

The Berean Christadelphian

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

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH
PRINTED IN U.S.A.

Ecclesial News

PLEASE NOTIFY US OF ADDITIONS, CORRECTIONS OR CHANGES

AUSTRALIA

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

CANADA

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

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

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

JAFFRAY, B. C.—Bro. Fred Glazier.

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

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

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

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

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

VANCOUVER, B. C.—At home of sis. Mary Newton, 4125 Smith St. Burnaby, B. C. Phone (6004) 433-9998—Memorial 11 am. Bro. Ralph Hobkirk, 949 Belvedere, North Vancouver, B. C. Phone (604) 988-5941.

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

GREAT BRITAIN

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

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

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

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

NEW ZEALAND

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

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

UNITED STATES

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

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

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

CANTON, Ohio—YMCA, 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. 216456-5319.

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

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

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

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

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

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

Dear brothers and sisters: Our Lampasas Fraternal Gathering took place Friday, June 13 through Sunday, June 15. We were greatly encouraged by the attendance of our brethren here in Texas, and of bro. & sis. Osborne (from Colorado) and bro. & sis. F. Higham Sr. (from Michigan), who came so far to be with us. We had approximately 80 brothers and sisters in attendance at various times, and most were here for the entire weekend.

Bro. Gary Smith (San Angelo) spoke to us Friday night, concerning our duty to Christ and several of his commands.

On Saturday, bro. Roy Johnson (Houston) spoke of "God's Purpose with the Jews," and bro. George Booker spoke concerning "Shiloh, the Prince of Peace." Thus both the Ruler and the subjects of that glorious Kingdom were considered.

On Sat. night, bro. Fred Higham lectured on the prophetic time periods, culminating in our day—the "time of the end."

And on Sun. morning he exhorted the brethren from Peter's second letter, his theme being "Remembrance"—very well developed in the epistle and expounded by our brother. How can we fail to remember God's wonderful promises? Let us—

"Stir up our pure minds by way of remembrance" (3:1).

—to love and fellowship of the brethren. Such meetings as the Lampasas Gathering are of inestimable value in this respect.

We must report some news of a sadder character. On July 2, sis. Lula Wolfe died. She was 88 years old, and had been Truth nearly all of her adult life. She was the wife of bro. Sam Wolfe, who preceded her in death by several years; and she was the mother and grandmother of many Christadelphians in Texas, bringing them up in the fear of the Lord.

Finally it must be noted that sis. Beth Higham—who recently came to Lampasas from the Detroit ecclesia—has left our fellowship and joined the Central group. We hope and pray that the change is only temporary and may be corrected.

May we all examine ourselves and seek to do our Father's will, no matter what the consequences—

"Behold, how good and pleasant it is for brethren to dwell together in unity."

This should be our desire, but this must be accomplished according to God's prescription—

"**First pure**, then peaceable."

In love to all the Brotherhood, in our only Hope,

—bro. Geo. Booker

LENEXA, Kansas 66015—Bro. James Rosa, 9122 Noland Road.

MASON, Tex. 76856—Christadelphian Hall, Hwy. 386—Mem. 11 am; Class 2 pm. Bro. W. Edwards, Ranch Rte., Harper, Tex. 78631; Ph. (512) 864-8064.

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

LOVING Greetings to the faithful in Christ Jesus our Lord!

We are endeavouring to keep the light shining in this area. To those brethren and sisters who have written us letters of encouragement, please accept our thanks and appreciation.

We are also much encouraged by our visiting brethren and sisters. Since our last intelligence, the following have met with us around the table of the Lord: bro. & sis. R. Philip, bro. & sis. Wm. McIvor, bro. G. Gibson (Toronto); bro. R. Martin (London); bro. & sis. Wm. Pickford (Lethbridge); sisters Nellie and Faith Coye (Boston).

Faithful words of exhortation have been administered to us by bre. Philip, Gibson, Martin and Pickford.

We are thankful to our Father in heaven that we have been privileged to meet so many of like precious Faith. It has helped and cheered us on our pilgrimage to the Kingdom. —bro. T. S. Lumley

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

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

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

PORTLAND, Ore. 97212—3344 NE 24th Ave.—S. S. 9:45 am; Mem. 11 am; Lec. 7 pm; Bible Class Wed. 8 pm. Bro. Arthur R. Tilling, 2212 NE Precott, Portland 97211, Phone (503) 2874064.

SAN ANGELO, Tex.—English Room, Cactus Hotel (All but 1st Sundays)—S.S. 10 am; Mem. 11. Other Sundays at homes. Phone near hall: sis. LaRue (Mrs. Donald Smith, (915) 655-7665. Rec. bro: bro. Bill Muter, 1506 S. Van Buren, San Angelo, Texas 76901, phone (918) 658-7434.

S. CALIF.—S. S. 10:30 am; Mem. 11:30 in homes. Bro. W. Sharp, 140 Princeton. Claremont, Calif 91711 Phone (714) 626-0490.

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

WORCESTER, Mass. 01607—Vasa Hall, 1 Ekman St.; Ph. 617-7534492—S.S. 10 am; Mem. 11; Lec. 2nd-4th Suns. 2:30 pm; Bib. Cl. Tue. twice mo. 8 pm; Bro. W. Davey, Strawberry Hill Dover Mass. 02030; Ph. 617-653-1148.

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

EDITORIAL

Things That God Loves

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law"—Gal 5:22-23

OUR message last month related to the fruit of the flesh; this month we turn to the fruit of the Spirit—a subject that is both lofty and sublime. This form of beauty is not one that would appeal to the world in general, for the world's mind—the mind of the flesh—is set on everything as defined by the apostle in 1 John 2:15-16—

"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.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world."

Throughout this epistle, John uses some forcible and provocative language, but he intersperses it with words of joy and beauty in order to set up a contrast between the depths of sin, and the sublimity of righteousness.

* * *

The first fruit of the Spirit is LOVE, for God is love, and everything we do should be based on love; love of God, love of Christ, and love of the brethren. Paul says (Col. 3:14)—

"And above all these things put on love, which is the bond of perfectness."

This principle is carried through John's first epistle in a manner that is unequalled in the Bible, for there the Spirit's teaching on love is brought to perfection.

Reading it twice in a year is not sufficient; it should be presented to our minds over and over again during the year, so that we will not lose sight of it. If we do that in all seriousness, we will be knit together in divine love.

John shows us clearly that scriptural love is not the sentimental love that we see in its various forms in the world, but a clear and undeviating devoted and affectionate adherence to divine instructions given through Jesus and his apostles.

Unless we are mutually bound together in pursuit of genuine scriptural love, we might as well give up and go our several ways, for, says John—

"He that saith, I know him, and keepeth not his commandments, is a liar, and the Truth is not in him."

* * *

The second fruit of the Spirit is JOY. One might ask, in what way could joy be a fruit of the Spirit? The word rendered joy is **chara**, and means cheerfulness, calm delight, gladness, and to be exceeding joyful.

If we are knit together in scriptural love, we will be exceeding joyful, and always be filled with cheerfulness and gladness. There is no joy outside of righteousness and holiness: all the flesh can offer is sorrow and death. The same word was used by John—

"These things write we unto you, that your joy may be full."

* * *

The third fruit of the Spirit is PEACE. This is made clear by the following quotations—

Rom. 8:6—"To be spiritually minded is life and peace"

Eph. 4:3—"Endeavouring to keep the unity of the Spirit in the bond of peace."

Phil. 4:7—"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Col. 3:15—"Let the peace of God rule in your hearts."

1 Thess. 5:13—"Be at peace among yourselves."

Heb. 12:14—"Follow peace with all men, and holiness, without which no man shall see the Lord."

* * *

The fourth fruit of the Spirit is LONGSUFFERING. This means patience, and is so rendered in Heb. 6:12 and James 5:10. In Eph. 4:1-3, Paul gives a beautiful description of this tender quality, so essential for ecclesial harmony and growth and wellbeing—

"I therefore, the prisoner of the Lord, BESEECH you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, **with longsuffering** forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."

This MUST be the spirit that motivates all our activity in the ecclesia, or we are not the brethren of Christ, but rather his enemies.

Note how beautifully the apostle brings together four of the fruits of the Spirit; meekness, longsuffering, love and peace. It reminds us of the manner in which Christ spoke—

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light" (Matt. 11:28-30).

* * *

The fifth fruit of the Spirit is GENTLENESS. Gentleness is the only true strength. Aggressiveness and assertiveness and domineering and harshness are ugly fleshly weakness, but gentleness at all times and under all stresses is rare and beautiful divine strength. This is another characteristic of Christ, as Paul points out—

"I Paul myself beseech you by the meekness and gentleness of Christ" (2 Cor. 10:1).

No words could describe him better, for all during his ministry these two fruits of the Spirit were exhibited in all their beauty. Therefore the Bride in the Song of Songs could say—

"He is altogether lovely. This is my Beloved, and this is my Friend" (Song 5:16).

All that is lovely finds completeness in him. He is—

"Full of grace and truth."

Righteousness and holiness, patience and tenderness, purity and gentleness, are all centred in him, and it is he who said—

"Ye are my friends if ye do whatsoever I command you."

* * *

Sixth fruit of the Spirit is GOODNESS: this also means excellence, praise and virtue. In Rom. 11, where Paul deals with Israel's failure to live up to the requirements of the law, he uses the olive tree in his word picture. Israel was the original tree, and the Gentiles are the wild olive tree. Paul continues:

"Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

"For if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, **if thou continue in His goodness**. Otherwise thou also shalt be cut off" (Rom. 11:19-22).

* * *

Seventh fruit of the Spirit is FAITH, and what a wonderful fruit that is! However, in today's outlook, faith is made light of, and love is extolled as being greater than faith. But the apostle reminds us that 'whatsoever is not of faith is sin.' He also brings out a strong point in Gal. 5:6—

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

In another place, Paul tells us that "without faith it is impossible to please God." That shows us that in the divine plan, faith is the basis upon which all other things are added. Faith is simply LIVING in a way that shows we BELIEVE God's warnings and promises.

We must all realize that we can only attain to salvation by pleasing God. Conversely, if we do not please Him, there will be no salvation for us. Faith is therefore a matter of supreme importance, and that is certain by Paul's words in Heb. 10:22—

"Let us draw near with a true heart in **full** assurance of faith."

"Let us hold fast the profession of our faith **without wavering**."

* * *

The eighth fruit of the Spirit is MEEKNESS. Meekness is freedom—glorious freedom from pride, and anger, and vindictiveness, and the childish fleshly craving for self-importance and admiration.

Meekness is true, intelligent self-evaluation as an ignorant, weak creature of dust, wholly dependent on God's mercy. Meekness is rest—rest from all the empty, cheating cares of worldly ambition and desire—

"Learn of me, for I am meek and lowly—and ye shall have rest."

* * *

The ninth fruit of the Spirit is TEMPERANCE. The meaning of this word is really self-control.

Before coming to a knowledge of the Truth, not many of us had given this much thought, but when we came into Christ by belief and obedience of the Gospel, we became conscious of its absolute necessity, and now we all suffer as we struggle to gain control of ourselves. Paul describes how we have to contend with the unseen enemy, in Rom. 7:18-20—

"For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

"For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me"

If we are careful to follow Paul, even as he followed Christ, we will understand his conflict, and be able to, in some measure at least, rejoice in this fruit of the Spirit.

If, by prayer and supplication and consuming love of God, we have the courage and determination to attain unto the entire fruits of the Spirit, it will bring us joy unspeakable as expressed by David in Psa. 133—

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing even life for evermore."

Anything may be freely reprinted from the Berean at any time in any form.

Sacrifice in the Future Age And Christ's Accomplished Work

By **BROTHER JOHN THOMAS**

"Thus saith the Lord, Cursed be the man that obeyeth not the words of this covenant that I commanded your fathers."

PART TWO

THE Kingdom as it was, and the Kingdom as it is to be, although the same Kingdom, is exhibited in Scripture under 2 Covenants, or constitutions.

But before adverting more particularly to these it may be necessary to say a word or 2 in answer to the enquiry. "What is a Covenant?"

It is a word of very frequent occurrence in Scripture, and the representative in our language of the Hebrew **berith**. In English "covenant" signifies: "A mutual agreement of 2 or more persons to do or forbear some act or thing." This, however, is not the sense of the word **berith** when used in relation to the things of the Kingdom.

Men's compliance or acceptance does not constitute the **berith** of the Kingdom a covenant. It is a covenant whether they consent or not, and is enforced as the imperious enactment of an absolute king.

It points out God's chosen, selected, and determined plan or purpose, entirely independent of any one's consent, either asked or given, and is equivalent to a system of government fixed by the Prince and imposed on the people without the slightest consultation between them.

Accordingly, what is called the "Covenant" in one place is denominated the "Law" in another, as—

"He hath remembered His **Covenant** for ever, the word which He **commanded** to 1000 generations; "Which **Covenant** He made with Abraham, and confirmed the same to Jacob for a **Law** and to Israel for an everlasting **Covenant**" (Ps. 105:8).

"These are the words of the **Covenant** which the Lord commanded Moses to make with Israel"

(Deut. 29:1).

