

# 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**

PLEASE NOTIFY US OF ADDITIONS, CORRECTIONS OR CHANGES

**AUSTRALIA**

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

**GREAT BRITAIN**

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

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

SINCE our last report in April we are pleased to say that, in God's mercy, we have been able to meet with those at Pengam, and to visit bro. Morgan whilst in hospital. Thanks to our Heavenly Father, he is now on the mend.

We were pleased to have the company of bro. Eric Moore for the weekend and the memorial Oct. 11-12, together with those at Pengam. This was indeed an uplift and source of spiritual strength to each of us.

We are the more pleased to announce that, after examination, we were able to extend the right hand of fellowship to sis. Lillian Moore (formerly Central), wife of bro. Eric Moore of Worksop, Notts., at the memorial meeting on Dec. 14.

This was an occasion of joy and encouragement to us here for we were able to bring together with us, bro. & sis. Morgan. The word of exhortation was taken from the apostle Peter, who tells us that we need to be reminded of the sure Word of prophecy, to be diligent, that we may make our calling and election sure.

Bro. & sis. Moore returned home with the good wishes of all, in the knowledge that we are never in isolation, when the God of all mercy and help is near at hand, if so be we set our hearts and minds to do His will to the best of our ability.

We extend our fraternal love and greetings to all of like Faith, and pray that God may bless us and keep us from falling, and to present us faultless before the presence of His glory with exceeding joy.

Sincerely your brother in Christ,

—Ken Williams

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

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

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**CANADA**

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

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

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

**JAFFRAY**, B. C.—Bro. Fred Glazier.

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

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

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

**RICHARD**, Sask.—Mem. 10 am; S.S. 12 noon; Lec. last Sun. of month 8 pm; Class Fri. 8 pm. Bro. Fred G. Jones, Rt. 1; Phone (306) 246-4628.

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**TORONTO 17**, Ont.—Leaside Gdns., 1073~Millwood Rd., (416) 421-4944—S.S. 10 am; Mem 11 am; Lec. bi-weekly 7 pm; Class other Sun. eves in homes. Bro. G. A. Gibson, Ap. 607, 1501 Woodbine, Toronto 365; (416) 425-1256.

SINCE our last report, we have had the assistance of 2 visiting speakers. On Oct. 19, bro. Troy Haltom (Houston ecclesia) gave us good sound words of exhortation, and on Nov. 30 we had bro. Nick Mammone (Lake Ariel & Wanaque ecclesia) who also gave us good sound words of exhortation, and lectured for us on a particularly timely subject: "Today's Exploding World: What Does It Mean?"

We have been greatly encouraged by the company and fellowship of the following visitors: bro. & sis. Troy Haltom, bro. & sis. Paul Neely (Houston); bro. & sis. Edward Williams (Waterford); bro. Douglas Boyce, bro. & sis. David Clubb, sisters Grace Cartlidge, Helen Boycc, Mary Gwalchmai (London). We thank God for their fellowship in the Gospel.

The days in which we are living are days of anxiety and fear among the people of the world. They are also days of anxiety for us, but of an entirely different nature.

The anxiety and fear that is holding the people of the world in the grip of alarming apprehension is well exhibited in our monthly report of Current World Events, as they are related to God's purpose, in the Berean magazine. They present a sickening pattern of universal crime accompanied with violence and destruction never before seen in the world's history.

Our anxiety, however, originates from our knowledge of the signs of the times which indicate, without doubt whatever, that Christ will soon come and establish a worldwide rule of righteousness that will stop man in his wild and senseless pace that would soon destroy all life on the earth. It is our wisdom, then, to stand fast in the Hope of the Gospel, for there is no hope aside from it. —bro. G. A. Gibson

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**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.

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### 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.

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### UNITED STATES

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

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

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

**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, Ind.** 47711—Sis. Carolyn (Mrs. K.) Thompson, 3015 Blossom Ln.

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**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.

WE are indeed happy to report that bro. & sis. Don Newcomer (formerly Central) are with us in fellowship.

We were pleased to have as recent visitors: bro. & sis. Wayne Wolfe, bro. & sis. Bob Wolfe, sis. Jessie Hatcher, bro. George Booker (Lampasas), and sis. Dora Tinsley (Mason). Bro. Booker gave us encouraging words of exhortation.

For anyone planning to attend meeting here for the next month or so, it might be wise to check ahead of time. Shortly our old building is to be removed and a new one built in its place. It is undetermined at this time where we will meet while building.

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### HYE, Texas

THE regular quarterly meeting was held on Nov. 2. 1 Tm. 6 was discussed. Bro. Bill Edwards (Mason) gave us stirring and uplifting words of exhortation at the Memorial meeting.

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**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) 835-4751.

