

# The Berean Christadelphian

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

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

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

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

## Ecclesial News

TORONTO 17, Ont.—Leaside Gdns., 1078 Millwood Rd. Ph. (416) 421-4944—S. S. 10 am; Mem. 11 am; Lect. bi-weekly 7 pm; Class other Sun. eves. In homes. Bro. G. A. Gibson, Ap. 607, 1501 Woodbine Av., Toronto 13; (416) 425-1256.

SEVEN years ago bro. & sis. Robert Philip came to us from the London ecclesia, and we rejoiced greatly over the move. They have been a great help to us in many ways. Bro. Philip's assistance in exhortation and lectures has been deeply appreciated.

Now our joy has turned to sorrow, for they are moving to Vancouver, and we are going to miss them very much.

Since our last report, visiting speakers have been: Apr. 6, bro. Gilbert of Buffalo; May 11, bro. Williams of Waterford; July 6, bro. David Gwalchmai of London; and Aug. 17, bro. Lumley of Miami. Thank you, brethren, for your help.

Our visitors have been: from Montreal, sis. Irene Baines; from Hamilton, bro. John Fotheringham and sisters Jenny Fotheringham and Martha Fogg; from Miami, bro. & sis. Lumley; from Waterford, bro. & sis. Edward Williams; from Portland, bro. & sis. Joseph Gwalchmai; from London, bro. David Gwalchmai and Douglas Boyce, and sisters Helen Boyce, Grace Cartlidge, Jean Gwalchmai and Mary Gwalchmai; and from Buffalo, bro. & sis. Victor Gilbert. We have been comforted and strengthened by their association and fellowship.

What an honour and privilege it is to know and understand the Gospel, for therein is revealed the purpose of God in Christ Jesus! Because we are few is no reason to become discouraged, for it has ever been thus. Remember the days of Noah, and the coming of Israel out of Egypt, and Jesus' words:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13-14).

—bro. G. A. Gibson

## Bible Questions

1. "Astonied for 1 hour": who?
2. "About the 11th hr. he": what?
3. "From 6th hour to 9th": what?
4. "At the 9th hr. I prayed": who?
5. "Yesterday at 7th hr.": what?
6. "About the 10th hour": what?
7. Who "cared for none of those things"?
8. "I will disguise myself": who?
9. "Disguise thyself": who?
10. Who "read in the book of the law distinctly, & gave the sense"?
11. Theudas; Thaddeus: who?
12. Where are doctors mentioned?
13. "19 men & Asahel": when?
14. "Fairer and fatter": who?
15. What king made "engines"?
16. Where are dwarfs mentioned?
17. What did Zerah and Ebedmelech have in common?
18. 6 cities of refuge: KSHBRG?
19. Where is "flea" mentioned?
20. "Who said: "I will not eat till I have told mine errand"?
21. Who said, "I have a secret errand unto thee, O king"?
22. Who said, "I have an errand to thee, O captain"?
23. Stole his mother's idol: who?
24. Destroyed his mother's idol?
25. "Behold I die: but God shall be with you, and bring you": who?
26. "I go the way of all the earth": who?
27. "The time of my departure is at hand": who?
28. "Shortly I must put off this my tabernacle": who?
29. "I am old; I know not the day of my death": who?
30. "He fell asleep": who?
31. "I die: and God will surely visit you and bring you": who said it?
32. "More than they all": who?
33. "Handfuls of purpose": when?
34. PPSSTEL: 7 related cities?
35. Who killed Adonijah? Why?
36. "A pitcher of water": when?
37. "Cruse of water": 2 occasions?
38. "A cup of water"?
39. A bottle of water": when?
40. "A bowl of water": when?
41. "Barrels of water": when?
42. "Pots of water": when?
43. "Ditches of water": when?
44. "Waters to swim in": where?
45. "Water poured out to God"?
46. "They were both naked": who?
47. "Naked and barefoot": who?
48. "Naked to their shame": who?
49. "Fled from them naked": who?
50. "Naked came I out of": who?

## EDITORIAL

### The Seven Supplements to Our Faith

*"And beside this, giving all diligence, add to your faith virtue . . . knowledge . . . temperance . . . patience . . . godliness . . . brotherly kindness . . . charity."*

#### SECOND PETER CHAPTER TWO

AS all men and women have faith in something, the apostle must have had some particular faith in mind. That this is true, is evident from the first verse where he speaks of it as "precious faith."

In the letter to the Hebrews, chapter 11 is devoted to this subject, therefore it will be to our benefit to look at it briefly. It is introduced in 10:38. where Paul quotes from Habakkuk—

"Now the just shall live by faith."

Beginning ch. 11, he defines faith in this way—

"Now faith is the substance (that is the ground or confidence) of things hoped for, the evidence of things not seen."

In v. 6, he tells us that this is the faith without which it is impossible to please God. Realizing this, the possessor of such a faith looks back into the past and ponders the things that have been testified by the prophets and apostles.

He finds the evidence so convincing that he becomes fully persuaded of its truth. Turning to the future, he considers those great and precious promises that God made to the fathers of Israel. Knowing that He is able to perform those things, he anticipates with all confidence their literal fulfilment.

It would be impossible to attain to this full assurance of faith were it not for the fact that the believer thoroughly understood what we read in v. 6—

"He that cometh to God must believe that He is, and that He is a rewarder of them that **diligently** seek Him."

Therefore, if we would attain unto a faith that is well-pleasing to God, we must give profound and continuous attention to His Word, for Paul says:

"Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

### **There is NO OTHER WAY for Faith to get strong enough and active enough to dominate our lives.**

Having defined faith in such an excellent manner, Paul proceeds to illustrate its operation by selecting from among that great cloud of witnesses some of those noble men and women whose faith exemplifies the definition he has given us.

If we examine these examples, we will find that theirs was a faith which operated by love, and **to which something was added that made their faith perfect, or complete.** The things that were added are stated by James to be WORKS, and he illustrates this fact in 2:20-22—

"But wilt thou know, O vain man, that faith without works is dead?"

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"

"Seest thou how faith wrought with his works, and by works was faith made perfect?"

Then he concludes (v. 26)—

"For as the body without breath is dead, So faith without works is dead also."

Now James, with the exception of his reference to Abraham, does not tell us what these works should be, but Peter does in the words that form our subject title—

"And beside this, giving all diligence, add to your faith Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness, and Love."

\* \* \*

THE first supplement to be added to our faith is VIRTUE. This word appears 6 times, but with 2 different meanings. One signifies "power or strength," and is so used in Luke 8:46—

"And Jesus said, Somebody hath touched me: for I perceive that virtue (power or strength) is gone out of me."

This is, of course, not what Peter had in mind; the word he used means "manliness, excellence and praise." Paul used the same word in Phil. 4:8—

"Finally, brethren, whatsoever things are true, honest, just, lovely and of good report; if there be any virtue, and if there be any praise, think on these things."

In this place, virtue means excellence. Therefore, when we add excellence, or manliness, to our faith, we are appending one of the noblest and most worthy qualities a person can develop while he uses Jesus as his pattern. As virtue also means praise, our thoughts go to Heb. 13:15—

"By him therefore (Jesus) let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks (or confessing) to His Name."

\* \* \*

THE second item to be added to our faith is KNOWLEDGE. Now it is certain that Peter does not refer to secular knowledge. He makes this plain in 3:18, where he says—

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

The general idea of knowledge is to know, to be aware of, to be sure and to understand. There is so much said about knowledge in the Scripture, that we will condense it by setting forth a number of references that will show the vital importance of this supplement—

"The fear of the Lord is the beginning of knowledge"—Prov. 1:7

"If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God"—Prov. 2:3-5.

"The fear of the Lord is the beginning of wisdom: and the knowledge of God more than burnt offerings"  
—Hosea 6:6.

"My people are destroyed for lack of knowledge"—Hosea 4:6.

"Therefore My people are gone into captivity because they have no knowledge"—Isa. 5:13.

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God"—Col. 1:10.

"This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent"  
—John 17:3.

**These quotations from the Scriptures show us plainly the vital importance of having a comprehensive knowledge of God.**

But in obtaining this all-embracing knowledge, there is one thing we have to be extremely careful about, for in 1 Cor. 8:1, Paul says, "Knowledge puffeth up." That is, it can breed conceit, and generate pride. Therefore, he says (Col. 2:18)—

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."

But when the fleshly mind is overcome by the mind of the Spirit, there is no puffing up, for Paul says in Eph. 4:13—

"Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

\* \* \*

THE third item to be added to our faith is TEMPERANCE. The general meaning is self-control, self-restraint, and moderate as to opinion. Temperance is listed by Paul as one of the fruits of the Spirit. Writing to Titus, Paul says a bishop must be (1:8)—

"A lover of hospitality; a lover of what is good; sober, just, holy and temperate."

In this place "temperate" means self-controlled, and many of us know how difficult it is to be so. The word used by Peter comes from the Greek which means to be a master of a thing, or of oneself, and has its application to individual character.

**Those who have this form of temperance are masters of themselves, and being so, have subdued the greatest enemy they have to contend with.**

\* \* \*

THE fourth item to be added to our faith is PATIENCE, and the general meaning is cheerful endurance, to keep under, to bear trials, to persevere.

There is a lot of endurance that is not cheerful, and while it may be "noble" in an animal way, it has no eternal value and gives no pleasure to God, for it is not an **understanding** and **thankful** endurance, perceiving and appreciating the love of God that is behind the tribulation of all His children.

Again we list, for meditation, some references showing the scriptural use of the word, and its relation to our faith—

"We glory in tribulations also: knowing that tribulation worketh (or accomplishes) patience"—Rom. 5:3.

"But in all things approving ourselves as the ministers of God, in much patience"—2 Cor. 6:4.

"So that we ourselves glory in you in the ecclesias of God for your patience and faith"—2 Thess. 1:4.

"Esteem it all joy, my brethren, when you fall into various trials; knowing that the proof of your faith produces patience. But let patience have a perfect work, so that you may be perfect (or complete), deficient in nothing"—Jam. 1:2-4 (Diag.)

\* \* \*

THE fifth item to be added to our faith is GODLINESS, and that means devoutness or holiness, being like God, in harmony with God. This time we list 3 references showing the use of the word—

"Exercise thyself unto godliness, for bodily exercise profiteth for a little time: but godliness is profitable unto all things, having promise of the life that now is, and of that to come"—1 Tim. 4:7-8

"Godliness with contentment is great gain"—1 Tim. 6:6.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness"—2 Pet. 3:11.

On this matter of godliness, we have the words of the Spirit through David in Psa. 4:3 that make us stop & think seriously:

"But know that the Lord hath set apart him that is godly for Himself."

In His Word, God has given us many examples of what it means to be a godly person. If we would attain to that classification, all we have to do is to study their lives, and pattern our own after theirs.

We have such men as Noah, Abraham, Moses, David, Paul, and above them all the Lord Jesus. The admonition of the Word that directs our minds to the qualifications comes to us from Prov. 3:5-6—

"Trust in the Lord with all thine heart; and lean not unto thine own understanding.

"In all thy ways acknowledge Him, and He shall direct thy paths."

\* \* \*

THE sixth item to be added to our faith is BROTHERLY KINDNESS. The meaning of this is evident, but it also means fraternal affection, and love of the brethren, and here are 3 interesting references—

"Be kindly affectioned one to another with brotherly love"— Rom. 12:10.

"But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another"—1 Thess. 4:9.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death"—I John 3:14.

\* \* \*

THE seventh and last item to be added to our faith is LOVE. Only a word of 4 letters, but it comprehends more in scriptural sense than any other word. The 6 supplements that we have considered are all of vital importance for our walk in the Truth, but Paul says—

"And to all these things add Love, which binds all things together in perfect unity."

One of the great dangers we face in the Truth, and there are many, is to select one particular portion of the Scripture, and let it become the guiding principle of our lives to the exclusion of all other things that are of equal importance. That is particularly true about love.

When a certain lawyer asked Jesus, "Which is the great commandment in the law?" he replied—

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment."

Love, in the true Scriptural sense, is therefore not a gushing sentimentalism, but a clear precise and careful adherence to specific divine instructions, based upon a pure zeal, and affection for God.

There are two sources in particular in the Bible to which we can turn for explicit instruction on this elevated subject—1 Cor. 13 and John's first epistle. Let us look at them briefly.

In 1 Cor. 13:2 Paul shows the folly of a comprehensive spiritual education without love. Look at the list!—

"Though I have the gift of prophecy,

"Though I understand ALL mysteries,

"Though I understand ALL knowledge and

"Though I have ALL faith.

Note carefully the magnitude of the faith he lists—a faith so great that he could remove mountains. With all these things, without love, Paul says, I am NOTHING.

"Though I bestow ALL my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing" (v.3).

In the world, giving to the poor is considered as a high type of love, but Paul dispels that idea at once. The point is, we cannot buy salvation by giving to those in need. The matter of giving is highly important, but it must be accompanied with love.

"Love suffereth long, and is kind" (v. 4).

That is, it has great patience, it endures many things.

"Love envieth not."

It does not feel badly about what others have that it does not, but rather rejoices for the wellbeing of others.

