. After '48 war, they scattered thru Arab lands. Majority herded into squalid camps, fed by UN on 7c a day, & used as pawns by Arab politicians—particularly Nasser—to justify continuing struggle with Israel.

Most peaceable Arab land, Lebanon, inexorably drawn to same fate; 3 wks. ago, govt. fell after riots demanding freedom of action for feydayeen. (Tm 5:19)

The refugees are a tragic, but apparently necessary ingredient in the complicated Mideast events that are developing the final scene. Without them, peace might even be possible, and that is not to be.

SDS GROWING MORE VIOLENT

In this school yr., "Students for Democratic Society" involved in disputes with authorities in 200 colleges. Now branching out to high schools & factories.

SDS is growing organization; getting more revolutionary, more violent. Leaders talk openly of overthrowing basic US institutions. Klonsky, Nat. Sec. (top official) says: "Our primary task: build Marxist-Leninist revolution."

SDS spearheaded attack on Columbia U. in '68, closed it for over week. SDS led recent Harvard rebellion; had hand in nearly every other recent US college disturbance.

How can so few cause so much trouble? Answer: preparation & tactics—methods developed by Reds over many yrs. in many lands.

SDS seizes any issue that arises, exploits & expands it. There are always grievances. Instead of seeking to really resolve them thru consultation and deliberation, SDS inflames them. Where grievances don't exist, they can be created. If officials grant demands, demands are escalated. (USN 5:2)

"How can so few cause so much trouble?" Because the world is full of oppression and pious hypocrisy, and because God uses evil man to punish evil man.

US HAS LOST HOUSING LEAD

Organized labour long ago acquired stranglehold over \$85-billion construction industry. That power has not only led to astronomic rise in building wages but has also enabled unions to load US's largest industry with archaic & inefficient methods.

As result, construction costs climbing so swiftly they're complicating Govt's struggles to increase supply of housing & restrain inflation. Last wk., US Housing Sec. Romney asked construction-union leaders to adopt reforms: he got boos, jeers & catcalls.

On per capita basis, US housing has fallen from world leadership to below W. Europe, Japan & Russia. (Tm 5:23)

We cannot take sides between the striving potsherd of the earth. "The whole world lieth in wickedness" and both sides are steeped in greed and sin. But our faith is strengthened by these myriad evidences of the truth of God's Word concerning human nature in its self-destructive stupidity & selfishness.

ISRAEL: PROSPERITY & UNITY

Israel ended '67 war with secure frontiers & strategic geographic advantages they never had before. Army's stronger than in '67; Arab enemies still divided.

War sparked economic boom that will have raised national product 25% by end of '69; & gave Israel political unity. (Tm 5:16)

Israel's latter-day prosperity is given as the cause of Gog's "evil thought" (Ez. 38:10-13). Will the prosperity, like so many other aspects of prophecy, be fulfilled far beyond the degree our timid minds seem able to anticipate?

VIET PROBLEMS DEEPENING

After sterile yr. of non-negotiation in Paris, Viet combatants far away as ever from peace agreement. (Tm 5:16)

* * *

Viet problems building to crisis proportions. Pressures at home to get out at any price starting to build up again.

Reds want clear signal from US that Hanoi will have no difficulty, in end, in taking over Saigon Govt: US & S Viets have made virtually all concessions in talks to date.

Chances fading fast for bringing home 50,000 to 100,000 troops this summer & replacing them with modernized S Viet forces. (USN 6:9)

How often we are reminded that Russians are world chess champions. How like a chess game this Viet encounter has been, with US lured increasingly deeper by the Russian-manipulated will-of-the-wisp of victory always held up just out of reach!

SHRINKING US SPACE EFFORT

NASA budget down to \$3.8 billion from \$5.9 billion in '66. Army of skilled craftsmen down from 400,000 to ½ that. At current rates, will shrink to 50,000 by '72. Preoccupied by Viet war & proliferating home troubles, US has low priority on post-Apollo space goals. Time may be running out if US to keep space lead. But "realpolitik" may hold key to future of space flight. Sputnik spawned Apollo, & Soviet competition can be expected to spur other US ventures. NASA claims Russia may soon unveil rocket big enough to fly direct from earth to moon, land, & take off. (Tm 5:9)

If it were not for the Viet war, US could do so many things to maintain its world leadership. Clearly the Viet quagmire, into which Russia so skilfully trapped US, is a major factor in shaping the end.