"Thus saith the Lord, cursed be the man that **obeyeth** not the words of this **Covenant** which I **commanded** your fathers" (Jer. 11)

It is evident from this that "Covenant" and "Law" are used as synonymous and convertible terms.

The statements of the New Testament conduct us to the same conclusion. It may be proper to remark that a **berith**, or covenant, is expressed in Greek by **diatheke**. This is the word used in the Septuagint as the translation of **berith**.

It signifies an appointment; not a mutual compact, but the arrangement, settled plan, or institution of one party alone; and is the term used to denote the testamentary deeds of the deceased, in which the will and pleasure of the legatees is never consulted.

The **Beriths, Diathekes**, or Covenants of the Kingdom of God are absolute decrees, which make, or constitute, things what they were, and what they shall be. Hence—

"The Builder and Maker (or Constitutor) of all things is God" (Heb. 3:4).

"For Whose pleasure they are and were created" (Rev. 4:11).

But though these Covenants are absolute, and the necessity to observe them imperative on all who are placed under them, they are replete with blessings to Israel and the nations, being founded upon "exceeding great and precious promises" (2 Peter 1:4). Hence they are styled the "Covenants of PROMISE" (Eph. 2:12). One of them is styled the—

"Covenant from Mount Sinai."

And the other—

"The Covenant from Jerusalem which is above and free" (Gal. 4:24-27).

The Sinai Covenant is synonymous with the Jerusalem Covenant "which now is," that is, as it existed in Paul's day. While the other Covenant is the Jerusalem Covenant "which is to be."

And because Jerusalem, which is now "desolate," will then be "free," and "above" Jerusalem in her greatest glory under the Sinai Covenant, she is therefore styled **ano**, that is, "above, higher, or more exalted," and is "the mother of all" who believe the things of the Kingdom of God, which will come—or be restored—to her when as "the City of the Great King" she shall have awakened from her present non-vinous inebriation, and have put on her 'beautiful garments' (Is. 51-52).

Strictly speaking, the Sinai Covenant, although based on promises, is not one of "THE Covenants of Promise" Paul refers to in Ephesians. These are the Covenant of Promise to Abraham and the Covenant of Promise to David, both of which are elemental principles of the Covenant of the Free Jerusalem which is to "go forth from Zion" in the latter days (Is. 2:3).

The Sinai Covenant is styled the "First"; the one to be hereafter proclaimed to Israel the "Second." Although the latter is more ancient than the Sinai Law in promise by 430 years, yet as a national **berith** constituting the Kingdom of God in civil and ecclesiastical appurtenances under Messiah the Prince and the Saints, it is "second" in the order of proclamation to the 12 Tribes.

The promises of the First Covenant (which was "added"— Gal. 3:19—to the Ancient Covenant) were the blessings of Mt. Gerizim consequent upon their hearkening to the voice of Jehovah their God (Deut. 28).

In these there was no promise of eternal glory and life; of everlasting, individual and national inheritance of the land; of universal dominion under Abraham's Seed; of everlasting righteousness from one atonement; and of no possible evil coming on them as a nation.

On the contrary, the promises were accompanied with terrible threatenings which have resulted in all the curses Jehovah pronounced upon them for not observing to do all His commandments and statutes.

But the Second Covenant of the Kingdom of Israel is established, or ordained, for a Law upon "better promises," and is therefore styled a "Better Covenant" (Heb. 8:6).

It abolishes the remembrance of national offences every year.

Under the Sinai Covenant these accumulated notwithstanding the yearly atonement, until the magnitude of its guilt crushed the nation, and caused its dispersion into all the kingdoms of the earth, as at this day.

The Better Covenant, however, promises to Israel a great and everlasting amnesty for all past national transgressions (Jer. 31:31-34)—not by virtue of the sacrifice of bulls and goats, which cannot take away sins, offered up by a sinful priest of the order of Aaron; but by a purification that shall be vouchsafed to the repentant tribes, issuing forth from—

"A fountain opened to the house of David and to the inhabitants of Jerusalem for sin & uncleanness"
(Zec. 13:1).

—the blood of which has been carried into the presence of Jehovah by Jesus (Heb. 9:24), a High Priest of the tribe of Judah, consecrated after the power of an endless life (Heb. 7:16), who will then have appeared the second time (Heb. 9:28), having returned from the Most Holy to proclaim to his nation that God has been merciful to their unrighteousness, and will henceforth remember their sins and iniquities no more.

This great national reconciliation being consummated, and the 12 Tribes grafted into their own olive again, they will then enjoy the better promises of the Second Covenant. A new heart & a new spirit they will then possess. They will be reconciled people, and He will be their God.

He will call for the corn and increase it, and lay no famine upon them, and they shall receive no more reproach among the nations. Their land that was desolate will then be as the garden of Eden (Ez. 36:29-35).

Jerusalem will be a rejoicing and Israel a joy. Their lives shall endure as the days of a tree, & they shall wear out the work of their hands (Is. 65:17).

These are a few incidents of the national blessedness that awaits Israel when the Kingdom of God shall be restored to them, and established in the **second millennium of its independence** under the New and Better Covenant.

Voyage to Australia

By BROTHER ROBERT ROBERTS

"My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"—Isa. 55:11

PART TWENTY-SEVEN

WEDNESDAY, FEBRUARY 19, 1896

WAS taken this morning (being my last day in Christchurch) to Sumner, another little place on the sea-side—in a sequestered nook—about 4 miles further south than New Brighton. Spent a pleasant hour or two among the rocks with about 12 brethren and sisters.

It had been arranged I should come back by myself, and pay a visit to Heathcote, where bro. & sis. Scott live in a mountain corner, and also sis. Flavell, whose husband is originally from Birmingham. But it was found at the last moment there was no tram at the hour appointed—Sunday time having been mistaken for weekday time.

It happened that a business "trap" was about leaving Sumner for Christchurch, so sis. Richards arranged that I should be taken so far on my way with this—which worked very well. I paid my visit to the glen (as I should call it) and was back in time for tea at sis. Lees, where a number congregated.

I was to have gone to the Bible class in the evening, but was feeling too wearied, and gave the evening to reading at home instead—a "stitch in time" which "saved nine."

* * *

THURSDAY, FEBRUARY 20, 1896

MY day of departure from Christchurch. I leave with regret, as at every place, but some more than others. I have made some valued additions to the number of dear friends in Christ—

Bro. and sis. Disher and their home circle, where love and light reign (what is so beautiful on earth as a God-fearing and God-knowing family knit together in the bonds of unaffected love?); bro. Morgan and his circle—but I must not pretend to make a list, for fear I leave out some.

I was told my visit had lifted a great cloud from New Zealand. The circulation of slanderous literature had created prejudice due to wrong impressions; and this prejudice had vanished like smoke at my own presence. I was told the same thing in other parts, which was pleasing to know, though at no time allowing myself to lean on human approbations.

I never have any difficulty in getting on with those who love God (1 John 5:1). It is smart men, "lovers of their own selves," by "perverting the right ways of the Lord," that make the difficulty. They challenge opposition, and never forgive the wounds to pride which they themselves evoke. The Lord will adjust and adjudicate all by-and-by.

It is sometimes difficult to know just what to do. "Stick by the straight course and give the Truth the benefit of all doubts," seems the only practicable line of action. Do the best we can, and commend all to the Lord's mercy, Who will forgive much when done in His Own love.

A number of the brethren and sisters were at the station to see me off. We bade affectionate farewell at 11 o'clock, and bro. King and I then went forward with the Dunedin express for Timaru, from which neighbourhood bro. King had been a visitor for some days. Timaru is about 80 miles from Christchurch—due south.

The railway route is mainly by the sea-shore (east coast), through a level country with back-ground of mountains to the right. The country looked green, and the sea, occasionally showing in the distance on the left, very blue.

We arrived at Timaru about 3. It is a small seaport. The few ships in the harbor were decked with flags as we approached. We wondered what the reason could be. Once, on my travels a long while ago, a similar state of things in Cardiff harbor was the first news I had of a great battle. Could any great event have transpired in Europe in this case?

I suggested it might be a local marriage. So it turned out —the harbourmaster's daughter: not the downfall of Turkey yet, or any other sure harbinger of the coming day. Yet—

"The needy shall not always be forgotten; the expectation of the poor shall not perish for ever"

(Ps. 9:18).

Brother Seward and other brethren and sisters were waiting at the station. Bro. King, whose place is at Fairlie, a township 40 miles inland, towards the mountains, was taken charge of; and I was conveyed to bro. Seward's. Bro. & sis. Seward are originally from Devonshire, whence they emigrated over 20 years ago. They came into contact with the Truth after coming out.

Bro. & sis. Young from Wishaw, Scotland, now located at St. Andrews, 12 miles from Timaru, have been pioneers and outposts of the Truth from the beginning. With them and bro. King, and one or two others at Fairlie, the Timaru ecclesia would number about 25.

Locally, they are 12 or 15, with prospect of increase. They have a meeting-room in the Arcade, in the centre of the town —near the harbor.

On the evening of my arrival, a social meeting of the brethren and sisters was held, at which I delivered an informal lecture on Isa. 60.

* * *

FRIDAY, FEBRUARY 21, 1896

TODAY, after writing, I had an opportunity of seeing the town. It is a neat, picturesque, wide-lying place of about 4000, built on undulating ground, with pleasant peeps of the blue sea to the eastern front, here and there views of distant mountains behind. There are various industries carried on, woollen manufactures, flour milling, etc.

The beach is shingly, but the water singularly clear and of that charming hue of green peculiar to the ocean depths. There is an ample park on the south side of the town—that mixture of nature and art that is agreeable: and of course a cemetery—beautifully laid out, but meaning all the same—

"Ye people that are so busy in town have only a short lease of life. Come here you must at last, lay your bones with the mouldering skeletons: but remember—

"There SHALL be a resurrection of the dead, both of the just and unjust."

* * *

In the evening, I lectured in the Mechanics' Institute on "Unfulfilled Prophecy": there was not a large audience, but still it was a fair one, considering the counter-attraction of a "lime-light" exhibition by the Conditional Immortalists, who were holding what they called "a mission"—and who make themselves more acceptable to the populace by preaching the devil, the personal pre-existence, no times discernible, Apocalypse all future, salvation in all sects; and some other things that keep them in odour with the orthodox world, while discarding the Greek dogma of immortal soulism.

These are the Dowieites of the southern hemisphere, who lack either courage or brains enough to see and espouse the whole Bible Truth, as revived by Dr. Thomas: not invented by him, but only rescued by him from the rubbish heaps piled upon it by the man-pleasing traditions of ages.

* * *

SATURDAY, FEBRUARY 22, 1896

AFTER writing, had a stroll by the beautiful sea. Returning home, remembering it was February, was struck with the midsummer glory of fruits and flowers, while on the other side of the world, as letters from home reminded me, frost and snow and storm and "winter drear" prevailed.

In the afternoon, rode out with brethren Young, Hunt, and King. Went about 13 miles towards the mountains, within view of the sheep runs where the animals in 1000s, over a wide range, have to look after themselves under casual superintendence of mounted shepherds.

There is great mortality among the lambs under such conditions, and often the grown animals perish also: accidentally turned on their backs, and unable, in their shaggy wool, to get on their legs again. But enough survive to make the grazing business profitable, except when, as during last season, there was such a prolonged drought that the creatures died by 1000s, and owners, in many cases, lost all.

Here and there were Chinese gardens in the hollows—that is, market gardens kept by Chinamen from the "Celestial" empire. They are patient and industrious tillers of the soil, and, like the Jews, live where others would starve. They are harmless people, and fairly honest where detection is easy, but not above a sharp trick. Are Europeans better? Some; not many.

We were out 3 hours, and talked the whole time: the brethren thought we had not seen much of the country from the intensity of our conversational pre-occupations. We saw enough for people that were not prospecting for gold or reconnoitring for military or civil engineering purposes.

We would have seen Mt. Cook in the distance—New Zealand's largest mountain—14,000 feet, but for an accumulation of cloud, which came down upon us in rain next day.

* * *

SUNDAY, FEBRUARY 23, 1896

THE day opened in storm and pouring rain: but just as meeting-time arrived, it cleared off.

Met in an upper room in the Arcade for the breaking of bread. The room is small, but sufficient for the small company of the Lord's friends in Timaru. They are larger than they were, and likely to increase.

It is wonderful to think of the growth of the Truth in such out-of-the-way places without any organized agency to cause or foster it. The Truth has no paid missionaries or flesh-gratifying organizations. Its spread is due to its innate strength and the faithfulness of its friends; and if it were not the Truth, it could not have spontaneously spread, like a creeping plant.

Bro. Young, of St. Andrew's, presided. Bro. Young is a senior brother, who came out from Scotland over 20 years ago. St. Andrew's had no existence in the civic sense then. There was a single roadside inn, near the railway, surrounded with bush. He opened a smithy near it, and from that, other things grew. He found his customers among the farms, sheep graziers, and railway.

At the breaking of bread, I delivered an address, for which a brother thanked me with tears.