"Love is not puffed up."

It does not become conceited and full of foolish pride for anything it does, but realizes all is of the mercy of God and it can do nothing of itself.

"Doth not behave itself unseemly" (v. 5).

Has no place for outbursts of temper, or foolish talking, or any fleshly self-indulgence. It is always gentle and courteous, to all, under all circumstances.

"Seeketh not her own."

Does not seek her own desires, rights, or honour. In fact, has no desires that are not fully satisfied in God.

"Is not easily provoked; thinketh no evil."

That takes our mind back to the very searching statement in Psa. 119:165—

"Great peace have they that love Thy law, & NOTHING shall offend them."

### **Do we manifest our naked lovelessness by being offended?**

"Beareth ALL things."

It has infinite capacity for belief of ultimate good, and that is a thing of great outward beauty, and inward joy.

"Endureth ALL things."

It stands firm and unmovable in the unshakable assurance of the Truth, and therefore it never faileth.

\* \* \*

WE turn now to look briefly at John's first letter. His words throughout are beautiful and sublime. If we could continually live in their atmosphere, we would be new creatures indeed!

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"

—1 John 3:1.

What greater honour could we have and, at the same time, what a great responsibility rests upon us because of our belief and obedience of the Gospel!

"This is the message that ye heard from the beginning, that we should love one another"—1 John 3:11.

What does John mean by the beginning? We believe that he refers to the final instruction that Jesus gave to his disciples in the night before the day of his crucifixion, when he said—

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another" —John 13:34-35.

### **Have we the courage to face the issue and ask ourselves if we measure up to that standard?**

Loving our brethren is not just something desirable, but something that is absolutely ESSENTIAL. John repeats this over and over again.

"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love"—1 John 4:18.

This is one of the most beautiful statements in our Bible.

Jesus referred to one of the outstanding features of the last days, saying, "All men's hearts failing them for fear." Look abroad in the world, and you will see the two greatest powers as they live constantly in mortal fear of each other.

Even though we are not of the world, yet we are in it, and these things affect us before we realize it, and we too become fearful.

**We should therefore pray daily for strength and increased faith so that we will be able to cast out fear.**

The Spirit's teaching on love should be presented to our minds over and over again, so that we will not lose sight of it. True, we read John's letters twice each year, but that is not enough. We would all benefit greatly if we read them each month, and it would cause us to be knit together in love.

We have followed Peter's instruction to consider the Seven Supplements to our Faith, for he has said—

"If these things be in you, AND ABOUND, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ"—2 Pet. 1:8.

When one adds something to what they already have, it becomes an increase. If we follow Peter's instruction carefully and prayerfully, the result will be as stated by Paul in Eph. 3:

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height;

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."  
—G.A.G.

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## **Sacrifice in the Future Age And Christ's Accomplished Work By BROTHER JOHN THOMAS**

*"He is the Mediator of the New Covenant, that by means of death, for the redemption of the transgressions that were under the First Covenant, they which are called might receive the promise"—Heb. 9:15.*

### **PART THREE**

THE Kingdom of God is the Twelve Tribes of Israel existing in the land promised to Abraham and Christ. When it existed of old time, the Mosaic Covenant was its civil and ecclesiastical code, which appointed and defined all things.

But since the appearance of Jesus in Israel, certain things have come to pass in connection with him, which necessitate a change or amendment of the covenant, or constitution, that provision may be made, or scope afforded, for the exercise of his function as High Priest and King of Israel; and for carrying out of the principles which emanate from the edification or purification of the New Covenant by his blood.

This is the "necessity" which existed for change of the Law:

"For the priesthood being changed, there is made of necessity a change also of the Law." (Heb. 7:12.)

The Sinai constitution of the Kingdom established a changeable priesthood of the tribe of Levi, the chief of which was an hereditary prince of the family of Aaron, called the High Priest.

The high-priesthood is an office divinely created; and no man of Israel was allowed to assume it unless he was called of God as Aaron. It was appointed for the offering for men both gifts to God and sacrifices for sins: so that the officiating party becomes a mediator between God and men.

But the priesthood of Levi and Aaron **was imperfect, and therefore could not impart perfection**, so as that he who did the service, or the worshippers, should have no more conscience of sins, and thereby become heirs of eternal life. This being the nature of the priesthood under which Israel received the Law, or Covenant, the Mosaic institution was weak and unprofitable, and could make nothing perfect. (Heb. 7:11-19; 9:9; 10:1).

This imperfection resulted from the nature of the consecration, or "blood of the covenant." Aaron and his sons, the altar, and nearly all the things of the Law, were purified by the blood of bulls and goats, etc.; which, however, could not sanctify to the purifying of the heart, or the flesh, from the evil in it which makes it mortal.

It was necessary to perfection that sin should be condemned **in the flesh of the High Priest**, which could not be effected by condemning sin in the flesh of the animals sacrificed under the Law. This necessity would have required the death of a High Priest at the celebration of every annual atonement at least, being themselves sinners.

But as this was incompatible with the nature of things, animal sacrifices were substituted. So that Aaron and his successors could not, under penalty of immediate death, enter into the most holy without this substitutionary blood.

But then this blood was deficient of the necessary sin-remitting qualities. The blood required was that of the peccant nature—the human; for it was man, and not the creatures, that had sinned.

But even human blood would have been unprofitable if it were the blood of one who was himself an actual transgressor, or a victim which—even if an innocent person—had not come to life again. The Messiah in prophecy asks (Psa. 30:9)—

"What profit is there in my blood, if I go down to the pit? Can the dust praise Thee? Can it declare Thy truth?"

The answer is, none. For if the Christ had died, and not risen again, he would not have been a **living** sacrifice, and could not have imparted vitality to the things professedly sanctified by it.

The blood of the Mosaic sacrifices was weak and unprofitable because it was not **human**; because it was not **innocent** human blood; and because it was not the blood of one innocent of the great transgression, who had **come to life again** through the power of the Eternal Spirit.

For these 3 important reasons, the blood of the Mosaic Covenant could not take away sins, and therefore the High Priest and the nation, individually and collectively, were all left under the curse of the Law, which was death (Rom 6:23). The Law could not give life to them who were under it (Gal. 3:21), being "weak through the flesh" (Rom 8:3), and deriving no vitality from the blood peculiar to it.

If it could have conferred a title to eternal life—and consequently to the promises made to Abraham and Christ, then righteousness, justification, or remission of sins would have been by the Covenant of Sinai.

But it may be inquired, if the Mosaic institution could not perfect the conscience, nor give a title to eternal life and the inheritance, but left its subjects dead in trespasses and in sins, by what means will the prophets and those of Israel who died before Christ came, obtain salvation in the Kingdom of God?

The answer is, that what the Law could not do, the bringing in of a better hope accomplished (Heb. 7:19). The Mosaic sacrifices were provisional, substitutionary and representative. They pointed to the sacrifice of Christ, which in its **retrospective influence** was to redeem those from death who, when living, had not only been circumcised but had walked also in the steps of that faith of their father Abraham, which he had, being yet uncircumcised.

For the promise that he should be the HEIR OF THE WORLD was not to Abraham, nor to his seed (Gal. 3:29), through the Law, but through the righteousness of faith (Rom. 4:12-13).

The object of Christ's death is plainly declared to have been "for the transgressions under the First Testament"; or as elsewhere expressed, to redeem them who were under the Law." (Heb. 9:15; Gal. 4:5). Isaiah says:

"By his stripes we are healed. Jehovah hath laid upon him the iniquities of us all. For the transgression of his people was he stricken."

The "we," the "us," and the "people" in these texts are the ancient worthies before and under the Law, as well as those who have believed the Gospel and after his second appearing shall offer "sin offerings, and meat offerings, and burnt offerings, and peace offerings for reconciliation" under the New Covenant consecrated by his most precious blood.

Under the First, or Mosaic Covenant, the priests were said to (2 Chr. 29:24)—

"Make reconciliation with the blood of the sacrifice upon the altar, to make atonement for all Israel."

So under the Second, or New Covenant of the Kingdom, Ezekiel speaks of—

"One lamb to make reconciliation for them" (45:15).

But withdraw from the premises the death and resurrection of Christ, and faith in them and the promises, and the reconciliation under both covenants is imperfect and vain.

Animal sacrifices are necessary to the service as types or patterns, and memorials. The Mosaic reconciliation was typical; the Ezekiel reconciliation, **memorial or commemorative**.

The typical Mosaic could not perfect the conscience of the worshippers, because Christ had not then died and risen again; nor could they when he had risen, because they were offered by high priests, whose functions before God were superseded by a High Priest of the tribe of Judah after another order than that of Aaron, then in the presence of God Himself.

The Ezekiel reconciliation, however, **will** perfect the conscience, because Christ has died and lives for evermore; which death and resurrection connected with the reconciliatory offerings by faith in the worshipper, and offered to God through the Prince of Israel, the High Priest upon his throne after the order of Melchizedic, will constitute sacrifices of a character such as have not been offered on the earth before.

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## Fraternal Gatherings

*(If the Lord Will)*

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

Bro. W. Davey, Strawberry Hill St., Dover, Ma. 02030: 617-653-1148

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## Voyage to Australia

By **BROTHER ROBERT ROBERTS**

*"There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all"—Col. 3:11*

**PART TWENTY-EIGHT**

**TUESDAY, FEBRUARY 25, 1896**

AFTER writing, visited the harbor, and had a lonely and contemplative squat in a sequestered corner, by the water's edge in the sunshine.

**It is absolutely necessary to get away now and then from the society of men. You cannot otherwise keep the mental telescope in the right focus.**

Men belittle each other and conceal from each other the unutterable stupendousness of power and wisdom in which all things subsist. The universe is made up of little things, but in itself, it is of overwhelming greatness. The human mind in its right state reflects the universe in both particulars.

After dinner, rest: after rest, lecture. There was a large audience; some hundreds. I was enabled to exhibit the scriptural argument against prevalent ideas of the future state, and received a very close hearing, and at the close many congratulations. Next day, the following letter appeared in the Star:—

To the Editor, Dunedin Star

Sir, I listened last night with much interest to the earnest lecture of Mr. Roberts upon our generally-accepted views of the future state, and I gather that Christadelphians teach—(1) That of all those who have died from the beginning of the world not one at the present moment is in any sense alive;

(2) That when the Lord Jesus Christ appears again upon the earth all who died from the beginning of the world will come to life;

(3) That after the general judgment those who truly believe in Christ will dwell for ever in felicity in the land of Palestine.

I listened with great seriousness, and if I have misunderstood the lecturer I would take it as a kindness if someone of authority would correct me. —H.W.B.

To this I sent the following answer which appeared the next day:—

To the Editor Dunedin Star:

Sir, a friend has handed me a copy of your issue for the 26th, containing H.W.B.'s letter on "Christadelphian Doctrine," wherein he defines his impressions of the lecture he heard the previous evening, and asks if his impressions are correct.

Had they been so, I should have had no occasion to write. That it is otherwise is no matter of complaint. It would have been a wonder if a stranger could have accurately discerned in the mass of argumentative matter, the outlines of the propositions which it was designed to establish.

That silence may not be construed as consent, I submit the following corrected statement of what Christadelphians believe on the 3 points—

(1) That of human beings who have died since the commencement of human life upon earth, none are actually alive except Enoch (Heb. 11:5), Elijah (2 Kings 2:11), possibly Moses (Deut. 34:6; Matt. 17:3), and those who rose from the dead at Christ's resurrection (Matt. 27:52-53).

In these cases either death did not occur or resurrection took place. In all other cases the approved dead are alive only in the sense of Divine purpose (compare Rom. 4:17 & Luke 20:37-38).

(2) That when the Lord Jesus returns to the earth there shall be a resurrection of the RESPONSIBLE classes of mankind—just and unjust; but these are very far short of "all who have died from the beginning of the world." The mass of mankind are in total darkness, and where this is the case there is no resurrection (compare Eph. 4:18; Ps. 99:20; Prov. 21:19; Is. 26:14) Responsibility is limited to those who know the will of God (John 3:19; 9:41; Rom. 5:13).

(3) That those who are approved of Christ at his coming will inherit the Kingdom of God to be set up by him in the land promised to Abraham (Luke 7:32; Mic. 4:8; Is. 26-1; Luke 13:28).

H.W.B. would find a clear and full definition of these matters, with Scripture testimony set out in full, in a pamphlet entitled "The Declaration," to be had of Mr. John Campbell. —Robert Roberts

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### **WEDNESDAY, FEBRUARY 26, 1896**

THE day was wet and stormy. The lecture was given in the City Hall, a kind of theatre which was good for hearing, but not for comfort in lecturing. Behind the stage was an immense ante-room, as large as many a hall. There was no separation between this and the stage except such as was afforded by the slim partitions and shifting scenes appropriate to the theatrical craft. The consequence was there was a powerful draft across the platform all the time, which made lecturing an immensely difficult performance.

I felt as if the lecture were blown away from my mouth as it came out, and prevented from coming out properly. The discomfort was aggravated by the fact that I had put on a slim alpaca garment, in anticipation of a swelter similar to the previous night. Also I was under the impression that the audience must be feeling as uncomfortable as I did.

