

# The Berean Christadelphian

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

**Edited and Published by:**  
**G. A. Gibson, Apt. 607, 1501 Woodbine Ave., Toronto 365, Ont., Can.**

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

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

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

## **Ecclesial News** **AUSTRALIA**

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

### **CANADA**

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

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

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

**JAFFRAY**, B. C.—Bro. Fred Glazier.

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

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

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

**TORONTO** 17, Ont.—Leaside Gdns., 1073 Millwood Rd., Ph. (416) 421-4944—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.

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

SINCE the last recording the news from this section of the Vineyard, several brethren and sisters have visited us: bro. & sis. Art Bennett, bro. & sis. Michael Bennett, and bro. Norman Blacker (all of Lethbridge); bro. Geo. Gibson (Toronto); bro. & sis. Joe Gwalchmai (Portland).

The services of bro. Bennett and Gibson were much appreciated in the word of exhortation.

We are pleased to have these visits from those who pass our way. We hope that they produce benefit for all concerned.

Also we thank those who cheer us by their correspondence. This too is a labor of love.

Bro. John Gordon is now in residence in the Battleford River Heights Lodge, as he feels the need of others to care for him in his increasing years; but he is able to get to the Memorial Meeting on most occasions. Our love to the Household of Faith.

—bro. Fred Jones

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

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

### **GREAT BRITAIN**

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

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

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

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

### **NEW ZEALAND**

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

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

### **UNITED STATES**

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

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

**BUFFALO**, N.Y.—IOOF Hall, Kenmore at Myron, Kenmore, N.Y. 14217; Ph. 716-877-9363—Mem. 10:15 am; S.S. 11:45 am; Class Wed. 8 pm. Bro. W. J. Kling, 372 Ellicott Crk. Rd., Tonawanda, N.Y. 14150; Phone 716-692-3605.

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

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

**DESOTO**, Kansas 66018—Bro. James Ross, DeSoto Rest Home.

Bro. Ross is now at the above address. He is well and keeps quite active mentally in the things of the Truth, and maintains his own memorial service by himself each week.

He would greatly appreciate receiving cards or notes of encouragement and remembrance.

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

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

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

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

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

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

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

Dear brothers and sisters: strange wives carried him away

Our Mason Labor Day meeting was held on Aug. 31 and was well attended by brethren and sisters from all of the Texas ecclesias, and we were also pleased to have with us bro. James MacIvor Jr. of the Toronto ecclesia. Thirty-two met around the table of the Lord. from serving the true God.

Our bro. W. P. Cassidy of the Lampasas ecclesia gave us good and strengthening words for our 11 a.m. memorial meeting. His exhortation was based upon the words God gave to the Israelites—not to intermingle with the people of other lands, showing how necessary it is for us also not to be unequally yoked with unbelievers, using Solomon as an example—that his many strange wives carried him away from serving the true God.

In our afternoon activities we had a class for the small children with questions taken from the Instructor. And how well they answered the questions!

Following the children's class our bro. George Booker spoke on Lam. 1, which was greatly enjoyed by all.

We are most thankful to our Heavenly Father for the occasion of meeting together in fellowship and love for one another, and with the desire of keeping ourselves in the purity of God's glorious Truth,

With much love to all the brothers and sisters in our Hope of Eternal Life, your brother in Christ,

—Bill Edwards

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

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

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

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

**PORTLAND**, Ore. 97212—3344 NE 24th Ave.—S. S. 9:45 am; Mem. 11 am; Lec. 7 pm; Bible Class Wed. 8 pm. Bro. Arthur R. Tilling, 2212 NE Precott, Portland 97211, Phone (503) 287-3064.

**SAN ANGELO**, Tex.—English Room, Cactus Hotel (All but 1st Sundays)—S.S. 10 am; Mem. 11. Other Sundays at homes. Phone near hall: sis. LaRue (Mrs. Donald Smith), (915) 655-7665. Rec. bro: bro. Bill Muter, 1506 S. Van Buren, San Angelo, Texas 76901, phone (915) 653-7434.

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

GREETINGS to all of like precious Faith who "wait in faith the day decreed for which in prayer we daily plead."

Though events at times seem to move slowly, they move most surely to the destined end, as we are reminded by Habakkuk—

"The vision is yet for an appointed time, but at the end it shall speak and not lie.

"Though it tarry, wait for it, because it will surely come: it will not tarry."

We must do all that we can to encourage one another to hold fast to our faith.

We were greatly encouraged on July 20 to have the company and fellowship of the following brothers and sisters at our memorial service: bro. Geo. Gibson (Toronto); bro. John Randell (Portland); bro. Nick Mammone, sisters Mary & Becky Sommerville (Wanaque); bro. Wesley Frisbie (Baltimore); bro. & sis. Braden Edwards (Canton); bro. & sis. Fred Higham Jr. (Detroit), and sis. Ethel Hoage (Denver). These had all attended the Portland Fraternal Gathering and all except bro. Higham were on their way to the Texas Gathering.

Bro. Gibson exhorted us on the subject of "Praise" at our memorial service, and at our usual Bible Class time bro. Mammone addressed us with interesting and instructive comments based on various incidents mentioned in the Acts.

Bro. Beauchamp, sis. Sharp and I appreciated very much the association of all our brothers and sisters, a number of whom were with us several days before going on to Hye.

On Aug. 24 & 31 we enjoyed the company and fellowship of bro. John Randell who was returning to Portland from Texas,

—bro. Wm. Sharp

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

WORCESTER, Mass. 01607—Vasa Hall, 1 Ekman St.; Ph. 617-753-4492—S.S. 10 am; Mem. 11; Lec. 2nd-4th Suns. 2:30 pm; Bib. Cl. Tue. twice mo. 8 pm; Bro. W. Davey, Strawberry Hill Dover Mass. 02030; Ph. 617-653-1148.

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## EDITORIAL

### The Folly of Pride

*“Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished”*—Prov. 16:5

WHAT is pride? Our dictionaries define it as high or inordinate opinion of one's own dignity, importance, merit, or superiority, whether as cherished in the mind or as displayed in bearing or conduct. They also link it with conceit, self-esteem and vanity.

It takes many forms, and begins in childhood. We all have seen evidence of that when one child obtains something better than his playmates. He will strut around with swelling pride, as he dwells upon it with intense satisfaction.

As the child advances in years, his attitude towards such things usually subsides to a certain extent but, unless he comes in contact with the Word of God, it will be characteristically visible during the remainder of his life.

If scriptural enlightenment enters, and has the effect of bringing the person to realize that "every man at his best state is altogether vanity/" he will stop and think of what Paul says in 1 Cor. 4:6-7—

"These things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

“For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory (boast), as if thou hadst not received it?”

On this matter of being puffed up, brother Roberts has some appropriate remarks—

There is no more prominent characteristic of the worldly mind than this puff-upedness on various grounds. The pride of intellect stands foremost perhaps—the pride of knowledge—the self-consequence of knowing more than men in common. It is a poor, beggarly, contemptible, irrational sentiment, which lowers its possessor in the ratio of its height.

"Nothing more thoroughly reduces a man's consequence in creation than self-assessment. It is not what a man thinks of himself, but what he is to others—what he is to God—that determine his measure; and this measure it is not he that can estimate or proclaim. Yea, no one's reckoning of it is so low as his."

These comments are based upon Paul's remark that "Knowledge puffeth up." How true it is! That is the reason why so many crotchets are developed. A man will read up on some subject, usually controversial, and arrive at a conclusion that is different from any previously stated.

At once, his ego becomes inflated, and we can almost hear him say, "Isn't it wonderful to think that I am the only one that can truly understand this problem!" He starts to work on his typewriter, and out comes page after page, and ream after ream.

By this time, he is so convinced of his own greatness, his own superiority to others, and claims much for himself and concedes little to others, that he will separate himself from those with whom he has been associated, and set up a little empire of his own where he can be the kingpin, apparently overlooking the warning—

"Only by pride cometh contention: but with the well-advised is wisdom" (Prov. 13:10).

An objector might say Jude tells us "that we should earnestly contend for the Faith." That is true, but the word used by Jude means to "struggle for," while the word in Proverbs means to "quarrel, debate and strife." That policy should always be avoided by those who have the knowledge and understanding of the Truth.

But if knowledge puffs us up and makes us conceited, we should try to find out the reason, for in many places in Scripture we are urged to acquire knowledge. Paul gives us the explanation in Col. 2:18, where he speaks of a certain class—

"Intruding into those things he hath not seen, vainly puffed up by his fleshly mind."

This shows us plainly that it is the mind of the flesh that gets us into trouble. Paul has much to say about this in his letter to the Romans (8: 5-8)—

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

"For to be carnally minded is death; but to be spiritually minded is life and peace.

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

"So then they that are in the flesh cannot please God"

In the same chapter, Paul tells us how to get control of the mind of the flesh—

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (v. 13).

Therefore, the only way for us to keep from being puffed up and conceited, it is **essential that we mortify or crucify the flesh**, and that is a full time job for each one of us.

In the world, the things of the flesh take first place in the affection of the people. Today, perhaps more than any time in history, the lust of the flesh is taking the headlines, and has become a universal subject.

Because we are surrounded by all that is vulgar, we must be on the alert daily, and center our minds more and more on the things of the Spirit. The above words of Paul should be as frontlets between our eyes, so that we will not be drawn into the quagmire of corruption engulfing the people of the world.

There is a form of knowledge that does not puff up, or create a state of mind dominated by pride and arrogance—

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee" (Prov. 2:10).

Because (Prov. 1:7)—

"The fear of the Lord is the beginning (or principal part) of knowledge."

It was this form of knowledge that the people of Israel failed to comprehend, for we read in Hos. 4:1, 6—

"Hear the Word of the Lord, ye children of Israel, for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

"My people are destroyed for lack of knowledge."

Even though God had "sent unto them all His servants the prophets," they failed to listen, and in the days of Jesus they were still inflated with pride over what they considered the correct understanding of the Law.

Although they boasted in Moses, and were exceedingly zealous of the tradition of their fathers, they failed to comprehend the spirit of the Law. Having been one of them, Paul was well qualified to give the reason in Rom. 10:2-3—

"For I bear them record that they have a zeal of God, but not according to knowledge.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

In a few short years, the pride of Judah was marred by the destruction of Jerusalem. Thousands were slain, and the remainder were led away captive into all nations. These are some of the things that were written for our instruction, and so we read in Prov. 23:12—

"Apply thine heart unto instruction, and thine ears to the words of knowledge."

And Prov. 16:18-19—

"Pride goeth before destruction, and an haughty spirit before a fall."

Therefore let us give prudent heed to Paul's words in Col. 1:9-10—

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding;

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

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

*"David shall never want a man to sit on the throne of the house of Israel; neither shall the priests the Levites want a man before him to offer burnt offerings and sacrifice continually"*—Jer. 33:17-18

#### PART FIVE

THE Mosaic Constitution must be amended to make way for a new order of priesthood, and a service which shall show forth the perfection of its character.

The work of amendment in regard to its foundation was laid in the death and resurrection of Jesus. It then became necessary to gather out of Judah sons of Zadok, and the Prince—

"Behold I and the children God has given me are for signs and wonders in Israel" (Isa. 8:18; Heb. 2:13).

These children being separated to Jesus from the tribe of Levi and the nation for the purposes to be accomplished through them at "the restitution of all things," nothing remained for the epoch, but to give the Mosaic constitution a thorough shaking.

This is called "shaking the heavens," and was the fulfilment of the prophecy by Haggai (2:6) reproduced by Paul in his epistle to the Hebrews—

"Yet once, it is a little while, saith the Lord of hosts, and I will shake the heavens and the earth" (12:26-27).

The "little while" was 587 years from the delivery of the prediction; and about ten years from the date of the epistle. It was the last time the nation of Israel and the constitution of their Kingdom were to be shaken.

Their commonwealth was to be shaken that "the things made," or constituted, by the Mosaic Covenant, which were incompatible with the rights of the Lord Jesus founded upon "the Word of the Oath" (Heb. 7:21-28), might be removed"; and that "those things which" were in harmony with that Word, and which "cannot be shaken, might remain."

This then was the first stage of the "emendation," or as the Gentiles would say, of "the amendment of the constitution."

The next work in carrying out the purpose of emendation is thus expressed in Haggai—

"I will shake the sea and the dry land; and I will shake all nations, and the desire of all nations shall come;

"And I will fill this House with glory, saith the Lord of hosts" (Hag. 2:6-7).

When this was spoken the Temple was in ruins, the foundation only being laid. The people returned from Babylon said:

"The time has not come that the Lord's house should be built" (Hag. 1:2).

That is, the 70 years that it was to lie waste from the time of its destruction are not yet accomplished, 66 years only having elapsed.

But Haggai was sent to them to stir them up to the work, and in 4 years after, even in the 6th year of Darius, it was finished (Ezra 6:15).

When, therefore, Haggai said, "This house shall be filled with glory" he did not refer to the Temple which Jesus frequented, but to the Temple to stand upon the same site which is described by Ezekiel, into which "the glory of the God of Israel," even the Son of Man in the glory of the Father, "shall come from the way of the east," and cause the neighboring earth itself to shine (Ezek. 43:1).