The evening lecture (in the Mechanic's Hall, I think) was fixed for 8:30, so as to give church-goers an opportunity of attending, after being at their own places. There was a full audience. Subject: "The True Bible Doctrine of a Future State."

At the close, a schoolmaster declared his approval of what had been said, and his general conviction of the scripturality of the doctrines advocated by Christadelphians.

* * *

MONDAY, FEBRUARY 24, 1896

IN the morning, after writing, paid a farewell visit to the sea and the park. The water of the sea is pure and green: the music of the waves soothing as they break in snow-white lines on the shingly beach: the solitude of nature charming: the park beautiful, in rough native charms, with a fringe of trim garden bed and summer flowers all in bloom in February, when in Britain the wintry winds howl.

But what is that away on the right of the beach, in a sheltered nook, under a headland? A white square object—a rifle target—at which, a day or two previously, I saw men practising.

With what object? To make themselves proficient in the art of landing deadly bullets in men's skulls at a good distance. I could not but note the token. Here, on this quiet, scarcely-peopled coast—looking away over a 1000 leagues of blue ocean, the epidemic of war preparation has penetrated.

Men accustomed to it make light of the grim fact: men with discernment of the times take note of it as one of a multitude of symptoms of nearing crisis when God will have "a controversy with the nations," will enter into conflict with universal man, "pleading with all flesh, giving them that are wicked to the sword," in "the war of the great day of God Almighty."

At 3 o'clock, accompanied to the station by a goodly number of hearty brethren and sisters from whom I took a regretful farewell, I left in the train for Dunedin—the principal city in the southern section of New Zealand—a place of over 50,000 inhabitants, about 100 miles to the south of Timaru.

The railway route is more or less in sight of the sea all the way, and runs through a fairly-cultivated and flat country, with mountains in the distance.

At St. Andrew's I was joined by a married daughter of Bro. Young, who went 40 miles of the journey on private business.

It was dark as the train approached Dunedin, so that I could not see the beauty of the coast. But the light of a brilliant moon enabled me to see a good deal.

Dunedin is not quite on the sea, but at the head of a narrow arm of sea, which runs inland between high hills for perhaps 10 miles or more. The train runs along the precipitous side of the hills on the west side of this sea-arm or estuary, and looks down upon the glancing waters and across the hills on the opposite side.

Port Chalmers is at the entrance of the estuary at the sea, and no doubt would have become the city that Dunedin now is but for the fact that the land there being so hilly. There was no room for its expansion.

Port Chalmers is the port proper for Dunedin: nevertheless Dunedin has a port of its own—largely an artificial creation. The water of the estuary is too shallow to allow of the entrance of vessels of large tonnage: consequently, the seagoing business of Dunedin is done both at Port Chalmers and Dunedin.

Dunedin itself is largely built on land reclaimed from the sea—or rather from the shallow water of the estuary. The reclamation was effected by shovelling some of the smaller hills into the shoal water. There was a need for this to get a flat site for at least a part of the city, as the surrounding country is very hilly.

Dunedin is built in the form of a crescent on the western side of the estuary. The back part of the crescent is on steep rising ground, which is cut up into abrupt sections by what were gullies in the natural state of the country. Consequently, there are many ups and downs in the back part of the city, a free use of step-flights in road: and pathways—which must be very trying to asthmatic people.

The view from the top of these high back parts of the town is very fine. The whole of Dunedin is visible at your feet while in front and away, many miles to right and left, is an extended view of mountain and water. It is nearly equal to Auckland, and has some approach to Sydney.

The name Dunedin is of Scottish association. It is Edinburgh put into a new form for New Zealand use. Dun-edin—the hill or rock of Edin; as Edinburgh is the town of Edin.

The name is due to the Scottish origin of the city. A large number of Scotch people came out under the auspices of the Synod, about the time when Christchurch was founded by the Church of England. This was at the beginning of the settlement of the country, about 50 years ago.

Ever since, Scotch people have more or less gravitated to the south of the country under the shadow of Dunedin, so that this section of the country is largely Scottish, as shown by the names on the sign boards, the accent of the talk of the people, the aspect of the town, and the nomenclature of the trades and professions.

There is an admixture of English and other elements, but the Scotch predominates. To some extent, this was agreeable to me as a Scotchman, but not to the extent it is to most Scotchmen, because the Truth has burnt out my national affinities, and, without making me English, has led me to put a poor value on Scotch nature as such, except in so far as it makes good soil for the Truth.

It has some of the qualities suitable for this—more so than most races; but, on the other hand, it is terribly tough: very conceited, though very honest: very "dour," though more susceptible to religious considerations than some fellow mortals in other lands and races, rather narrow, though somewhat given to intellectual views.

I hope no Scotchman will be hurt at these reservations. Scotchmen truly grafted in the stock of Abraham will not be hurt, I know—cannot be. If others feel a stirring of the "dander," I must remember that once upon a time I also could thrill responsive to "Scots wha hae," and toss the head in national pride against the "Southrons."

As I now look back upon it, I see it as the foolish strut of the angry peacock, without justification of beautiful plumes.

If "we ourselves were sometimes foolish and disobedient," Paul makes it a reason why we should be patient with all men (Tit. 3:3). Consequently, I will not be angry with any Scotchman who is angry with me on account of the cooling down of my old fire of kilt and bagpipes.

At the same time, I can never say "Amen" to any Scotch brother who, like one I once knew, said, "The time had come for Scotch brethren to draw together."

I told him it was the voice of barbarism: that in Christ Jesus there were neither barbarian, Scythian, bond nor free.

He is now in his grave, with his Scotch glengarry (at least, I suppose he left that behind): and when he awakes in the presence of the Lord and Judge of all nations, he will repudiate the spiritual rawness of former days.

By the way, I have sometimes been disappointed to find American brethren taking amiss remarks that in any way appeared to question the Yankee claim to "lick creation." Perhaps I ought to remember that they naturally share the sentiments of the community in which they have been born and brought up; and that **it takes time and spiritual culture to enable them to realize** that they are no more of America than I am of Scotland, but that we are all of Christ, who will at the last obliterate all nations alike, and fuse the entire human race into one Divine family, who will fill the earth to God's everlasting praise and their own everlasting joy.

* * *

But we are a long time getting into Dunedin railway station. Here there was quite a crowd of brethren and sisters waiting for me. I had first to attend to the chronic luggage question before at liberty to respond to cordial greetings.

It is a curious and incongruous admixture of feelings you feel under such circumstances—like the meeting of two cross seas. You feel possessed of the demon travelling spirit for the moment—a spirit of callous and grim executiveness inspired by the knowledge that if you do not promptly and vigorously attend to

personal belongings, you will afterwards be involved in vexatious loss of time and convenience. And at the same time, you feel the cordial upwellings and tender friendship in Christ.

The embarrassment is only momentary. You have, as it were, to ignore friends for the moment, and appear in their eyes as an unfeeling portmanteau finick, while you hustle in an unfeeling crowd after the merely temporary (but for the time, highly necessary) impedimenta of mortal life. And having secured everything in right shape, you can then let yourself out to the 100 enquiries that are showered upon you.

We stood in a crowd in the doorway in this latter business till we were reminded by the railway officials that we were blocking the way. Then I was bundled into a conveyance along with bro. & sis. Campbell and sis. Barclay, and driven off in the dark by an Irish driver to the home of Sis. Barclay, the rest following on foot.

Sis. Barclay's house is on one of the high ridges at the back of the hill crescent before spoken of. Consequently, we had to go round and up steep roads to get at it. We stopped at a wicket-gate, and our cheery but unskilful cab-driver got off his seat and armed himself with the carriage lamps to show us the way up the steep garden-path.

On one side of the path is a steep descent, down which it would be rather inconvenient to have to fall. The lamp glaring into my eyes blinded me to this, and I nearly fell down.

But "near deed never filled the kirkaird." We scrambled onwards and upwards, and at last got into the house and found the company we had left at the station arrived before us. Being on foot, they had come a shorter way.

We had brisk conversation for some time, then they all dispersed to meet next evening at the lecture.

Thoughts for Today

COMMUNICATION: Part 1

"Let him that is taught in the Word communicate unto him that teacheth in all good things"—Gal 6:6

FOR our brief comments this month we examine the above quotation as it is recorded in the King James version.

Communication has played the large part in the history of man. Today the air is full of the many signals or beams of radio and television which are transmitted via the various methods available, of which microwave and satellite play an important part. We see the long lines of telegraph & telephone wire stretching mile upon mile as we drive upon the highways or ride in a train. In addition to the more modern methods there is, of course, the mailman.

Man has always endeavoured to improve his communication with his fellow man, from signals of smoke and beating of drums up to the advanced present-day systems—always striving for a faster and more accurate mode, but constantly forgetting about the first method of communication left on record.

We are all familiar with this account of communication which transpired **between heaven and earth**, a method which remained for a number of years.

Man, with his pride raging to the forefront, and exercising his knowledge of evil, felt that as the population grew he must decide and devise a way they could continue to commune with each other. The Divine communication was not enough: vanity took over; and the words rebounded from the mountains, "Let US."

This is the mighty "I" in plurality, which so often is spoken against in the Scriptures. "Our thoughts are not God's thoughts," and the foolishness of man's thoughts is borne out in the case before us. Man decided to plan and make a better type of communication—

"Let US make US a name, lest WE be scattered abroad upon the face of the earth."

It was as though they were saying, "Divine communication is not enough; we ourselves will build a tower which may reach unto heaven."

This was the substitute which has been carried down to our own times. It was the tower of worldly wisdom; a god of wood and stone which would become the focal point in their lives. To this mighty communication centre they would turn for news and information and, sadly, the glorification of the "us."

The plan was to replace God, and poor deluded man has never learned his lesson, but rather has gone from bad to worse.

The analogy is clear. Communication with the Father (the only Source of Light, Information and Communication) was about to be broken, and replaced by this man-made institution. The result was disastrous; their "one language" was broken, and man was left to flounder in his own self-chosen stupidity, which we witness today.

Since the departure of Jesus to the heavens, "christians" have turned again from communication with the Father. They have discarded the Master's teaching of "Our Father," and have proceeded to build another tower whose top would reach unto heaven itself.

The ecclesiastical "Let US make" age quickly developed, and man-made "saints" were built one upon another.

As we write our article we are witnessing a renovation being done on the tower by its builders. These Roman "saints," men and women who performed miracles and led exemplary lives (or so we were told) being the ecclesiastical tower unto the heavens, now have been called in question.

Communication through this tower has been accepted by Rome and her associates for years—they granted safety to the traveller, killed dragons, gave gifts, & answered prayers.

True it is that confusion of language still remains strong today, but unlike the first tower of Babel, the present-day builders not only defy the God of heaven but continue to work on a tower even though they are unable to understand their own language. Confusion indeed! We ask the question, who has been guiding them and protecting them and answering their prayers, if many of these "saints" never even existed?

We, however, should be ever thankful that we are not burdened down with the multitude of intercessors and confusion of tongues, for we have ONE: **him who ever lives to make intercession** for us. No tower of confused communication is ours, but it is a tower of strength and salvation, and built by the Divine specifications.

Our house of broadcasting and communication centre is the source of all wisdom and knowledge and understanding. The utensils by which we receive this communication are the prophets and the apostles. These are the communication posts we see as we run along the way which leads to salvation.

Along this narrow way is that ever-present line, open at all times, to "plead our cause." We should never ignore this "open line," for whosoever "draweth nigh unto God, He also will draw nigh unto them."

Bro. Roberts brings this idea out beautifully in ch. 14 of "The Law of Moses," and we suggest that the young pick this book up and read this section. It is a short chapter, and even if we only read the first 2 or 3 pages, it opens to us a storehouse of thought. —J. J.

Next month, if the Lord will: COMMUNICATION: Part 2

If Any Man Will Do His Will He Shall Know of the Doctrine

"The meek will He guide in judgment: and the meek will He teach His Way"—Psalm 25:9

JOHN CHAPTER SEVEN

IN our readings we are following again the life of the Lord Jesus Christ during his first appearing and work on the earth. As we have seen from many exhortations, a close study of his life has yielded many valuable and enlightening thoughts.

This morning our remarks are based on John 7. Throughout this whole chapter, as we ponder upon its verses, one thought comes continually to mind: the complete control by God of all things, and especially in relation to His beloved Son.

"After these things . . ."

"These things" has reference to the events following the Passover mentioned in Jn. 6:4. There was a 6-month interval between the Passover celebration of ch. 6, and the Feast of Tabernacles mentioned in 7:2.

* * *

**"After these things Jesus walked in Galilee:
for he would not walk in Jewry, because the Jews sought to kill him" (v. 1).**

Although he was one of them, yet the Jews hated Jesus with a bitter malice because he had healed a man on the sabbath day and proclaimed himself to be the manifestation of God—

"And immediately the man was made whole, and took up his bed and walked: and on the same day was the sabbath" (John 5:9).

"Afterward Jesus findeth him in the Temple and saith unto him, Behold thou art made whole; sin no more, lest a worse thing come unto thee. The man departed and told the Jews that it was Jesus which had made him whole.

"And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work.

"Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father" (vs. 14-18). —

They could not rise to the idea of God manifesting Himself through a Son. They reacted with bitter hatred and anger at Jesus' claim to be manifesting the words and works of God.