There was nothing for it—after a vain attempt to find out open windows or doors that might be closed—but to go ahead and get through, which I did, in the full expectation that, next day, I should be a sufferer from the highly-unfavourable conditions. My fears in this respect were unrealized beyond a slight increase of chronic bronchial obstruction.

Subject: "The Bible Meaning of the Present Disturbed State of the World." The audience was large, but not so large (every one said) as it would have been if the weather had been fine.

In the course of the day, I received an invitation to address 272 old men and women in the Benevolent Institution, which is Colonial for "workhouse." The invitation came from one of the inmates, who said that many of his fellow-inmates were nearly Christadelphians. I should have been glad to comply if circumstances had permitted.

The sender of the invitation was known in the town as "Jock Graham," an eccentric old man to whom it would seem the Colonies indirectly owe the introduction of the Truth over 30 years ago. In some way, he got hold of a copy of Twelve Lectures, and began to preach and circulate them amid the derision of his neighbours.

The reading of the book convinced "John Brown, the first Christadelphian in New Zealand." From him the Truth slowly spread to others; and by-and-by crept over to Melbourne and Sydney, and so crept about, until now it is all over the colonies in a certain slender way.

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#### **THURSDAY, FEBRUARY 27, 1896**

The storm over, the day was now fine. It had been arranged I should lecture in the evening at Greenisland—a sort of suburb of Dunedin, about 5 miles away.

A good many people have heard of Greenisland, and have looked the map in vain for it, as I did. Strangers, naturally, imagine it is an island on the coast: there is a small island in the neighbourhood, and it is green; but it is not Greenisland, though the origin of the name.

The quiet hamlet (or township, as they say in the Colonies) had to have a name, and admiration for the gem of the sea in question led to the adoption of that name.

It is mostly known in association with bro. John Campbell—a quiet meek, wisdom-loving Scotchman, who is postmaster and principal store-keeper of the place. He came to a knowledge of the Truth many years ago, through the said Jock Graham.

He arrived in the Colonies 33 years ago, a Scotch Presbyterian, with a Scotch knowledge of the Bible, and it is interesting to hear how, while at first offering a stout opposition to the Truth, it gradually dawned upon him as a scriptural thing and the key to the Bible scheme of things.

His wife followed, but not without fierce spasms of contradiction, which gradually died down as the light slowly dawned. They make the best friends of the Truth, as a rule, who oppose at first with the most determination: though there are exceptions to all rules.

They are now united as the nucleus of a happy family, and the centre of a harmonious ecclesia, which meets regularly in a comfortable meeting-room adjoining bro. Campbell's house.

The name of Christ is on the front of the building in the ancient Greek monogram IHE (a contraction for "Jesus," afterwards transformed by the Roman Church into the Latin IHS, used as initials of the motto in Latin, 'Jesus Saviour of Man').

There was a large audience—several hundreds. Bro. Campbell presided. The subject was "Christ in His First and Second Advents." The attention was all that could be desired. Several Dunedin brethren, sisters, and friends were present.

After the lecture, there was a pleasant muster at bro. Campbell's house, and the spending of an hour or so (while waiting the return train) in singing hymns. "Behold how good and how pleasant a thing it is for brethren to dwell together in unity!" I remained in bro. Campbell's house.

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#### **FRIDAY, FEBRUARY 28, 1896**

I WAS due to lecture to-night at Mosgiel, another small township about 5 miles further south than Greenisland. It was a mistake for me to lecture so many nights running. It came about by accident, as it were. I had been written to some time before, to ask if I would lecture at Mosgiel, giving reasons why it would be expedient that I should do so. Not knowing that I was to lecture at Greenisland, I consented to do so, under the impression I should have a blank day before and after.

It was rather a strain from the effects of which I suffered nearly a whole week after leaving Dunedin. However, I got through, and got over it.

The attendance was not good: amounting, perhaps to a hundred. The cause of this was various. 1. Shortness of notice, owing to correspondence before arrangements could be made. 2. The holding of special services in the chapels in connection with a periodical "fast"; and third reason, which I forget.

Two large black dogs were in the audience. It was all right while they lay still: but they began to wander up and down the middle passage, right before me. Worse than that, they passed in front of the platform and wagged their tails, under the apparent impression that I was addressing them.

Nobody seemed to take any notice of them, as everybody was intent on listening. I bore up against it for a while, but at last they so thinned off my thoughts that I was obliged apologetically to remind the audience that it was scriptural to place dogs "without," though very nice in their own place.

The lecture was on the nature of Bible salvation as contrasted with the salvation discoursed on from the pulpits of all denominations. Bro. Skinner presided.

After the lecture, the train took some of us back to Greenisland and some to Dunedin.

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*"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God"*

—Acts 20:24.

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## **Thoughts for Today**

### **COMMUNICATION: Part 2**

*"But to do good and to communicate, forget not; for with such sacrifices God is well pleased"*—Heb. 13:16

There are several ways by which we may obey the above instruction and if, as Paul says, it pleases the Father then we must do our utmost to follow his advice. Jesus stated that he did ALWAYS those things that pleased his Father, and as Christ is our example then we also must endeavour to follow him and please "our" Father.

"COMMUNICATE"—just how can we communicate, and with what communication is God well pleased? In our last magazine we endeavoured to point out the necessity of communication with God, and this month we turn our attention to other communication—true, wholesome, pure, spiritual communications one with the other.

### **SPEAKING FACE to FACE:**

Under this heading our communication on Sunday morning is reviewed. We should never lose sight of Paul's warning to the Ecclesia at Corinth. They, we remember, were making the memorial service into nothing more than a mere social affair. This did not happen over-night—it was a gradual decline; and lest we fall into the same type of condition we should guard against speaking about the trivialities of everyday life when we assemble.

Let us rather keep our comments on the things of the Spirit, let us open our hearts and minds and discuss with our fellow members the readings of the past week, signs that may have developed in the world during the past week, or the exhortation which the brother has just delivered. These and such like will help keep the assembly at the high level in which it should be found.

We mention the Exhortation as a basis for discussion. It is impossible for a brother to bring out in minute detail everything he would like to mention, and therefore the field is left open for further comments after the actual service is finished.

Very often, so very often, we may miss a point that was mentioned because we were concentrating on a statement earlier in the address. If we share with others our thoughts, then we stand a better opportunity of comprehending the exhortation in its entirety.

Communication with each other at the lecture is equally important. How unusual it must appear to a stranger to walk into an assembly and hear those gathered chattering about everything under the sun, with the exception of the things of the Spirit: and then witness a sudden lull for the meeting, and again the chatter resumes after the meeting is finished.

How much more impressive it would be if we were all discussing His Word—yea, even more important, how much more "pleasing to God" it would be for Him to look down and see two or three, here and there, with Bibles open earnestly speaking about the things of His Word.

Before we leave this section we would like to turn for a moment to the members that are sick and also the elderly. As a closely-knit Body, we should be ever willing to communicate with those less fortunate—visiting those who are ill, or those that are unable to attend the assemblies.

This is a duty that youth could do which would draw the Body closer together. However, youth is not alone in this respect for youth also falls under the stroke of illness. It is not a one-way street, Youth and Age must visit each other.

How much good can be done by an older member visiting a younger one, discussing the signs of the times, doing the readings with them.

Did not Jesus say, "I was sick and ye came unto me"? If we fail to communicate with the sick (old or young) then we forget, as it were, to communicate with Christ, for he also said—

"Forasmuch as ye have NOT done it unto them, ye do it NOT unto ME."

### TELEPHONE:

Very closely associated with the foregoing is our communication by telephone. It may not be convenient to make a personal visit, or two members may not be able to travel to the other one's home, but surely this is no excuse for non-communication.

There is an old adage, "Two heads are better than one," and this applies to the readings. How much we would miss if we constantly read alone! Could not the readings be done by a predetermined time, and then comments exchanged by means of the telephone?

Three, four or even five heads are better than one in this respect, and in an ecclesia where there are members unable to attend the weeknight class due to illness or age, then a visit or phone call to convey to them the ideas and thoughts put forth by the speaker would strengthen the things that remain, and tightly bind the cord which unites us in Christ.

### WRITING:

Where contact is not convenient, there always remains that old method of communication—a note or a card. Letter writing seems to be a dying art in the age in which we live when things tend to be instantaneous, but nevertheless not to be ignored by members of the ecclesia.

To the young ones we ask you, if you live in isolation or even in an ecclesia, make an attempt to find (if we may use the expression) a "pen-pal." This can be done by two methods, a small notice in the Berean or a letter to the recording brother of an Ecclesia. This will definitely bring forth someone willing to correspond with you in order that your knowledge in the things of the Spirit may be increased.

Once again the ill and aged must be brought to our attention—perhaps a visit or a telephone call is not convenient due to distance or condition, then we should sit down for a few moments and write a note—it is surprising how much good can be done by signing our name to a well-chosen card.

These are all methods of communication, and if Paul, Peter, James and the others had not felt it necessary to communicate with the Ecclesias and individuals in their day, where would we be today? —J.J.

*Next month, God willing: ATTICS*

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All religious systems, of whatever name or peculiarity, based upon the orthodox doctrines of the Trinity, the Devil, the immortality of the soul, heaven and hell, etc., are ecclesiastical daughters of the Roman Harlot, and to be defiled by them, by associating with them, or in any way identifying ourselves with them, is to forfeit all hope of salvation. Those destined to be "the Lamb's" associates are "not defiled with (these ecclesiastical) women," but stand apart in the virgin purity of spiritual isolation (Rev. 14:4). —**Bro. Roberts.**

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## Yahweh Elohim of Israel Liveth!

*"What doest thou here, Elijah?"*

NOTHING is known of his family, tribe or background. He appears suddenly in the record for the first time in 1 Kings 17. His first utterance is of condemnation and judgment upon Israel.

The period of his ministry appears to have been about 20 years—from about 870 to 850 BC. This is during the reigns of Ahab and Ahaziah, kings of Israel.

The ministry of Elisha who followed him appears to have been about twice as long from 850 to 800 BC—during the reigns of Jehoram, Jehu, Jehoahaz and Jehoash of Israel. Both these prophets were sent to the northern tribes.

The name Elijah means "Yahweh is God." This was his great message in a time of corrupt idolatry.

The name Elisha means "God is Salvation" completing the message. These 2 prophets, Elijah and Elisha, parallel the ministry of John and Christ in many ways.

There were 4 great periods of miracles in Israel's history:

1. During the Exodus and wilderness wandering (the establishment of the nation.)
2. During the time of Elijah and Elisha (the great crisis).
3. During the time of Daniel and his companions (the end of the Kingdom & beginning of Gentile times).
4. The time of Christ (new dispensation—end of the law).

And the 5th is soon to come, the end of Gentile times and beginning of the Millennium.

As with Christ, there are 3 occurrences in the ministries of Elijah and Elisha of raising the dead: 3 is the symbol of resurrection. Also we find lepers healed, blind given sight, and multitudes fed.

But also there were punitive and destructive miracles. This first announcement of Elijah of the withholding of the rain from Israel, and the fire that he called down from heaven destroying successively the captains of 50 and their 50s.

In the case of Elisha—the bears destroying the young men who mocked him, and the leprosy put upon Gehazi.

Christ's ministry was of a different spirit.

Elijah was one of the greatest characters of the Bible. He appeared with Moses at the transfiguration as a representative of all the prophets, as Moses was of the Law.

He and Enoch alone did not die, but were taken into the heavens by God because of a special relationship to Him.

He is mentioned in the New Testament more frequently than any other prophet; and he is to come again at the last day to rouse Israel again to God.

He is the subject of the last prophecy of the Old Testament in Mal. 4. The Old Testament ends with the prophecy of the coming again of Elijah.

James cites Elijah as the great example of the power and prayer of the righteous. Jesus cites Elijah and Elisha as illustrating the call of the Gentiles—

"Many widows were in Israel in the days of Elijah, but unto none of them was he sent save unto Sarepta." —that is, to a Gentile. And so with Elisha—

"Many lepers were in Israel in the time of Elisha the prophet, and none was cleansed save Naaman the Syrian."

Elijah performed 8 recorded miracles; Elisha 16—it will be remembered he asked for a **double** portion of the spirit of Elijah, and received it because he was faithful and fearless, and saw Elijah's departure right through to the end.

Elijah is very prominent in the New Testament, from the angel's announcement to Zecharias of John's birth to James' reference to the power of prayer.

Elijah was the great arouser and reformer of Scripture—to turn the hearts of the children to the ways of their fathers.

John the Baptist, whom Jesus said was the greatest of the prophets, was another strange, wild man from the wilderness, clad in the same rough garments; and he came in the spirit and power of Elijah.

Elijah paralleled John; while Elisha is strongly typical of Christ. Elisha means the same as Jesus—"God Saves."

**Elijah's ruling passion was uncompromising jealousy for the Lord God. He would tolerate no blurring of the issues, and no compromise with evil.**

His great mission was to call Israel back to God—a mighty defender of God's Truth in a time of persecution and danger and wickedness in high places.