**This is the only interpretation the prophecy will admit of; for when Jesus came, he was neither "the desire of all nations," nor was he in glory.**

The "Glory of the God of Israel" left the Temple when the Chaldees were about to destroy it; and it will not return till Jesus shall sit on the throne and bear the Glory in the era of "the regeneration."

The shaking of the "heavens and the earth," as we have said, refers to "the end of all things" (1 Pet. 4:7) constituted by the Old Covenant. But the shaking of the "sea and dry land" refers to the kingdoms of the Gentiles, and is thus explained (Hag. 2:22)—

"I will overthrow the Throne of Kingdoms, and I will destroy the strength of the kingdoms of the heathen . . .

"In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, My servant, the son of Shealtiel, and will make thee as a signet;

"For I have chosen thee, saith the Lord of hosts."

This period of overthrow is—

"The time of trouble as there never was since there was a nation, to that time."

—when Michael shall stand up, the Great Prince who standeth for the Israelites, who at that time shall be delivered, even all that shall be found written among the living in Jerusalem (Dan. 12:1; Isa. 4:3).

This is the era of resurrection of "the heirs" of "the Kingdom which cannot be moved." Michael (**Mi** who, **cha** like, **el** God) the great power of God, even Jesus the great Prince of Israel, appears at this crisis "to subdue all things to himself," and to complete the work of emendation.

He smites the image of Nebuchadnezzar upon its feet (Dan. 2:34), and grinds its fragments to powder (Matt. 21:44). He brings the King of the North, who is "Head over the extensive region," to his end (Dan. 11:45; Ps. 110:6). He causes Gog to fall upon the mountains of Israel; and expels the Gentiles out of His land (Ezek. 39:4), that they may tread His Holy City under foot no more.

Having made the nations lick the dust like a serpent (Ps. 10:16), and bound their power as with a mighty chain (Mic. 7:16-17), he proceeds in the building again of the "Tabernacle of David" and in the setting-up of its ruins—that is, in the restoring again of the Kingdom of God to Israel, or in "the restitution of all things" belonging to the Mosaic Law, compatible with the exercise of the functions of High Priests in Israel.

When this work is accomplished the **diorthosis** or emendation will be complete.

If the Mosaic Covenant of the Kingdom has been found faultless, then should no place have been sought (Heb. 8:7). The priesthood of the Mosaic was changeable, passing from father to son. This was deemed by the Lord a very important defect, which must therefore be amended.

He determined therefore that the priesthood should be changed—that it should no longer "be left to other people;" but should be unchangeable in the hands of the Messiah and saints, or Zadok and his sons.

But this purpose could not be carried into effect so long as the Mosaic constitution of the Kingdom was in force; for this restricted the priesthood to the tribe of Levi, and made no provision for a priest of the tribe of Judah.

Now Jehovah purposed that the High Priesthood of the nation should be changed from the tribe of Levi and the family of Aaron, to the tribe of Judah and the family of David.

Hence this change of the priesthood being determined, there was decreed of necessity a change also of the Law (Heb. 7:12). As Christ's priesthood was not authorized by the Mosaic Covenant, something was necessary on which to found it.

This necessity was provided for in the Word of the Oath which runs thus—

"I have sworn, and will not repent, thou art a priest for ever after the order of Melchizedek."

This oath was uttered by Jehovah upwards of 500 years after the Law was given from Sinai; and constitutes the right of David's Son to the priesthood of the Kingdom: as the oath sworn to David also entitles his Son to its throne forever.

**The grand peculiarity, then, of the New Constitution of the Kingdom over the Old is, the union of the High-Priesthood and Kingly office in one person, of the tribe of Judah and family of David, unchangeable or forever.**

Under the Mosaic, the priesthood and royalty of the kingdom were separate, and restricted to two distinct families and tribes—the priesthood, to Levi and Aaron; the royalty, to Judah and David.

But this will be amended, and the Lord Jesus, in whose veins once flowed the blood of Levi, Aaron (Luke 1:5, 36—Elizabeth and Mary were cousins; and Elizabeth a daughter of Aaron; their mothers were sisters. Hence Mary's blood was Aaronic from her mother, and Davidic from her father Heli, Jesus therefore partook of both maternally). Judah and David, will unite in himself the Kingly and Priestly offices, when he sits and rules upon his throne, and bears the glory.

Well, Jesus of Nazareth was manifested to Israel as Son of God at his baptism. It was clearly proved that he was the Christ, and therefore entitled to the things defined in the Word of the Oaths to himself and his father David.

But he was "made under the Law" (Gal. 4:4), to which he yielded a perfect obedience in all things. He never entered the Court of the Priests, nor the Holy Place, nor attempted to do service at the altar. Being of the tribe of Judah, the Law forbade him to advance beyond the court of the Israelites, or to minister in holy things.

So long as the Mosaic Law continued in practical operation, and he inhabited the land, he must have remained among the people.

Had Israel continued in their country under the Law to this day, and Jesus had remained with them until now, and they had been willing to acknowledge him, and submit to his government, he would not have ascended the throne until the constitution was dedicated and amended: "For," says Paul, in view of this condition of affairs:

"If he were on earth, he should not be a priest, seeing there are priests that offer gifts according to the Law"

(Heb. 8:4).

The emendation of the Covenant must have been preceded by its dedication. This could only be accomplished by the death of the mediatorial testator; for "no testament or covenant is of force while the testator liveth" (Heb. 9:16-17).

Jehovah is the testator, but being incapable of death, His will, or covenant, was ordained in the hands of a mediator, who became Jehovah's substitutionary testator.

As Jesus, the heir of God, was to inherit under the New, or amended, Covenant, having root in the promises, his death was necessitated; for the Covenant in which his rights were vested was of no force till he died and rose again. His death was therefore the dedication of the Covenant in his blood; as he himself said (Matt. 26:28; Luke 22:20);

"This cup is the New Covenant in my blood which is shed for many for the remission of sins."

And to show the connection between the Covenant and the Kingdom, he said—

"I will not drink of the fruit of the vine until the Kingdom of God shall come."

But when he came to life again after this dedication, he could not even then inherit the Kingdom. The Mosaic Covenant must have been changed; an emendation, however, to which the party in power would by no means consent, as the amendment would have put them all out of the government.

Pilate and Herod, Caiaphas and the Council must have surrendered their offices into the hands of Jesus, who would have promoted in their place his own disciples and friends.

But they would not hear of such a thing. Therefore it remained only for Jesus to absent himself, and to abolish the Kingdom until the time appointed in the wisdom of the Father for its restitution to Israel under a better, more permanent, and perfect order of things.

(Continued next month, God Willing)

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*"Nay, much more those members of the Body, which seem to be more feeble, are necessary. And those members of the Body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness . . . God hath tempered the Body together, having given more abundant honor to that part which lacked."*

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## **Voyage to Australia**

By **BROTHER ROBERT ROBERTS**

*"I have been with you . . . serving the Lord with all humility of mind, and with many tears, and temptations which befell me"—Acts 20:18-19*

**PART THIRTY**

**FRIDAY, MARCH 6, 1896**

DEVOTED morning to reading.

In the afternoon, was driven out by the aforesaid "bro. John Brown," with whom I felt the double tie of Scottish kinship and Israelitish adoption. Bro. Brown is rough and blunt, but true. He has a tender place for the Bible, yet a Scotch heartiness that shakes him to the bottom of the diaphragm when the spark is struck by Scottish steel.

He came out as a lad from Scotland 40 years ago, and has got largely into the wool exporting business; from which, however, he purposes disentanglement as soon as possible, that he may give himself more thoroughly to the work of preparation for that meeting of the Lord at the judgment-seat which awaits us all.

He has many years in the Truth. He was the first to embrace it in New Zealand, at the hands of "Jock Graham," the eccentric post-messenger of Dunedin, who had got hold of a copy of Twelve Lectures and gave it to him to read at the close of a tumultuous meeting, at which Jock vainly endeavored to get a hearing for the Truth.

Many have professed the Truth since then up and down New Zealand, but the profession has been mixed with unlovelinesses which do not belong to it, but which have stumbled some.

Bro. Brown desires to "redeem" the remaining time—in which desire he will have the approbation and goodwill of every true servant of Christ.

I spent the evening in pleasant intercourse with bro. Mackay's delightful family.

\* \* \*

**SATURDAY, MARCH 7, 1896**

LEFT Invercargill by train for Riverton about 4 p.m. but having to return for embarkation at the Bluff on Tuesday, I did not feel we were parting just yet.

I arrived at Riverton about 6, and was met by bro. Wm. Roberts and bro. Moseley who had preceded me, and several other brethren whom I had seen at Invercargill.

Riverton numbers about 1000. It is a clean-looking village, nestling by the seaside, up an estuary, under the protection of a bluff. There are wide views of water and land on all sides, and mountains in the distance inland.

There is an ecclesia of over 20 in this remote corner of the earth. The Truth entered about 30 years ago. The medium was a harbor official of some kind to whom a sis. Percy at Port Chalmers had sent a copy of Twelve Lectures.

This harbor official did nothing practical with the book himself, but he handed it to a zealous Wesleyan who was trying to convert him.

The zealous Wesleyan was greatly angered by the book, and set to work to confute it, which he thought would be an easy thing. But he found it too strong for him. He says that every argument he brought forward against it melted out of his hand like dry sand, and at last he was obliged to give in.

One old lady burnt the book, that it might do no more mischief. "But," says the zealous Wesleyan, "by this time we knew where to get it, and the burning did not matter. It rather increased desire to have it.

So the zealous Wesleyan set to work among his zealous neighbors, and in a short time wrought the same conviction in a number of them that had been created in himself. The result was that 11 were immersed in the estuary in one day.

The event created great excitement in a sparsely-peopled neighborhood like Riverton. There was a great muster of spectators, and much derision.

Since, then, while others have joined them in faith and obedience, some have left both the neighborhood and the Faith. But some have proved steadfast until the present moment.

The zealous Wesleyan was our (now) bro. Wm. Roberts, who is known and respected throughout the district, though considered somewhat of a religious crank by those who do not understand.

He has a large family—some of whom are in the Faith. He asked me to "Say to sis. Roberts that you broke bread at Riverton with 3 bro. Robertses and 3 sis. Robertses, the result of the leaven of the Truth introduced 30 years ago."

In the evening there was a muster of brethren and sisters at bro. Roberts' for social intercourse. I stayed under his hospitable roof.

\* \* \*

#### **SUNDAY, MARCH 8, 1896**

BREAD was broken in a hall in the center of the town. I did not address the meeting because the mistake had been made of fixing the lecture for the afternoon, and I knew that, in my present state of health, if I spoke in the morning I should not be able for my work in the afternoon.

The lecture was at 3. The place was filled to overflowing, and the building being an old chapel whose windows were nailed up, we could not have proper ventilation. The consequences were distressing to several of the audience, whom I made the mistake of supposing to be the victims of theological disgust, as they walked out of the building.

However, many were able to sit the lecture out, and expressed themselves as greatly delighted. The subject was: "The Nature of Salvation."

In the evening I went, by bro. More's invitation, to spend the night at his house, about a mile out of town, at the water's edge.

He has lived there for 40 years, close to a saw-mill, by which he earns an honest living for himself and a large family. The saw-mill saws the logs obtained from the neighboring bush, and supplies the dressed timber to local builders, and sometimes sends shiploads of it to Dunedin.

He has done well in his time, but, like some others, has been despoiled by misfortunes: yet survives and floats, for which there is cause for thanksgiving.

At his house I met an honest Aberdonian and his wife, at one time in association with the brethren, but unable to accept the doctrine that the judgment-seat of Christ is the dispensation of life and death to those appearing before it. Had some bootless conversation on this subject.

\* \* \*

#### **MONDAY, MARCH 9, 1896**

THE brethren had a picnic at the neighboring sea-coast but, as I had to lecture at night, I was obliged to stay away, so that I might conserve electric force for the evening's efforts. I gave myself to writing instead.

After teatime I returned, by arrangement, to bro. Roberts' house, where there had been several arrivals from Invercargill for the evening's lecture: bro. Mackay, bro. John Brown, sis. Mackay, sis. Moseley, and others from other parts.

The lecture was given in the Oddfellows Hall, the largest public building in Riverton. Here we had ventilation, and twice as much sitting space, and a much larger audience. The subject was: "The Present Disturbed State of the World Considered from a Bible Point of View/"

The attention was profound. The editor of the local paper was present, as he had also been at the Sunday meeting. He was reported to be wonderfully pleased. Should a report worth republishing appear (as the brethren expect), I will insert it afterwards.

\* \* \*

### TUESDAY, MARCH 10, 1896

MY work in New Zealand now being done, nothing remained but to embark at "The Bluff" for Tasmania. To do this I had to return to Invercargill, which I did by the 8:30 train, accompanied by the various friends named above, 2 of whom had to go back to Dunedin, and 2 to Balclutha.

All were strongly desirous that I should remain a week longer for rest, but engagements ahead prevented.

Having a few hours in Invercargill, I returned by arrangement to the house of bro. Mackay, and completed preparations for the voyage. Then, at 1:45, I took the train for The Bluff, 20 miles distant, whence the steamer for Hobart, Tasmania, was to start.