This, brethren and sisters, is the natural man, hating everything alien to the flesh. It reacts with anger and malice to the manifestation of godliness, instead of being humbled by the realization of its own exceeding sinfulness.

Christ "came to his own and his own received him not." Christ knew their hearts as he knows ours. We claim to be his brethren and sisters. Do we humble ourselves and seek to understand and follow after his words and example he sets here before us or do we become angry and resentful?

It is only by overcoming this natural tendency of evil that we can be among those recognized and loved by Christ at his second coming.

* * *

"Now the Jews' Feast of Tabernacles was at hand" (v. 2).

The Feast of the Tabernacles was the feast of thanksgiving that God commanded Israel to keep. It followed the autumn harvest at the agricultural year's end. It pointed forward to that final deliverance through Christ from sin and death at the end of the millennium—the final ingathering of God's Harvest of the earth.

Christ was the very centre and pivot point of all their celebrations, yet the Jews failed to recognize him who now tabernacled among them.

Christ would gain strength and comfort from this feast, looking beyond the lonely path of suffering that lay ahead to the time when sin and death would be swallowed up in victory. He would recall the prophecies of old foretelling the time typified herein, when earth would be—

"Filled with the knowledge of the glory of the Lord as the waters cover the sea."

Thus he would be strengthened to—

"Endure the cross, despising the shame, for the joy set before him."

We too should be strengthened by considering these things. Though now encompassed with trials and sorrows, we know that the day will dawn when sin and death shall be destroyed. Those who have been faithfully striving to be like their Lord will eat and drink with him in that glorious Kingdom of righteousness.

* * *

"His brethren therefore said unto him, Depart hence and go into Judea that thy disciples also may see the works that thou doest; for there is no man that doeth anything in secret and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

"For neither did his brethren believe in him" (vs. 3-5).

His natural brethren believed not. They wanted Christ to go into Judea. They marvelled at his miracles, but did not accept them. Galilee, located about 60 miles north of Jerusalem, was a mixed, Gentile area; Judea was a Jewish one.

His brethren thought only of Christ's ruling now, for if he was the Messiah why didn't he go to the feast and manifest himself before all? They could not understand why he did not stay in Jerusalem, why he did his miracles in far off places which would gain him no glory in Jerusalem. They thought Christ should become popular. It is a lesson to us: do we try to make Christ popular, wanting to serve both him and the world, adjusting his commands to fit the world's ideas?

* * *

"Then Jesus said unto them, My time is not yet come" (v. 6).

This had a double meaning. It was not time for Jesus to attend the Feast of Tabernacles, nor was it time for him to manifest the power and glory of the Father before all.

This his brethren failed to realize, for they saw only the kingship and conquering power of the promised Messiah.

They didn't comprehend the need for his great sacrifice of suffering and death before the crown of glory could be attained.

The time was definitely fixed in the mind of the Father both for Christ's crucifixion and glorification, and for his manifestation as King of kings and Lord of lords when he would compel universal acceptance by all the world. The time has still not yet come; but it WILL come. Will WE be prepared?

* * *

"But your time is always ready."

His brethren desired present and instant gratification, the pleasing of the natural man in which there is no plan, no principle to guide, no patience.

How different are the ways of God in which there is delay, waiting, spiritual growth, and refining before the final harvest!

We too naturally desire pleasure and immediate joy, but we must follow the example of our Master who endured the trials that accompany separation from the world: being unpopular and peculiar in this life, working and growing spiritually in patience for the fulfilment of God's plan and purpose. Those of us who are now willing to share the suffering and shame that Christ endured will share the happiness and joy of his future manifestation of glory when all will be put under him.

* * *

"The world cannot hate you; but me it hateth, because I testify of it that the works thereof are evil"

(v. 7).

In v. 4 we have read where Christ's brethren had said, "Show thyself to the world," meaning their fellow Israelites. However Jesus gave this word "world" the deeper meaning of the embodiment of all evil, of which their fellow Israelites were a part. Christ hated all that was evil, and tells us—

"If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also.

"If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated both me and my Father.

"But this cometh to pass. that the word might be fulfilled that is written in their law, They hated me without a cause" (John 15:22).

In 1 John 2:15-17 we are commanded—

"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.

"For all that is in the world—the lust of the flesh, the lust of the eyes, and pride of life—is not of the Father, but of the world.

"And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."

The world had no quarrel with his brethren at this time, for they bore no testimony against it; but Christ proclaimed the righteousness of God, denouncing the world's abominations and hypocrisies, and thus aroused its hatred, In Ps. 69:8 we read—

"I am become a stranger unto my brethren and an alien unto my mother's children, for the zeal of Thine House hath eaten me up."

Christ's true brethren are only those who "love not the world or the lusts thereof." At this time he had to forsake the fleshly counsel and desires of his brothers for the counsel and guidance of his Heavenly Father.

Only those who forsake all things for the Kingdom of God's sake can hope for a place in it.

If we truly love God we cannot love the world with its honours, activities, pleasure and associations. The world presses upon us every waking moment, and we must always keep this commandment and example of Christ before our minds. If we want to be a part of that glorious company of redeemed ones we must not be of the world but put away all its interests.

At the judgment seat there will be only 2 classes: those who loved the world and those who love the Father. The one passes away into oblivion, while the other receives that precious gift of life evermore.

* * *

"Go ye up unto this feast. I go not up yet unto the feast, for my time is not yet full come.

"When he had said these words unto them, he abode still in Galilee. But when his brethren were gone up, then he went up also unto the feast; not openly, but as it were in secret" (vs. 8-10).

The Mosaic Law was still in force, and therefore Jesus tells his brethren to keep the feast. Generally it was observed by only lip service, for the majority failed to realize its true significance and to recognize him who was in their midst.

* * *

"Then the Jews sought him at the feast, and said, Where is he?"

They knew he would be there, and looked for him only to ridicule, find fault and kill. The Jews were the chief rulers, scribes, Pharisees and Sadducees—leaders of the people, sunk to petty traditions of men instead of loving and obeying the Law of God.

They were in positions of authority in Jerusalem. They were responsible for the preservice of righteousness and godliness, but through their vain traditions deceived the people.

The lesson is clear for us in relation to the Truth in the ecclesia. We are responsible for its pureness, and grave consequences will occur if we allow it to become impure.

* * *

"And there was much murmuring among the people concerning him; for some said, He is a good man: others said, Nay, but he deceiveth the people.

"Howbeit no man spoke openly of him for fear of the Jews."

"Much murmuring"—there was much conversation among the multitude at the feast as to whether Christ was the real Messiah or whether he was an impostor deceiving the people.

Those who secretly felt that he was a true prophet would not openly confess him for they feared the Jewish rulers. They were not willing to endure the suffering that would come with the following of the Lord; and by their keeping quiet, the Jews were restrained from killing him till the set time came.

"Now about the midst of the feast Jesus went up into the midst of the Temple, and taught.

"And the Jews marvelled, saying, How knoweth this man letters, having never learned?" (14-15).

In the middle of the Feast (about the 4th or 5th day, as it lasted 8 days) Christ went up to the Temple and began to teach. The word "taught" is taken from the Greek root **dao**—"to learn," and denotes formal and continuous teaching as distinguished from mere casual sayings. This was probably the first time that he did so openly in Jerusalem.

(At the age of 12 he had asked questions but did not take the role of a formal teacher.)

By waiting until the Feast was half through there was time for much of the stir about him to subside, and entering unexpectedly into the city and teaching in the Temple created a certain awe for him before the wrath of the rulers had time to break it. This awe or marvelling (from the Greek **thaumazo**, "to admire or wonder at") at the teaching of Christ with such authority was aroused because he was to them "unlearned," not having attended their rabbinical schools.

But his knowledge was from above for he spent his whole life searching the Scriptures and praying to his Heavenly Father for guidance and help to fulfil His will in everything.

Christ could answer the tempter with a "Thus it is written"—"Have ye never read?"

The Pharisees thought they were the only ones who could rightly interpret the law of God. They were offended when Christ revealed their hypocrisy. So today the churches claim to be the only ones to interpret the Bible, but it is for us to follow the example of the Scriptures to study them continually FOR OURSELVES and not follow the ever-changing ideas and traditions of men.

Rabbinical practice was to quote the teacher from whom they had received their sayings. Jesus was not "taught" of the Rabbis, but his teaching was not his own: it was from higher source, the Highest of all authorities—

"Jesus answered them and said, My doctrine is not mine, but His that sent me" (v. 16).

This was a complete answer. It recognized, admitted, and explained the two things they had observed with such amazement—first, that he was not a qualified teacher in the customary sense but, second, he exercised the office of teacher with outstanding, even unique, ability far beyond their own.

And not only this but it went much further, for it disclaimed personal credit for this ability. He took no honour and glory to himself but gave it all to God.

Do we ALWAYS do the same? ALL our blessings, ALL things we have, ALL our abilities, are of God and for His use. Let us remember this, and use them to His glory, not our own.

* * *

"If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (v. 17).

Jesus' teaching was for faith and action. It required a trial on the part of all who heard to "prove what is that acceptable and perfect will of God."

This is of vital importance— a single-hearted desire to please God and do His will.

By this means we will grow in knowledge, understanding, and conviction of the divine ways. We will further realize the true authority and wisdom of Christ's teachings. If we do not, to the limit of our ability, DO those commands of God that we NOW understand, we can never expect God to further reveal Himself to us.

On the other hand, if we do that of which we are aware: daily study of the Scriptures, love for the brethren and sisters, attendance at the meetings and separation from the world, then we can hope to be divinely helped to grow from babes in Christ to the full stature of the man Christ Jesus.

These words of Jesus indicate an experimental knowledge based upon a right understanding and patient effort to obey.

* * *

"He that speaketh of himself seeketh his own glory. But he that seeketh His glory that sent him, the same is true, and no unrighteousness is in him" (v. 18).

What is Christ saying here? It is—if a man seeks only to honour his sender or teacher, sacrificing his own glory for that of another, he is shown to be a faithful witness. A man proclaiming his own message seeks his own glory, for the flesh is quick to honour itself.

Christ sought only to honour God and thus proclaimed God's message, not his own. In this he stands absolutely alone, for although he was worthy above all men to receive honour, glory and power, he took nothing to his own credit or advantage. Christ tells us this in John 5—

"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come unto me that ye might have life.

"I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's Name, and ye receive me not: if another shall come in his own name, him ye will receive.

"How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"

Here Christ contrasts his own end with theirs. They sought only human applause and thus could not believe, for he sought not the honour of men. As he goes on to tell them:

"Ye will not come to me that ye might have life—ye have not the love of God in you"

(John 5:40-42).

* * *

**"Did not Moses give you the Law, and yet none of you keepeth the Law? Why go ye about to kill me?"
(v. 19).**

All their traditions were supposedly based on Moses' Law, but they failed to keep that which they professed. They knew, as Christ knew, that the Law forbade murder, yet they sought to kill Christ in the name of the Law.

Jesus on more than one occasion tells them that Moses whom they professed would be their accuser, as he says here:

"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust" (John 5:45).

* * *

"Moses therefore gave you circumcision (not because it is of Moses but of the fathers) and ye on the sabbath circumcise a man.

"If a man on the sabbath day receive circumcision, so that the Law of Moses should not be broken; are ye angry at me because I have made a man every whit whole on the sabbath day?"

He exposed them further in their failure to obey the Law to the letter as they claimed, because they constantly performed the rite of circumcision on the 8th day, even when the 8th day fell on a Sabbath. Though servile work was forbidden on the Sabbath, the circumcision of males on that day—which was certainly a servile work—was counted no infringement of the Law.

This was right. The law of circumcision, based on the promise to Abraham given before the Law of Moses, took precedence over the Sabbath.

But if they had understood this principle and applied it consistently, they would have had to admit that Jesus, on God's direct authority, was justified in making a man every whit whole on the Sabbath day. Yet this one miracle of his (v. 21) caused much indignation and revulsion among the rulers and made them determined to kill him.

This contrast by Jesus between outward circumcision of the flesh and the healing of a man completely and wholly on the Sabbath is to teach us that the Sabbath was but a type of himself.

He was greater than the Sabbath rest, and it is only in him that men can find eternal rest—only through him can we be made perfectly whole.

* * *

"Judge not according to appearance/ but judge righteous judgment" (v. 24).

Don't judge merely according to the technical letter of the Law, but in harmony with its spirit. The Law was a schoolmaster to bring all unto Christ, to the need for Christ, to the mind of Christ.

In this is something for us. We must not judge outwardly and shallowly, but must consider the true facts and Christlike principles of love and sacrifice, letting no personal feelings and prejudices sway our judgment.

We cannot do as the Scribes and Pharisees and reject the commandment of God that we may keep our own traditions.

In reading the Scriptures carelessly we might be able, on the surface from an isolated passage, to justify wrong actions, but if we search and compare Scripture with Scripture we will find the deeper spiritual meaning and oftentimes discover we have not been manifesting the true love and spirit and mind of Christ.