It was essential to God's purpose that such a man be raised at such a time—so he was raised up. He had come to arouse, to teach, to call out. Jehu who followed him was sent to purge and destroy without mercy.

Baal worship, like the world's current obsession, was glorification and worship of the lust of the flesh. Israel was fast sinking into utter Canaanite corruption and abomination, just as the whole world is today.

Elijah, the great Defender of God's Law, is tied in with Moses, the great Giver of God's Law—He fled to Sinai, the "Mount of God," and fasted there 40 days. He ascended to heaven at or near Mt. Nebo—Moses' burying place. Like Elijah, Moses fled to Sinai when he felt his mission had failed.

Elijah's first sudden appearance (1 Kings 17) was with a dreadful message of judgment. It was a great crisis in Israel's history.

Ahab was the most wicked king Israel had (1 Kings 21:25)—

"There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up."

And in 16:33—

"Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."

It was not just personal wickedness, but a systematic attempt to break down and corrupt the true worship of God—like today, a mixing of true and false—and mix Baal worship in with it.

Baal worship, brought in by Jezebel, beside having the prestige and power of the throne behind it, was very gratifying and appealing to the flesh, like the present corrupt modern philosophy of so-called freedom that is breaking

down all the moral barriers; while the self-control of pure worship and obedience to God has always been humbling to the spirit and crucifying to the flesh.

Without a bulwark of strength like Elijah to sound the trumpet-call, Baal worship would have been triumphant.

The trend was—like today, in the world and in the biggest group using the name Christadelphian—instead of a clear-cut distinction, to try to make the two compatible—to emphasize the similarities, and minimize the differences between Baal-worship and Yahweh-worship.

Elijah's first recorded words are especially significant in this connection (1 Kings 17:1)—

"The Lord God—Yahweh Elohim—of Israel LIVETH."

(Note the "as" is in italics—not in the original).

This was his great message, and the message of his name Elijah: his mission was to prove this. So is ours. There is a difference—a life and death difference—between Truth and Error.

"There shall not be dew nor rain these years."

The Old Testament record does not give the length of the drought, but Jesus and James both give it as 3½ years. This is clearly typical of the 3½ times, the 1260 years, that occurs in various prophecies.

The 2 witnesses of Rev. 11, whose period was 1260 years (3½ times) had—

"Power to shut heaven that it rain not in the days of their prophecy."

Also in another application, from the Exodus of Israel to the return of Christ is 3½ thousand years. The Jews have been disobedient the whole time—there has been spiritual drought from the beginning.

At the end of the 3½ thousand years, Christ will come like Elijah, assemble Israel, force the issue, manifest the true God, and destroy all the false prophets of the flesh.

Vs. 4-6: Ravens provided bread and flesh morning and evening. Bread and flesh are symbols of God's provision through Christ. We must "eat his flesh" and partake of the bread of life (John 6:48-56).

The ravens were unclean birds. In Peter's vision, the unclean birds and beasts symbolized the Gentiles, and the extension of God's mercy to them.

Elijah, sustained by unclean birds, was to be sustained through the famine of Israel's wickedness by a faithful Gentile, the widow of Zarephath. Zarephath is close to Zidon, the centre of the dominion of Jezebel's father. It's outside of Israel. Christ said of this—

"There were many widows in Israel, but to none was Elijah sent, but to a Gentile."

Similarly, Jesus himself went to this same place and found a Gentile of great faith—the Syrophenician woman. She recognized that the Gentiles were dogs and unclean, but she sought in humility the crumbs of God's mercy that Israel so carelessly dropped.

The widow was in the bitterest extremity—about to prepare the last meal left for herself and her son, and then resignation to slow death by starvation. Elijah said to her (v. 13)—

"Make me a cake first."

It seemed cruel and selfish—but it was a divine test of her faith, with undreamed-of blessings in store if faith should prove true and strong, as it did on this occasion.

The woman showed great faith in serving Elijah first out of her last meal. But consider how much she received for so little! This is a picture of the salvation of God.

We must, in faith, freely lay our ALL on the line FIRST. Then, and then alone, will faith be rewarded, and salvation extended.

The little that she gave in faith FIRST was her ALL—and she gave it FREELY. That is the lesson. If we give all, freely, we shall receive a million-fold in return.

But we can't, in doubt or hesitancy, try it out just a little bit first, to see if it will work, before we venture our all. Remember Ananias and Sapphira, who wanted to try it that way.

But the son of the widow died, and she cried to Elisha (v. 18)—

"Art thou come to call my sin to remembrance?"

She was conscious of unworthiness and had a sense of sin in the presence of this holy man of God. She felt his presence made her more responsible, and brought her sins into remembrance with God—

"Where much is given, much is required."

But the presence of holiness is to bless and not to condemn. Elijah restored her son to life, and she was comforted, and more deeply convinced of his divine appointment, and the truth of his words.

In the next chapter, the issue is joined between Baal and Yahweh. Israel is assembled at Mount Carmel, God is manifested in fire, and the prophets of Baal are destroyed.

Elijah ran before Ahab's chariot all the way from Mount Carmel to Jezreel. Here was the exultant apex of his zeal and triumph over Baal and for God.

But immediately, as he arrives at Jezreel, there was an abrupt and drastic change. He plunged in a moment from exultation to despair.

He had stood up alone against all the ruling power of Israel. He had fearlessly denounced the king to his face; forced a national showdown with the forces of Baal; and discredited and destroyed Baal's prophets.

Yet now he fled for his life, and hid, and had to be corrected and persuaded by God.

He, the great and zealous champion who had accomplished so much, and through whom the mighty power of God had been manifested; at whose word the heavens had withheld their rain for 3½ years—he gave up, and lost heart, and wanted to die—the great prophet who stood with Moses and Christ at the transfiguration.

There is both comfort and warning in this.

He had done all he could—withheld rain—brought down fire from heaven—manifested God's power—exposed and destroyed prophets—still the evil power was in control and was totally unmoved by all the divine manifestation.

He had been fearless; but he fled, lonely and discouraged. Something was wrong in his outlook. He was very jealous for God, but took the whole matter too personally. He had counted on and set his heart on reform.

James says Elijah was a man "of like passions" as we. How true this was! There are no automatic heroes. We tend to expect the old prophets to be automatically and effortlessly strong, as if they were some super race.

This is how we excuse ourselves from manifesting the enduring suffering faith that they manifested.

But the weak—and God can only use the weak, those who have sufficient wisdom to recognize their weakness—the weak are made strong and kept strong, only by constant effort, constant prayer. This is the record of the faithful—

"Out of weakness they were made strong" (Heb. 11:34).

This, & this alone, is how they:

"Subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, waxed valiant in fight, turned to flight the armies of aliens."

But Elijah in his despair got things a little out of proportion. He took too low and narrow a view. There are no failures with God. All is foreseen, All is part of the plan. Most of the problems are just to develop us.

God was still in control—His plan would succeed. The whole weight of the problem did not rest on Elijah's shoulders. He was still just a servant of God, just to do what God said, and leave the concern about the outcome to God.

But we find God was very gentle and compassionate with him. God fed him and showed care for him and gave him time to come to himself, and manifested Himself to him in both power and love.

God gave him not just food as such, but a fresh, hot cake baking on the coals—food still bearing the evidence of living, loving preparation and care.

All have these periods of reaction and discouragement, especially after a great effort and a great manifestation of zeal that suddenly is ended, perhaps unexpectedly and not entirely satisfactorily.

It is very comforting to see how the great characters of Scripture have had their times of stress and spiritual exhaustion, and to see how God has borne with them and brought them through—to labour in joy and zeal again.

"He requested that he might die" (19:4).

He was taking himself too seriously. He was presuming to tell God what was best.

He had had a job to do and had done it. It had not turned out as he had expected, but there are no mistakes with God. Only God can judge what is success and failure. Present, external results mean nothing.

And only God knows when a servant's work is done. Some have prayed to live when it was time to die. And some have prayed to die when it was time to live.

Both were misguided and unwise, and forgetting that God always knows best, and it is best to leave everything to Him. Only God Himself knows what He expects and what He is working out in us.

Disappointment seems to have been the great problem. He expected great results from great effort, and there were none.

Who are we to get discouraged if things do not go as we planned, or if there seems to be a lack of results in our efforts—just as if our puny little efforts really meant anything in the vast scope of eternity?

He ran away—right down through Israel—right down through Judah—to Horeb (Sinai) where God had manifested Himself in power and glory, and where the holy covenant had been made between God and the people through the great mediator Moses—where the nation had been born in glory and in hope.

Why did he run there? Because it seemed like everywhere else there was evil and corruption and failure. There was a place of holiness, away from it all, the Mount of God.

*"What doest thou here, Elijah?"*

Who told you to leave your post of duty, just because of your personal feelings? What happened to your work for God—your joy and zeal and faith in the Lord?

And there was a mighty wind, and an earthquake, and a consuming fire, but God was not in any of these. These are destructive things. God uses them, but He is not in them.

These are but the negative side—necessary because man is evil, and evil must be punished and destroyed. Man in his folly forces God to bring evil when He desires to bring good—

*"Forasmuch as this people refuseth the waters of Shiloah that go softly, therefore the Lord bringeth upon them the great river, the King of Assyria."*

We foolishly force God to punish us.

But God is love. God is in the still small voice—the gentle voice of a loving Father's instruction and comfort for His children. This is the real essence of the purpose. The other—the wind, the earthquake, and the fire—is but the passing back, ground of travail through which the still small voice is leading many sons to glory.

Elijah should have known this. It was the 7000 in Israel who had not bent the knee to Baal that counted. They did not show in the general evil picture, but they were there and God knew them. All others were but dross.

We can see why Elijah, in his discouraged flight, should be drawn to Sinai—why God would lead him there.

He was taken right back to the beginning, the glorious beginning, and was shown a broader view.

He was assured that sin would be punished, and that the purpose would not fail, and that a faithful successor should carry on his work, and Elijah would know that that work would go on and on in the earth—the still small voice of holiness and victory amid all the wind and earthquake and fire of evil and failure.

Jehu was the earthquake, as Hazael king of Syria was the wind, and Elisha was the fire, and the 7000 faithful were the still, small voice.

If we but keep the right perspective, we can never get discouraged, we can never think of failure. In God's sight there was no failure.

There is never more than a remnant, but that remnant is all-important to God, and He is ever watching over it, though it may sometimes appear that He leaves it alone in the darkness, as He appeared to leave Job—to test him to the uttermost and bring him forth like gold.

—G.V.G.

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## **Eyes That See and Ears That Hear**

*"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned."*

FROM time to time we come across a report in our newspapers or magazines which unintentionally confirms what is written in the Bible, and such reports serve as good as any testimony to the effect that the Bible is indeed God's Word.

An example of a report of this kind appeared in the "Medical Front" column of our local newspaper a few months ago, which began as follows—

"A revolution is going on in knowledge of how the brain works. It tells us that a child's brain has been physically set into a firm culture-bound mould by age 12, and after that it is very hard to make changes in it."

Here we are told two basic things about teaching and training children, and we are in agreement with both on scriptural grounds. One is that children should be instructed while they are very young, so that by the time they reach the age of 12 the instruction will have become deep-rooted.

The other related basic thing is that the instruction, having become deep-rooted by the age of 12, will be very difficult to dislodge and uproot from the mind in the later, more mature years of the child's life.

Concerning those who hear the Truth for the first time after they are past the age of 12, their minds must start making a complete change if they are to be acceptable in the sight of God, for true repentance is a complete change of mind, a change from the mind of the flesh to the mind of the Spirit.

This renewing of the spirit of one's mind is truly difficult but by no means impossible, because the Gospel is the power of God unto salvation to everyone that believeth, and this power can and WILL transform the mind of each and every one who believes, without exception.

But the "difficulty" is for the sown Gospel-Seed to find an opening in the more mature person's mind if it is to germinate, take root, and grow. The more mature mind is already "set," with little or no opening for the Gospel-Seed to lodge in and take root.

Not so, however, with those in their early years under the age of 12, for these are far more receptive to the germination of the sown and watered Gospel-Seed. And it is this new and impressionable and receptive mind that is the model for all who would believe, young and old alike, in childlike humility and teachableness accepting in faith the things of the Kingdom of God if we are to be part of it in the Future Age.

Of course this is nothing new concerning (1) the advantage of teaching the young in preparation for later years, and (2) the difficulty of changing the minds of the not-so-young, and the news article admits as much.

**What is new, the article claims, is the evidence that this is true.**

But we agree with the above mentioned two basic things because they are endorsed by Scripture. For long before there was a "Medical Front" column to report the latest scientific findings of this sort, it was recorded in Prov. 22:6—

"Train up a child in the way he should go, and when he is old he will not depart from it."

In this verse (and in other Scripture as well) we have the same two basic principles as mentioned above, namely (1) children should be taught fundamentals when they are very young in order that their thinking and reasoning may be properly oriented for later life, and (2) when they grow up they will continue to reason according to their early years instruction, heeding its advice and keeping in the way wherein they have been taught.

No doubt some brethren and sisters have been puzzled and disappointed over this verse of Scripture when their children, though they have tried to train them up in the way they should go, either do not accept the Truth or, having accepted it, endure only for a short time the trial of their faith.