It was a windy day, and cold, in consideration of which I rather begrudged the somewhat numerous escort of friends that came to The Bluff along with me, "determined," as they said, "to see the last of me."

It is so easy, under such circumstances, to "catch a chill." We were not only exposed on a breezy wharf, but we had actually to wait more than 2 hours before the steamer was due to start. Most of this time we spent on board the bustling steamboat, but still without the protection which some of the weaker ones ought to have had. I sincerely hope no harm was taken.

The steamer was the Mararoa, a fine vessel of 3000 tons, equal to some Atlantic liners.

I would have felt more pain at parting if there had not been more than the ghost of a chance that I would see them again before very long. I was assured that my visit had been a source of great spiritual strength, which was great comfort to me.

At the second bell, I said farewell to bro. & sis. Mackay and their son Frank (also a brother); bro. & sis. John Brown (sis. Brown originally a Yorkshire woman from Halifax); bro. Wm. Moseley and his unmarried sister; bro. McInnon (husband to "little sis. Wood," as she used to be known at home—now mother of a large family on a large farm); Miss Mary Campbell (who said on parting she was not a sister yet, but should be before very long); sis. Barclay of Dunedin, and some others whose names I forget. (Oh! bro. Brighton, Riverton neighborhood.) Anybody else? Cannot remember.

The steamboat was slow in starting, having to wheel round by haulage, and the dear friends stood on that breezy wharf for some time, signaling farewell. At last we were off, and quickly passed The Bluff, out into the tempestuous sea.

\* \* \*

AND now my visit to New Zealand was at an end. In a sense, my visit to Australia was over also. Alone among strangers, on a large steamer, pacing the deck in solitariness, I was enabled to review and realize the work in which I had been engaged for 5 months since landing at Adelaide in the end of September.

I had visited 33 places, delivered 61 lectures and 37 exhortations, addressed 753 brethren and sisters and about 10,000 strangers, counting only one audience at each place.

It was remarked upon as a curious performance for an invalid, and an inconsiderate program on the part of those who drew it up. In reality, however, it was more suitable to my requirements than absolute inaction or mere recreation.

My trouble has not been physical, though bringing on physical results. It has been purely mental, and no more healing remedy could have been applied than activity in the congenial service of the Truth in new fields.

Though seriously infirm at 1 or 2 points in the journey, I have been slowly recovering in the midst of the work, and at the close of it am in a fair way of coming all to myself again, the future before me, and God o'erhead.

My intercourse with the brethren has everywhere (with 1 or 2 slight exceptions) been of the most cordial character, and the hearing accorded by the public has been perfect in its respectfulness and attention.

The brethren declare themselves greatly strengthened in their devotion to the Truth, and disabused of many false impressions concerning myself, sedulously fostered by hostile magazines.

The spread of the Truth has doubtless received an unexpected impetus, and a good many cases of obedience have directly resulted.

The end is not yet. Sympathizing with the spoliations of which I have been the victim, the brethren have spontaneously put in motion a scheme to deliver me from my burdens on the understanding that I will in future abstain from business, and that I will give the Colonies somewhat of my presence in days to come without requiring my total absence from England.

That this will be successfully carried out cannot yet be regarded as certain. The enterprise I fear may prove beyond the abilities of the poor and scattered friends of the Truth, however willing-hearted. We shall see.

The Colonies, doubtless, present a more promising field for the Truth than England, for various reasons. I see this more clearly than I could in past times. My judgment has always been against the requests made to me to visit the Colonies.

I supposed it impossible that I could disengage myself from the pressing demands of the work in Britain, especially as regards its literary operations.

When the time came, the matter was taken out of my hands. The force of very rude circumstances pitchforked me, as it were, out of England into Australia and New Zealand; and the result may be a connection with these parts of the world which I never dreamed.

**The hand of God appears to be in the whole operation. If I have been humbled and broken, higher ends have at the same time been served.**

Those who deny that a man's mistakes may be a Divine instrumentality for a Divine end, have poorly studied the ways of Providence as authentically illustrated in Bible history.

It may be, and I hope it will be so, that the Lord's return may upset all ideas and all arrangements in the direction indicated. But until he arrives, the order of the day remains—

"Blessed are those servants whom the Lord, when he cometh, shall find so doing."

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## **Priest of the Most High God**

*"And Melchizedek, King of Salem, brought forth bread and wine"—Gen. 14:18.*

### **HEBREWS CHAPTER SEVEN**

IN ch. 6, Paul concluded —

**"Jesus, made a High Priest for ever offer the order of Melchizedek."**

Now, before considering Jesus as High Priest, he shows the scriptural significance of Melchizedek.

Melchizedek is mentioned only twice, other than in Hebrews—in Genesis and Psalms—once BEFORE the giving of the Law of Moses, and once AFTER. Both references are deep with significance.

In Gen. 14:18-20 he suddenly appeared in the record as Abraham is returning from the rescue of Lot, and the defeat of Chedorlaomer—

"And Melchizedek, King of Salem, brought forth bread and wine: and he was the Priest of the Most High God.

"And he blessed him, and said, Blessed be Abram of the Most High God, Possessor of heaven and earth:

"And blessed be the Most High God, Which hath delivered thine enemies into thy hand.

"And he (Abraham) gave him tithes of all."

Here is a divine record telling us all we know of Melchizedek as an individual. But after almost 1000 years, a prophecy was made that the Messiah would be a priest after the order of Melchizedek (Ps. 110:4):

"The Lord hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek."

These two references in Genesis and Psalms provide Paul evidence to show the temporariness & ineffectiveness of the Levitical priesthood in contrast to the effectiveness and eternal priesthood of Christ. v.1:

**"Melchizedek, King of Salem and Priest of the Most High God."**

Melchizedek means King (melchi) of Righteousness (zedek). Salem, identified with Jerusalem, means peace. Melchizedek by his name is FIRST King of Righteousness, and after that King of Peace. There is great force in these words, for there can be no true peace of God except first through righteousness.

**"Without father, without mother, without descent" (v. 3).**

Paul is speaking of the way Melchizedek is presented to us in Scripture. There is no account of priestly genealogy, but a priest divinely appointed by God because of righteousness.

**"Having neither beginning of days, nor end of life."**

Meaning there is no record of his entry to the priestly office, nor removal from it. He is a priest without beginning and without end in that he had no predecessor or successor to priesthood.

Who was Melchizedek? He has been pictured as an angel, as Christ himself, or even one of Ham's descendants. Although we are not told who he was, it appears that he was Shem.

Shem was the only person in Scripture who could fill the position of King of Righteousness and King of Peace in Abraham's time. He lived 502 years after the flood (Gen. 11:11) and was therefore the Lord's Ancient by pre-eminence, for upon the death of Noah he was left the greatest man living. Further, he was blessed of Noah and was in line to the Messiah.

If Melchizedek was Shem, why was he not called Shem? Shem—which means "Name" or "Renown" —was a personal name. Melchizedek was a title of office and character—literally: King of Righteousness. It was fitting for the type that he appear here not identified as any individual, but "without father, without mother, etc."

**"Made like unto the Son of God."**

Showing Christ is the greater; Melchizedek is merely the type.

\* \* \*

IN vs. 4-10 Paul lays the foundation that Jesus Christ is greater than Aaron. Abraham, the father of the Hebrew nation, was great in the purpose of God and in the eyes of the Jewish race, yet—

**"Consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils" (v. 4).**

There is no minimizing of Abraham's greatness as the "Friend of God" and "Father of the Faithful": only a showing of how much greater was Melchizedek, to whom Abraham unquestionably paid tithes.

**"And verily they that are of the sons of Levi who receive the office of the priesthood, have a commandment to take tithes of the people according to the Law: that is, of their brethren, though they come out of the loins of Abraham" (v. 5).**

Though all are of the sons of Abraham, the Levites have been specially exalted to receive tithes from the rest of Israel.

**"But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises" (v. 6).**

Paul shows how Melchizedek is greater than Abraham and the Law. Under the Law, the Levites received tithes for God from Israel. They were between Israel and God. But Melchizedek stood between God and Abraham, receiving tithes from him. Levi (who was at that time "in Abraham's loins"—yet unborn) paid tithes to Melchizedek.

V. 7—

**"And without all contradiction the less is blessed of the better."**

Melchizedek not only took tithes of Abraham but blessed him, showing his superior position to Abraham. Melchizedek spoke for God; gave blessings; and led men in blessing God.

Christ, as the antitype, after the order of Melchizedek, has the greater privilege to bless. Through him all nations will be blessed in Abraham, and through him all mankind will at last bless God.

**"And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth" (v. 8).**

Showing that the Levitical priests were constantly superseded by others because of death, but Melchizedek appears ever as living, with none preceding or following. He is a type of Christ who is a Priest forever, because he ever liveth to make intercession for us.

**"For he (Levi) was yet in the loins of his father, when Melchizedek met him" (v. 10).**

Paul here shows the superiority of the priesthood of Melchizedek over that of Aaron. Levi himself in Abraham paid tithes to Melchizedek, showing the Levitical order was lower than that of Melchizedek.

Vs. 11-19 are of vital importance in the apostle's argument. Another priest had come, after the order of Melchizedek, who would be greater than Aaron.

The advent of this priest involves the cancellation of the Mosaic economy. v. 11—

**"If therefore perfection were by the Levitical priesthood, (for under it the people received the Law), what further need was there that another priest should rise after the order of Melchizedek and not be called after the order of Aaron?"**

The ineffectiveness of the Law to bring perfection—true cleansing and reconciliation, was manifested by the fact that provision had been made long before for a new priesthood. Why should Messiah be of the priesthood of Melchizedek, if the Aaronic priesthood under the Law could bring salvation?

The Law could not stand alone. It could not lead direct to God. It was to manifest to man his sin, and his inability to render perfect obedience, and to lead him humbly to recognize the need for Christ, and THEN through Christ to God.

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

Christ being our High Priest, fulfilled the Law of Moses, and brought in the Law of Christ. He was not of the tribe of Levi, but of Judah; thus his priesthood was not of the order of Levi under the Law, but after the order of Melchizedek.

**"Who is made, not after the law of a carnal commandment, but after the power of an endless life.**

**"For he testifieth, Thou art a priest for ever after the order of Melchizedek" (vs. 16-17).**

From these verses we see that the order of Melchizedek is characterized by power, an inherent qualification of righteousness. Christ's sinless, sacrificial death and resurrection fitted him for the office of priest, giving him power manifested through an endless life. Having died once, death hath no more dominion over him. He lives and is a priest forever.

God's choice of Aaron was indicated by the budding and blossoming of his rod. The resurrection of Christ himself (the blossomed rod) indicates God's choice of Christ to a greater priesthood.

**"For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.**

**"For the Law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (18-19).**

A summary of vs. 11-17, showing the reason of a change in priesthood, Paul calls the Law a "commandment going before," implying something was to follow. It was weak, unprofitable, and did not bring men to God. The Old Order was disannulled and a New and Better Hope brought in.

The Law couldn't give life because it was based on a temporary priesthood serving as a type of the true. During its existence, there was a **picture** of the perfect in the record of Melchizedek in Gen. 14, upon which Paul shows Christ's superiority over Aaron.

**"Inasmuch as not without an oath he was made priest" (v. 20).**

Christ's priesthood was appointed with an oath, as were all the promises concerning Eternal Life. v. 21—

**"For those priests were made without an oath; but this with an oath by Him that said unto him:**

**"The Lord sware and will not repent, Thou art a priest for ever after the order of Melchizedek"**

While the Old Covenant of the Aaronic order was without oath, being only temporary, Christ's priesthood based upon God's oath indicates it is eternal and unchangeable.

**"And they truly were many priests, because they were not suffered to continue by reason of death:**

**"But this man, because he continueth ever, hath an unchangeable priesthood.**

**"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (vs. 23-25).**

The final point: the Aaronic priests though many were cut off by death. But Jesus lives forever, having no successor.

The priest was the spiritual guide and helper of all who brought offerings. Jesus is all powerful and all knowing of our needs, having been touched with the feelings of our infirmities.

He, ever living, is able to save to the uttermost. Salvation then, is bound up in the priesthood of Christ, and is impossible without it.

**"For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens:**

**"Who needeth not daily, as those priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.**

**"For the Law maketh men high priests which have infirmity; but the word of the oath, which was since the Law, maketh the Son, who is consecrated for evermore" (vs. 26-28).**

The acceptance of Jesus as Messiah involved the annulment of the Law which was a burden, not fitting our needs. But the priesthood of Jesus is exactly what we require. This High Priest becomes us, suits our case, meets our every need. He excels all who have gone before; is holy, guileless, harmless, undefiled and just.

Aaron offered "for his own sins, and then for the people's" in his yearly offerings. But this Jesus did once for all in the sacrifice of himself. Though sinless in character, he bare our sins in his own body on the tree (1 Pet. 2:24) as a representative, partaking of sin nature under sentence of death.

He died to declare God's righteousness which he alone could do being the only priest who was without sin.

All the sacrifices of the Law meet in him and concern redemption. Jesus is our Redeemer because he first obtained redemption **in himself** (Heb. 9:12).