* * *

"Then said some of them of Jerusalem, Is not this he whom they seek to kill? But lo, he speaketh boldly and they say nothing unto him. Do the rulers know indeed this is the very Christ?"

There was conflict among the multitude, for some thought Jesus could be the Messiah; others, knowing only that he came out of Nazareth, said he couldn't be—

"Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is" (v. 27).

Jesus, perceiving their conflicting thoughts, "cried out" in a solemn impressive manner—

"Ye both know me, and ye know whence I am. And I am not come of myself, but He that sent me is true, Whom ye know not" (v. 28).

Yes, they knew his family associations at Nazareth, but they did not know that He was God's Son, that God had sent him, and thus they could not know God.

"But I know Him, for I am from Him, and He hath sent me" (29).

Jesus was sent by God, not as a co-equal and pre-existent part of a "Trinity," but as a created, obedient, submissive, dependent Son, in the mind and purpose of God from the beginning as Saviour of the world.

* * *

"Then they sought to take him, but no man laid hands on him, because his hour was not yet come" (v. 30).

His time had not yet come. How often this thought comes out through the whole of the chapter! GOD IS ALWAYS IN CONTROL. He guides all things, and nothing will go contrary to His eternal will, for times and seasons are appointed by Him.

What great comfort and assurance there is in this! Only in a firm, unwavering conviction of this glorious Truth can there be any peace of mind.

* * *

"The Pharisees heard that the people murmured such things concerning him; and the Pharisees and chief priests sent officers to take him" (v. 32).

When the officers sought to take him for fear of a serious demonstration in favour of Christ, they could only respectfully stand and listen when they reached him. Christ meekly tells them—

"Yet a little while I am with you, and then I go unto Him that sent me. Ye shall seek me, and shall not find me; and where I am thither ye cannot come" (vs. 33-4).

The crowd wondered what he could mean about going away where he could not be found—

"Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles?" (v. 35).

He referred to his coming ascension, to sit down on the right hand of God as our High Priest and Mediator, where no man can follow. The people knew nothing of this and therefore sought a solution according to their own knowledge. They could not understand him because they were too earthly and sensual. They by-passed his allusion to God as they thought he would go to the Gentiles and not be found.

Little did they know that the Gospel would be taken from them and given to the Gentiles. Again a lesson for us—if we are not faithful to the Truth it will be taken from us and be given unto others.

* * *

"In the last day, that great day of the feast, Jesus stood up and cried" (v. 37).

The last day of the feast, as we read in Lev. 23:39, was the 8th day and a Sabbath, that is, a day of solemn rest, a special holiday. It was the very end and completion of all the year's typical observances. On this final great day, as they terminated these shadowy Mosaic rituals, Jesus proclaimed—

"If any man thirst, let him come unto me and drink. He that believeth on me, as the Scriptures hath said, Out of his belly shall flow rivers of living waters" (vs. 37-38).

V. 38 explains the living waters "flowing from their belly" to have reference to the giving of the Holy Spirit to those who believed on him.

The invitation to "come to him and drink" is as true today as it was then. Jesus offers us the water of life while all around us is a dry and parched wilderness.

Will we come to him and live, or will we grope after mirages in this arid desert where all is vanity and vexation of spirit? Will we humble ourselves and drink of this water that offers us life everlasting, or will we foolishly partake of the world's wisdom to find ourselves at last with parched lips and empty vessels and be rejected as unfit for the Master's use?

* * *

"Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ.

"But some said, Shall Christ come out of Galilee? Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem where David was?

"So there was a division among the people concerning him."

In their self-conceit, they thought they knew all the law. They indeed knew the prophecy of Micah 5:2 which told them the Messiah would be born in Bethlehem. But they failed to humble themselves and patiently investigate his background.

Yes, Mary and Joseph had lived at Nazareth, but at the appointed time Caesar taxed Judea, requiring them to go to Bethlehem, thus bringing about the fulfilment of the prophesied birth of Christ.

God works in natural ways to bring about His purpose. It is for us to discern in them their spiritual meaning and watch over our hearts that we be not like these blind Pharisees unable to reason or to recognize the Divine Hand at work, jumping to oversure conclusions instead of seeking to learn.

* * *

"Nicodemus saith unto them (he that came to Jesus by night, being one of them), Doth our law judge any man before it hear him, and know what he doeth?"

Nicodemus, one of the rulers who secretly believed, points out to his fellow-rulers their obvious disobedience to the Law by judging Christ before he was tried and heard. They answered in sharp rebuff, for their bitter hatred of Christ caused them to be angered at the slightest reference to their inconsistency.

"They answered and said unto him, Art thou also of Galilee? Search and look, for out of Galilee ariseth no prophet" (v. 52).

* * *

8:1 belongs at end of ch. 7—

"And every man went to his own house. And Jesus went unto the Mt. of Olives" (John 7:52-8:1).

Every man went to his own comfortable home, but Christ the Son of God had no place to lay his head. They had much luxury and pleasure, while Christ had discomfort and inconvenience—he retired to the mountain to pray, to collect energy and strength from his Heavenly Father for the new labours of love and trials that awaited him upon the dawn of a new day.

Let us ponder well the lessons we have considered this morning. With whom do we wish to identify ourselves: the honourable rabbis of Christ's day, or the lowly despised Son of God?

In their day the Pharisees and Jewish rulers had much honour and esteem and worldly pleasure, and so today, the pleasures of this world appear real and appealing to the natural mind.

But where today is the glory of those Pharisees of old? All their glory and power lies with them in the grave, while Christ is now ever-living, and exalted above every man.

With what then shall we associate ourselves?—with the fleeting pleasures of the moment soon to vanish away, or with the present narrow and difficult life of a real and faithful follower of Christ?

When he whom we are here to remember this morning comes to set up the Kingdom, will we be worthy? Will we be watching and waiting? Let us consider these things as we examine ourselves in the partaking of the emblems before us. —D.C.

Dr. Thomas' Hebrew and Greek

"I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes"—Matt. 11:25

SOME allege Dr. Thomas was deficient in his knowledge of Hebrew and Greek; that he was ignorant "of almost the entire apparatus which must assist in the determination of textual matters in Hebrew and Greek." Years ago I followed Dr. Thomas into the original Hebrew and Greek, for the purpose of opposing his views. My opposition and investigations ended in almost every case in agreeing with him. Hence my surprise at an allegation which is contrary to fact.

I offer a few remarks in explanation. Hebrew is very deficient in grammatical technicalities, particularly in moods and tenses of the verb. In brevity and variety of signification, however, it is not excelled by any tongue.

There is one peculiarity that distinguishes the Semitic speech from the Indo-European tongues; that is, the triliterality of the roots, which, in the latter are always monosyllabic.

Another peculiarity is that, while the Indo-European roots are vocalic in form, the Semitic are consonantal. In the Semitic (Hebrew) the vowel simply determines the form or dress of the idea conceived, not the idea or meaning itself, which is found in the consonants alone. The writing and printing of the Hebrew is strictly consonantal, the vowels being added in its pronunciation.

The orthography (writing) and orthoepy (pronunciation) of the Hebrew having to depend upon the vowels and accents, much latitude is allowed therein by Hebrew scholars who dislike being tied to the Masoretic system of points and accents.

The language being in the form of consonantal characters alone, and the ideas or meaning being embodied in the consonants exclusively, it is imperative that the consonants, as idea and thought-bearers, should be well understood by those who seek to give the ideas and thoughts involved therein in some other tongue (especially a tongue whose roots are vocalic in form), and should also be well acquainted with the grammatical construction of the language.

The orthography and orthoepy of the Hebrew, so far as the vowels and accents are concerned, are merely a subordinate matter. In this state of matters, the qualifications of a translator are peculiar. They may be stated as follows:

1. A thorough acquaintance with the meaning of the consonantal characters in their various positions and aggroupments, and the grammatical construction of the Hebrew language;
2. An equal familiarity with the tongue into which the translation is to be made;
3. Faithfulness and honesty in the performance of the work;
4. And, by no means least, but rather greater than all, a thorough knowledge of the purpose that God has revealed both in Hebrew and Greek respecting the human race.

These 4 qualifications will make the translator thoroughly equipped for his work. Was Dr. Thomas so equipped? I certainly think he was. It is true that at times he seemed to be ignorant of and reckless concerning the theologico-philological "apparatus" employed by the theologians of the Laodicean Apostasy in "determining textual matters in Hebrew and Greek."

He was NOT ignorant of such "apparatus." He simply ignored it as the "learned foolishness" of men groping in darkness through ignorance of the very ideas and thoughts to which they applied their "apparatus."

To differ with such learned theologians whose minds are feeding upon darkness, is no evidence that Dr. Thomas did not comprehend the Spirit's ideas and thoughts embodied in the Hebrew characters and consonants.

To make this fact stand out in bold relief, it is only necessary to compare the beautiful harmony of the doctor's English collection of the Spirit's ideas and thoughts in the Hebrew, with the misty, uncertain light of the labours of the learned theologians dealing with the same grand truths through the aid of their invented theologico-philological "apparatus."

Just try the comparison, good reader, and see which is the more likely to embrace the ideas of the Spirit in all their beautiful harmony and grand unity. Perhaps it never occurred to you to make such a test in an exhaustive manner. Try it, and be thoroughly amazed at the result, as I was, and as all will be who love the Truth for its own sake, regardless of who has been ahead of them in its discovery.

I have full assurance of faith, yea, almost consuming in its intensity, that the God of Israel will never condemn Dr. Thomas's manner of clothing in English the Spirit's ideas and thoughts delivered in Hebrew and Greek. No, no; Dr. Thomas's labours therein are grand and beautiful and true, **to him who knows the Truth and who is in affectionate fellowship therewith.**

* * *

Let me give an example or two of comparative test. Take the Hebrew term **elohim**. It is the plural of **eloah**. Its use in Gen. 1:1, and in the record of Adam's creation, in v. 26, has troubled both grammarians and theologians. They do not know whom it refers to, yet they think they do.

Blind leaders of the blind are they with all the defensive armour of their theologico-philological "apparatus," with which they once blinded my eyes!

What do they do in their helpless ignorance of the Spirit's voice? They invent, or the grammarians for them, their "plural of majesty and excellency" to explain the term, when the simple, unsophisticated child of God, who knows the mind of the Spirit as revealed in the Bible, can tell them that it simply means the angels

who were engaged in the week's creation work by and through the Spirit of the eternal **Eloah** in them as a Spirit-manifestation of Himself.

It was Dr. Thomas' labours that gave us this knowledge of a matter that has baffled the theologians so learned in Hebrew philology.

But what is their "plural of majesty and excellency"? It is one of the many parts of their philological "apparatus" of which the Doctor was supposed to be ignorant. Was he? Not at all; but he was too wise in the Truth to be caught by the chaff embraced in the "apparatus."

Let us look at this part of the "apparatus" for explaining the plural term, Elohim. Gesenius tells us that the plural form (Elohim) is used rather than the singular (Eloahh) because it is "more becoming, being expressive of the majesty or excellency of God." Greatness and power are supposed to be more forcibly expressed by the plural form than by the singular.

By the same rule, God can use and is supposed to use the plural pronoun "We" in speaking of Himself, as He is said to do in Gen. 1:26, and a few other instances.

This handy rule of the grammarians, as a part of the philological "apparatus," is greedily seized upon by the theologians hungry for a way of escape out of their dilemma, and they at once proceed to show why it is a true part of the philological "apparatus."

They tell us that there are "3 Persons" in the Godhead—"Father, Son, and Holy Ghost"; that Elohim is, therefore, a most suitable term to express this "Trinity of Persons"; and that the "us" and "our" of Gen. 1:26 show that there was a consultation held by Elohim (the "Tri-Une God") over the creation of Adam.

Good readers, you who are enlightened by the Truth, do you think these parties of this invented theologico-philological "apparatus" are more competent than Dr. Thomas to determine the import or meaning of the Spirit's ideas in the Hebrew? I trow not.

* * *

Another test to which we may refer is the one recorded in Ex. 3:14. In this case we have the Hebrew, "**Ehyeh asher ehyeh.**"

The learned theologian, with his philological "apparatus," can see in this nothing but "Unchangeable Being" expressed in an absolute manner. He therefore writes and renders it thus: "I-am-that-I-am." The whole complex sentence is thus made to convey the single idea of Being, or Unchangeable Being.

He can see nothing beyond that. He ignores tense. In truth he entirely fails to grasp the Spirit's thought as embodied in the Hebrew consonantal characters employed. Darkness, deep Egyptian darkness, brooded over the minds of both grammarians and theologians basking in the halo of their fleshly wisdom, exhaled through the aid of their invented philological "apparatus."

It remained for Dr. Thomas to evolve from those consonantal characters the deep and beautiful thought of the Spirit concealed therein—God-Manifestation in Abraham's nature redeemed and glorified as the Yehovah-Name, or the Yahweh- Name of the Messianic Age.

When Jesus appeared in Judea, he came as the Name-Bearer in its initiation, the beginning of the "Who" that the Eternal Ail, or Eloahh, said He would be in the announced—**Ehyeh asher ehyeh**, "I will be WHO I will be."