But other portions of Scripture plainly teach us that not all who are taught God's Truth are truly receptive or faithful to it. Some are and some are not. The fore-known case of "Jacob have I loved but Esau have I hated" is an appropriate example of each, the receptive-minded Jacob proving faithful under trial and the non-receptive minded Esau not proving faithful under trial.

**The fact that God foreknew and pronounced beforehand these results did not preclude the individual responsibility of either Jacob or Esau.**

Another strong example of early training failing to mould the mind in harmony with the mind of God would be Samuel's two sons, Joel and Abiah, of whom we are told in 1 Sam. 8:3—

"And his sons walked not in his (Samuel's) ways, but turned aside after lucre, and took bribes, and perverted judgments."

Certainly we are justified in supposing that Samuel, listed among the faithful in Heb. 11. tried to train up his sons in the way they should go. But when his sons grew older they did not choose the way of Samuel and God. Though they were taught the ways of the Lord their minds did not become "set" in the ways of the Lord.

It is a question of the mind willingly receiving the things of God, and by exercise and training in righteousness, developing in harmony with God's thoughts.

**Unless the mind and heart are reached, there will be no true training up of a child in the way he should go.**

With each of us, whether in childhood or maturity, it is still a question of receiving with a willing mind the things of God and manifesting faith under trial and testing thereafter; otherwise we are not truly the children of God.

Now this receptiveness, as we well know, is in "hearing" and "seeing" the things of God—the things of His Truth. And it is eye and ear that have access and influence on mind & heart.

But to have ears and eyes, literally, does not mean one will "see" and "hear" these things. While all have literal eyes and ears, not all among mankind have "seeing eyes" & "hearing ears" in respect to Gospel Truth.

Why is that? Because the seeing and hearing must be done with the mind and heart, and some people see differently with their mind and heart than other people. Though people may be viewing and listening to the same things, each one may not "see" and "hear" the same things with their minds and hearts.

To quote again from the "Medical Front" article which further agrees with the Bible (again unintentionally) on the "hearing" and "not hearing" aspect of human nature—

"Also, it is not only the brain that is physiologically different. Each brain's receptors—eyes, ears, and nerve endings—and the relays on the way to the brain come to differ in how they receive sights, sounds, and experiences. So one person, seeing or hearing something, may actually see or hear different things than the next person."

Again, how true this is! For this has also long ago been recorded in the Bible as a fundamental truth concerning human nature, and God has used it in the outworking of His purpose among men, that some may see and hear, and some may not see and hear.

Those who did not want to see and hear, did not want their minds and hearts changed. Those who DTD see and hear would have their minds and hearts developed still further—

"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but who hath not, from him shall be taken away even that he hath" (Matt. 13:10-12).

Because Israel did not show understanding minds and believing hearts in God's Law given through Moses, their hearing and seeing, avenues to understanding and faith in the Son of God, were closed. With this thought in the background we may view Matt. 13:12 (just quoted) and paraphrase it thus:

"For whosoever hath (faith in the Mosaic Law), to him shall be given (faith in the New Testament in my blood), and he shall have more abundance (in faith than he needs): but whosoever hath not (faith in the Mosaic Law), from him shall be taken away even (the Law) that he hath (in which he had no faith)."

Jesus is quoting Isaiah, whose inspired prophecy, though incipiently fulfilled in Isaiah's day, was now being culminatingly fulfilled in Jesus' day. But why should Israel deserve such a judgment, their national condition described as near-deaf and totally blind?

It was because their mind (or heart) had "waxed gross" or, in other words, had "grown fat." Now we know what it is for the physical body to become fat, so when the same term is used to describe the condition of the heart or mind we get a good idea of what is meant.

When the heart is waxed fat, its care will be directed primarily to its own pleasures, and this care will tend to exclude the things of God from the affections represented by the heart. This is what happened to Israel of old—to Israel after the flesh.

Surely there is here a warning for us, that we keep open the avenues to our hearts and minds, that we indeed see and hear what is required of us as the family of God. We do not want our hearts to wax fat, and we do not want to become like the Laodiceans (the New Testament counterpart of Israel after the flesh), who esteemed themselves rich and increased in goods and therefore thought they had need of nothing.

They could not see their true condition. They did not WANT to see their true condition. The Laodicean believers did not want to hear or see anything that would upset or disturb their "fat" minds and hearts.

This warning too is expressed in the "Medical Front" article wherein it is frankly admitted this is not a new discovery—

"It is not at all new . . . to say that different people see things differently. Men have known this a long time." (But this article does not mention the Bible which tells us of these very things) "What is new is evidence that this is due to physiological processing which takes place in the input phases, and that none of us is free from these distorting lenses."

The warning is in the last part of the quotation—"none of us is free from these distorting lenses"—which is like saying, according to the Scriptures, that we are never free from the inclinations of this flesh of sin and its carnal tendencies.

If none of us are ever free from these distorting lenses, how then can we ever hope to continue to see things aright?

**The simple answer is, "By always applying ourselves to the Word of God in any and all concerns of life."**

When we surrender to natural laxness towards God's instructions, we begin to become hard of hearing with our ears and drowsy with our eyes.

Left to ourselves we will—it is inevitable—see and hear only those things in harmony with our natural fleshly hearts and minds. But we have the Word of God to open our eyes if and when we become drowsy, if we would but see. And that same Word will sharpen up our dull hearing, if we will but hear.

And this, as we have so often been admonished, is not an occasional exercise in clear vision and sharp hearing, but a DAILY PRACTICE, requiring understanding minds and believing hearts in the things taught by God's Word of Truth.

So the gravest lesson we can learn from Israel of Old Testament times and the Laodiceans of New Testament times is that they grew satisfied with their flesh-pleasing life and character, which they thought was God-pleasing. This was the result of permitting the "distorting lenses" to gain a reigning influence in their minds and hearts, so that they saw things only as they wanted to see them.

And yet, the Laodiceans, when they first came to a knowledge of God's Truth as it is in Jesus, were highly favoured in being allowed to jointly see-and-hear things which prophets and holy men longed to see and hear, but never did nor could.

And now the privilege is ours—to see and to hear many more things unfolded in the plan and purpose of God.

**What happiness (blessedness) is associated with that hearing and seeing, happiness saturating the mind and heart!**

And what a responsibility we have to ourselves and to one another to work and sacrifice to maintain our spiritual health, that God may grant us continued clear vision and good hearing! If our Master remains away we must beware lest our heart-and-mind affection for the Truth grows heavy & sluggish.

Are we closing the eyes of our understanding, and the ears of our heart? The "Medical Front" newspaper article and God's Word are both reminding us of these vital considerations.

Let us ask ourselves, "To which of the 2 groups of whom Jesus speaks do we want to belong, when he returns to earth"?

"In THEM is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, & be converted, & I should heal them.

"But blessed are YOUR eyes, for they shall see; and your ears, for they shall hear. For verily I say unto you, many prophets and righteous men have desired to see those things ye see, and to hear those things ye hear, and have not heard them" (Matt. 13).  
—N.M.

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## **Receiving the Grace of God in Vain**

*"We then, as workers together with Him, beseech you that ye receive not the grace of God in vain"—2 Cor. 6:1*

**By BROTHER ROBERT ROBERTS**

THIS verse contains, in a sentence, the pith of all apostolic exhortation. This apostolic entreaty suggests several profitable thoughts.

**It distinctly implies that the grace of God is given for a purpose that may not be realized in all who are the subjects of it.**

This cuts at the root of popular conceptions of "grace"; according to which, grace is a spiritual essence stealing over the senses, as it were, and influencing the faculties of the mind, and working its own work apart from the will of the subject.

This is a sort of grace that would be impossible to "receive in vain"; for once received, the effect is as sure as sleep follows chloroform.

The "grace" of apostolic language is a grace that may be received in vain. This grace is neither more nor less than favour of God, manifested in benefits conferred and offered, with the object of evoking in us certain results towards Him which He desires.

It is easy to understand **this** sort of grace being received in vain. Israel, in all stages of their history, exemplifies it. The generation that came out of Egypt, received God's grace or favour in vain. His power was thrown away upon them. They proved ungrateful, unappreciative, disobedient. They did not yield that reasonable response of love and service which it was calculated and designed to evoke; and they perished in consequence.

Paul makes a special application of this to believers. He lays stress upon the fact that—

"All our fathers were under the cloud and were all baptized into Moses in the cloud and in the sea"

(1 Cor. 10:1-2).

They were all constitutionally introduced to God's favour; but so far as their individual benefit was concerned, it was in vain: they "fell in the wilderness/" Whereupon he says (6):

"These things were our examples, to the intent that we should not **lust after evil things**, as they also lusted."

Now, the grace or favour of God has come to us in the forgiveness of our past sins, and the promise of eternal life and inheritance in His glorious Kingdom; and Paul's entreaty to the Corinthians (and therefore to us, who have been brought into their position) is that we receive not this grace in vain.

Let us seek to realize what it is to receive it in vain, that we may be enabled to avoid so hapless a condition. We can best do this by considering what its reception is intended to accomplish.

**It is intended to induce certain RESULTS in which the Father takes pleasure, and in the development of which He finds recompense as it were for His goodness.**

These results are, by a figure, styled "fruit." Jesus says—

"Herein is my Father glorified, that ye bear **much** fruit."

Barrenness of the fruit referred to is displeasing to Him. Paul's employment of the figure is in this striking form: that the earth which bringeth forth herbs for them by whom it is dressed receiveth blessing, but that which beareth thorns and briars is rejected and is nigh unto cursing (Heb. 6:8).

This is the idea of the parable of the fig tree (Luke 13:6), to which the owner came 3 years in succession, "seeking fruit and finding none." And he said—

**"Cut it down! Why cumbereth it the ground?"**

The occasion of this parable makes its individual application unmistakable. Some have been telling Jesus of the accident at Siloam by which 18 persons had been killed by the falling of a tower, and of the cruel butchery of certain Galileans by Pilate—with the suggestion evidently intended that the victims of these calamities must have been extra wicked, after the mode of argument employed by Job's friends. Christ says—

"Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

"I tell you, nay: except ye repent, ye shall all likewise perish."

Then comes the parable of the fig tree, teaching them that **their exemption from death was due to the Divine forbearance, and not to their excellence.**

This was the doctrine of John the Baptist, who told them that the axe was laid at the root of the tree: and that every tree that brought not forth good fruit would be hewn down and cast into the fire (which happened with unsparing severity in the days of vengeance that soon afterwards descended on the Jewish commonwealth).

The application of the same principle to us, calls upon us to consider some of the lessons suggested by the figure. A fruit tree exists in itself but not FOR itself. A fulfilment of the objects of its existence requires that it bring forth something for the use and gratification of its owner.

This is completely applicable to those whom Paul exhorts to receive not the grace of God in vain. Salvation has come nigh to them, not just that they may be personally delivered from evil, but that they may be—

"To the praise and glory of His grace Who hath made them the accepted in the Beloved."

If our appreciation of the Gospel rises no higher than the comfort of being saved, we receive the grace of God in vain.

**Our heart must be filled with an appreciation of the greatness, and goodness, and worthiness, and unspeakable excellence of Him by whom all things have been made.**

The first feature of a true son is that he knows, loves, and glories in his father.  
*Love of his father's PROPERTY would not be accepted as an equivalent for personal love.*

Our love of eternal life and the Kingdom of God will not stand instead of the "loving of the Lord our God with ALL OUR HEARTS," which is, "the first and great commandment."

The fruit that is acceptable to the great Owner of the vineyard is styled "the fruit of the Spirit." This is because it comes from the seed contained in the teaching of the Spirit. No other fruit is acceptable.

Actions and conditions that spring from any other source than the mind of the Spirit expressed in the Word, are like the strange fire offered by Nadab and Abihu.

The commands of the Spirit obeyed: the likeness of the Spirit taken on, will cause the Father to find pleasure in us—

"If any man have not the spirit of Christ, he is none of his."

The fruits of the Spirit are thus defined by Paul:

**"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."**

With this state of mind, as induced by the teaching of the Spirit, God is well pleased, as a man is pleased with ripe apples from his orchard.

But this state of mind must, of course, find expression in ACTION: "Faith without works is dead, being alone." While, therefore, our hearts are established with grace—

"Let us offer the sacrifice of praise to God continually, which is the fruit of our lips, giving thanks to His Name;

"But to do good and communicate forget not, for with such sacrifices God is well pleased" (Heb. 13.9-16).

Peter tells us that the offering up of spiritual sacrifices is—

"Acceptable to God by Christ Jesus" (1 Pet. 2:5).

Paul thus alludes to the ministrations of the Philippians to his need (Phil. 4:14-17)—

"Ye have done well that ye did communicate with my affliction . . .

"Not because I desire a gift, but I desire fruit that may abound to your account. . .

"The odour of a sweet smell, a sacrifice acceptable and well-pleasing to God."

The nature of fruit-bearing in practical life is therefore evident. To receive the grace of God in vain is to be destitute of this fruit.