By the oath sworn in Psalm 110:4, after the Law of Moses was already in existence, the Levitical priesthood is superseded by Christ's eternal priesthood.

Christ, after the order of Melchizedek is priest of the Most High God and soon to be King of Righteousness and King of Peace in Jerusalem the city of the Lord. — DC.

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*"Love ye your enemies, and do good; and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil"—Luke 6:35.*

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## Thoughts for Today

### TRAFFIC SIGNS: "ONE WAY STREET"

*"There is a way which seemeth right unto man, but the end thereof are the ways of death"—Prov. 14:12*

THIS month we liken our spiritual life to the looking at a map of a city—a city we must travel through in order to reach our destination which is at the other side.

There are many courses before us, many streets which we may pass along, some which appear to be main arteries and others just narrow routes. The name of the city is PROBATION, and like natural cities, the main downtown area is full of attractions and eye-catching signs.

The street which appears to be the main west-east passage is correctly called the "Great Wide Way." The north-south paths are avenues with such names as Envy Avenue, Anger Circle, Deceitful Lane, Liars' Drive, plus several other names of the same calibre.

It is natural, when planning a trip, to choose the fastest and easiest route, but sometimes it can be fateful, for reckless speed can kill, and in some cases it snuffs out the life of the innocent.

The map before us indicates that the Great Wide Way is well traveled and therefore nicely paved. There is, however, a notation which states that the road may be under repair, and therefore detours will of necessity be taken over one or more of the side streets we previously mentioned.

To those who travel the Great Wide Way, the attractions on each side prove too much for them, and they are detained. Spiritually we are told that these are they which—

*"Hear the Word and anon with joy receive it: yet hath no root, but endureth for a while; but when tribulation or persecution ariseth, they are offended."*

There is another street hardly noticeable to a casual viewer of the map—so narrow that it must be (and is) a ONE WAY STREET, and the name of it is "Right Road." There are no frills connected with its name, nothing hard to be understood: it is simply known as "Right Road."

Those who travel via the Great Wide Way possibly saw it but they chose to ignore it. It was much too narrow and not adequate enough for speed, and therefore unattractive to them.

The road has been well traveled at its beginning, but the wear gradually thins out as the footsteps turn to the Great Wide Way. Once again the Spirit speaks of them in this way—

"These are they which the cares of this life and the deceitfulness of riches choke."

Yes, it is that familiar saying of Christ we hear now—

"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."

Jesus never spoke idle words, and anything he spoke must demand our serious attention. When he made a statement such as this—"and FEW there be that find it"—then we must be very careful to search out its depth and adjust our course according to it. There is another statement very closely associated with this one—

"Remember Lot's wife."

We know how she started out on the One Way Street, but she looked back—and because of this she perished. The Great Wide Way proved too overpowering to her, and she lost the meaning of the words—

"**This** is the way: walk ye in it."

In 3 short words we are told to remember Lot's wife. To us the exhortation is that "No man" (and we have here only 2 simple words)—

"NO MAN, having put his hand to the plow and looking back, is FIT for the Kingdom of God."

In plain words, no one who has chosen to travel down the One Way Street, and turns around, is fit to reach the desired destination. There is no leeway; no exceptions; no excuses. The words are very simple: NO MAN who looks back is FIT.

To begin down a One Way Street, and then change the mind and endeavor to deceive the policeman by putting the car in reverse may result in a successful deceitful plan; but let us be forewarned—

"GOD is not mocked."

Nor can His law be broken with impunity. Once in the city of Probation, and a journey along the Right Road has begun, there can be no backward motion, for our Divine "Lawgiver" has a "piercing eye" which sees all.

At this point we turn our attention to another phase of our "Thoughts." We all (with the exception of Christ) have had the experience happen to us.

We may start out on the One Way, the true Way, the narrow Way, but as we travel along we find ourselves glancing down the side streets, the activity attracts our attention & we turn toward the Great Wide Way.

Unless we see the foolishness of this Avenue of Folly and turn around and locate the Right Road again, we will become too involved and we will finally be numbered among the MANY who find death at the end. We become numbered with those who FORGOT Lot's wife.

In Isaiah it is recorded—

"**This** is the way: walk ye in it."

It is not a matter of walking in it when it suits us, or when it is convenient. "Walk ye in it" is a command-invitation. Do it, or suffer the consequences.

And if we should find ourselves being attracted to the other way, we must then center our thoughts on Lot's wife and remember her failure, taking it to heart and returning to the Right Road—that One Way Street which leads to life.

By no coincidence is the fact that those who travel via the Right Road find themselves on the Right Hand, while the other avenue leads to the Left in the day of Judgment. Which road are we following? J.J.

*Next month, God willing: TRAFFIC SIGNS: "STOP"*

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## GROWING OLD

How insensibly we make progress in life's descending way! We know we are getting on, yet we retain the feelings of our early start until we are made to realize, now and again, in the light in which "others see us" that we are not what we were or what we feel, but are changing from the freshness of the "life's gay morn" to the sure and certain decay awaiting and besetting all mortal life—which would be all very sad were it not for the new vistas of life that open before us in the open door of the Gospel.

The comfort which this brings is a cordial for all dolours, and the pledge of everlasting youth in the day that changes "the oil of joy for mourning and the garment of praise for the spirit of heaviness."—BRO. ROBERTS.

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## **The Same Care for One Another**

### ***The Real Purpose of a Fraternal Gathering***

*"The eye cannot say to the hand, I have no need of thee"—1 Cor. 12:21*

#### **FIRST CORINTHIANS CHAPTER TWELVE**

FIRST, let us consider this word "purpose" itself. A purpose is an intelligent plan, methodically carried out to its fulfilment. Purpose involves futurity. The natural world has no futurity—just the brief present of a few troubled years.

**There is only one thing that can be truly called a purpose, and that is God's eternal purpose to fill the earth with His glory.**

God's declared purpose is to extend and expand His glory. Truly at present all the universe is filled with His glory in the physical and material sense. His glory is everywhere. But it is an inanimate glory. His purpose is to extend His glory spiritually and morally—to extend it through **living creatures of glory**, the "Cherubim of Glory."

The Cherubim of Glory epitomize in symbol God's eternal purpose. They speak to us of God multitudinously manifested in life, activity, knowledge, intelligence, awareness, love, beauty, holiness. God's glory, as He revealed in answer to Moses' plea, "Show me Thy glory," is His character. He purposes to multiply in glorified creatures His goodness, His holiness, His beauty.

There is no purpose in the world of natural, dying mankind. The world—all that are in the world—have nothing that can be truly called a purpose. They have desires, hopes, ambitions, plans, diversions, amusements—but no purpose. Nothing that in a few short years ends in the grave can be truly said to be a purpose.

Only the children of God have a purpose. Their lives alone are purposeful. For them alone the future is bright, and light, and everlasting. All the rest of the world are animals—all outside the divine covenants of promise. Animals have no purpose, no sense of futurity. They live only for the present, for desire, lust, sensation, pleasure—and the end, eternal death.

*What is the real purpose of a Fraternal Gathering?*

Generally speaking, there is only one purpose to anything—the glory of God (Rev. 4:11) —

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

"Pleasure" here is not really the right word. The RV and Diaglott have— "Because of Thy will."

This is the only place this word is translated "pleasure." 60 times elsewhere it is translated "will," as in the passages:

"Thy will be done on earth."

"Not my will, but Thine."

All things are created for God's will or purpose, and they have no other purpose than to fulfill that will.

There is only one purpose, but there are different aspects of that purpose. We do different things to forward or accomplish different details of that purpose. All our lives—every activity—is, or should be, devoted to the one and only purpose, the glory of God. So we may say the purpose of a fraternal gathering is the glory of God, and it is well to keep this realization prominently before us.

But a fraternal gathering is a special and specific arrangement. What then is its special purpose, within the general framework of the overall purpose of the glory of God?

I believe the hymns we have sung, and the chapter read, express that purpose—

"As the (natural) body is one, and hath many members . . . so also is Christ."

Jesus says the 2nd greatest commandment, after the love of God, is—

"Thou shalt love thy neighbor AS THYSELF."

The force of the command lies in the "as thyself"—to the same extent; in the same way. Everyone naturally loves themselves. But they have to learn, they have to be taught, to continually expand the sphere of their sympathy and concern and affection.

Natural man is self-centered. **This is death.** Spiritual man sees himself as a small part of an immense divine, purposeful, interworking unity. **This is life.**

God's purpose with us is to expand our consciousness from the narrowness of self to the universality of the spirit. In God's wise providence, for the accomplishing of this purpose in us, the Ecclesia is the unit of operation and manifestation: the Body is One—

"Ye are all One in Christ."

"That they may be One, as Thou, Father, art in me, and I in Thee, that they also may be One in us."

"The glory which Thou gavest me I have given them . . . that they may be perfect in One."

*To deepen our consciousness and fulfilment of this "Perfect in One" concept is the real purpose of a Fraternal Gathering.*

The meaning of "Ecclesia" has different degrees of extension.

In its narrowest sense, it is the local group with which, and within which, we—in God's wise provision and providence—are working out our salvation.

In a wider, but still present, sense it is the Body of Christ in its current, living constitution—those with whom we are contemporary throughout the world.

In its fullest, most universal sense, the Ecclesia comprises all the Redeemed of all generations—the multitude of glory that no man can number.

From week to week we work and associate within the framework of our own local ecclesia (to some extent extending to neighboring ecclesias), but we must always be vividly conscious of the larger aspect of the Ecclesia of Christ diffused through both past history and present geography.

Paul is our example. He could sincerely and literally write to all throughout the ecclesial world (Eph. 1:16)—

"I cease not to give thanks for you, making mention of you in my prayers."

"Without ceasing I make mention of you always in my prayers" (Rom. 1:9).

*A Fraternal Gathering is to strengthen by personal contact the ecclesial bonds of unity and sympathy and fellowship and understanding.*

Paul prayed fervently to be able to see the ecclesia at Rome, that, as he says—

"I may be comforted together with you by the mutual faith of both you and me."

In God's wisdom for our good, the Ecclesia is the unit, not the individual. No man liveth to himself: that is selfishness, stagnation, sterility. The Body is ONE, and hath many members.

The heart of our gradual education from ugly natural ignorance to the living beauty of the Truth is to learn to think and to act unselfishly as part of the Body, and not selfishly as a separate individual, even as regards our own salvation.

The flesh is for itself. Even its goodnesses to others are for its own satisfaction. It is impossible to escape this vicious circle of self-centeredness except by breaking completely out of the flesh into the mind of the Spirit, by constant prayer, and study of the Word, and the help of God.

**We must die completely to ourselves, and be born anew into the Body of Christ.**

It is God's wise and loving appointment that we develop beauty and spirituality of character by communion with and care for one another. We remember the original Ecclesia in the fresh, unspoiled glory of its first pure enthusiasm—

"The multitude of them that believed were of one heart and one soul.

"Neither said any of them that aught of the things he possessed was his own, but they had ALL THINGS COMMON" (Acts 4:32).

The word translated "common" is usually rendered "fellowship"—

"They had all things IN FELLOWSHIP."

**This alone is true, pure, spiritual fellowship—true unity of heart—true living.**

Of course this beautiful picture could not last. It was but a brief glimpse of what man could rise to by the original, unspoiled fire of pure zeal for God; but human nature is too evil, too selfish, too fleshly, too small, too self-centered, for such perfection of heart—such Oneness—to last.

The primitive spiritual glory of the newborn Ecclesia soon faded away, as the flesh flooded back in, but the vision remains as the guide and inspiration of those few in each generation that truly seek the perfection of God—

"They had all things in fellowship . . ."

"The Body is One, and hath many members."

*What is the real purpose of a Fraternal Gathering?*

\* \* \*

IN this 12th ch. of 1 Cor., Paul is speaking of spiritual gifts. There is no possession or open manifestation of the Spirit today, but the principle remains—

Each member of the Body is given his proper gift—ability—capability for good, for dedicated, lifelong use for the glory of God and welfare of the Body—**and for no other purpose.**

The Truth is not a spare-time hobby; it is a full-time job—and only those who realize this have any hope of making it to the Kingdom of God. Paul instructs Timothy—

"Having food and raiment, be therewith content."

To give this command its full force and meaning, and to lift it from the counsel of mere indolent hoboism, we must tie it in with his command to the Corinthians a little later in this epistle—

"Be **always abounding** in the work of the Lord."

"Always abounding." This is the practical and constructive reason why we must, "having food and raiment"—the bare necessities—"be content": stop, and get on with eternal things, the work of the Lord, the feeding and clothing of the Body of Christ.

To the extent, beyond provision of food and raiment, that we get bogged down in the rubbish of the world that is so soon to pass away—time- and money-and effort-devouring possessions and positions—to that extent we are neglecting the Body, we are hurting the Body, we are robbing the Body of Christ.

"Always abounding in the work of the Lord."

How CAN we, if the world is hanging heavy around our neck?—

"The cares of the world, and the deceitfulness of riches, and the lust of other things, choke the Word, that it bringeth forth no fruit."

Clearly, in Corinth, there was unhealthy competition about spiritual gifts. This was falling right back into the selfishness and pride of the flesh, on a higher, more hypocritical, more responsible level.