RUSSIA THREAT GETS BIGGER

W. Europe survival in war depends on US might, & willingness to use it in showdown with Russia. NATO commanders say Russian threat greater than ever. Russian navy in Mediterranean. Soviets reaching nuclear parity with US. Most important: Czech invasion proved Russia determined to control E Europe at any cost. (USN 4:21)

The significant fact is that Russia IS ruthlessly determined to rule.

Like many, US Sen. Pastore is troubled by cruelty & obscene sadism on TV. (Tm 4:4)

'FRENCH HAVE KEY POSITIONS'

Pope has consistently reached out to France to internationalize Vatican. Latest, most important, appointment: Villot, archbishop of Lyons, as Sec. of State. He'll head both diplomatic corps & Curia. Dispirited Italians say, "French have all key positions in Curia." (Nwk 5:12)

France is the "10th of the Great City," the "Eldest Son of the Church." How striking that the modern levers of power are in their hands!

SOON: No Such Thing As Heresy

Catholic theologians publicly question established dogma in way that might have meant excommunication in 19th century, execution in 16th.

In days of medieval Inquisition, even heretics who offered to recant were burned at stake for having dared to question at all.

One of problems with heresy is that its very existence depends on outdated concept of what faith is—adherence to particular body of doctrine rather than inner spiritual commitment.

Catholic Bianchi of Emory U. says whole notion of heresy rests on presumption that doctrine is static rather than dynamic & subject to change. Maguire of Catholic U. says concept of heresy may disappear as church "moves away from totally verbal, formal expression to a symbolic expression of belief." (Tm 5:23)

The classic method of corrupting doctrine is to belittle soundness and stability as "static" and to glorify tampering and speculation as "dynamic." It is a basic tenet of proud modern presumption that any long-established teachings that they themselves haven't "modernised" must be old-fashioned and irrelevant. To lead "modern" man (as it must at the end), Catholicism must conform to this new theory. "Ever learning and never coming to knowledge" is the Bible definition of it.

POPE ELIMINATES 52 SAINTS

For centuries, Christians have honoured St. Christopher, patron of travellers, carrying medals & statuettes of him. Pope has dropped him & 51 others from list of saints. Pope's concerned less with demoting suspect than making room on crowded calendar for a wider variety of certified saints.

Christopher medals likely to keep their \$1 million yrly. market, no matter what Pope says. (Nwk 5:19)

The Papacy is a very successful, very ancient power. They are not fools. It is fascinating to speculate what machinations are behind this apparently stupid manoeuvre. Perhaps developing events will answer.

'HOW FAR CHURCH HAS COME'

Presbyterian Church's Annual General Assembly reaffirmed commitment to united Protestant church for 25 million Americans.

A surprisingly subdued debate on evolution showed how far church had come from fundamentalist days. **Four previous assemblies, back to 1886, vigorously denied man could claim animal ancestors.** But with little opposition, commissioners approved judicious statement that Genesis Creation account & evolution theory "non-contradictory." (Nwk 5:12)

Yes, indeed!—"how far the Church HAS come" from Bible-believing days!

Nixon postponed Peru aid cut-off, 2 days before it was to take effect by law in retaliation for seizure of US-owned oil properties. Action deferred till Aug. (USN 4:21)

MALAYSIA: "SADDEST STORY"

Last wk. antagonism between Chinese & Malays, never far below surface, exploded into worst rioting in young nation's history. Over & over, Chinese demonstrators shouted they'd soon take over Govt.

"Perhaps saddest story I've ever covered," said a journalist, reporting fragmentation of what till few days before had seemed 1 of world's most promising multi-racial states— Malaysia. Since '63 founding, it maintained remarkable economic growth rate & commendable degree of political stability. (Nwk 5:26)

* * *

Malaysia's proud experiment in a multiracial society exploded last wk. Mobs burned, looted & killed.