It is to know the Gospel without being so influenced by it to yield the results it contemplates: the renovation of the heart, the purification of the affections, the reformation of the life, the opening of the generous impulses toward men and the fountain of gratitude and adoration towards God; and the abandonment and crucifixion of all that is contrary to the mind of Christ.

Where this is the unfortunate state of things: where the heart is still set on earthly things, and the sympathies are yet undrawn out towards the things of Christ; where sin is yet followed and God still distant; where holiness is unknown, and self-denial not understood, nothing waits but a—

"Fearful looking for of judgment and fiery indignation which shall devour the adversary."

### **The "unprofitable servant" is to be "cast out."**

The servant who can show nothing done for the name of Christ: nothing ministered to the wants of the saints: nothing beyond a life spent at the shrine of self-interest and self-gratification—has little to look for in the day of reckoning.

Even those who do their duty are sensible of the inadequacy of their claim on divine approbation. Having done all, they say:

"Behold, we are unprofitable servants; we have done what it was our duty to do."

—even as Christ enjoins (Luke 17:10). If this is the case with them, where shall the faithless and unholy appear?

Now, let us consider for a moment the laws that govern fruitfulness. They are very much the same in the substance as in the figure. In the natural there must be soil; so in the spiritual, and this is sometimes deep and rich, and sometimes meagre.

For the character of the soil, we shall not be called to account. If we are only equal to a crop of 30-fold, we shall not be held accountable to the measure of 100-fold. God is just.

We shall be judged with reference to what is possible with us. This is where our whole care should be bestowed. We may have good soil, producing weeds for want of culture. Poor soil will improve under training. So much for the soil.

But we are likened to fruit trees. Now, fruit trees would neither yield fruit nor grow if left unwatered either by the hand of man or the rain of heaven. Sunshine and moisture are necessary to development.

It is no less so with the spiritual: trees neglected will run to waste. They must be watered in season by the Word, kept free from the insect blight by prayer, and invigorated by the fresh air and sunshine of brotherly intercourse as appointed.

The reading of the Word stands first in the process of spiritual horticulture. We must—  
"Desire the sincere milk of the Word, that we may GROW thereby."

**Apart from the Word, there will be no growth. We shall soon absorb what little moisture we have in ourselves; and soon wither and decay.**

"Let my Word abide in you."

This is Christ's prescription for continuing healthy branches of the vine. Then—

"Let us not forsake the assembling of ourselves together, as the manner of some is."

The neglect of this item of husbandry will enfeeble the spiritual plant.

A fact to be profitably noted is that growth, though certain under right conditions, is slow and imperceptible. You cannot see a tree grow while you stand and look at it, nor during many visits. Would a gardener be wise in stopping the cultivation because of this? After a long time, you see the great progress made. This progress would not have been realized, if the daily process had been interrupted. So in the spiritual, you may not be conscious of any advance in a week, or in a month. But persevere.

**If you only take care to keep yourself subject to the fertilizing influences of spiritual horticulture, you ensure progress, which by-and-by will begin to be visible to your own consciousness.**

You will find yourself changing in a spiritual direction. In the course of years you will become a different person from what you would be if the natural mind were left to itself.

The direction of the vessel determines the course of the voyage. Her progress may be slow, but if she is always going one way, she will be a long way on at last. The present drift is the thing to watch.

These things have to be considered by wise men, and applied in the great undertaking the Gospel puts in their hands.

*Vigilance and perseverance will be rewarded in the day when "The wise shall inherit glory, but shame shall be the promotion of fools."*

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## Current World Events

### CALCUTTA: Pattern of FUTURE?

Calcutta, once proud city, regarded by many experts as most horrible example in world: has worst of everything, & growing worse. Now there's fear of a political upheaval, maybe disaster.

Is it pattern of future for other major cities when problems get beyond control?

Calcutta once was capital of British India. 2nd ranking city in entire British Empire. Its 7½ million or more make it world's 4th-largest metropolitan sprawl.

There's steadily growing fear Calcutta's headed for violent upheaval. Does Calcutta present an inevitable pattern as underdeveloped world's rural & village societies become increasingly urbanized?

Streets are lined with festering heaps of uncollected garbage being pawed over by gaunt people & equally gaunt animals.

300,000 Calcuttans have no home but the open street. By day they beg, scavenge, or simply sit & stare. By night they spread out their few possessions—a pot or 2, a flea-infested blanket—on the sidewalk, & bed down for night.

Equally grim is life in slums: typical slum "home" is a dank windowless, dirt-floored room about 10 ft. sq. A grown man cannot stand upright inside. Walls are bamboo poles covered with mud that washes away in first hard rain.

Thousands of such, really little more than roofed pens, jammed together in long rows. A curtain of rags, or rusty sheet of corrugated metal, often only separation between houses. Monthly rent \$1.50 to \$3: princely sum by slum standards.

Kitchen's a mud platform in one corner where a pot simmers over smelly fire. Fuel is cow manure mixed with sawdust, or coal dust & clay patties.

Bed's simple board shelf 2 ft. off ground, so they'll have place to perch when monsoon rains beat in, turning large areas of Calcutta into shallow, sewage-laden lakes.

Food, clothing & other possessions must be hung from ceiling so ever-present rats cannot get at them easily. No toilets of any kind. Sewer's an open ditch running a foot or 2 from doorway.

Malnutrition's constant: many mentally defective from lifetime of bad diet, & mother's bad diet before they were born. If they get into school, they can't learn. People starve to death every day. Venereal disease widespread. ¼ of Calcutta's people live in slums.

Life is grim enough in cities like Calcutta, but rural India even grimmer as it gets more crowded.

Calcutta's 490 sq. mi. encompass 35 different municipal governing bodies, almost all of them equally inefficient, underfinanced & over-jealous of prerogatives.

Fear of a political explosion in Calcutta is rated higher than ever following mid-Feb. election of a Communist-controlled govt. in W. Bengal, of which Calcutta is capital. (USN 6:23)

*What a terrible picture! And this is the prospect for all the earth as population mushrooms and violence and viciousness increase in these last days.*

### **US HERO: THE MAN WITH GUN**

There are now about 90 million firearms in US. Half of US's 60 million households have at least one gun, & number of guns owned by private citizens is rising rapidly.

Since '58, nearly 30 million guns have been added to civilian stockpile. Sharpest increase is in last 5 yrs—a period of urban riots & sharply rising crime rates.

Lending impetus to arms build-up are exhortations of extremist groups, black & white. In their speeches & publications, leaders of these groups urge members to buy firearms & be prepared to use them against "the enemy."

**Many Americans alarmed by rise of violent crime in US, not without reason. Personal injury & death from crime occur oftener in US than in any other industrial nation of world.**

Firearms are a primary instrument of injury & death in US crime. Two out of every 3 homicides are with guns. Guns also play an increasingly deadly role in aggravated assault & robbery.

Hero of US movies & TV is man with a gun—soldier, cowboy, spy, sheriff, or criminal—& our children accumulate an arsenal of toy guns. (USN 8:11)

*The man with the gun is the US hero, and ½ of the households have weapons because of fear of attack. 90 million guns is one for every 2 people. How can such a nation say it is civilized?*

### **"TOWARD WAR IN MIDEAST"**

Mideast nears danger point in skirmishing now going on almost daily between Israel & Egypt. Israel has repeatedly stated it will not again stop at the Canal if full-scale fighting breaks out.

Dayan says, "Israel will not be able to continue to react with brief reprisal actions. In future, Israeli operations will be of a different nature." (USN 7:14)

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Toward open war in Mideast: Israel has abandoned pretence of attacking only in reprisal; launched limited offensive against Arabs. Egypt's spokesman said: "We consider ourselves at war."

Wk. also brought intensified artillery duels along Syrian & Egyptian frontiers, aerial dogfights, & more commando raids by both sides. Since June '67, level of violence has never been higher. Open warfare has been resumed. (Tm 7:18)

\* \* \*

Nasser declared conflict with Israel reaching "Stage of liberation." "Liberation is costly," he said, "but we shall fight to recover our territory, & I don't only mean Sinai, but Jerusalem, West Bank, Golan Heights, Gaza & all Arab areas. (Nwk 8:4)

\* \* \*

Last wk. Syria actively joined fray, increasing tension & violence in Mideast yet another notch. Syrian planes bombed an Israel military post on Mt. Hermon. Syrian artillery opened up against Kuneitra, key headquarters in occupied Golan Heights.

**Now Israel must deal with an active Arab enemy on a 3rd front.**

Increased Arab aggressiveness evident along Suez Canal, where Israel last mo. called in its air force to silence Egypt artillery. Last wk. Egypt took initiative in air. (Tm 8:8)

\* \* \*

Mideast appears once more heading for Arab-Israel war. Little can be done about it. Egypt's stepping up fighting, moving arms & men to front. Israel moving armed settlers into Arab lands taken in '67 war. Air battles, land attacks, artillery duels almost daily occurrences.

UN forces on verge of pullout. In '67, all-out war followed UN withdrawal.

Podgorny said Russia "will continue to help Arab States by every possible means to raise combat efficiency of armed forces."

**Soviet press, radio & TV fiercely partisan; Israel leaders compared to Nazi leaders. Arab attacks are not reported; big headlines cite "Israeli "aggressions," attack "International Zionist Conspiracy." (USN 7:21)**

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Renewed battling on a growing scale in Mideast. Israel, sending fighter planes out on "hunting expeditions" almost daily, claims to have downed 20 Egyptian & Syrian MIG-21s.

Egypt, running a war fever, reported calling up reserves. Cairo said. "This new stage in mounting escalation is extremely significant. Now Egyptian armed forces are taking initiative. Coming up, it said are "larger operations. (USN 7:21)

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"6-Day War hasn't ended," Nasser said last wk. "We're still at war with Israel." Pattern was clear: strike & counter-strike; each blow more vicious than last. (Tm 8:1)

\* \* \*

Escalating air war suddenly adding dangerous twist to Mideast conflict. Almost daily aerial strikes by Israel: mounting use of air power by Egypt & Syria. (USN 8:11)

*The volume and ferocity of the fighting between Jews and Arabs increases steadily. Full-scale war is clearly inevitable before long. Will it lead directly into Armageddon, or be just one step closer? The latter would seem most probable, but either way the end is rapidly approaching and we could be taken away for judgment at any time.*

### **IS MAN ON VERGE OF WW III?**

Many signs on international horizon reminiscent of time before outbreak of WW II. Appeasement mood of '38 is here again.

China & Russia supplying munitions to N Viets, making possible continuance of war. Few days ago an agreement signed in Moscow for over \$-billion worth of planes, missiles & armament to be furnished in next 12 mos. free to N Viets.

We are, therefore, in a "state of war" with Russia but we haven't officially recognized that realistic fact. Evidence accumulating that history may be about to repeat itself.

If Communists win in Vietnam, all SE Asia will fall to them; we'll see even bigger threat to Philippines, Japan, Korea, etc., as well as Australia & New Zealand. Both Russia & China turning covetous eyes on these areas, & spending billions to help N Viets. (USN 6:16)

*"Wars and rumours of wars" is the monotonous history of mankind from the beginning, ever increasing in horror and destructive power as man becomes more ingeniously "civilized."*

### **GREECE: Rising Europe Dispute**

Greek military dictatorship centre of rising controversy dividing Europeans & involving US.

Some W. European leaders feel strongly that Greek Govt. is antidemocratic force unfit for membership in Atlantic Alliance. Other W. Europeans feel equally strongly that Greek army took over Greece 2 yrs. ago just in time to save it from chaos & worse.

There are few political freedoms. Press & radio operate under heavy censorship. There is no freedom of assembly or of speech. People picked up for questioning can be held for mos. without charges. Govt. leans heavily on secret police & informer. (USN 8:18)

Greece is part of the Image that must stand at the latter day. The Greeks (sharing the same church) have welcomed the Russians as liberators in the past. It can happen again.

### **RUSSIA TAKING OVER MIDEAST**

Russia clearly moving by sea, air & political manoeuvre into Mediterranean, part of world long closed to it. Soviet influence is tops in much of Arab Mideast, in Algeria too. A Russian air presence is established in Arab countries, and a modern Soviet fleet is at home in Mediterranean.

**Russia not only has turned our flank south of Europe, but actually stands behind us in Mideast, Mediterranean & N. Africa. US Navy in "Med" now must be prepared to fight off a potential enemy at sea before providing support to Allied land forces**

Nowhere else in world is there such a mix of nations with conflicting aims packed around such heavily travelled sea lanes as in Mediterranean.

Deployed thru Egypt today are more Soviet-made warplanes, tanks, missiles, artillery, ammunition & equipment than before '67 war. More Soviet military men in Egypt, Syria & Algeria.

From Libyan border with Egypt to Turkish border with Syria, Soviet warships, planes & soldiers are welcomed, while Americans aren't.

Before '67 war, Russians kept few naval units in Mediterranean. Within wks. after Israel victory, Soviet presence in "Med" quadrupled.