Take the beautiful idea of this promised Name, and all associated with it, as it stands forth in bold relief in the Bible, and see how beautifully the doctor's treatment of the Spirit's Hebrew harmonizes with all associate Scripture Truth. Ah, it is charming to the mind enlightened by the Truth of Deity! How full of light the doctor! How full of darkness the theologians, through the work of their philological "apparatus"!

Many other comparative tests might be made, from the Greek as well as the Hebrew, but the two given will suffice. My purpose in writing this article is merely to present and emphasize the following comparative test, to wit:

Let the doctor's interpretation of the Spirit's ideas, as embraced in the Hebrew and Greek, be brought with the theologians' interpretation into the presence of the plain, undisputed features of the Truth, and there, in that infallible presence, determine which of the two best agrees with the UNITY of the Spirit's teachings as a whole.

THIS is the test, good friends, not the invented "apparatus" of theological Hebrew and Greek scholars. The Truth itself has so completely hedged and fenced Dr. Thomas' conveyance of the Spirit's ideas from the

Hebrew and Greek into English, that the child of God must have forgotten himself when he prefers the light of the theologian's philological "apparatus" to the doctor's faithful labours.

But Dr. Thomas' labours in the field of Bible exegesis, out of the Hebrew and Greek repository of the Spirit's wonderful ideas and thoughts, need no defence at my hands, nor the hands of any man. There they stand crystallized in his works, which will secure his approval and measure his joy before the tribunal of the Righteous Judge.

Ah, I for one thank the God of Israel that He raised up a Dr. Thomas for us, and that through his labours my eyes and the eyes of many others have been opened to behold the riches of the saving Truth he, thus providentially guided, brought to light out of the Laodicean darkness enveloping it by reason of the theologico-philological "apparatus."
—bro. L. B. Welch, Christadelphian, 1891.

Current World Events

CZECHS: EVER TIGHTER RULE

All forms of political protest now forbidden in Czechoslovakia. Since Husak replaced Dubcek, Czechs gripped by an ever-tightening rule.

In swift series of purges, Dubcek liberals have been removed from Central Committee; & replaced by Soviet-lining conservatives. Husak has dismantled last vestiges of Dubcek's promising "Springtime of Freedom." Press, free & sassy for few heady mos. in '68, now tightly controlled. (Tm 7:4)

The Czech episode, now seemingly closed, is ominous and eloquent testimony to Russia's power, ability, ruthlessness, and determination. How efficient the operation, compared to US's 10-yr. floundering in Vietnam! We can expect more such moves, when Russia decides the time is ripe. How much longer before she deals with Rumania's insolent challenge to her dictatorship?

CONTAMINATION from MOON?

Increasing concern among scientists that returning astronauts may contaminate earth with strange & dangerous bugs. Scientists differ widely on the possible consequences to earth if there are lunar organisms & they hitch ride with returning astronauts.

Despite elaborate decontamination procedures, organisms might well survive in bodies of astronauts & in spacecraft atmosphere. Dangerous organisms could escape into air & ocean, to pose threat to life on earth. (Tm 6:13)

Man in his perversion and pride prefers to tamper with things he does not understand, and intrude into places he does not belong, rather than submit to the will and commands and guidance of God, and work for the purification of the earth and the betterment of his fellowman.

HOW MAN POLLUTES WORLD

Pollution: Growing Menace—every yr. US produces: 1 billion tons of mining wastes; 350 million tons of rubbish & sewage; 15 million tons of scrapped autos. In addition, autos, power plants, factories & furnaces belch over 142 million tons of toxic matter into air every yr.

Much of drinking water in US communities is of unknown quality Radiation from atomic power plants & industrial use of lasers & microwave technology presents hazards not yet measured.

Cuyahoga River, oozing into Lake Erie at Cleveland, so oily it's been declared fire hazard. Buffalo River, emptying into Erie from NY State, just as bad.

Five States pour 1½ billion gals, of sewage & 10 billion gals, of industrial wastes into Erie every day. Fish are dying; many beaches closed as health hazards. Other Great Lakes not in such bad shape as Erie—yet. All are threatened, however. Pesticides have been blamed for massive fish "kills" in Lake Michigan. Birds that feed on fish are dying off.

Houston Ship Channel is "probably the filthiest, worst-polluted body of water today."

Visitors to Wash. DC, may admire cherry blossoms; but smell of the Potomac, reeking of sewage from Virginia, Maryland & Washington, takes lot of pleasure away.

Rbt. Wagner, when mayor, described NY as lying in a "sewer of polluted air"; experts agree, say same for other East cities as Philadelphia, Wilmington, Baltimore.

Over ¾ of municipal wastes in US—from garbage to debris—is disposed of in open dumps; breeding grounds for rats, flies & other disease-carrying pests. Drainage seeps into ground & can pollute water. Open-air burning pollutes air.

But US isn't only nation with wide variety of pollution problems. In Germany's great industrial areas, wild & domestic animals dying from lung cancer & other diseases related to air pollution.

Fish in polluted waters of Tokyo- Yokohama area dying off; asthma, bronchial diseases, eye inflammations are all on increase.

Even stranger diseases have been reported in significant numbers as results of discharging metallic wastes into rivers. (USN 6:9)

What a tragic anomaly—100 billion a year for weapons of war, and men on the moon in a grand empty gesture of human pride and presumption, but a rising and unchecked tide of festering corruption on the good earth that God has given for man's dwelling-place.

20TH CENTURY 'CIVILIZATION'

US & Russia considering nuclear weapons in watertight "silos" on ocean-bottom. Advantage: immunity to surprise attack, assuring retaliation tho all bombers and land-based missiles destroyed. (USN 3:31)

It is pitiful how "modern" man acts like vicious savages—obsessed with ways to destroy his fellowman.

S AMERICA: Growing Frustration

When Rockefeller arrived in Bogota, Columbia, there were more security guards than spectators. In Quito, Ecuador, next stop, students barricaded streets to Presidential palace. After number of detours, Rockefeller finally reached palace.

At La Paz, Bolivia, situation so tense his 32-hr, visit cut back to quick 2-hr, stop at airport. The fire bombs & barricades were expression of growing frustration most Latin Americans feel with US.

Just how much frustration has built up was evident when Peru refused to let Rockefeller party cross its frontiers—& Venezuela requested Rocky postpone his visit till "more favourable time."

More ominous yet: on next lap of his tour was Argentina—which last wk. was wracked by worst riots since Ongania seized power 3 yrs. ago.

In many respects, Argentina situation—where restive students & workers were faced with problem of trying to influence unresponsive ruling clique—was typical of relationship between governed & govt. throughout Latin America. (Nwk. 6:9)

RIOTS & VIOLENCE Round World

Riots & mass violence erupting in one country after another, all round world. Almost everywhere, strategy of protest—against almost everything—is same: violence.

Officials seriously concerned why—at time of peace between most nations—people in so many places have fallen to fighting among selves. Violence, in some countries, grown almost to scale of civil war,

100's killed as racial animosities exploded into race war in Malaysia. Racial violence spread from Malaysia to next-door Singapore. Month ago, Malaysia & Singapore regarded as examples of progress & stability—2 of SE Asia's most promising young nations. Now both in danger of being torn apart.

Campus protest is far more than passing fad: could lead to chaos—serious breakdown of social structure. The more extremist—& effective—leaders of youth rebellion are hacking away at glue that holds society & civilization together: religion, family, law, govt., police, schools—all things that exercise authority in one form or another.

Authority in any form is target of youth rebellion—& when you destroy the mystique of authority, you open Pandora's box of troubles. Attack on authority is common thread thru youth rebellion in all parts of world. Another common thread is anger—anger at world as it exists. (USN 6:16)

"Riots, mass violence, chaos, attack on all authority, anger at the world as it exists." How could prophecy possibly be more strikingly fulfilled? The condition of the world is just as it must be before the end—as in the days of Noah and Lot, but infinitely more deep and widespread.

CHINA STIRS MIDEAST POT

China active in Mideast; US & Russia want to keep Arab-Israel conflict from flaring out of control; Peking tries to pile fuel on fire.

Russia has little use for Arab commandos who aren't controlled by any gov't.; has even less use for Syria, an unstable country. That leaves door open for China, which gives commandos arms & mines; talks of missiles for Syria.

China sees gains no matter what happens. More arms to Arabs add to danger of war, but not a war China would have to fight. US & Russia could end up "eyeball to eyeball." Chinese believe they can survive even a nuclear war, while US & Russia would be destroyed.

If Russia should back off & desert Arabs, China would use that as example of Soviet weakness & unreliability. The 2 Communist giants are locked in a titanic struggle. Each wants to control all Communist nations & guide "world revolutionary movement." (USN 6:2)

GERMANY: Europe's First Power

Germany now Europe's pre-eminent economic power, with world's strongest currency. During money crisis last mo. \$4¼ billion in francs, pounds, \$s & other foreign funds flowed into Germany.

German industrial output this yr. has leaped 17%; foreign-trade surplus in April rose to \$325 million. Deluge of foreign orders 41% over last yr. is pushing Germany's industrial machine to limits of capacity.

German goods cost 7½ % under its major trading partners. German exports to US climbed 38% last yr. As world's most successful exporters, Germans in '68 sold \$25 billion worth of machinery, vehicles, chemicals, plastics, etc. to other nations.

Cost of manufactured goods stable so far, largely because of productivity increase. Additional factor is stern self-discipline of German trade unions. Rarely is there a crippling strike of kind so common in Britain, France & US. Jurisdictional disputes are unknown because all workers in every factory have same union. Apprentice training is plentiful, opposition to labour-saving machinery negligible, wage demands customarily modest.

763,000 unfilled jobs; only 155,000 seeking work. Labour force includes record 1,300,000 Spaniards, Italians, Greeks, Turks & other imported workers. (Tm 6:6)

* * *

Thinking Big for Germany. Just 25 yrs. ago this wk. Allied troops swept onto D-Day beaches in Normandy & began to batter down German Third Reich.

Today, Germany once again on march, with self-assertive thrust of most powerful economy in W. Europe. Now, with passing of DeGaulle, German ascendancy on Continent can no longer be denied.

Germany's "economic miracle" is well-established fact. It's world's 2nd largest exporter (after US), gross national product mushrooming, & brawny mark periodically puts other currencies to flight in foreign-exchange mkts.

Jobs outnumber native-born workers by more than million.

After over 20 yrs. of rigorous self-effacement, Germany's unaccustomed meekness beginning to wear thin, & being crowded out by new mood of open nationalism. Growing number of Germans no longer willing to shoulder burden of Nazi crimes.

The personification of Germany's tough new mood—& man who has more often than not moulded gov't. policy lately—is Finance Minister Franz-Josef Strauss. Strauss has caught the increasingly conservative, nationalistic mood of many Germans, & he's daily swinging more weight.

Revaluation issue boils down to conflict between Germany's interests & other nations'. With Strauss fervently beating nationalistic drum, Cabinet voted not to increase value of mark. (Nwk 6:9)

Germany is increasingly dominating Europe. There are growing and ominous signs both of the resurgence of arrogant nationalism and of looking increasingly toward association with Russia as key to German reunion.

FAMOUS STATESMEN 'CROOKS'

For most of last century, many famous politicians were plain crooks. In Andrew Jackson's fight against 2nd Bank of US, Daniel Webster, Henry Clay & Jn. Calhoun sold their votes & oratory to bank.

In Civil War, great fortunes hatched from corrupt federal contracts. Early in 20th century, Nat. Assn. of Mnfctrs, bought Congressmen & influenced key apptmts. Harding's Int. Sec. Fall pocketed \$268,000 in Teapot Dome caper. (Tm 5:16)

Just one more of the multitude of reminders of the hypocrisy of man and the hopelessness of righteousness under human rule.

"COMMUNIST CHRISTIANITY"

Russian Orthodox Church has found new favour by developing "Communist Christianity," accepting Communist system as just & good, supporting Kremlin policies.

Notable evidence of changed Govt. attitude in latest issue of magazine "Science & Religion," which used to assail religion.

New article praises Russian Orthodox Church (which claims 50, 000,000 members) for turning to Communist Christianity, citing pronouncements by Orthodox leaders & theologians to show they associate Soviet system with kingdom of God on earth.

The new attitude reflected an apparent Kremlin attempt toward further reconciliation with religion. Gov't promoting meeting in Moscow July 1-4 of Soviet religious leaders of all faiths, to discuss peace & world friendship. (LndFP 6:19)

This is a very welcome, exciting, and long-looked-for sign: the Russian Govt. and the Russia Church coming to the realization that they need each other to keep the masses enslaved. The Pope must be added to the alliance.

RUSSIA-CHINA BORDER FIGHTS

Russia & China skirmishing again on battlefield. Latest action was on frontier between Siberia & China's Sinkiang.

Sinkiang has long been trouble-spot for Chinese, who are only ⅓ region's population. Among restive minorities are 500,000 Kazaks, linked in culture & language to Kazaks on Russian side.

Peking fears that major clash on Sinkiang border would find Chinese fighting not only Russians—but local guerrillas.

Sinkiang is home of China's nuclear-weapon installations. If Moscow should decide to strike at China's nuclear capacity before it becomes a real threat, clashes on Sinkiang frontier might be preliminary step.