Question whether wounds would ever sufficiently heal to permit Malaysia's diverse peoples to resume their quest for a working multiracial nation. (Tm 5:23)

Sad, indeed, but inevitable this side of the Kingdom of God. "There is no peace to the wicked." Why does man vainly attempt to belie the unchanging Word of God? He must accept holiness to gain peace.

GERMANY: DEAL with MOSCOW

Germany could try for political deals with Moscow at risk of US ties. Signs point that way. Communist Party there, outlawed 13 yrs., is back in business. A Soviet- German "friendship" organization has suddenly been given high-level backing by both govts.

Germany's Foreign Minister Brandt supported Red call for "security conference" with NATO, even as his allies warned it was manoeuvre to break up NATO.

Behind Germany's overtures to Moscow is hope that deals with Russia could be first big step to uniting 2 Germanys. (USN 5:12)

A German deal with Russia would be a giant step in the fulfilment of prophecy, and not at all far fetched—the evil Russo - German pact of 1939 was only 30 years ago.

USSR: "Massive Growing Threat"

Russian threat massive & growing. In '70s, because lag in US defence efforts, Russia—without any doubt— will be stronger than US. If they get advantage, they'll use it to bluff, attempt first strike, or make political move against US allies. We're losing arms race to Russia in practically every field. (USN 5:26)

They can see it coming, but seem powerless to do anything about it. It is like the fatal days leading up to Hitler's great gamble for world power, that came so near success.

CONFUSION OF THE "EXPERTS"

Was Sirhan responsible? No, say 4 defence psychiatrists. Yes, say prosecution's counter-experts. Such disagreement all too typical when psychiatry & psychology go to court: does nothing to enhance opinion of psychiatry. (Tm 4:4)

How God must laugh at the antics of these modern necromancers who "peep and mutter" in mutual confusion.

CATHOLICISM in CRISIS: Contraception, Infallibility, Dissent Authority

July 29, '68 may prove major landmark in long history of Catholic Church—as significant, perhaps, as when Luther posted his theses.

On that day the Pope promulgated his 7th encyclical, "Of Human Life," banning all contraception methods.

Unprecedented Storm of Dissent

It created an unprecedented storm of protest & dissent. Millions of laymen, priests & even bishops made it clear they simply couldn't accept its teaching. By so doing, they raised much larger & more troubling questions about rights of freedom vs. authority in Catholicism —& the limitations on Pope's right to speak as teacher for Church.

The Church is suffering from an internal rebellion of critical proportions. None is more aware of this than the Pope, who issues new warnings almost daily against rebellion, disobedience & heresy.

Unquestionably, the Pope was thoroughly unprepared for the reaction to his encyclical. Hans Kung declared, "The encyclical's not an infallible teaching. I fear it creates a 2nd Galileo case." "Birth control/" says another, "is Pope's Vietnam."

Priests Are Most Vociferous Rebels

Today there's hardly a dogma of the Church that hasn't been either denied or redefined beyond recognition by some theologians. Many Catholic scholars say Mary's virginity is symbolic, not biological truth. They prefer to emphasize Jesus' humanity rather than his divinity, veiling fact they don't accept traditional doctrine of Christ as God's Son.

Almost all the stern "thou shalt nots" of Catholic morality are being similarly reinterpreted. Catholic college chaplains say that where relationship is truly loving, premarital sex need not be considered sin.

Catholic dissent involves unhappiness with an unwieldy, outdated organization that demands obedience to dogmas that no longer make sense. Obedience is compelled frequently not by scriptural testimony but by threats of punishment in hell—a scare increasingly disbelieved.

Hardly a Dogma Not Challenged

Despite their commitment by solemn vow to this ecclesiastical machinery, priests have been among the most vociferous rebels. Traditionally, docility has been considered the supreme virtue of laity; today laymen are less & less docile.

Catholic rebellion also involves a new critical attitude toward secular society that frequently puts bishops & people at odds. In Chile, 214 priests, nuns & laymen "liberated" the National Cathedral for 15 hrs. in a demonstration against Pope's visit to Bogota, which they said would reaffirm Church's alliance with military & economic power.