It's real shock, said a French officer, "to find Algerians lengthening their airfields under orders of Russian officers. We built those airfields when Algeria was French. It's like looking out of your back window & seeing your former gardener digging trenches across your flower beds under supervision of your worst enemy." (USN 7:21)

*Russia is clearly on the move and on the ascendancy. While US bickers and bumbles and luxuriates in demoralizing pleasure-seeking, Russia marches forward to her destiny.*

### **ITALY: Violent Showdown Coming**

Italy heading toward violent showdown between extremes of right (including military) & left (including Communists). Could become a civil war situation. Communists already control 1/3 of Parliament. Expect trouble. (USN 7:21)

*As the "mouth of the False Prophet" and the centre of the Antichrist forces in the great apocalyptic Rome-Zion struggle, what happens to Italy is very significant. It is very close to Communist control. The Pope would then have to move rapidly toward accommodation with Russia in order to hold his power.*

## WHAT ISRAEL PLANS TO KEEP

How much of land seized in '67 war does Israel hope to keep? Clearest answer yet came last wk. Israel leaders are fundamentally united in their territorial ambitions.

The Israel they want would include Golan Hgts., Gaza Strip, all of Jerusalem, a large, vaguely-determined area of south Sinai, & Jordan River as country's "security frontier." (Nwk 8:8)

## RUSSIA WARMS up to GERMANY

After yrs. of clamorous public expressions of hostility toward W. Germany, Moscow has lately begun to treat Bonn with unwonted warmth. Two wks. ago, Walter Scheel, head of W. Germany's Free Democratic Party, given audience with Kosygin privilege not given any W German politician for yrs.

In a speech to Supreme Soviet, Gromyko pointedly refrained from customary ritual denunciations of W. German "militarism," suggested it might be useful to open discussions with West on Berlin.

Russia's E. Europe allies are falling into step. Two mos. ago, Gomulka, boss of Poland, startled W. German leaders by suggesting a treaty to establish present frontiers. What made offer surprising was that it was not hedged with all the usual rigid conditions. (Nwk 8:11)

*This we have been waiting eagerly for. Germany is now the strongest power in Europe; nationalism and pride are reasserting themselves. She is ready for new ventures eastward.*

## "LATIN AMERICA in FERMENT"

In every capital Rockefeller visited, his arrival catalysed longstanding Latin American resentments, frustrations & anxieties. There were anti-US demonstrations, angry shouts of "Yankee, Get Out," riots & at least 7 deaths.

Three nations asked him to cancel scheduled stops, fearing violence.

Latin America is in ferment, dissatisfied as never before with US & itself. Says Colombia's Pres. Restrepo, "The fault is to be found with the international rules of the game, that take from poor & give to rich."

Chilean Foreign Minister said: "The amounts that leave our continent are many times as high as those invested in it." The charge is correct.

Urban areas are rapidly expanding, & with them the poverty-stricken shanty towns. Less than 1/2 of children go to school. There's been no concentrated attempt to check burgeoning birth rate, highest of any continent.

In past 3 centuries, only forces that mattered in any Latin country were landed oligarchy, Catholic Church & military. That triad still predominates. Only 10% of the people own 90% of the land. But there are cracks in the alliance. (Tm 7:11)

\* \* \*

In El Salvador 14 families own almost 95% of available farmland in a country cursed with overcrowding. "We need land reform," explained a wealthy woman landowner, "but not the kind that might take some of my land away" (Nwk 8:4).

*The strong and wealthy and industrialized countries have plundered the weak, first through open colonialism, then by economic exploitation of natural resources. Greed is the driving power. These lands are ripe for Russian blandishment.*

## SE ASIA: US DOWN, RUSSIA UP

Nixon assigned himself unpleasant task of alerting Asian leaders to sobering fact that, in post-Viet period, US will scale down commitments considerably. As his remarks, both public & private made clear, US perceptions of Asia have changed radically in past few yrs.

Perhaps nothing mirrors this change more dramatically than contrast between Nixon's current mission & Johnson's epochal Far East journey 3 yrs. ago.

With US Viet build-up well under way, Johnson looked & acted like a winner, exuberantly ordering his troops to "come back with that coonskin on the wall," & declaring US was entering "new Pacific era."

In 3 brief yrs, all hope of victory—of nailing coonskins to the wall—has vanished; best US can now reasonably hope for is "honourable" settlement that will not allow a Communist regime to install itself in power in S. Vietnam too soon after US pullout.

**Today, illusions of political progress in Saigon, delusion of US military power, certitude of US policy, have all disintegrated in the fiery crucible of Vietnam.**

And it was left to Nixon to attempt to pick up the pieces. It comes at time when good many Americans ready to wash hands of area completely.

Even if non-Communist Asia nations somehow manage to overcome their traditional animosities & apathy, & form defence alliances, they have no power to extend anything more potent than moral support to a victim in their ranks.

On top of all this, there's the whole question of Soviet intentions in Asia. Viet war provided wedge for Russian entry into SE Asia. Over past 2 yrs., Moscow has opened embassies in Singapore & Malaysia. (Nwk 8:4)

\* \* \*

Nixon unveiled new Asian policy that might well be most significant turning point in US' conduct of its foreign affairs since Truman Doctrine in '47. New policy boiled down to 5 points:

US will honour all its existing commitments in Asia. (US commitments in Asia are so vaguely worded as to give US considerable room for inaction.)

US will not undertake any new formal commitments in Asia.

Best defence against internal subversion is to eradicate conditions that foster it.

US ground forces will not be committed again to suppress a domestic insurrection in Asia.

Peace in Asia depends primarily on Asian solutions to Asian problems.

Major assumption of Nixon's new policy is that China is less of an immediate threat than previous Administrations believed. Only commitment US still feels it has on Asia mainland is to oppose outright Chinese aggression—& then only if it serves US interests to do so. Remains to be seen whether new policy is wise—or workable. (Nwk 8:18)

\* \* \*

Feeling growing round world that vast changes in Asian balance of power ahead. One superpower, US, trying to cut back role as policeman responsible for peace & security in that part of world.

**At this exact point in history, other superpower—Russia—thrusting deep into Asia with drive unmatched since Czarist expansion across Siberia, to Pacific. Russia moving to establish political, economic & military authority in area from which US is expected to pull back.**

Russia has already established a naval presence in those areas "east of Suez" which Britain plans to leave—Persian Gulf & Indian Ocean.

Outer Mongolia, a strategic salient thrusting deep into China, has been converted into Soviet armed camp, & economy's dominated by Russia.

India promised \$600-million Soviet help for its 4th 5-yr. plan. By end of '67, India had already received \$610-million of Soviet arms.

Russia already buys ¼ of Malaysia rubber. Singapore, one of world's great ports & strategically located as a key centre for air traffic, hopes to be hub for Soviet-bloc trade with other SE Asia countries.

A key target of Russia's thrust is Japan, one of world's mightiest industrial powers. Top Jap officials have been invited to Russia, & Soviet cultural & educational groups tour Japan. Trade between them is flourishing.

Russia talks of joint development of Siberia's natural resources: gas fields, copper, etc. Seems opportune time for Russia to make headway with Japan: Jap-US relations now strained.

Speed that Moscow's moving deeper into Asia impresses experts. Moscow just recently suggested building direct land route across Pakistan & Afghanistan to link India with Russia.

Noted French editor says: "Russia played important role in driving French, British, Dutch from Asia: now US beginning to withdraw.

**"To Far East nations, Russia portrays itself as the only remaining bastion against 'Chinese menace.' In Europe's eyes, Russia would like to appear as last defender of white civilization's Asia frontiers."** (USN 8:11)

\* \* \*

US has found itself saddled with main job of fighting Communism's so-called "war of liberation" in S. Vietnam. Same sort of war brewing elsewhere. Laos already has a war. Thailand, Malaysia, Philippines have local insurgencies, too. So do Indonesia & Burma.

All thru SE Asia Nixon was telling govt. leaders they must now supply fighting manpower, & take primary responsibility for meeting war within their borders.

If another SE Asian war reaches point of requiring major military help, US policy most likely to be to avoid involvement. Asians themselves are all asking US & each other just who could replace US in Asia. (USN 8:11)

*US, embarrassed and disillusioned by the Viet fiasco» is in a mood to pull back everywhere, just as Russia is ready and anxious to move in. Clearly it is all of God, strengthening and weakening the nations to suit His purpose, just as we have in the pages of Scripture with Egypt, Assyria, Babylon, etc., of old. The nations, so self-opinionated, are but pawns in His hand.*

#### **40% ARE 'READING CRIPPLES'**

Fierce competition among publishers who flood mkt. with new systems for teaching reading has done little to reduce familiar wail from worried parents: "Why can't my child read?"

A national reading problem exists; too many children are poor readers; 40% of US school children can be classified as "reading cripples." There are whole schools in US where no child reads.

In recent yrs. schools tried first one reading system then another in an effort to turn out competent readers. More than 20 different reading systems used at present in US schools. (USN 6:23)

*Another evidence of man's utter incompetence. The more billions that are spent on education, the less the results, for surely reading is the basic skill upon which all learning depends. The vocabulary of books written 100 years ago, like Eureka, now seem far beyond the capacity of the current generation to comprehend. What will another generation bring forth?*

#### **FRANC DROP Is German Victory**

Bit by bit, DeGaulle's successor has altered grand designs of Fifth Republic. Last wk., Pompidou made his most decisive break so far with DeGaulle tradition. In a surprise move he cut value of franc 12½%.

For yrs. DeGaulle had equated franc's stability with French honour & his own infallibility.

Effects will be felt beyond France's borders. The convalescent British pound seems certain to come under renewed speculative attack. Tho London affirmed determination to maintain sterling's price, financiers doubt Britain has resources to make that decision stick.

French devaluation is a big political victory for W. Germany.

France has lately suffered massive losses of gold & foreign reserves. Few realized to what depths its financial position had sunk. By yr's. end, "the reserves would have been practically down to zero." France, in short, was facing national bankruptcy.

The devaluation is 13th in past 40 yrs. for franc. (Tm 8:15)

*DeGaulle's pompous balloon is deflating rapidly, now he is gone. But he did his work well to weaken Europe and prepare the way for Russia.*

### **US: FANTASTIC DEBT TOTAL**

Buy now, pay later. That's style in US. People, business, govt., all going deeper in debt. Total debt in US over \$1.6 trillion: rising \$100-billion a yr. (USN 7:28)

*There is a weird and unsound artificiality and madness to the whole US economy and outlook—everything at a giddy speed that must keep increasing to avoid collapse.*

### **CATHOLIC POWER IN AFRICA**

First time a pope had ever visited Africa, & for Uganda, the host country, it was biggest event since it got independence from Britain in '62.

Catholics number about 3 million in Uganda—one of Africa's most Christianized countries.

Pope was in Africa on serious business. Uppermost concern, he said even before leaving Rome, was bitter, 2-yr. Nigeria civil war. But trip had first been planned around Pope's dedication of a shrine to 22 African martyrs. He also consecrated 12 new African bishops.

Above all, visit reaffirmed Pope's concern for future of church in Africa. Church growing so fast that realistic estimates of its adherents range from 30 million to 40 million—by far the largest Christian body in Africa.

Paul cut the umbilical cord of 4 centuries. "You are missionaries to yourselves now," he said, "The Church is well & truly planted."

On Saturday morning he joined Anglicans for a brief ecumenical service at their own shrine. (Tm 8:8)

\* \* \*

African Catholics are among newest & oldest Christians in world. In Egypt, Alexandria had Christian's colony at time of Apostles.

N. African Christianity virtually erased by massive Moslem invasions that swept across North Africa in 7th & 8th centuries. Today, Islam remains largest religion of Africa, claiming almost 1/3 of Africa's 300 million.

Spurred on by both imperialism & new humanitarianism of 19th century, missionaries penetrated interior. The new Christians, whether Catholic or Protestant, were asked to give up many of their tribal cultural traditions: many institutions that were an intricate part of the fabric of communal life: polygamy, ritual dances & chants, black magic.

Christianity became the avenue to health & literacy. In many an emerging nation, church schools were the training grounds for future post-independence leaders. Tho Senegal's under 5 % Catholic, able Pres. Senghor & 3 of his Cabinet ministers are Catholic. Tanzania's Pres. Nyerere is a former Catholic school teacher.

Even in shattered Congo where 115 priests & nuns were slain in vicious civil war of early '60s, Catholic Church again runs most of education system.

One of touchiest issues for Catholicism is reintroduction of African culture into Church. (Tm 8:8)

*Catholicism is clearly on the march in Africa.*

### **WORLD: FILLED WITH TROUBLE**

Latin America: No End of Trouble. Communist parties exist in well-established form in most Latin-American countries. Soviet agents work thru popular-front movements with various leftist & nationalist parties, peacefully & legally.

Mideast: Solution "virtually impossible." Flickering conflict could flare into war any time. Arab strength continues to mount; Russia becoming steadily more committed to Arab victory. Fanatical Israel Arab hatred makes any political solution virtually impossible.

Korea: More trouble ahead: better-than-even chance of another attack by N. Korea within yr. Well-equipped force of 25 divisions, 4th-biggest in Communist world. Airfields all over country, with large forces of MIGs, including modern 19s & 21s. Expanding arsenal of arms & missiles of types that didn't exist at time of Korean truce.