China no match for Russia now on frontier, but this picture likely to change as Chinese acquire nuclear weapons and missiles capable of hitting Soviet targets. (USN 6:23)

* * *

How close to big war are Russia & China? Dangerously close, say both.

On Soviet side of 6000-mi Asian borders are some 300,000 Soviet troops, armed with modern weapons, including nuclear missiles. On China's side are 500,000 troops.

That border war ends "myth" that war's impossible under Communism.

Could Reds really fight Reds? Russia & China troops who fought each other on border were all brought up on teachings of Marx, Lenin & Stalin. Still they sought to kill each other in armed conflict organized by rival Communist parties. (USN 6:23)

"Hooks in thy jaws" and "Turn thee back" is evidenced in many ways, as God checks and directs the course of the nations, gradually developing the scene for Armageddon.

RUSSIA: MAMMOTH MISSILES

Russia's SS-9 appears "first-strike" weapon—to knock out most, if not all, US missiles. Its 20-megaton warhead would create fireball 3 mi. in diameter; lethal fallout 360 mi. away; has 7000 mi. range, lands within 1 mi. of target. (Nwk 4:14)

When Russia has, in the next few years, built up her arsenal of these mammoth missiles, she will be able to hold a threat of immediate, irresistible destruction over US.

5th MONEY CRISIS in 1½ YRS

For 5th time in 18 mos. money system that's foundation of West commerce tumbled into chaos. World leaders powerless to find lasting solution. All but certain prospect: more, worse, trouble ahead. Britain's foreign debts far exceed gold & foreign money reserves. (Tm 5:16)

"World leaders powerless." Surely that sums up the whole sad picture!

MIDEAST: "STORM GATHERS"

Mideast: Storm Gathers. U Thant gloomily said, "The cease-fire has become almost totally ineffective in Canal sector; virtual state of war exists." The pressure of arms hasn't brought Big 4 any nearer agreement. (USN 5:5).

GHETTOS: DARK SIDE OF US

For 6 days, while Apollo 10 flew round dark side of moon, I travelled round dark side of US. In talks with scores of Blacks, I heard our society excoriated as racist, our system denounced as failure.

We were with the black urban poor, who have no reason to anticipate success thru traditional route of education & hard work. If we can feed India & send a rocket to the moon, why can't we feed our own people?

Moon flight proves US can do anything it wants to. Only thing lacking is will to do it—& that comes down to racism.

Negro poor—particularly younger—view White world around them with profound distrust, a suspicion that approaches paranoia.

The poverty program? A bust. "Most of the money goes to administrative cats making \$15,000-\$20,000 a yr.," says a Watts militant. Too little filters down to the community, too little is controlled by Blacks themselves.

Vietnam? Poor excuse! We're getting to moon on time, Vietnam or no Vietnam: where's money for us?"

Nowhere is this suspicion & distrust of established order greater than where system comes into most direct contact with black community—the police. Nowhere is police-community tension more acute than Detroit, where it flickers like lightning threatening always to ignite.

The night we arrive in Detroit, a white policeman is shot & killed, & our itinerary is changed. "I don't want to be alarmist," says our Black guide, "but Whites walking with Negroes might be provocative."

It seems quite usual, in Detroit these days, for Blacks & Whites to be buying firearms & lugging them around in their cars.

In every US ghetto area I visited, police are anathema. Tension between police & Black community shows no signs of lessening.

High on list of ghetto complaints are schools—which should be holding out promise of escape for next generation. Everywhere complaints of poor teaching, weak principals, rundown schools, inadequate curriculum.

White America has a long, long way to go before it makes US dream a reality for millions of its citizens. If Ghetto America isn't provided enough of proper medicine soon, & allowed to administer a good deal of it itself, rhetoric of revolution may well become reality—and there's no doubt Black community has kind of angrily intelligent leadership that has historically fomented revolts against established order. (Nwk 6:9)

Truly America does have a "long, long way to go" before it "makes the US dream of reality." We know it never can be under human rule. There can be "No peace to the wicked," and no justice in the motions of the flesh that currently rule the world.

RUSSIA: MIGHTIER MISSILES

At a time of growing concern over Russia's achievements in space weapons, US has cancelled its most ambitious program for military space use—project to build & fly a manned orbiting laboratory.

The MOL project has grown out of the belief US should lay groundwork for military craft in space to inspect &—if necessary—destroy hostile satellites.

MOL cancellation was because of "continuing urgency of reducing defence spending."

Meanwhile Russia's moving ahead. They're testing multiple warheads for missiles & are expected to deploy them next yr. Also testing new "loiter" interception missile that could be launched before enemy missile appeared on radar screens, & ordered to target later.

Russia now has technical & economic capability to develop & install large numbers of warheads that could be independently directed to targets. (USN 6:23)

* * *

Russia may be further along in developing MIRV (multiple independently targetable re-entry vehicle) than thought.

In recent tests of multiple-warhead SS-9 missile over Pacific, some individual warheads seemed to be equipped with their own separate guidance systems—furthest progress yet in Soviet MIRV. (Nwk 5:16)

US is torn and divided by many conflicting interests. Russia is clearly driving single-mindedly toward one all-obsessing goal: world dominion.

US VIOLENCE: Bloody Momentum

After 5 yrs. of urban disturbances, US has become inured to grim facts: number killed, injured & arrested; \$s lost from looting & arson.

But now there's shift to different pattern of violence: most ominous fact is that attacks now consciously directed against people, not property.

Increased no. of attacks have made police more nervous & more watchful. In Chicago, police-ghetto relations extremely tense. Patrol cars roam slums with shotgun muzzles visible.

Each new incident makes more animosity & hardens extreme attitudes. Each shooting causes more fear and political reaction, or gives new excuse for revenge.

No tangible sign US has yet found a way to reverse this bloody momentum. (Tm 6:27)

The ugly pattern deepens. Increasing violence has reached a new plateau. More and more it is man against man, rather than man against property. The longer Christ delays his return, the more of a moral-less, animal jungle we shall have to live in.

US's RESERVE SHIPS "SCRAP"

US's reserve fleet of merchant ships, at anchorage since WW II, virtually worthless. Of 923 vessels, 377 officially "scrap." Others "not worth reactivating." (USN 4:28)

CBW: MAN'S APEX of EVILNESS

Dark side of progress is man's spectacular skill at devising better & better ways to kill. Nuclear bomb, unfortunately, not the end. There's also chemical & biological warfare (CBW), a fount of doomsday weapons US & Russia rapidly developing.

CBW has had a long, lethal history in US. In 1763, Gen. Amherst, British troop commander in colonies, sent smallpox-infected blankets to the Indians. In Civil War, both sides poisoned wells.

US spending at least \$350 million yrly. on CBW, 7 times amount in 50s.

One of most lethal gases, Sarin, attacks victim's nervous system & reduces him to a convulsive mass before death occurs. Single drop in liquid form on man's skin could kill him in 30 seconds.

In its major biological-warfare centre at Ft. Detrick, Md., Army's experimenting with diseases that include undulant fever, Rocky Mt. spotted fever, & various strains of encephalitis, botulism, cholera, glanders & pneumonic plague.

The major biological agents that the Army "keeps on the shelf" ready for use are anthrax, Q-fever, tularaemia (rabbit fever) & psittacosis (parrot fever).

Chemical & biological weapons have unique capabilities, & great offensive power produced at relatively low cost. They are "search" weapons that seek out enemy, even in deepest bunkers.

Russians are heavily engaged in the same thing—& US cannot allow a "gas-&-pestilence" gap to develop.

Control, particularly of biologicals, is likely to be so difficult that vast majority of victims would be non-combatants. Chemical & biological weapons would probably be more indiscriminate than nuclear bombs in destroying civilian populations.

The ecological damage CBW would visit on earth for generations might well surpass even the effects of nuclear fallout, & could produce for an indefinite period an unrecognizable & perhaps unmanageable world of communicable diseases. Chemical & biological weapons being tested by at least 13 nations. (Tm 6:27)

If we had any doubt about the truth of the Scriptures' verdict of the utter evilness of human nature, surely it would be dispelled by this almost inconceivable diabolism—man deliberately endeavouring to develop the vilest plagues to inflict upon his fellowman, all in the "righteous" cause of freedom and "civilization."

"WE BELIEVE IN VIOLENCE"

Growing violence & brutality among protestors. Black Panther Stokely Carmichael said: "We believe in violence. I'm using all money I can raise to buy arms. It's necessary to kill policemen." Hate-filled tirades commonplace. Destruction an end in itself. (Tm 3:28)

"Growing violence and brutality" is the pattern everywhere in US. We thank God He has promised a soon end to man's bumbling reign on earth.

RUSSIA: GROWING WAR POWER

Russia's arms build-up drive is carrying it closer & closer to equality with US. She's making determined bid to challenge US as only real worldwide power. Her nuclear power expanding rapidly with obvious aim of matching, if not surpassing, US in near future.

Naval power being built up to give her capacity to intervene in remote areas of world. Meanwhile Kremlin's pushing a diplomatic & economic offensive.

Historically, Russia has concentrated on defence of homeland, with huge army to protect long frontiers & navy to protect coastal waters. Now she's matched US in intercontinental ballistic missiles, Soviet sea power is spreading. Russia's developing an offensive maritime strategy & is seeking supremacy at sea.

Preparation of amphibious & commando-type units, with eye on future "intervention capability," given increasingly high priority. Long-term intention is to establish control over Suez Canal-Persian Gulf route to India, as Britain did in 19th century.

Russia now India's main supplier of economic & military aid. They've struck at US power, by getting Pakistan to cancel agreement for US intelligence-base at Peshawar. In Mideast, Russia's making strongest drive to expand influence.

Checked in Europe by NATO & in Far East by China, Russia sees Mideast as least risky prospect for expansion. By exploiting Arab-Israeli conflict, she has managed to make Egypt, Syria & Iraq her clients. She also has predominant influence in Yemen. As part of Soviet power play in Mideast, Kremlin's offering large-scale aid to Turkey & Iran. (USN 6:16)

The steady and relentless rise of Russia to more and more power is one of the greatest and clearest harbingers of the end, and joyfully welcomed to those who know the prophetic pattern.

US: 'MEDICARE' CORRUPTION

"Startling" abuses—involving many millions of \$s—in "Medicare" programs. Sen. Williams says, if unchecked, Medicare costs during next 25 yrs. will "equal or exceed present national debt of \$370 billion." A NY doctor collected nearly \$500,000 under Medicare: one in Miami \$285,000 in 18 mos. (USN 5:26)

Why do we quote these things? Because they so strikingly confirm the Bible's revelation of the fatal worm, at the root of all human endeavour, that makes a manmade millennium an utter impossibility.

RUSSIA GAINING IN MIDEAST

Russian arms still pouring into Algeria. Russia boosts Algeria oil industry; buys Algeria wine; building Morocco air force, long-term loan for big dam; demand "Mediterranean for Mediterraneans." (USN 4:14)

Russia is well and increasingly entrenched in the Mideast: many friends, many commitments, many bases of operation.

More Education, More Corruption

Affluence, a more mobile society, & higher education levels have combined to create openness toward moral experimentation never before dreamed of in world's history.

This change in morality is most prominently approved by those in upper reaches of achievement: professional men & women, college-educated, prosperous citizens of suburbia. The moral conservatives, who still cling tightly to old verities, are mainly among those over 50 & in lower-income, less-educated sectors, especially in small towns.

All agree by lopsided majorities that morality in US has declined in past 10 yrs. Majority attributes trend more than anything else to increased emphasis on sex, crime & violence in newspapers, magazines, books, TV & films.

Perhaps most dramatic evidence on how rapidly US morality is changing is rise—and admission of that rise—in what would surely have been considered highly serious moral infractions only a short time ago.

Overwhelmingly, 66% to 5%, Americans think sex morality more lax than ever, & they pinpoint news media as principal reason. (Tm 6:6.)

As wealth and "education" increase, so immorality and licentiousness increase. This has been man's consistent history. "Education" caters to his pride, and shrivels his simple capacity for spirituality.

S AMERICA: ANGER & DESPAIR

A UN survey shows unemployed in Latin America between 15 & 65 rose from 18 million in '60 to 23 million in '63, of labour force of 83 million.

Population explosion in Latin America (3% a yr.) highest in world.

Widespread unemployment, problems of population explosion, & inability of govts. to give any realistic hopes of improvement, result in full-blown mood of despair, anger & cynicism in Latin America, especially among youth. (USN 6:16)

Surely "Catholic" S. America appears ripe for Red revolution, and some move in this direction seems required as Russia and the Papacy draw closer together for their final alliance against Christ.

AMERICANS 'BLOODY-MINDED'

Americans "have become a rather bloody-minded people" & "we are likely to remain so as long as so many of us think violence is an ultimate solution to social problems," says Nat. Comm. on Violence.

The report found current wave of campus disorders "essentially unprecedented phenomenon." (USN 6:16)

It would seem man's pride would be forever humbled and his pretensions of progress and civilization forever silenced by the rapidly increasing tide of immorality and violence he is sinking into, but he is more boastful than ever.