A decade ago, a priest or layman at odds with an accepted teaching of Church or an order from the hierarchy would have been forced by conscience to separate formally from Church. Most striking fact of present rebellion is that vast majority of dissenters feel free to create & define their own faith, & still consider selves in Church.

A Powerful Spirit of Conservatism

But there's powerful spirit of conservatism in Church, & it is embodied in urbane archbishops & middle-class managers as well as devout but uneducated peasants.

Dissenters constitute a minority. Father Greeley estimates no more than 1 million of the 35 million churchgoing US Catholics are rebels.

It's the Pope's firm view—backed overwhelmingly by the bishops—that that Christ founded Church as absolute monarchy & it can't be changed.

"Upon This Rock I Build My Church"

This attitude toward Church structure is not supported by an analysis of Christian origins. The papal claim to monarchic supremacy is based in part on Jesus' words in Mt. 16:18, "You are Peter, & upon this rock I will build my church."

Today, the majority of NT scholars agree that this simply singles out Peter as first among the Apostles & says nothing at all about rights & privileges of his successors.

The first Christian cells—underground churchlets in constant fear of persecution—were united by common faith, not formal organization.

Initially, there was no strong distinction between clergy & laymen; bishops were frequently chosen by the people at informal assemblies.

In the post-Apostolic period, the special place of Rome came to be recognized by other churches—not as having any monarchical jurisdiction but as a symbol of Christian unity and court of appeals.

5th-6th Centuries: Political Power

During the 5th & 6th centuries, the spiritual prestige of Rome's bishop became complicated by fact he was a secular power as well. At time of barbarian invasions, the Popes emerged as Rome's most influential leaders. Leo I, who stopped Attila the Hun at gates of Rome, was first to use term 'primacy.'

The Frankish King Pepin gave the Pope jurisdiction over central Italy—& for next 1000 yrs. bishops of Rome were land-governing princes as well as spiritual leaders.

During Middle Ages, the political strength of Popes ebbed & flowed with tides of growing nationalism, but there was never a serious challenge to them as Head of Church.

The Great Schism—Rival Popes

Popes seldom made major Church decisions apart from consultation with general councils, which assumed special importance in preserving unity during the Great Schism (1378-1417) when there were as many as 3 rival Popes.

With the breakup of Christendom, Popes lost much of their secular power. The watershed was the Reformation, which cost the Papacy nearly ½ of its faithful subjects.

Pretensions of Infallibility

The Counter-Reformation Council of Trent, which was closely directed by 3 strong-minded Popes, marked beginning of modern era of "Papal maximalism." Theoretically at least, the question of papal prerogative seemed to have been settled by the First Vatican Council of 1870, which declared that the Pope, when he speaks ex cathedra for the Church on faith & morals, is infallible.

The decree was opposed by more than ¼ of the assembled bishops—several of them quit the Council rather than have to vote on it.

The prestige of the Papacy reached its peak during the lengthy reign of the learned, ascetic Pius XII, who issued the only ex cathedra statement of the century that was clearly labelled infallible: that Mary was assumed bodily into heaven.

Paul VI was a friend & protégé of Pius. By temperament & training, Paul believes in strong papacy.

Paul has introduced a subtle new diplomatic policy of negotiation with Communism that has improved the lot of his Church in E. Europe & may lead to a more fruitful Christian-Marxist dialogue.

"Natural Law"—Abandoned by Most

His argument against contraception rested on a traditional understanding of natural law—the theory that the function of human organs is defined by their nature.

This particular interpretation has been abandoned by most Catholic philosophers as crude & mechanistic.

It appears to be Paul's view that the Vatican Council marked the limits of possible reform. For many progressives it was just a start.

There's widespread feeling in Church that the Papacy must be stripped of most of its monarchistic pretensions & its right to govern all aspects of Church's life.

For some Catholics, birth control is a symbol of the inerrancy of the Church. If previous Popes have been wrong on this question they could have been wrong on everything else. And where would Church be then?

A certain monolithic uniformity in ritual & belief has been the unique glory of Catholicism—at times, even, its salvation as a definable entity. For better or worse, millions like Church the way it is.