W. Europe: Trouble in Alliance: at least 3, perhaps 4, US allies ready to pull some forces out of NATO. Canada's withdrawal will be a very serious blow. (USN 6:30)

*Strife and trouble everywhere is the dark hallmark of these last days. We thank God it has been foretold, and will soon be cut short by Christ's return.*

### **'MILITARY-INDUSTRY Complex'**

At issue is so-called "military-industrial complex" consisting of sprawling Pentagon, & its network of defence suppliers & research facilities that produce US's armed might. It's grown to \$80 billion-a-yr. juggernaut consuming 1/10 of US's giant-sized gross national product.

MIC under attack for huge size, great influence, method of doing business, & inefficiency.

MIC is US's largest single activity; employs one in every 10 workers. Its over 120,000 suppliers include 100's of universities where scientists do everything from basic research to manufacture of nuclear warheads.

By far greatest mistake blamed on military, of course, is Viet involvement. Except for frustrations of the war, now longest & 3rd bloodiest in US history, both sides of controversy agree whole MIC debate might not now be taking place. (Nwk 6:9)

*War has its tentacles deep into every aspect of US society. War—the art of mass violence and murder for power and profit—is now US's greatest industry, drinking up a major share of its national life's blood. And all the rest of the world is the same, to the best of its more limited ability.*

## MIDEAST TENSIONS ARE HIGH

Renewed escalation of Arab-Israel conflict signalled by stepped-up air battles, artillery duels, ground fighting & sabotage in late June. Tensions ominously high. Dayan warned Israel to be ready for expanded hostilities. (USN 7:7)

## RUMANIA: Harsh Russia Warning

A Russian spokesman in Rumania justifies Czech invasion by claiming counter-revolutionary plots. He left little doubt Russia would intervene elsewhere in E Europe for same reason, saying:

"Our Party will spare no effort to strengthen the cohesion of the Communist movement, & will carry out its international duty." He made 2 things clear:—

First, tho Russia originally reacted to Nixon's Rumania trip with seeming equanimity. Soviet leaders now thoroly unhappy about it. 2nd, Brezhnev Doctrine has become a fundament of policy, which Russia expects both East & West to acknowledge, even to point of clearing presidential visits.

The address served Rumania an unmistakable warning. (Tm 8:15)

*A strong and determined dictatorship finds a certain amount of opposition useful as an excuse to crush freedom and tighten the screws of oppression. This seems to be the pattern in East Europe, and as long as Russia is prepared to be ruthless, she can emerge stronger than ever.*

## MALAYSIA: Race Conflicts Spread

Last wk. Malaysia's capital was city of mounting tensions & widening divisions. In wks. since first riots—which terrified primarily the Chinese, the main victims—new incidents have centred on Indian communities as well.

For all its practical success, Malaysia never really managed to overcome racial enmities. Malaysia's democracy is suspended as result of riots. Perhaps Alliance's greatest failing was that it served to benefit primarily those at top.

Malays couldn't take over economy within foreseeable future; simply don't have capital or know-how to manage it. But they have power to wreck the economy—& seemingly the hatred that could make them use that power. The conflict, at first urban, is spreading to countryside.

Economies won't long endure that kind of standoff, result likely to be fresh explosions of racial strife. (Tm 7:18)

## NEGROES: Medical Discrimination

In health matters, US Negroes are "victims of unresponsive medical community within unresponsive social framework." Slum Negro has life-expectancy 7 yrs. less than US White, infant mortality 3 times higher for Negroes; 4 times as many Negro women die in childbirth.

Among babies who do survive, 1000s suffer from mental retardation because mothers malnourished & had inadequate prenatal care.

Same discrimination that has kept Negroes in slums has kept them out of medical schools. (Nwk 7:7)

*.A sad commentary on the nation which, 200 years ago, "dedicated itself to the proposition that all men are created equal." Fact and pretention are always far apart in human affairs.*

## DRUGS: "Serious National Threat"

Nixon Issues a Warning: "Drug abuse serious national threat; addicts number 100s of 1000s; several million students experimenting with narcotics; danger spreading into high schools & jr. highs; drug-induced crime rising rapidly.

"Within last decade, abuse of drugs has grown from essentially a local police problem into serious national threat to personal health & safety of millions of Americans. Between '60 & '67, juvenile arrests involving drugs rose 800%.

"These official statistics only tip of an iceberg whose dimensions we can only surmise.

**"It's doubtful that an American parent can send a son or daughter to college today without exposing him or her to drug abuse.**

"Narcotics are a primary cause of enormous increase in crimes over last decade: street robberies, prostitution, even enticing others into drug addiction—an addict will reduce himself to any offense, any degradation, in order to acquire the drugs he craves." (USN 7:28)

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Head of US Mental Health Institute says: "Last yr. we surveyed colleges & high schools around US for drug use. We resurveyed a school this yr. & found where 20% of students had used marijuana in '68, figure now 57%. At that rate, by '70 about 70% of US students will have used marijuana.

"Now there's about 35% overall use in all colleges & high schools.

**"Problem of marijuana growing much more serious. It's just at that age level that personality's being moulded. Effects on personality can, in a child this age, be devastating.**

"Some go from marijuana to amphetamines, some to heroin, some to LSD. This is a very wide problem in our culture today. It's an escape from reality." (USN 7:14)

\* \* \*

Worst sickness in US history: For several yrs. people have wondered about causes of unrest & riots in cities, disturbances in colleges & schools, upsurge in crime which now has reached unprecedented proportions. Basic source of much of it—drugs. (USN 7:28)

*Prosperity has destroyed the moral fibre of every nation that has achieved it, and no country has ever been as prosperous as US. This is why a man-made millennium is utterly impossible. With more leisure and wealth and material blessing, man always veers more and more to self-destruction and wickedness.*

### **US: Trimming Back Around World**

US's vast network of military bases being trimmed back all round world: more cuts to come. At least 109 major & 281 minor bases have been closed. Closing rate to be stepped up.

Major bases now located in 33 countries. Biggest concentrations in W Europe & SE Asia. Manning them are 1,700,000 people. Together, they cover 2.6 million acres. (USN 8:4)

### **MORE USSR-CHINA Border WAR**

Last wk., for 4th time in 5 mos., fighting erupted along Sino-Soviet border. (Tm 7:18)

\* \* \*

On both sides of the 4000 mi. Sino-Soviet border, preparations for possible war moving ahead rapidly. Russia has substantially beefed up Far East forces. Chinese militia have been hurriedly recruited to reinforce regular army.

Since Russia's deeply worried about China's growing atomic capability, most logical objectives of attack would be Lop Nor nuclear testing ground & fissionable materials plants at Lanchou & Paotou south of Mongolian frontier.

Would Russia strike, with such premeditation? They'd be buying a breather of only 5 or 10 yrs. After that China would almost surely re-emerge as a nuclear power—& one with a deep thirst for revenge.

Whatever way war went, it would be welcomed by some Westerners. But gains to West would almost certainly prove illusory. If Russia conquered China, international balance of power would be drastically altered to US disadvantage. (Nk 8:18)

*Not directly related to prophecy, but a very interesting secondary aspect having a large bearing on Russia's conduct elsewhere in the world.*

### **CAMBODIA: N Viet Headquarters**

Can be no real peace in SE Asia till Communist threat on "Cambodian front" is eliminated.

Communist bases inside Cambodia—there are 11 by latest count—are sanctuaries where Red troops, hit hard in S Vietnam, can fall back without fear of pursuit. Here Communists rest, draw weapons and supplies, plan new thrusts against S Vietnam.

Communist "brain power" operated war from Cambodian bases. Over-all Red headquarters is at one such base.

From Cambodia ports, 235 tons of food, ammunition & weapons—mostly Red Chinese—flow each month to replenish Communist forces. Unless Cambodian border is plugged, a negotiated settlement of Viet war is meaningless. (USN 8:11)

*This is why the US position in Vietnam is hopeless. The Reds can strike as they choose, and draw back swiftly into complete safety. Such a war can never be won.*

### **OKINAWA: US War Base Crisis**

Okinawa is single biggest issue disturbing US-Japan relations. Its fate will heavily influence future of US defences in Asia. Agitators in Okinawa & Japan want immediate, unconditional surrender of Ryukyus & removal of US bases—a \$2-billion complex. In Japan, Okinawa is political dynamite. (USN 6:16)

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By '75, Britain to scrap in., mi., lb., qt.: cost of switch, \$12 billion. US & Canada will be only major trading nations not on metric system. (USN 6:23)

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### **RED NAVY Invades CARIBBEAN**

Russia's Navy, growing stronger everywhere, now steaming into Caribbean—long considered domain of US Navy—on a "visit" to Havana, 100 mls. from US, & at opposite end of Cuba from US naval base at Guantanamo Bay.

Soviet squadron's visit to Havana points up Russia's big investment in only Communist govt. in the Americas. Russia has already put over \$3 billion economic aid into Cuba, millions more in military assistance. (USN 7:21)

*The change is gradual, and we do not perceive it from day to day, but Russia's growth of power and influence throughout the world in the last 10 years, projected forward 10 more years, brings her strikingly close to world pre-eminence.*

### **RUSSIA SST IS "FAR AHEAD"**

Last wk., first US aviation executive to inspect Soviet's TU-144 came away obviously impressed. Najeeb Halaby, Pres. Pan American, spent 3 hrs. closely looking thru the supersonic liner. "Russia's ahead of Anglo-French Concorde & well ahead of US SST," he said.

It will be at least 5 yrs. before first US SST is flown. (Tm 8:8)

*All the wealth and ingenuity of the Western world is striving to produce a supersonic transport plane (SST), but Russia, a peasant state 50 years ago, has singlehandedly outstripped the West's greatest scientists and engineers and resources.*

### **POPE REASSERTS HIS POWER**

Nothing makes Vatican more nervous than bishops challenging Rome. Last May, bishops were reminded Pope was "visible source of coordination & direction of activity of whole Church," & as such, free to decide for himself whether to exercise his responsibilities "in personal or collegial action." (Nwk 7:21)

*The Pope, like Russia, is having trouble with his dictatorship. It is interesting to watch. But he must "sit as a queen" at the end.*

### **1000 VISITS PER CONVERT**

Last yr. Jehovah's Witness ministers spent 208,666,762 hrs. preaching, made 89,903,578 return visits to those interested, but recorded only 82,842 baptisms—over 1000 return visits for each convert. (Tm 7:18)

*Here is food for deep thought by all Christadelphians: 1000 visits per convert. Is it possible that the children of this world are wiser (or at least more zealous and energetic) than the children of Light? If, with our claim to be the true children of God, we are not devoting ALL our lives to His service, we are hypocrites indeed.*

### **POLLUTION: US Accomplishment**

Americans have managed to befoul their natural resources on a scale unparalleled in history. Rivers, lakes, & bays have become noxious sewers: air over US cities infested with fumes & filth. (Tm 6:6)

### **SE ASIA: "Seeds of New Vietnams"**

Philippines, predominantly Catholic, suffers from crime & corruption on massive scale. Indonesia nearly went bankrupt from Sukarno's flamboyant drive to lead a neutralist "3rd world." Thailand's a placid Buddhist land with no heritage of colonialism.

Masses do not share in progress; most benefits still go to small segment of society; power & wealth centred almost exclusively in capital cities.

This situation could carry seeds of "new Vietnams," with all attendant dangers of involving US. All 3 countries threatened with hardship thru runaway population growth.

Once-warm US & Philippine relations have deteriorated to extent now considered critical; mounting nationalist fervour threatens to drive out US business. US often blamed for dangerous, expanding gap between rich & poor.

Indonesia, after 20 yrs. of misrule, economic chaos & near takeover by Communists, now embarked on one of most complete about-faces ever attempted by a major nation. (USN 7:21)

*"Expanding gap between rich and poor." This is inevitable under human rule, because the powerful use their power to increase their power. The greed of the Western "democracies" in exploiting the backward of the earth has laid a wonderful foundation of bitterness for Russia to build her power on.*

### **RUSSIAN SUBS: Growing Menace**

Growing menace of missile-carrying Soviet subs forcing US to disperse its nuclear bombers to 9 new bases in 7 states. What prompted dispersal is appearance of nuclear-powered subs, each having 16 missiles with 1500-mi. range.

Russian subs could explode nuclear warheads over most remote US base 15 mins. after launch. Knockout attack could come without warning. Nearly all US detection radar oriented to attack from north.

By end of '73 Russia should have at least 528 sub missiles deployed: one for each SAC bomber (USN 8:4)

*Subs nearly tipped the scales in the last 2 wars. At their peak they were sinking a million tons of shipping a month. And Russia has many times more, and more deadly, subs than the Kaiser or Hitler ever had. Now they can destroy cities from 1500 miles away.*

### **BIAFRA: "BRINK of TRAGEDY"**

As war entered 3rd yr. this wk., over 1½ million Biafran men, women & children have died from war, pestilence & above all, hunger. "We're on brink of a frightening tragedy," warned Interntl. Red Cross Pres. Naville, "In next few days, 100s of 1000s of children in Biafra may die of starvation." (Nwk 7:14)

*"The famished seek in vain their fill, while teems the fruitful earth." What a terrible mess man's evil has brought!*

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