Hostilities on Israel frontiers more savage than any time since June '67. (Nwk 7:7)

SCANDAL of CHURCH WEALTH

Religious properties net billions in tax-free income for US's "main line" churches. Church wealth moving into foreground of public controversy.

Dr. Martin Larson put value of church-held properties & investments at about \$102½ billions last yr.—up 26% in 4 yrs. Had these properties not been tax-exempt, they would yield \$2.2 billion yr. to govt.

Thru "leaseback" arrangements, churches buy a business, mostly on credit, then lease it back to original owners. Tax-exemption enables church to pay off balance, while original owners get not only proceeds of sale but their usual operating profits.

One study concluded that in terms of value, 30% of US real estate is tax-exempt. Churches have about \$80-billion worth.

Said one clergyman, "We'd better prepare ourselves to come under gun from poor when they see churches' wealth. What may be arising is kind of popular resentment of church privileges that led to confiscation of church wealth in other countries in times past." (USN 6:16)

How can hypocrisy be so blatant? All these money-grubbing organizations pretend to be followers of him who "had nowhere to lay his head" while they so plainly manifest themselves to be followers of the avaricious Pharisees whom he so scathingly condemned!

EVEN JESUITS ARE LEAVING

Ever since Loyola created Jesuits as elite troops of the Counter Revolution over 400 yrs. ago, they've been "Pope's Own." But even their privileged position hasn't kept them immune from present turmoil.

Last wk. one of 11 regional assistants who are part of "Jesuit Curia" announced he was leaving order, highest-ranking Jesuit ever to quit. Since '65, 2000 have left the order. (Tm 5:2)

A 2,000-yr.-old primitive despotism is in the throes of marvellous changes to bring it into the 20th century and fit it for its last great act as uniter & deceiver of world.

CRIME: STILL GROWING FAST

Serious crime in US continues on increase in all categories of crime; continued sharp increases in crimes of violence. (Tm 6:27)

Britain has delivered 100 tanks to Jordan, replacing all losses in '67 war. (Nwk 3:17)

Libya oil output leaps ahead, up 49% in '68. By end of '69, Libya could be 3rd biggest producer in non-Communist world, after US & Venezuela. (USN 5:5)

Last yr. 55,000 in US killed in auto crashes—in at least ½ of cases, drinking was factor. (Nwk 6:2)

Changing standards: In US, adultery's become almost light-hearted, guilt-free pastime. (Tm 5:16)

EUROPE: Dreams of Unity Revive

Europe's Dreams of Unity Revive: For over a decade, DeGaulle imperiously blocked Europe's search for unity. Under his repeated rebuffs, unification ideal withered almost to oblivion.

Last wk. a fresh voice in Paris: "We're ready to go as fast & far in quest of Europe unification as our partners." Hope already rising across Europe. In one chancellery after another, old dossiers & old dreams were gingerly dusted off.

"Unity cannot be stopped any more," said Com. Mkt. Pres. Rey. Britain, Denmark, Ireland & Norway seek admission; Austria, Sweden, Switzerland want associate membership.

European integrationists like Jean Monnet have always argued that if economic unity comes, political unity cannot be far behind. That may be over-optimistic, but vista's dazzling.

If Europe could muster the political will, it could be coequal of other 2 superpowers, US & Russia, and fundamentally alter world's power structure.

Many Europeans are concerned about creation of their own unified defence systems. Germany's Kiesinger recently declared: "It's a disgrace that 200 million Americans must protect 300 million Europeans."

Economically, Britain worse off now than in '63, & Europeans are wary about accepting an ailing partner into their sound Cm. Mkt.

Most important test British face is one of spirit: British haven't grasped basic point: to gain admission to Europe, they must think of themselves as Europeans, with the limitations as well as privileges Cm. Mkt. membership entails. (TM 7:4)

This seems in harmony with the trend that must be. Europe must unite, and Britain must be kept out. Who would have thought, 50 years ago, that mighty Britain would be a bankrupt and broken suitor, seeking Europe's favours? May it humble her pride and make her suitable for God's use—but there's sadly little sign of that yet.

1000's OF PRIESTS QUITTING

More & more Catholic priests leaving ministry. An organization to aid clerics leaving priesthood says 2500 US priests asked for jobs in '68. In next 10 yrs. Church in US may lose ¼ of its 59,000 priests. A major reason is marriage.

Jesuits, world's largest religious order for men, lost some leading figures recently. (Nwk 4:21)

SUEZ MAY NEVER OPEN AGAIN

Suez Canal, once a lifeline of world commerce, has been stagnant waterway for 2 yrs. The 103-mi. Canal, opened in 1869, eventually carried 15% of world's ocean trade.

Little, if any prospect it will ever open again. Depends on Israel-Egypt peace—something that may be far in future. (USN 6:23)

What changes we have seen! And yet how increasingly clear the main picture remains!

S AMERICA QUERIES US 'AID'

Delegation composed of every Latin American ambassador in Washington went to White House & told Pres. bluntly:

"It's generally held our continent gets real financial assistance. Figures say the contrary. Amounts leaving our continent many times higher than those invested in it."

In '67 US companies took out of Latin America in profits \$1-billion more than they invested. (Nwk 6:23)

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Last wk. Rockefeller surveyed riot-torn shambles of first 2 fact-finding trips. Third leg may bring more of same: riots dogged 9 of 1st 11 stops.

Former Ecuador Pres. Plaza, Sec. Gen. of "Org. of American States," warned of deep feeling thru Latin America at all levels of society that relations with US need change.

Inter-American relations at low ebb in wake of Peru's recent seizure of US oil company's assets.

US aid often not regarded by Latin Americans as aid at all, since it usually comes as interest-bearing loans tied to purchase of expensive US products or hiring of high-paid US technicians. Aid, moreover, is hedged with what Latins consider humiliating conditions.

If speedy action not taken to remedy problems, Rockefeller mission may end as one of more conspicuous fiascos in long, dreary history of mutual misunderstanding between US & Latin America. (Nwk 6:16)

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Rockefeller's fact-finding mission to Latin America for Nixon has visited 10 countries so far, been confronted with anti-US demonstrations in 5, cut short his stay in one because of riot threats—& been disinvited by 3. It's a bitter score. Uruguay indicated it, too, would like to cancel visit. (Tm 6:13)

Relations between US and S America seem at an all time low of resentment and distrust. It is a fertile field where Russia is actively at work.

20 YRS. TRAINING in HATE

Golda Meir says: Arabs created refugee problem. We didn't throw them out. In '49, immediately after war, Israel decided that within a peace settlement with Arabs, we will take back 100,000 refugees.

Arabs wouldn't listen. For 20 yrs. refugees were kept in camps. Textbooks, printed with UN money, were full of hate for Israel. Little boy who was 5 is now 25; he's maybe an Arab commando. It's a 5th column we're asked to take." (Tm 5:23)

20 years of misery and frustration, and intensive training in hate and revenge, are bringing forth their bitter fruits.

First anniversary of Martin Luther King death could have been day of hope & affirmation. Instead, to millions of blacks & whites, it meant renewal of anxiety. Little done since Apr. 4, 68, to reduce racism or clothe with reality King's dream of social justice. (Tm 4:11)

POPE TO PROTESTANT GENEVA

It was to Geneva, Switzerland—centuries-old citadel of Protestantism—that pope made 7th trip abroad.

He addressed & prayed with leaders of WCC, which represents 234 Protestant & Orthodox churches. Catholics & Protestants around world hailed Pope's visit as another major step in Christianity's growing ecumenical movement. (USN 6:23)

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Pope paid unprecedented "fraternal visit" to headquarters of "World Council of Churches" in Geneva. Presbyterian Blake, WC Gen. Sec, acknowledged historic import of meeting, telling Pope his visit "proclaims to whole world that ecumenical movement flows on ever wider, ever deeper, to unity & renewal of Christ's Church."

Pope explicitly called attention to his papal office: "Our name is Peter. Scripture tells us the meaning Christ has willed to attribute to this name, what duties he lays upon us, the responsibilities of the apostle & his successors."

Pope had warm praise for WC as "marvellous movement of Christians, of children of God scattered abroad." Guiding principle for Catholic Church, he said, "will always be search for the unity willed by Christ."

As recently as 10 yrs. ago, a Catholic priest was severely reprimanded by Vatican for attending a World Council reception in Geneva. Now active cooperation seems to expand every month.

Rome & Geneva have Joint Committee on "Society, Development & Peace," & Catholic theologians participate fully in Council's Commission on "Faith & Order." A joint group is examining questions of mixed marriage, intercommunion, proselytization, & authority of Scripture. (Tm 6:20)

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As first Pope to enter Calvin's Geneva since Reformation, Paul last wk. stirred dank memories. At high point of trip, addressing Gen. Sec. Blake & World Council leaders he carefully reminded them: "Our name is Peter."

His trip was, he said, "a clear sign of the Christian fellowship already existing among the baptized."

Pope's presence at Council headquarters was confirmation of Rome's support of the ecumenical movement. Both sides now predict Catholic membership near in WCC. (Nwk 6:23)

The pope is playing his hand well, and pressing his advantage. Protestantism is utterly disorganized and has abandoned the foundation that gave it any justification for separate existence from Catholicism. The pope invites them to crawl back and recognize him as "Peter," and they will come.

JAPAN: Fastest Growing Power

Japan, up from ruins of WW II, is world's fastest-growing industrial power. It's world's biggest shipbuilder, 2nd-largest auto producer, a leader in electronics.

Industrial output from '58 to '67 rose 245%—highest growth of any nation. (USN 7:7)

MAN of SIN "CHANGES LAWS"

New Pope-approved regulation permits jazz in liturgy, & ends 19-centuries-old rule that women cover heads in church. (Tm 5:9)

We have often marvelled that in many things, the Catholic Church has seemed closer to scriptural truth and principles than the Protestants—but lately they have been rapidly correcting that anomaly and eliminating anything that could be thought to be in harmony with God's Word.

After nearly 4 yrs. of uncertain status as a rebel colony, Rhodesia last wk. voted to make break with Britain final. (Tm 6:27)

SAD STATE of MODERN WORLD

US says Moscow may soon be able to devastate US with formidable new battery of nuclear missiles. Yet any attempt to counter threat would divert scarce funds from urgently needed domestic programs.

As if bent on self-destruction, man has made his water and air poisonous. Highways, airways, commuter railways choked to suffocation. Education means "bring up," but on US campuses, extremists make process a "bringing down," a reduction to absurdity of meaning & intent of learning. (Tm 4:18)

"As if bent on self-destruction." Just as prophecy has foretold.

Finances: We are covered thru Sept., 1009 issue. Cost is about \$190 per month.

Bible Questions

1. Who "ran unto the herd"? "
2. Who "ran unto the well"?
3. Who "ran unto the tent"?
4. Who "ran into the army"?
5. Who "ran unto the sepulchre"?
6. What "came unto a tent, and smote it that it fell"?
7. 4 daughters prophesied: whose?
8. Who said "Curse God and die"?
9. Three publicans: who?
10. Who "did eat grass as oxen"?
11. Translate & identify (altars)—
Jehovah—Jireh
Jehovah—Nlssi
Jehovah—Shalom
12. "This babbler": who?
13. Who spread out a letter before the Lord?
14. Onesimus; Onesiphorus: who?
15. How did Michal save David?
16. Who said to whom of whom?—
"He is my brother"
"She is my sister"
"I am your brother"
"Thou art my brother"
"Thou art my mother"
"Thou art my father"
"Thou art our father"
"Thou art my son"
20. Eliphaz, Bildad, Zophar: who?
21. Who was Jemima?
22. Who "chose rather to suffer affliction with the people of God"?
23. "Of whom the world was not worthy": who?
24. Name Abigail's first husband.
25. Who was Claudius Lysias?
26. "Neither do I condemn thee": who said to whom?
27. "Preacher of righteousness"?
28. What was Gideon's war-cry?
29. Who was "an old disciple/* and who lodged with him?"
30. Distinguish: Nabal, Nebat, Naboth, Nebo, Nob.
31. Parphar or Pharpar: which?
32. Correct spelling: Thiratira.
33. What was Nehushtan?
34. "Lovely & pleasant": who?
35. Are tithes mentioned before the Law of Moses?
36. "Thou art the man." Who?
37. "Behold the man." Who?
38. "Is this the man?" Who?
39. "Art thou the man?" Who?
40. "There was a man . . ." Who?
41. "I have found a man": Who?
42. "Born out of due time." Who?

- "Who is my mother?"
"I am thy son"
"He is our brother"
"Thou art our sister"
"Thou art my sister"
"He is thy brother"
17. Who was told to wash 7 times?
18. Who said "Shoot" to whom?
19. Who was "the man whom the king delighteth to honour"?
43. "God loveth a . . ." What?
44. "Four men loose." Who?
45. Who said, "Who made me a judge and divider over you?"
46. Who said, "Who made thee a prince and a judge over us?"
48. Who said "Rabboni" to whom?
49. "I offer thee 3 things": what?
50. Esek, Sitnah, Rehoboth: what?
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Fraternal Gatherings

(If the Lord Will)

WORCESTER, Massachusetts: Oct. 10-12, 1969

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