They want to be told what to believe & how to act. And they share the suspicion of Cardinal O'Boyle, who told a group of his priests recently: "You new people, you want to tear down everything & put nothing in its place." (Tm 11:22)

This is interesting, both historically & currently. It confirms much of the picture bro. Thomas presents of the Apostasy. Certainly a great change is necessary to transform traditional Catholicism as we know it to a form where it can merge, or at least ally, with Communism, These current convulsions that we are witnessing appear to be just what's needed. All Rome's dogmas & pretensions are being questioned from within. But it's a noisy minority. The hierarchy will make adjustments but it would seem that they will pull in the strings where basic authority is involved, as Russia did with Czechs. Most people want authority in their religion, as long as it does not bear down on their own conduct.

'ORIGINAL SIN' UNDER FIRE

Like many basic Christian doctrines, traditional conceit of "original sin" undergoing more serious & sceptical scrutiny than ever. Protestants began criticism in last century; now Catholics challenge it.

"Original sin" didn't excite widespread interest till 3rd century; & not till 5th century—when Augustine formulated doctrine fully, & invented name "original sin"—did it become basic church doctrine.

Theologians say Augustinian version makes no sense today. For one thing, evolution suggests man descended not from one set of parents but many, making literal Adam & Eve quite unlikely. For another, scholars agree Genesis story of man's fall is a myth. (Tm 3:21)

With all the old Church superstitions being re-examined, it sometimes seems men may stumble in the direction of the Truth, but we find them steering their course by the even more bizarre superstitions of evolution. Better for them to stay with Augustine & the Apostasy.

10,000 CRUMBLING CHURCHES

Throughout the English countryside, small country parishes, once the bulwark of Anglican faith, empty & neglected. Exteriors crumbling, England's 10,000 country churches are sad reminders of vanishing way of life. (Tm 3:28)

England, like other Sin-Powers in their time, served the purpose of God in preparing the Mideast for the return of Christ. It once was God-fearing, even tho misguidedly so. Now, like its churches, it is crumbling.

POLAND: MORE ANTI-SEMITISM

In few places outside Arab world are Jews so badly treated as Poland. Their jobs increasingly uncertain. Scores have been purged from high govt. positions; those hanging on to lesser jobs live in daily fear.

They're victims both of current power struggle & of historic E. Europe anti-Semitism. Popular anti-Semitism remains at high pitch.

So Jewish exodus continues, tho govt. makes emigration a punishing experience. They can take only \$5, & few suitcases of clothing.

Departure of Poland's Jews is ironic, tragic turnabout. Tho Nazis exterminated 3 million, they failed to accomplish what Poles themselves seem likely to achieve—making Poland entirely free of Jews. (Tm 3:14)

Poland—most Catholic, most anti-Semitic country in Europe. A Poland "entirely free of Jews" will be a Poland ripe for divine vengeance.

CHAPLAINS Can't Be True to God

In another, more innocent day, God and country seemed solid, comfortable partners. When a chaplain at Pearl Harbor urged a Navy crew to "Praise the Lord & pass the ammunition/" it seemed appropriate the slogan be made a popular song.

But clerical critics are beginning to question whether a minister in uniform can really be honest to God while remaining faithful to Pentagon. NY Lutheran Pastor Neuhaus says clerics in military service expose themselves to "spiritual prostitution."

Army Manual makes it clear Army sees chaplain's role as military support mission: to "supplement & reinforce total instruction of troops by spiritual & moral leadership & personal presence during combat."

As an officer, chaplain's legally obliged to defend national policy. Most chaplains in Vietnam convinced of justice of US cause. One chaplain, for instance, likes to take selves or students. (USN 5:19)

Rev. Atry, a Baptist chaplain, once landed near an enemy village with a platoon of green soldiers commanded by equally green lieutenant. When they froze, Atry rallied them & led charge. (Tm 5:30)

Note well the chaplain's role: "military support mission." Bless the guns, consecrate the bombs, "Sanctify war!" (Joel 3:9 margin).

ANGLICAN CHURCH: Corruption

Britain's Anglican Bishop of Southwark defends homosexuals, denounces Anglican policy on divorce as cowardly, tells ribald stories in public & reveals drinking habits of fellow clerics in book called "The Complete Imbiber."