**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.

**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.

**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.

**S. CALIF.**—S. S. 10:30 am; Mem. 11:30 In homes. Bro. W. Sharp, 140 Princeton. Claremont, Calif 91711 Phone (714) 6264)490.

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

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**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.

WE of the Worcester ecclesia send loving Greetings to all the Israel of God throughout the world.

Shortly after our Fraternal Gathering on Oct. 10-12, we had the company of bro. John Randell (Portland) who spoke at the Memorial service on: "The Pearl of Great Price," reminding us we are in possession of it, having received the Truth of God with all its joys and blessings. On the same Sunday bro. N. Mammone lectured on: "Today's Exploding World: What Does It Mean?"

We look forward to the time when God's "Sanctified Ones" will spread abroad throughout the earth, the glories of the Future Age, in contrast to the debasing teachings of the present evil world.

We have been reminded that the grim enemy Death is still with us. After a long illness, our sis. Ellen Stanhope, beloved wife of our bro. Herbert Stanhope, fell asleep in Jesus, and was laid to rest on Jan. 6, 1969, in Hope Cemetery.

Our bro. W. Davey spoke sobering words to the relatives and friends—of the Creator of heaven and earth, His inflexible statutes and judgments, and of His kindness and mercy in the release from death and the grave of all those who believe and give heed to His Word.

We look forward to the monthly visit of the Berean Christadelphian magazine, and note bro. Thomas' expositions are to the fore in its pages. This is as it should be, for they are very needful in view of some of the degrading teachings emanating from various groups using the name Christadelphian.

Those who wish to gnaw the dry bones of "Evolution" and kindred doctrines and abominations will most assuredly receive the wrath of the Deity when He arises to punish the inhabitants of the earth for their iniquity in tampering with and denying His Word—that Word which He has "magnified above His Name." We do marvel that any calling themselves brethren of Christ could be racking their brains with such rank nonsense and unscriptural theories which long since have been demolished as the thinking of the flesh, by our brethren in days gone by, and also those of today. There seems no end to the folly flesh and blood can conceive and set forth.

We have had many visitors around the table of the Lord: bro. & sis. K. MacKellar, bro. & sis. H. Ricketson, bre. & sisters J. Garvey Sr. & Jr., bro. & sis. M. Russell, bro. & sis. E. Sargent Sr., bro. & sis. W. Stephen, bro. & sis. Coye, bre. Wm. Jr. & Gary Stephen, sisters Pride, Lancour, Davey Sr. and Hilda Davey (all of Boston); bro. & sis. D. Gwalchmai (London); bro. & sis. E. Sargent Jr. (Vermont).

Some of these brethren lectured, others gave the word of exhortation: all to our comfort and edification in the things most surely believed among us.

The year of our Lord 1970 is now with us, and Christ still remains away. We need not become weary nor discouraged.

"God is not slack concerning His promise, as some men count slackness."

We have to remember—

"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."

May we, dear brethren and sisters, be able to say—

"This is our God: we have waited for Him. We will be glad & rejoice in His salvation!" —bro. A. Marshall Sr.

**Finances: We are covered thru Apr., 1970 Issue. Cost is about \$200 per mo.**

**EDITORIAL**

**When the Time Had Fully Come**

*"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law"*

—Gal. 4:4

IN our message last month, we dealt with time as it relates to the individual. We are still considering the matter of time, but this month we turn to the subject as it relates to the Deity and His predetermined purpose. In doing so, we will discover that many extraordinarily historical events are not the result of undependably fortuitous circumstance, but the unfailing outcome of divine plan. This thought is in harmony with James' words (Acts 15:18)—

"Known unto God are all His works from the beginning of the world."

Unfailing evidence of this fact is visible throughout the entire Bible—beginning in the book of Genesis and ending in the Apocalypse. However, when considering this subject, we must be careful to discern between God's **foreknowledge**, and the things that he has **foreordained** to be developed in the divine plan.

An interesting and practical illustration of foreknowledge is found in the life of Abraham. When the angels appeared to him to make known the forthcoming destruction of Sodom and Gomorrah, we read—

"For I know him, that he WILL command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment;

"That the Lord may bring upon Abraham that which He hath spoken" (Gen. 18:19).

In this instance, it should be carefully noted that although God knew beforehand what Abraham's character would be, He did not exempt him from trial. In fact the trials of Abraham were extremely severe.

God had promised him a son, but he had to wait about 25 years before the promise was fulfilled. Then when the promised son Isaac was about 16 years of age, Abraham was commanded to offer him for a burnt offering. Our readers who are parents will realize to some extent the supreme test under which Abraham was placed.

But there was no argument, for, said Paul (Heb. 11:17-19)—

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, In Isaac shall thy seed be called:

"Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

Also, in the life of Abraham, we have a notable example of God's foreordained purpose with respect to the nation of Israel. In Gen. 15, we have the record of the covenant God made with Abraham, and in vs. 13-14 there is recorded the prophetic forecast—

"And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them 400 years;

"And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance."