The gifts were not for present gratification and glorification, but for the selfless service of the Body. From the apparently most exalted to the apparently most menial, all were for the same purpose and all were equally needed.

"The Body is One, and hath many members."

When the disciples, at the last supper, bickered over who should be the greatest, Christ washed their feet. It was a menial task. It took no ability. Anyone could do it. Yet it was a manifestation of the highest 1 degree of spirituality and divine perception.

It was a lesson for all time— not so much of humility (which is simply but the inevitable by-product of wisdom) as of perception, discernment, understanding, unity and love.

*What is the real purpose of a Fraternal Gathering?*

\* \* \*

There are many lessons in this 1 Cor. 12, as Paul draws the parallel between the human body and the Ecclesia of God. And overshadowing all that he says is the climax we know he is leading to in ch. 13—

"Yet show I unto you a more excellent way."

**"By One Spirit are we all baptized into One Body, whether Jew, Gentile, bond or free: and have all been made to drink into One Spirit" (v. 13).**

This was the great turning-point in our life: our passing from death to life—from the selfish, ignorant slavery of the flesh to the selfless freedom of the Spirit. John says—

"We know we' have passed from death to life because we love the brethren" (1 John 3:14).

He is saying the same thing as Paul is here: we have made the transition from fleshly individuality to spiritual community. We have ceased to be ourselves, to seek our own desires, to consider our own interests—and we have become absorbed wholly and wholeheartedly into the glory and fellowship and unity and joyful, satisfying service of the Body of Christ—

"We KNOW we have passed from death to life, because we love the brethren."

\* \* \*

**"For the body is not one member, but many" (14).**

The beauty and usefulness and purpose of the human body is in its diversity. A severed foot or hand is a repulsive monstrosity. It is obviously dead and useless—detached, broken off, lost, cast aside, rejected; yea, worse: decaying, corrupting, putrefying.

But a complete, living, healthy body, with all its parts functioning smoothly together, all perfectly coordinated in grace and symmetry and harmony of movement and purpose, all instantly subject to the one Head—is of great attractiveness, and obvious power and usefulness.

No single member can be a body in itself: however accomplished, however skilled, however wise. No one of us can stand alone.

We may, by unavoidable force of circumstances, be confined to lonely isolation, like Paul shut up in prison, but we are still part of the Body; and we must, like Paul, think and live and move and breathe as part of the Body. Those who live for themselves alone, however holily they may strive to live, are monstrosities and abortions. Paul said—

"Who is weak, and I am not weak? Who is offended, and I burn not?"

And of Jesus it is recorded—

"Surely he hath borne our grief & carried our sorrows."

"A man of sorrows"—not his own, but the sorrows of all the world—

"Remember them that are bound, as bound with them."

"Rejoice with them that do rejoice, and weep with them that weep."

"Could ye not watch with me one hour?"

\* \* \*

**"If the foot shall say, Because I am not the hand, I am not of the body—is it therefore not of the body? If the ear shall say, because I am not the eye. . ."**

We may be a foot, or a hand, or an eye, or an ear. It is immaterial which we are. It is up to God what He makes us to suit His purpose. He makes us in each case what is needed for the Body in our time and place and circumstance.

The important thing is—we ARE part of the Body; a necessary part. The Body cannot function without us, nor can we function without the Body.

We must live—not for ourselves—but for the Body. We must each do, to the fullest extent of our opportunity and ability, what comes to our hand for the welfare and usefulness of the Body.

Unless every member, from least to greatest, is consciously doing this—stripping off all the rubbish of the world in order to free themselves to do this—then the Body cannot function as the true, spiritual Body of Christ.

\* \* \*

**"If the whole body were an eye, where were the hearing?"**

The beauty and usefulness of the body lies in its diversified unity—the marvelous and harmonious specialization of its infinite multitude of parts and functions—the eye to see, the ear to hear, the foot to walk, the hand to do. . .

Even in the simplest actions of the body, there is an exquisite coordination of many parts, perfected by long use & practice.

So it must be with the Body of Christ. All parts MUST, by use and association and self-submergence to the common purpose, develop a close coordination in the work of the Lord.

\* \* \*

**"God hath set the members every one in the body as it hath pleased HIM" (18).**

Here again, for "pleased," we have the same word. Literally: "As He hath willed"—that is, according to HIS purpose.

It is a comfort, and a responsibility, to know that it is God Who has put us where we are, and has made us what we are, according to His Own eternal will and purpose. It is a comfort to know we are part of a purpose; that we have in God's sight a useful function for the present, and a glorious prospect for the future.

Most of the world's silly pleasures and indulgences are a running away from cold reality, because they cannot squarely face the inevitable tragedy of the hopeless darkness and futility of the future that confronts them all. Life without God is life without purpose—an empty, crushing, meaningless tragedy of struggle and sorrow.

But all the members of the Body of Christ are appointed by God to a joyful, useful, satisfying work, and a glorious destiny of life and hope—IF they "lose their life"—submerge their separate individuality—into the unity and service of the Body.

\* \* \*

***"The eye cannot say to the hand, I have no need of thee."***

Another deep lesson we must learn, if we are to be a part of the Body of Christ. In the wisdom of God, it is ordained that we all need each other. We may, in our self-sufficient blindness, not realize the need; or in our fleshly pride, refuse to recognize it.

This is indeed sad. It was the condition of the Laodiceans, who had no conception of their true spiritual condition or needs.

We may not be able, in our natural ignorance, to at first realize this need of others, but it is wisdom to take God's word for it, until we grow spiritually into the capacity of realization. Only as living and integral parts of the Body can we be pleasing to Him.

\* \* \*

***"Much more those members of the body which seem to be more feeble, are necessary: and those members which we think to be less honorable, on them we bestow more abundant honor."***

In the natural body, some parts seem weak and feeble and delicate, some parts seem less attractive and honorable, some parts seem to have no useful function.

We all know how the doctors of the world, in the ignorance of evolutionary self-delusion, from time to time develop a morbid fad for cutting out some part of the body because they do not know its purpose. But God knows why each part is there, and what it is for.

Truly there are times when parts of the body become diseased and corrupt, and have to be removed lest they infect and destroy the body. This is sad, and there is a sad spiritual parallel for this too, and the Body suffers, and is never really the same again.

In our natural body, we cherish and protect our weaker parts; we honor and clothe our uncomely parts. Paul said—

"In lowliness of mind let each esteem other better than themselves."

And in this connection he reminds us—

"Some men's sins are open beforehand, going before unto judgment, and some men they follow after.

"Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid."

All are sinners, and hidden sins of the spirit are worse before God than open sins of the flesh. Bad temper and impatience may be worse in God's sight than bad morals and impurity.

\* \* \*

***"For our comely parts have no need, but God hath tempered the body together, having given more abundant honor to that part which lacked" (24).***

We are told by Christ that the first shall be last, and the last first. God does not see as man seeth, for God looks upon the heart, we are told—

"Where much is given, much is required."

—and only God knows what is given, and what is therefrom expected. A striving, one-talent member may, unnoticed and unseen, be doing far more for the glory of God than the showy external accomplishments that come so easily and enjoyably to a 5-talent member. The main arena of our labor and our testing is the battle within ourselves, the battle with the flesh.

And many who, in his Name, have prophesied, and cast out devils, and done many wonderful works, have never won, or even faced, the great inner struggle. And to them, in spite of their long catalog of achievement, he will say: "I never knew you."

\* \* \*

***"That the members should have the same care for one another: that there be no schism."***

This is important. We are naturally drawn to some more than to others, usually for natural or fleshly reasons.

But even if it be for the purest of spiritual reasons, it is dangerous, and must be controlled. There **must** be the "same care" for ALL. The Body is One, and anything, official or unofficial, selfishly thoughtless or intensely well-meaning, that subdivides that Oneness is hurtful to the Body.

We naturally tend to polarize—by natural affinity, by common interest, by age, etc. But this fleshly tendency must be rooted out. There must be the **same care**, the same interest, the same affinity, for all.

And we shall find, in the loving wisdom of God, as we so often marvelously find in submission to His provisions, that this gives a far richer and deeper communion than polarization into groups of common characteristics.

The young have much to learn from the old, and the old from the young. Unity in diversity is the beauty of the Body. The Body is One. In this aspect too the same principle applies—

"The eye cannot say to the hand, I have no need of thee."

\* \* \*

*"And whether one member suffer, all members suffer with it."*

In the natural body this is obviously true. Pain or disease anywhere affects the entire being, and the comfort and activity of every part.

It is not quite so obvious in the spiritual Body, but it is even more true, whether the suffering be misfortune or misconduct. This is the beauty and glory of ecclesial unity.

Sorrow and suffering are not purposeless. Our present lot is not meant to be for mere enjoyment, but a brief period of intense training, development and preparation for eternal, endless joy—

"Our LIGHT affliction . . ."

—says Paul, the lifelong sufferer—

". . . worketh an exceeding and eternal weight of glory."

Individual tribulation worketh patience, and shared tribulation does more—it worketh deeper fellowship and unity—

"God comforteth us in all our tribulation . . ."

—he says at the beginning of 2nd Corinthians—

". . . that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

\* \* \*

*"Or one member be honored, all the members rejoice with it."*

Truly, salvation is in one sense an individual thing. We each at last stand or fall individually before the Judge.

But in another very real and perhaps much deeper sense, it is **not** an individual thing, for no one who seeks to save **himself** will save himself. Only those who have clearly seen themselves—and **made** themselves—harmonious, sympathetic, interwoven, joy-and-sorrow sharing parts of the Body of Christ, will be accepted as parts of that Body.

The flesh looks out for number one, even in matters of salvation, and our unconscious contamination with Western civilization's exaggerated cult of the independence of the individual, deepens this tendency within us.

But the only way to salvation is through complete submission and submersion of self into the Body of Christ—ignoring, forgetting, neglecting, repudiating self in the service of the whole.

It is no accident or coincidence or meaningless rhetoric that we find both Moses and Paul expressing the wish, if possible, of being blotted out from God's purpose for the salvation of their blind and erring kinsmen after the flesh, and we need not be reminded of Christ himself in this connection—

"Wounded for our transgressions, and bruised for our iniquities."

Without this characteristic, they would not have been suitable for God's purpose.

*What is the real purpose of a Fraternal Gathering?*

It is to manifest our unity; to strengthen, deepen, intensify our communion; to nourish and develop our mutual interest and sympathy and compassion; to beautify, purify, sanctify our fellowship together as the One Body of Christ—all members consciously, and actively, and joyfully, parts of a coordinated unity, knit together in love.

We do not, cannot, stand alone. We are each but a small part of a great and glorious whole, and only as such can we lay hold on the love of God and the joy of the Spirit. This is the will and wisdom of God.

Of ourselves alone we are incomplete, useless, purposeless, monstrous—like a severed limb or a separated organ.

Let us then lay hold thankfully and eagerly upon this opportunity to draw more closely together in the unity of the Spirit that—each forgetting himself in devotion to the whole—we may unitedly, joyfully and approvedly stand before God as the true and glorious Body of Christ. —G.V.G.

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## **PROPOSED REPRINT OF OUT-OF-PRINT BOOKS**

WE have the opportunity of renting a copier during the month of January, for the purpose of reprinting some books which are no longer available. The books proposed are "The Last Days of Judah's Commonwealth" (Bro. Thomas) and "Patterns of Things in the Heavens" (Sis. Lasius).

The price of each will probably be between \$1.50 and \$3.00 (involving only the cost of material). Will all who are interested in purchasing either or both please inform us IMMEDIATELY, and give us an idea of the number of copies required? Please write direct to:

Sis. (Miss) Barbara MacIvor, 29 Peacham Crescent, Downsview, Ont., Canada.

Any suggestion regarding other reprints would be appreciated.

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## **Current World Events**

### **TROUBLE GROWS IN SCHOOLS**

Long hot yr. for high schools in prospect. Race problems are one worry; "Activism" in college styles another. Militants & radicals hope to stir up storm. Four threats:—

1. Racial flare-ups. 2. Outright criminal activity. 3. The drive to "politicalize" & "radicalize" high-school students by groups such as SDS. 4. The "youth rebellion"/\*

If violence—or at least disruption —gets to be a fad, the "in thing" with a lot of high-school kids, we can have a real mess on our hands.

During a 4-mo. period in past school yr., over 340 secondary schools in 38 states experienced serious student disturbances. Number of incidents likely to increase this yr. The '60s have been an era of unrest in US schools. (USN 9:22)

*Violence, strife, unrest, hatred— these are the signs of our wonderful, modern, civilized times, reaching down now more & more into the young. Can the world stand another generation?*

### **NIGERIA: War, Suffering Drag On**

Though other crises in other trouble spots have diverted attention from Nigeria war, that plight remains desperate. An air blockade has kept many of Biafra's 7 million people on diets that are hovering barely above the starvation level. As a result, an often-fatal protein-deficiency disease has broken out mostly among children. (Tm 8:29)

### **MIDEAST: BIG ISRAEL ATTACK**

Sept. spawned biggest military attack in Mideast since '67 war—& brought region still closer to brink of full-scale war.

An Israeli armored force crossed Suez, landed on Egyptian soil, blasted its way down coast for 30 mis.—shooting up every military target in sight for 10 hrs.—& then reboarded amphibious craft at high noon to recross Suez.