In 2 articles in London Times, he not only avows belief in psychic phenomena but says he has at least 5 times talked with dead.

He's not only Anglican clergyman to dabble in séances: "Churches Fellowship for Psychical & Spiritual Studies" includes 20 Anglican bishops. (Tm 5:30)

Christ spoke with scathing bitterness of the pious hypocrites of his day who presumed to rule and speak for God while dabbling in and teaching dark fleshly corruptions. What would he say today!

ITALY: Incredible Blasphemy

Blasphemy's an Italian national pastime. "Natl Union Against Blasphemy" says Italians hurl over billion blasphemies a day at God or Church. Italian blasphemer's likely to charge God with basest acts. Mary is highly-favoured subject for blasphemous abuse.

So long as Pope's in Vatican & Church is favoured by law, say experts, blasphemy will be part of Italian conversation. (Nwk 5:26)

Blasphemy is far from an Italian monopoly. Natural man of any breed is nauseatingly foul-mouthed. But it is fitting that Italy, the headquarters of the Man of Sin, should take the prize in the "filthy conversation of the wicked."

"ETHIOPIA" VEERS TO RUSSIA

Left-wing coup overthrew Sudan Govt. May 25: major gain for Russia in African areas adjacent to Mideast. Red Sea region of Africa now largely under control of leftist govts. getting aid from Russia.

One of first moves of new Sudan regime was recognition of E. Germany because of its stand against Israel. The military took over newspapers. All political organizations except Communist Party outlawed. New regime strongly in leftist camp aimed at destroying Israel.

Sudan long been influential in Arab liberation movement in Eritrea, in N. Ethiopia: there's an important US military installation in the region. Ethiopia gets considerable US aid. (USN 6:9)

Sudan is the Bible "Ethiopia," one of the few nations specially and specifically named as with Russia when she attacks Israel (Ez. 38:5). This is a good development!

EGYPT: Running to Stand Still

Aswan will widen narrow ribbon of fertile acreage along Nile by 1½ million acres, and allow double-cropping on another 4 million acres. Even so, ratio of land to people will be same as when dam began.

Underlying & aggravating all Egypt's woes is runaway birth-rate. During Nasser's term, population up from 21 million to 33½; by '80, at same rate, will be 50 million.

Nasser led '52 revolt to free Egypt from 4000 yrs. of misrule & foreign domination, & bring it into modern world by techniques of socialism. He hasn't, after 17 yrs., been able to make it any more of a modern nation. (Tm 5:16)

2,500 years ago, it was ordained (Ez. 29:14-15) of the then mighty Egyptian power that it should become the "basest of kingdoms" and "no more exalt itself," but that in the Kingdom Age (Is. 19:25) it should be restored and blessed.

US's "STOCKPILES of DEATH"

Stockpiles of Death: Japan & US only major nations that haven't approved '25 Geneva pact renouncing use of CBW (Chemical & Bacteriological Warfare) entirely.

At Detrick, Md. (1 of Army's 6 major CBW centres) 2800 at work on "public health in reverse"—propagating disease mutations for which there may be no cures; including: pneumonic plague (even more deadly version of "Black Death" that killed ¼ of human race in Middle Ages); pulmonary anthrax (fatal lung infection so tenacious that a British island where it was tested in WW II may be uninhabitable for 100 yrs.): & botulism toxin (1 oz. could kill 60 million).

Outside Army's million-acre poison gas testing centre in Utah, 6000 sheep suddenly & mysteriously died last yr., apparent victims of nerve gas so lethal that one drop on skin can kill man in seconds. (Nk 5:19)

What comment could do justice to this "civilized" bestiality—all in the pious name of peace and brotherly-love!

RUSSIA'S NUCLEAR SUPREMACY

Of myriad problems & risks of nuclear age, none so heavy on strategist, politician & scientist as need to anticipate military balance 5-10 yrs. hence, because of long time needed to perfect weapons.