The Israeli thrust seemed likely to add fuel to anti-US & pro-Soviet passions among Arabs. Arab resentment of US has accelerated "radicalization" of govts. thru-out Arab world, including formerly pro-West ones as Libya & Jordan. (USN 9:22)

\* \* \*

The vehicles were Russian, captured in '67 War. Israeli soldiers in them spoke fluent Arabic & wore Egyptian-type uniforms. They achieved total surprise & inflicted heavy casualties on their 40-mile sweep.

Israel felt it had compelling reasons for strike. Thru summer, morale had sagged as casualty lists grew. Nasser was talking of "a battle of destiny."

Mrs. Meir decided to remind Nasser not to get carried away by his own rhetoric, & to demonstrate that Arab armies were no match for Israel. Last point proved beyond slightest doubt.

Egypt, Jordan, Syria & Iraq have 400,000 men under arms vs. 290,000 for Israel. Arabs have 2200 tanks compared with 1000 for Israel, & 645 planes to 195 for Israel.

Scope & ferocity of operations seemed sure sign Mideast's irreconcilable antagonists were inching to brink of war.

"A shocking blow to Egypt," said Dayan, "Future ones will be bigger." (Tm 9:19)

\* \* \*

Last wk., in an amphibious assault across Suez, an Israeli armored column landed within 70 mis. of Cairo, then swept along coast in most devastating blitz Israel has mounted against Egypt since '67.

For 10 hrs., during which they encountered virtually no resistance, they blasted every Egyptian vehicle & military installation in their path. Regrouping at Ras Zafarana, they sped back across Suez, leaving a devastated Egyptian coastline behind.

The blitz was undeniably a brilliant success militarily. But it was brutal & bloody in human terms: no prisoners were taken & many Egyptian soldiers were cut down in a hail of bullets as they tumbled out of vehicles or tents. Nor, apparently, were civilians spared if they happened to be in path. (Nwk 9:22)

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Russians coming on with a rush— in big land rockets, even sub-borne nuclear missiles. Russia has overtaken—& probably passed—US in numbers of long-range, land-based missiles. Moscow's accelerating construction of Polaris-type subs; gradually closing gap in sub-based missile strength as well. (USN 9:22)

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### **BETHEL FESTIVAL: DRUG ORGY**

The Bethel, NY, Music Festival, Aug. 15-17, may well rank as one of the significant political & sociological events of the age.

By a conservative estimate over 400,000 youths showed up. Thousands more would have come if police had not blocked off access roads. Had the festival lasted much longer, as many as one million might have made the pilgrimage.

**The Bethel scene demonstrated more clearly than ever before the pervasiveness of a national subculture of drugs. At least 90% were smoking marijuana. Narcotics of all descriptions were freely available.**

Most at Bethel were not hippies in the commonly accepted sense: a good ½ at least, were high school or college students from middle-class homes. But at Bethel they exhibited to the world many of the hippie values & life styles, from psychedelic clothing to spontaneous, unashamed nudity to open, casual sex.

Youthful imaginations were captured, most obviously, by the hippie sound: the driving, deafening hard beat of rock, music that is not just a particular form of pop but the anthem of revolution.

With surpassing ease & a cool sense of authority, the children of plenty have voiced an intention to live by a different ethical standard than their parents accepted.

**The pleasure principle has been elevated over Puritan ethic of work.**

Now that youth takes abundance for granted, it can afford to reject materialism. The young are quick to point out that the most rational & technically accomplished society known to man has led only to racism, repression, & a meaningless war in the jungles of SE Asia.

**It is beyond argument that the generation attuned to rock, pot & sex will drastically change the world it grew up in.**

The question is: How & to what purpose? Ultimately, the great danger of the counter-culture is its self-proclaimed flight from reason, its exaltation of self over society. A revolution based on unreason may just as easily bring New Barbarism as New Jerusalem. (Tm 8:29)

*How sad that a nation with such blessings and capabilities should be degenerating into drugged stupor and the so pitiful spectacle of unbridled indulgence in animal lust, thinking they are manifesting their new 'freedom' & 'enlightenment'!*

### **RED SHIPS: Fantastic Growth**

Russia's merchant fleet will reach 15 million tons by '70. US's will have dwindled by then to less than ½ that size. 20 times as many students in schools for naval architects & marine engineers in Russia as in US. (USN 9:8)

*This is hard to believe, even as we see it happening before our eyes. How wonderful are these prophetic developments!*

### **"SCIENCE": How MYTHS START**

From his infrared spectrometer on board Mariner 73 Chemist Pimentel dramatically announced that Mars' atmosphere probably contained traces of ammonia & methane, 2 gases produced on earth by bacterial decay. Implication was clear: there might be micro-organisms on Mars.

Last wk. after further study, Pimentel reported that what he read as the characteristic "signatures" of methane & ammonia were actually produced by a thick layer of frozen carbon dioxide.

Only when he checked out the experiment in his lab, Pimentel explained, did he learn that a thick layer of dry ice could produce spectral characteristics similar to those of methane & ammonia. (Tm 9:19)

*This is very enlightening, and amusing, though so sad and pitiful. Whenever we read the strange fairy-tales of millions of years of evolution (appearing even in some "Christadelphian" publications), we marvel at natural man's strange penchant for fantasy and assumption. As we see so often illustrated in Bible history, man will believe ANYTHING except divinely attested Truth.*

### **Worldwide Terror and Blackmail**

**World politics, new style: kidnapping, hijacking, bombing. Political terror & blackmail around world taking ugly turn. From all signs, worst yet to come. All old rules of international conduct seem coming unstuck.**

Guerrilla terrorists have the same kind of advantages robbers have over cops: plan in secret, strike by surprise. So far, terrorists have been coming up with new tactics faster than we can find answers to old.

Two examples of the contagion are airplane hijacking & attacks on diplomatic posts.

Aerial piracy—hijacking passenger planes—is rising form of international terrorism. So far this yr., 48 planes hijacked around world. Over 3500 air passengers have been endangered by hijackings & ground attack, 90% since Jan., '68. (USN 9:22)

*"All rules of international conduct coming unstuck." How can blind man escape the evidence of divine prophecy, as he himself fulfils the predictions of these last dark evil times?*

### **US ARMY: MORE RACE STRIFE**

The military suddenly has a rash of racial violence on its hands.

Worry is whether race problems might suddenly be shifting from city streets to a new arena, where damage could be done to the stability of US defense forces.

Overseas, there also is evidence of hushed-up racial violence. There's no doubt incidents with racial tinge are becoming more common on all US military bases. (USN 9:1)

*There is no human solution for the Tower of Babel confusion and bitterness that divides the races of the world. Man must, by increased world violence, be brought to the realization of his hopelessness and helplessness.*

### **Yugoslavia: Catholic-Red Peace**

The deep & abiding hostility between Communists & Catholics in Yugoslavia was considerably aggravated by the belligerence of the Yugoslav Catholic Church toward the Communist partisans in WW II.

Now, however, that hostility has given way to a working agreement between Church & State.

The Church-State detente began in '66, when the Vatican & Belgrade signed a protocol calling for exchange of diplomatic representatives. Since then, the Church has flourished in Yugoslavia.

Catholics—who constitute 1/3 of the country's 20 million people— have almost total freedom of publishing. A church biweekly with a circulation of 250,000 is printed on the same presses that the party uses to run the Communist daily.

Even more telling, the Church's influence on the everyday life of the country is growing.

**Parish priests can often be found working hand in hand with the local party secretaries.**

Church attendance is uniformly impressive: one young Slovene contends that in his home region there are 8 times as many practicing Catholics as practicing Communists. (Nwk 9:1)

*This is very interesting & encouraging: "Church's influence growing"; "priests working hand in hand with Communist party secretaries." We can wait in patience, for things are moving very well.*

### **WEAK EUROPE LOOKS TO EAST**

Vision of Europe unity has become caricature of what it was in era following WW II. Impulse toward political integration in W. Europe is dead. Sterile haggling over petty national interests has long since replaced unity of purpose.

Young people have become apolitical & disaffected, unable to find an outlet for their aspirations; they look for a new world & all they find are relics of past.

Frustrated by ever-widening technological gap between Old & New Worlds, & no longer enthused by old drive to integrate W. Europe nations, many Europeans now devoting thoughts & energies to new goal: a lasting political & economic order, **based upon a reconciliation between the 2 halves of ideologically-divided Europe.**

In many ways, the concept of a true detente is not so wild a dream. Officials in W. Europe capitals express remarkably little fear of Russia—once the catalyst of W. integration.

The worsening tension between Moscow & Peking, & impending negotiations between Moscow & US over nuclear arms, have also induced growing conviction in minds of Europe officials that Europe war no longer likely. (Nwk 9:29)

*US is frustrated and disillusioned, and turning inward. Europe is frustrated and disillusioned, and turning eastward to Russia. A good development.*

### **S AMERICA: City War Spreading**

Brazilian kidnapers who seized Ambassador Elbrick represent a relatively recent & rapidly spreading phenomenon—organized urban guerrilla warfare—kidnappings, bombings, bank robberies in S. America cities.

Violence in streets nothing new to Brazil, Argentina, Bolivia, Colombia & Uruguay, but all are now feeling sting of an accelerated & often well-coordinated terror campaign.

Many urban guerillas are radical highly nationalistic students convinced of need for revolution, deeply hostile to their own govts., & to US.

Urban guerrillas are blamed for a long list of incidents. 74 Brazilian banks have been robbed this yr. Almost daily, bombs explode in Sao Paulo, Brazil's commercial & industrial center; 3 Sao Paulo TV stations burned in one wk. last mo.

Argentina, also run by a military-dominated govt., has been under state of siege for 3 mos. Terrorists there began attacking military installations in Apr. (Tm 9:19)

*Increasingly, everywhere, it is terror and destructions, as the potsherds of the earth strive for power and control.*

### **CHAD: RED REBELLION GROWS**

An armed rebellion has slowly spread thru Chad, vast & desolate former French colony in Africa.

Many, perhaps even all, of Chad rebels belong to mysterious organization called "Chad National Liberation Front," & their revolt has increasingly taken on many of the familiar trappings & rhetoric of anti-colonialist movements from Latin America to Vietnam.

The rebels have succeeded in spreading death & destruction. Villages have been burned & looted, govt. patrols put to flight, tribal chieftains terrorized.

It's difficult to see how any of Chad's 3 1/2 million inhabitants can avoid being "malcontents." Illiteracy is as widespread as medical care is scarce.

According to "domino" theory, if Chad's regime falls, then anti-Communists regimes in neighboring Cameroon, Niger & Central African Republic will topple in turn. (Nk 9:15)

*By colonialism and exploitation and humiliation and oppression, the West has forced the backward nations of the world into the arms of Russia. Wherever there is revolt against misery and injustice, it is inevitable they look to Russia as the opposite and enemy of what they have known.*

### **VIET PEACE HOPE SHATTERED**

Nixon & his chief advisers have had to discard pet theories of how to end war which they brought with them into office. Nixon's pet theory was that Russia could somehow be pressured or persuaded to arrange an acceptable settlement. (Nwk 9:15)

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Last wk., a govt.-appointed board of inquiry roundly condemned all Belfast govts. since foundation of N. Irish state 50 yrs. ago for discriminating against Catholics in jobs, housing & politics. (Nwk 9:22)

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### **DRUG USE: "Point of No Return"**

Drug use growing: "For first time," says Psycho-pharmacologist Hollister, "pot is entrenched in our society, with untold millions using it. We've passed point of no return."

Drugs have provoked defiance of law unprecedented since Prohibition. Drug use reflects shifts in adult US values, as well as persistent unwillingness of youth to accept straight world.

Last month's Woodstock music festival, where 90% of 400,000 participants openly smoked marijuana, brought youthful drug culture to new apogee.

Sociologist Lindesmith, who has spent 35 yrs. studying drug use, contends: "If a kid goes to college these days & never develops an interest in marijuana, he's got a problem & you should worry: he may be a loner or not accepted by his peers."

Today's drug takers "are bored, in pain, frustrated, unable to enjoy, or alienated; & some plant or substance carries promise of oblivion, surcease, quietude, togetherness.

**¼ to ½ of all medical prescriptions now written in US is for a mood-altering pep pill or tranquilizer.**

Newspaper, magazine & TV ads hammer away at theme that relief is just a swallow away for any condition. Modern medicine has made drugs highly legitimate, to be taken casually & not only during moments of acute & certified stress.

Our children, far from being in revolt against older generation, may in fact be acknowledging how influential model it has been.

National Mental Health Institute in one of its ads pictures a litter of cocktail glasses, pill bottles & an ashtray overflowing with cigarette butts, & asks parents: "Ever wonder why your kid doesn't take you seriously when you lecture him about drugs?" (Tm 9:26)

*This is surely the most ominous and sinister of all present evil trends. And the public wants it. Up to ⅓ of all medical prescriptions for mood-altering drugs! Surely witches and necromancers were a better way than this!*

### **US Fights and Promotes Tobacco**

Congress has long ordered warnings to be carried on cigarette packs. The Govt. forces radio & TV to carry free commercials for opponents of smoking. Last yr. US Public Health Service spent \$4½ million to combat smoking.

Yet at the same time the Agriculture Dept. with congressional sanction, spent \$67 million to support & subsidize smoking: \$5 million for research to produce better cigarettes; \$31 million to give cigarettes away abroad; \$28 million to subsidize & advertise tobacco exports. (DtFP 7:24)

*What confusion! Tax money is used both to promote and to discourage the admittedly dirty, offensive, unhealthy, unholy tobacco addiction.*

### **VIET: US MILITARY DISASTER?**

Nixon has carefully thought-out "game plan" for controlled retreat from Vietnam: bulk of troops to be withdrawn to be combat troops.

Withdrawing combat troops instead of support & supply troops makes no sense at all militarily, but it makes much sense politically.

US forces in Vietnam this time next yr. may consist of well over 200,000 support troops, virtually incapable of defending themselves, protected by very thin screen of US combat troops. Theory is, of course, that S. Viet Army will protect US support troops.

**Some military men—including former Viet commander Westmoreland—fear Nixon's plan for controlled retreat could bring major disaster.**

As US troops depart, there could be disintegration of anti-Communist morale & collapse of Saigon regime, especially if N. Viets inflict serious defeats on S. Viets. Result could be neutral or pro-Communist regime.

What would be very damaging indeed would be a major military defeat of remaining US forces. It's precisely this that military fear, as result of policy of withdrawing combat troops first, leaving exposed the soft underbelly of US Army.

A decisive defeat of US Army by N Viets, after bulk of combat troops withdrawn, would convince world that US was indeed a paper tiger. It would be almost irretrievable disaster for US. (Nwk 9:29)

*More and more, Vietnam is dividing, embittering and frustrating US. The article points out that the present course could lead to a disastrous Dunkirk.*

### **Vandalism: \$100s of Millions Yr.**

Vandalism—costing US 100's of millions of \$s yrly, & cost mounting steadily. Vandalism is big & growing part of high cost of living. Nobody has found answer to this baffling problem. Very few vandals even caught; fewer punished.

And their depredations continue to increase. US Office of Education says damage by vandals to public schools in US may be high as \$100 million yrly. A single insurance co., Allstate, paid nearly \$4.4 million in claims for vandalism to autos in '68—35% rise over '67.

**Window breakage costs Chicago schools \$-million yrly. Largely because of arson, school insurance rates rose 40% last yr. in Calif.**

What puzzles officials is the senseless, profitless nature of vandalism. All crime is up, everywhere, & this is just a part of it. Vandalism is one index of social stresses.

Public housing suffers heavily from vandalism. Drastic increase over past 5 yrs. Seems there's no feeling of private responsibility for housing. (USN 8:25)

*Human nature is basically evil—"In my flesh dwelleth no good thing"—and only an all-consuming realization of the love and authority and goodness of God can make it anything else but evil.*

### **USSR-CHINA: DANGER OF WAR**

Nixon's Board of National Estimates says there's serious danger of war between Russia & China. Board represents Washington 'intelligence community': CIA, Pentagon's DIA, State Dept. intelligence branch.

Russian Ambassador Dobrynin has gone out of his way, not once but several times, to warn Sec. of State Rogers danger of war is very real.

In nuclear-power, air-power, firepower—Russia almost as superior to China as US is to Mexico. Why is Russia scared of China?

China, as Russia knows all too well, has a respectable nuclear arsenal, has already deployed medium-range missiles, is working hard on missile with range to devastate Russia.

Russia knows that the sacred Maoist doctrine holds that a thermonuclear war is not only inevitable but desirable, to assure final triumph of Mao-style Communism.

Russia's fear of a nuclear-armed China was shared by Pres. Kennedy even before China had nuclear weapons. In '63, he spoke of a "govt. that has called for war, international war, in order to advance the final success of the Communist cause . . . Introduce into this mix nuclear weapons & you have a more dangerous situation than we've faced since end of WW II."

Russians aren't the only ones with reason to fear a nuclear-armed China. (Nwk 9:22)

### **WORLD HAS "10 YEARS LEFT"**

U. Thant warned last May that nations of world have "perhaps 10 yrs. left" to solve ancient quarrels & begin working together.

Last wk. he was even more pessimistic. Rather than reducing level of nuclear arms, he charged, major powers are pursuing race which may end in disaster for all mankind. There's been "very little progress" toward peace & security & "time is running out."

If initial indications are accurate, Thant—& mankind—will be no closer to victory in race against time when current UN session ends. (Tm 9:26)

*U Thant is apparently reasoning on the basis that in 10 years the current growing problems—population, food, restless masses—will have become so acute, and atom bombs so easily attainable, and national hatred so intensified, that a general holocaust will be inevitable. Perhaps he is right, and 10 years will bring the divine solution "lest all flesh perish."*

### **THAILAND: Red Guerrillas Active**

Communist guerrillas in N. Thailand expected to mount first sustained coordinated campaign next mo. Radio Peking says "Thailand People's Liberation Army" going on offensive in 3 north provinces.

US has 50,000 servicemen stationed in Thailand. (Nwk 8:25)

*Laos, Thailand, Cambodia—all are subject to increasing Red infiltration, subversion and aggression.*

### **US CUTTING BACK DEFENSES**

Sec. of Def. Laird has announced a new \$3 billion cut in defense spending for the yr. He made it plain he was bowing to pressure from Congress. He made equally plain his view that the cuts would mean "an inevitable weakening of our worldwide military posture."

The Navy will mothball more than 100 of its 895 active ships. The cuts are more severe than appear on the surface. (USN 9:1)

\* \* \*

Washington has rarely seen anything quite like present concerted challenge to strategic premises underlying defense budget. Catalyst for revolt is general frustration over seemingly endless Viet war.

There's been a great inward-turning all across nation. Nixon noted this feeling when he spoke out against a revival of what he called "neo-isolationism."

Sec. Laird said: "Effect of these cuts is to increase risks to our nation. Time & again in our past history our nation has paid a frightful price for letting its armed forces dwindle to levels that proved too low to discourage or to counter aggression."

Whether this will have much effect on Congress in its present mood is highly problematical. (USN 9:9)

*US is being forced to cut back its defense spending by riots and unrest and agitation at home. It seems to be going into a cycle of disillusioned isolationism.*

### **CZECH INVASION: Russian Gain**

Russia's Czech occupation now one yr. old. For Kremlin, Czech episode has been expensive operation, but probably worth price.

Soviet military situation in Europe considerably improved. With 70,000 Russian troops in Czechoslovakia—where none had been stationed for over 20 yrs.—a gaping hole in their westward-facing lines has been plugged. Soviet soldiers man Iron Curtain from Baltic to Austria.

Dubcek, to Kremlin the most dangerous man in E. Europe, has been toppled from power.

**All other Communist underlings in Red Europe have been taught a lesson: present Kremlin leadership won't hesitate to use force.**

Malenkov used Soviet tanks to crush E. German revolt in '53. Khrushchev did same in Hungary 3 yrs later. Now Brezhnev-Kosygin team has proven that it too can be tough when satellites stray off approved path. (USN 8:25)

### **Pollution, Trash: 'National Disgrace'**

Americans, their health threatened by air & water pollution, face danger of being engulfed in trash. Mountains of waste are building up around major cities. Space for disposal is running out.

Garbage-dumping is poisoning water supplies. Incineration further fouls the air. Govt. experts say situation nearing "national disgrace." (USN 9:8)

*"Great Society" in all its glory!*

### **N IRELAND NEAR CIVIL WAR**

Last wk, beneath the fortress where Protestants & Catholics fought one another 280 yrs. ago, religious warfare erupted again in N. Ireland, in worst outbreak of sectarian violence since Ulster was severed from newly partitioned Irish Free State in '21.

At wk's end, in a conflict that bordered on civil war, 9 were dead, 500 injured. Night after night the fighting spread until, as one Catholic member of N. Ireland's Parliament put it, the govt. was dealing "not with riots but with an uprising" (Tm 8:22).

\* \* \*

The religious & political strife that has plagued Ireland for centuries erupted into bloody fighting between Protestants & Catholics in mid-Aug. In one night alone, gunfire, flaming gasoline bombs & flying paved stones killed at least 5, injured 200. Arson was widespread. On horizon is specter of still another savage civil war (USN 8:25).

\* \* \*

For 10 mos. Ireland's bitterly antagonistic Protestant & Catholic communities have been edging, senselessly but inexorably, toward civil war. Last wk. events triggered the worst violence Ireland has seen in 50 yrs. By weekend, 8 had died & 200 wounded—66 by gunshot.

And as more British troops moved into the seething city during weekend, it was clear that fires of violence & hatred were far from dead.

How the troubles had all begun—with the pent-up ancestral hatreds, could readily be explained. Where it would end, none dared predict. (Nwk 8:25)

\* \* \*

Britain is now more involved in Irish affairs than at any other time since '21, when London accepted the idea of Ireland's independence. It was only the intervention of British troops that prevented clashes between Catholics & Protestants in Northern Ireland from erupting into an all-out civil war. (USN 9:1)

\* \* \*

Reforms are desperately needed in Ulster to assuage Catholic complaints over discrimination in jobs, housing & the vote. Any reform is likely to provoke a politically disastrous backlash from the all-too-sizable Protestant extremist fringe.

Beneath the momentarily placid surface, the social unrest that has kept N. Ireland on brink of civil war since last Oct. simmered more hotly than ever. (Nwk 9:1)

*In these last days, as restraints are cast aside and man degenerates more and more to the beast, all ancient hatreds seem intensified.*

### **USSR-CHINA: Patching Quarrel?**

Brezhnev told recent visitor West will no longer be able to "capitalize on our differences," because "in few wks. we should be able to sit down with Chinese and talk." (Nwk 9:29)

*This is to be expected, and would help things forward in the right direction.*

## **CRIME: World's Largest Business**

Organized crime is suddenly a high-priority item in Congress. Many Americans still find it difficult to fully believe their nation harbors an evil entity capable of stealing billions while destroying the honor of public officials, the honesty of businessmen, & sometimes the lives of ordinary citizens. The evidence that it does these things & more has become all too credible.

Costa Nostra & the many satellite elements that constitute organized crime are big & powerful enough to affect the quality of US life.

It generates corruption on a frightening scale. It touches small firms as well as large, reaches into city halls & statehouses, taints facets of show business & labor relations, & periodically sheds blood.

Costa Nostra's (CN) ability to flout the law makes preachment of law & order a joke to those who see organized crime in action most often: the urban poor & the black.

**In money terms, CN is world's largest business. Best estimate of its revenue, based on information of federal agencies, is well over \$30 billion a yr. Its annual profits at least \$7 to 10 billion.**

In terms of profits, CN & affiliates are as big as US Steel, American Telephone & Telegraph Co., Gen. Motors, Standard Oil of NJ, Gen. Electric, Ford Motor Co., IBM, Chrysler & RCA put together.

East of the Mississippi it's the rare big-city govt. that is completely free of the fix. In Newark, corruption is rampant. So pervasive is corruption, a governor's committee reported that it contributed heavily to the Newark riot of '67, in which black resentment of police was a major factor.

In Ill., CN exerts major influence in a dz. Chicago wards & dictates the votes of as many as 15 state legislators.

It's estimated that the votes of about 25 members of Congress can be delivered by mob pressure. Even the judiciary is not beyond reach, & the Mob has a special set of instructions for judges on the payroll.

Gambling is far & away the Mob's biggest illicit income producer. A conservative estimate is \$20 billion put down on horse racing, lotteries & sports events each yr. Perhaps a 3rd is pure profit for CN & its affiliates.

Loan-sharking nets several billions in revenue for the Mob: \$ for \$, usury is CN's best investment. Interest rates commonly run at 20% per wk. Borrowers include factory workers, businessmen on verge of bankruptcy, anyone who needs cash but cannot meet a bank's credit check. Many of CN's legitimate business fronts were acquired when owner could not pay his debt. Some public officials were acquired in same manner.

Narcotics traffic brings in over \$350 million in revenue, & \$25 million in profits.

Labor racketeering has no price tag, but obviously nets the Mob many millions. It takes several forms: one of simplest is extortion. Gangsters inform a small businessman that from that minute on, his enterprise is unionized. Though the employees may never know that they belong to a "union"—& never receive any of the benefits of being in a union—the employer nevertheless pays the "union organizers" the initiation fees & monthly dues.

Business infiltration is CN's fastest-growing source of revenue. Its interests extend to an estimated 5000 business concerns.

CN's penetration of the world of finance & commerce is probably greatest threat that it poses to US today. It has more venture capital than any other non-govt. organization in world.

Big-time construction is another matter. By playing both union & management sides, CN exercises major impact. Crime & Delinquency Council says air-freight trucking operations have been so deeply penetrated that gangsters could bring NY's Kennedy Airport "to its knees at any time."

**Where is the law? Why does CN survive & thrive? Beyond its own inherent strength & tradition is its ability to corrupt civil officials. Without the fix, CN would not last out the year.**

Even in absence of official dishonesty, law enforcement has often proved inept. Most city & state police agencies are still not equipped to deal effectively with clever, well-financed conspiracies that extend across city & state lines. The gangsters' well-paid legal corps takes full advantage of the Bill of Rights. The Mob's muscle often takes care of potential witnesses.