American Security Council says Russia already surpasses US in every important nuclear category, offensive & defensive; figures far more alarming than any issued by Pentagon. (Tm 5:16)

Russia MUST attain military supremacy before she strikes for world power. She is straining every effort. There may be question as to whether she now has supremacy, but there is no doubt that at present rates of growth and effort, she will have it soon.

TURKEY: ANTI-USism GROWS

Turkey: vast & alarming change. Where crowds once greeted US sailors with bands, demonstrators recently carried placards: "Go home, US dogs." Large part of press & "intellectuals" bitterly anti-US. What jeopardized 2 decades of Turkish-US friendship?

Turkey's kingpin in West defence against Russia; her 400,000 crack troops are largest land force in NATO. Turkey controls straits Russian ships must go thru from Black Sea to Mediterranean. Turkey got over \$5-billion US aid since 1948. What's wrong? (USN 6:9)

Turkey must be with Russia. Constantinople is the "mouth of the Dragon," and many geographical names of Gog's allies were originally within what is now Turkey.

Bible Questions

Do we do our Daily Readings? Do we STUDY them, and meditate on them? Do we blame a "poor memory"?

Can we chatter for hours about present things with no "memory" problems? Where is our heart?

1. Who "drew a bow at a venture"?
2. Who said, "Abide with us, for it is toward evening, and the day is far spent"?
3. Who said, "The day draweth toward evening, I pray you tarry all night"?
4. Who said, "Tarry this night, and it shall be in the morning that if he will . . .?"
5. Who said, "Tarry all night, and wash your feet, and ye shall rise up early"?
6. Who said, "Tarry ye also here this night, that I may . . .?"
7. Who said, "Tarry here today also, & tomorrow I will let thee depart"?
8. Who said, "Tarry here, I pray thee, for the Lord hath . . .?"
9. Who "threw dust into the air"?
10. Who "took him by the hand, and went with him aside privately"?
11. Who first saw Jesus after his resurrection?
12. From the Geneva (1660AD) Bible, an incident in Paul's travels: "We trussed up our fardels." When?
13. Christian used 3 times. Where?
14. Who was bound with 2 chains?
15. Who "opened not the gate for gladness"?
16. Whose "knees smote one against another"?
17. "Trouble not yourselves, for his life is in him." Who?
18. A vision at Troas. Of what?
19. "It did eat of his own meat, and drank of his own cup." What?
20. "His countenance fell." Whose?
21. "His countenance was changed."
22. "He settled his countenance stedfastly, until he was ashamed."
23. "The fashion of his countenance was altered." Whose?
24. The 3 Philips of the Bible?
25. Who loved a woman in the valley of Sorek?
26. "The half has never been told me." Who said it?
27. What 2 men were told to take their shoes off their feet?
28. Who said to whom, "Canst thou speak Greek?"
29. Who said, "Speak to thy servants in the Syrian language"?
30. Who "spake unto them in the Hebrew tongue"?
31. "Saying in the Hebrew tongue . . ." What?
32. Who "spake half in the speech of Ashdod"?
33. What was "written in the Syrian tongue"?
34. Who were taught "the tongue of the Chaldeans"?
35. Who said, "Carry me out of the host, for I am wounded"?
36. Who said, "Have me away, for I am sore wounded"?
37. Who said to his armorbearer, "Draw thy sword and slay me"?
38. Who said to his armorbearer, "Draw thy sword & thrust me thru"?
39. "Smite me, I pray thee." Who?
40. "His uncle's daughter." Who?
41. "Mine uncle's son." Who?
42. "Tarry at Jericho." Why?
43. What man "looked out at a window"?
44. What 3 women "looked out at a window"?
45. What colour was lace?
46. What was "wrapped together in a place by itself"?
47. What material used for: houses, benches, beds, palaces, thrones?
48. Joel and Abiah: whose sons?
49. Mishael and Elzaphan: who?
50. Jachin and Boaz: who or what?

Fraternal Gatherings

(If the Lord Will)

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

**1969 Berean Christadelphian
TEXAS FRATERNAL GATHERING
(If the Lord Will)**

JULY 26—AUG. 3

**HYE, TEXAS
MONDAY**

JULY 28

SPEAKER, Bro.:

SUBJECT:

8:30 a.m.

BUSINESS MEETING

11:00 a.m.

F. Higham Sr.

"I AM THE LIGHT OF THE WORLD"

2:30 p.m.

Troy Haltom

Hebrews 6: Introductory Remarks

8:00 p.m.

James MacIvor

The Bible Is the Infallible Word of God —Wholly Inspired: Only Guide to Life
For man's specific instruction, disciplining, and guidance to eternal life, yearning God's Way of righteousness & walking in it. Natural man is blind, ignorant, lustful & unclean: all his thoughts folly. Only the Bible, continually studied & carefully obeyed, can cleanse & save him from the way of death.

TUESDAY, JULY 29

9:30 a.m.

DAILY READINGS and DISCUSSION

11:00 a.m.

Braden Edwards

"THE WISDOM OF SOLOMON"

2:30 p.m.

David Clubb

Hebrews 7: Introductory Remarks

8:00 p.m.

Wm. Pickford

There is Only One God: Trinity a Falsehood—Christ Is His Obedient, Dependent Son

Vital to salvation to believe in One True God, not 3. Trinity is pagan mythology: not in Bible. "There is ONE God AND one mediator between God & men, the MAN Christ Jesus" (1 Tm. 2). Christ truly overcame sin: "Trinity" robs him of victory. Holy Spirit God's power & presence: not separate God.

WEDNESDAY, JULY 30

9:30 a.m.

DAILY READINGS and DISCUSSION

11:00 a.m.

Wm. Sharp

"NOT MY WILL, BUT THINE, BE DONE"

2:30 p.m.

George Booker

Hebrews 8: Introductory Remarks

8:00 p.m.

George Gibson

Only One True Gospel: The Kingdom on Earth —God Curses All Who Teach Otherwise

Essential to our salvation to believe divine revealed Truth, reject manmade error. Bible curses any who believe a false gospel. The One True Gospel is Gospel of the Kingdom of God to come on earth. To get eternal life we must take time & effort to find Truth revealed in Bible, not rely on preachers.

THURSDAY, JULY 31

9:30 a.m.

DAILY READINGS and DISCUSSION

11:00 a.m.

G. Growcott

"THE LIFE OF CHRIST" (Part 1)

2:30 p.m.

Roy Johnson

Hebrews 9: Introductory Remarks

8:00p.m.

Nick Mammone

Resurrection and Judgment at the Last Day —The Dead Asleep: Heaven at Death False

"Heaven at death never promised: all promise directed to resurrection from sleep of death at last day when Christ returns. All who die in ignorance of God's law perish like beasts; all who know God's law will be raised for judgment when Christ comes: given eternal life if worthy, destroyed if unworthy.

FRIDAY, AUGUST 1

9:30 a.m.

DAILY READINGS and DISCUSSION

11:00 a.m.

G. Growcott

"THE LIFE OF CHRIST (Part 2)

2:30 p.m.

Gary Smith

Hebrews 10: Introductory Remarks

8:00 p.m.

John Randell

Belief, Then Baptism, Then Lifelong Obedience—Baby-sprinkling is Man made & Useless

Complete immersion in water—a burial to sin. Sprinkling is not baptism. Baptism useless if not preceded by knowledge & understanding. Only the scripturally baptized are "in Christ" & have hope of salvation: no other way to salvation. Baptism is beginning only: must be followed by lifelong obedience.

SATURDAY, AUGUST 2

8:30 a.m.

BUSINESS MEETING

11:00 a.m.

D. Sommerville

"MY SOUL THIRSTETH FOR GOD"

3:00 p.m.

Wayne Jr. Wolfe

CHILDREN'S PROGRAM

8:00 p.m.

F. Higham Sr.

Miracle of the Indestructible Jewish Race—Witness to the Divine Control of Nations

Rebirth as nation proves Christ's return to earth near. World armies, led by Russia, soon will invade Israel & be destroyed by Christ. God's Kingdom on earth to replace all human rule, destroy corruption, end incompetence, abolish war, bless all people with righteous laws omnipotently enforced.

SUNDAY, AUGUST 3

10:30 a.m.

John Randell

"THE VEIL"