US's porous, pluralistic & permissive society offers extraordinary opportunities, chances to hide & to advance, for the enterprising & imaginative criminal.

**But, most fundamentally, US society helps the criminal by toleration (occasionally even admiration) & by providing a ready market for his services.**

Illicit gambling thrives because of the popular demand for it. Politicians of questionable integrity remain in office because the electorate allows it. (Tm 8:22).

*The saddest part is the admitted fact that organized crime depends on political and judicial corruption and on the patronage of the people. This is man's "Great Society"!*

## **FRENCH MORALITY DROPPING**

Virtual revolution in French public morality since DeGaulle. His departure speeded up what French newsweekly L'Express calls "the erotic invasion."

Nudity has now become commonplace in French clothing ads. French publishing industry has provided biggest guns in erotic invasion. (Nwk 9:29)

*"Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind and vile affections." Paul's words to the Romans concerning the depravity and decadence of that age even more true today.*

## **BACKGROUND OF GOLDA MIER**

Golda Meir's character, like Israel's, was shaped in ghettos of Europe & drew on a heritage of 2 millennia of sorrow & insecurity. Her essence is conviction, without compromise, expressed with all the subtlety of a tank. She seldom loses an argument.

Like many other Israelis of her generation, including Ben-Gurion, she was born in Russia. At 8, she emigrated from Pinsk to Milwaukee. She can still recall the early days in Russia, when her family regularly boarded up the windows as protection against gangs bent on pogroms against the Jews.

In '21 she sailed to Palestine in the 3rd aliyah, or wave of immigration. In the British mandate, she joined the kibbutz Merhavia, 10 mi. south of Nazareth, where she became an almond picker. Malaria was common: so was sniping from Arabs.

Golda later moved to Jerusalem & went back to work as sec. of Woman's Labor Council.

As the Jews pressed toward independence, Golda's apartment became a planning center for illegal immigration. Golda was sent to US to raise money for weapons. In 3 mos. she collected \$50 million, & Ben-Gurion referred to her as "the Jewish woman who got the money that made the state possible."

On the eve of Israel's nationhood, she went to Amman to see Jordan's King Abdullah. Dressed as an Arab woman, she secretly crossed the Arab lines. Abdullah asked her to delay proclaiming the state. She replied: "We've been waiting for 2000 yrs. Is that hurrying?"

Mrs. Meir has served in many posts, from Israel's Minister in Moscow to Minister of Labor. She became best known as Ben-Gurion's Foreign Minister, supporting his philosophy of strong retaliation against Arab attacks with such ferocity that he called her "the only man in my Cabinet."

Golda Meir represents a pious, earnest generation that has begun to disappear in Israel. In its place are the fast-living sabras (born in Israel with whom older generation is often out of touch. (Tm 9:19)

### **US "STUCK in VIET QUAGMIRE"**

Conclusion seemed inescapable that Nixon Administration is inadequate to cope with Viet war.

Administration is increasingly divided over fundamental issues of war & peace. There's clear disparity in views at highest echelons. Uncertain, divided, ambivalent, Nixon Administration appeared stuck in Viet quagmire

Nixon's announced goal of "a peace we can be proud of" no closer than when he took office in Jan. Rather, he may have to face fact that Communists are prepared to wait him out indefinitely, convinced that sooner rather than later US public, war-weary, will force issue.

So far, Nixon has not had to contend with kind of domestic antiwar pressure that drove Johnson from power. That luxury not likely to endure much longer. (Tm 9:19)

### **BLDG. TRADE DISCRIMINATION**

There's increasing determination of embittered blacks to force organized labor to drop color lines. Negroes have picked US's 17 construction unions as prime target because most of them still practice flagrant racial discrimination. Labor promises reform, but so far has delivered only tokenism.

Labor's most successful device for excluding Negroes is rigid control of apprenticeship training. Applicants often required to pass aptitude tests with wholly irrelevant questions. Apprenticeship program so rigged it would take a college-level black to get in, says Asst. Labor Sec. Fletcher.

Many union leaders insist they must move slowly or be voted out by members who consider Negro's rise a threat to their own status & security. Despite mounting shortages of skilled construction workers. AFL-CIO building unions admitted only 5168 Negro apprentices last yr., 3.9% of all new apprentices.

Govt. has so far failed to flex its muscle to stop unions practicing racism. Beyond question, labor's power to deliver votes has played a part in such inaction. (Nwk 9:29)

*This tragically illustrates one of the multitude of reasons why man could never bring about a millennium. Selfishness and injustice are too deeply ingrained in the flesh. "In my flesh dwelleth no good thing."*

### **CITY: Failure Everywhere in World**

Most Americans think they know what is meant by "the urban crisis." To many, it means Watts in Los Angeles, the Hough section of Cleveland, Harlem in New York—in short, race riots, poverty, slums.

To others, the urban crisis is manifested daily in clogged freeways, rising land costs, inadequate parks, persistent dissatisfaction with city life.

But how many Americans think of the appalling squalor of the slums of Rio de Janeiro, Algiers, Mexico City or the streets littered with sleeping bodies, of Calcutta? There, the urban crisis is compounded by lack of shelter, food, jobs & above all, hope.

**Last wk., U. Thant reported that the city—everywhere in world—is a failure.**

Population is relentlessly exploding in what the report terms "unexploding economies." In next decade, 18 Latin American cities will probably contain a million or more each, whether nations are prepared for flood of humanity or not. Bombay & Calcutta might swell to 20 or even 30 million by year 2000.

Report gives unique global view of a depressing subject. We're all in same boat, it says in effect, & boat's foundering. (Tm 9:12)

*Cain "went out from the presence of God . . . and builded a city." And so it has been ever since. And now it has reached its squalid and polluted climax. But a time is soon coming when "Every man shall dwell under his own vine and fig-tree."*

### **BITTER BLACKS, WAR TRAINED**

Many of today's young black soldiers are yesterday's rioters, expecting increased racial conflict in Vietnam, & at home when they return. Elaborate training in guerrilla warfare has not been lost upon them, & Vietnam may prove training ground for black urban commando of future.

In Viet jungle lies death for a cause that many black soldiers don't understand, or dismiss as white man's folly.

Black racism is strong; so are provocations by white soldiers. Violence has reached such a peak in Danang area that lights have been installed on streets to curb roving bands of white & black sailors who were attacking each other at night.

**Of 400 black enlisted men, 45% said they would use arms to gain their rights when they return to US. It is an incendiary combination to be young, black, armed, 10,000 mi. from home & in persistent danger of death in a "white man's war."**

These men are a new generation of black soldiers. They are immersed in black awareness & racial pride.

This winter they will be returning to civilian life in the cities. If they find that nothing has changed there, they could constitute a formidable force in streets of US, schooled & tempered in all the violent arts as no generation of blacks has ever been. (Tm 9:19)

### **LIBYA COUP PERILS TUNISIA**

The coup makers who 2 wks. ago toppled King Idris of Libya seemed in unchallenged control last wk. The revolutionary Cabinet was led by 2 known to be Nasser admirers.

In the more conservative Arab states, the Libyan coup was exerting profoundly disturbing psychological influence. Most discomfited, perhaps, were Kuwait & Saudi Arabia, where—as in Libya—oil wealth has produced a new class of educated, ambitious, frustrated young officers & technicians. Such men were the perpetrators of the revolt.

Nowhere were events in Libya watched more intently than in neighboring Tunisia. Since '64, when Bourguiba's govt. took a marked turn to left, there has been a growing wave of popular discontent. Bourguiba's previously unassailable popularity with masses fallen off considerably.

Between Algeria & Libya, Tunisia now has militant socialist neighbors on both frontiers. (Nwk 9:22)

### **CHURCH Promotes CORRUPTION**

Poet Allen Ginsberg—on invitation—strode to pulpit of Unitarian Arlington St. Church in Boston & urged his listeners to release their own "private desires" thru public orgies, peyote, & LSD. (Nwk 9:22)

*When "churches" openly advocate indulging the diabolos, how low can 'religion' have sunk back to Canaanitism and Baalism?*

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Crime has almost tripled in Washington in 8 yrs. (USN 7:21)

*A sickeningly consistent pattern: crime goes up & up & up. Complete breakdown to jungle law cannot be far away.*

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### **WAR: 90 Million Dead Since 1900**

Over 90 million killed in wars since 1900. If we continue on this road of violence our century will figure in history as most humiliating in existence of human race.

\$2-trillion spent on armaments since 1900, & several times as much damage caused by 130 conflicts on 5 continents. (LndFP 9:10)

*This is a terrible indictment of modern man. Never in history has there been such violence and evil and destruction throughout the world. And yet they still talk proudly and stupidly of "evolution" and "progress" and "improvement." But soon Christ will come to institute a rigid worldwide rule of righteousness and save man from his own self-destructive folly and evil.*

### **POWER STRUGGLE TEARS INDIA**

In a power struggle that may tear the party asunder & pose a grave threat to India's fragile democracy, Mrs. Gandhi directly challenged the Congress Party leaders & won a dramatic victory.

Convinced that classical socialism is the answer to India's manifold economic problems, she has grown increasingly impatient with leadership's conservative approach.

Determined to trim her sails, the leadership selected Reddy, a longtime foe of Mrs. Gandhi, as Congress Party's official nominee for president.

Convinced the leadership was plotting to dump her after the election, she repudiated Reddy's candidacy. Her personal choice was Giri. In a stunning upset, Giri won a narrow victory.

Communist electors backed Giri almost unanimously.

For all her talk of socialism, Mrs. Gandhi has offered few concrete plans, & her political victories of the past mos. Have preserved her power at the price of further wrenching apart the Congress Party.

What is really at stake is the political stability that has allowed the 550 million people of the world's largest working democracy to begin their slow emergence from centuries of poverty, ignorance, & disease. If the Congress umbrella splinters, India might well be plunged into political chaos. (Tm 8:29)

India has just taken a long slide toward political & economic chaos. An election & its aftermath seem likely to wreck the ruling Congress Party & push the world's biggest democracy far & fast into socialism.

20 yrs. of Congress Party management in India seem to be ending. Without the Congress Party, India could be Balkanized, broken up into separate states. That would please the Communists. (USN 9:1)

*India, like Egypt, is an interesting puzzle, for she belongs with Tarshish. But God can change things very quickly—as recently in Sudan and Libya, in the right direction. India was recently excluded, at Pakistan's insistence, from the conference of Moslem nations. This may be a clue.*

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## Bible Questions

1. "The child grew, & waxed strong in spirit, & was in . . .": who?
2. "The child grew, & waxed strong in spirit, filled with . . .": who?
3. At what 3 events were Peter, James & John alone with Christ?
4. Who "guided his hands wittingly"?
5. Who was "full of good works and alms deeds"?
6. Who "gave much alms to the people"?
7. Words used only once: Champion, sumptuously, crumbs, cripple, lineage, plainness, supped, gluttonous, superstitious, childish, peep, wilfully, countervail, sundry: where?
8. "She fastened it with the pin." What?
9. "Joanna wife of 5": whom?
10. Who said, 'Art thou made of the king's counsel? Forbear!'"?
11. Who said, "Make this valley full of ditches"? Why?
12. What do Joanna and Susanna have in common?
13. On what 2 occasions is Dothan mentioned?
14. Who said, "Gird up thy loins and take this box of oil"?
15. Who ate broiled fish?
25. Whose "school"?
26. Who "scrabbled"?
27. A 'potentate": who?
28. Who "wallowed in blood"?
29. Whose servants whispered?
30. Whose "bloody house"?
31. "Shut up until the day of their death": who?
32. To whom did God say, "I have surnamed thee"?
33. "He is beside himself": who?
34. "Thou art beside thyself": who?
35. "His father had not displeased him at any time": who?
36. Where is David's beard mentioned? Aaron's? Amasa's? Ezra's? Ezekiel's? Mephibosheth's?
37. What prophecy did Hiel the Bethelite fulfill?
38. "His eyes were dim, that he could not see"? said of what 2 men?
39. "His eyes were set by reason of his age": who?
40. "Their eyes were heavy": who?
41. "He went about seeking some to lead him by the hand": who?
42. Who said, 'Make me a little cake'?"
43. Who said, "Make me a couple of cakes"?

16. "By him the Lord had given deliverance unto Syria": who?
17. Name Zelophehad's 5 daughters. They set what 2 precedents?
18. What was "in sight like unto an emerald"?
19. Who was asleep on a pillow?
20. When some said it thundered, what did others say?
21. Who ordained a feast on 15th day of 8th month, and why?
22. Who said, "Behold now there be with thy servants 50 strong men; let them . . ."?
23. Who went out to meditate in the field at eventide?
24. "Added because of transgressions": what?
44. Who said, "Make me savory meat"?
45. Who "rent their clothes and laded every man his ass"?
46. Who "rent their clothes and ran in among the people"?
47. Who "rent her garment of divers colors"?
49. Who said: "The man is mad"?  
— "It is mad"?  
— "Thou art mad"?  
— "I am not mad"?  
— "He is mad"?  
— "Being exceeding mad, I"?
50. "At mealtime come hither"?
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