As the years passed, there were many events that appeared in the life of Abraham and his descendants that had no indication of design. Everything seemed to follow a course of time and chance.

Eventually, Jacob and his family migrated to Egypt because of the widespread famine, and there they multiplied until the land was filled with them. The Egyptians, becoming fearful of their increased numbers, instituted severe labor laws that brought them into subjection through the means of harsh affliction.

This continued until the time of Moses, who received divine instruction to lead the people out of Egypt.

As a means of releasing the people from the power of Egypt, God sent a series of plagues upon the country: and after the tenth, in which all of the firstborn of man and beast were destroyed, they were urged by the Egyptians to leave the country as quickly as possible. In that action was fulfilled the words of the covenant, "Afterward shall they come out with great substance," for we read in Exo. 12:38—

"And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians."

THE final item to attract our attention is the TIME. In the Covenant to Abraham it was set at "400 years" for the **affliction of the seed** in a land not theirs.

In Ex. 12:40 the time is stated as "430 years" for the **total sojourning of the nation**. In the Septuagint version this latter passage reads—

"Now the sojourning of the children of Israel in the land of Egypt, **and in the land of Canaan**, was 430 years."

We feel satisfied that this is the true understanding of this passage. Realizing that our readers are familiar with these things, we have merely rehearsed them as a means of introducing another predetermined "time" to which we are directly related. In Hab. 2:2-3, are these interesting words—

"And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

"For the vision is yet for an appointed time, but at the end it shall speak & not lie:

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

The prophet assures us that there is an appointed time, but he does not indicate how long. We find Daniel in a similar position, for he writes (12.4)—

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

Although the number of years are not stated, the fact that "many shall run to and fro, and knowledge shall be increased," certainly points to the time in which we live, for there is no time in history to which it could apply as it does now. We are all so familiar with what has developed during the past 50 years, that it is not necessary to go into detail. We turn now to the words of Jesus in his Mt. Olivet prophecy recorded in Luke 21. Here he is speaking of the overthrow of the people of Israel by the Romans (24-26)—

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, UNTIL the times of the Gentiles be fulfilled.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Jerusalem is no longer trodden down of the Gentiles, for it fell into the hands of the people of Israel 2 years ago.

The next sign appears in v. 25, "Upon the earth distress of nations, with perplexity." All one has to do is to look at a daily newspaper, and he will see that we are in that period.

But better still, peruse the Current World Events as they appear in the Berean Christadelphian each month, for there they are set forth in detail, and it makes our hearts burn to realize that they indicate we ARE in the "time of the end"!

A few days later, Jesus was taken and crucified, was buried, and rose again the third day; and was then in the company of the disciples for 40 days, after which he ascended to the right hand of his Father. In Acts 1:10-11 we read—

"And while they looked stedfastly toward heaven as he went up, behold, 2 men stood by them in white apparel; which also said,

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus that is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Now we will look at what Jesus said about his return to the earth (Matt. 24:37)—

"But as the days of Noah were, so shall also the coming of the Son of man be."

If we turn to Gen. 6:11-12, we will find what the "days of Noah" were like—

"The earth also was corrupt before God, and the earth was filled with violence.

"And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted His way upon the earth."

**It cannot be denied that the earth is in the same state today as it was in the days of Noah.**

Coming back to Matt. 24, we hear Jesus giving advice to his disciples (42-44)—

"Watch, therefore: for ye know not what hour your Lord doth come . . . Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

In Mark 13:34-37, speaking on the same subject, he said—

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

"Watch ye therefore, for ye know not when the Master of the house cometh; at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping.

"And what I say unto you I say unto all: WATCH."

Our message concludes with Paul's words in 1 Thess. 5:6—

"Therefore let us not sleep as do others, but let us WATCH, and be sober."

—Editor

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**FREE BOOK ON VITAL SCRIPTURE TRUTH**

"Christendom Astray," a 462-pg. book outlining and scripturally proving all basic Bible doctrines involved in the Gospel of salvation, which has helped thousands find the Way of Life, will be gladly sent free and without obligation. Write: G. V. Growcott, 12954 St. Marys, Detroit, Mich. 48227.

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*"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time"—1 Pet. 5:6.*

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**The Old Serpent**

By **BROTHER JOHN THOMAS**

*"The law is spiritual, but I am carnal, sold under sin . . .  
for I know that in me (that is, in my flesh) dwelleth no good thing"—Rom. 7:14-18*

**PART TWO**

SUCH (Gen. 3:4) was the first lie, the father of it, and the consequence of believing it.

Yahweh Elohim admitted that the lie contained some truth. As the serpent said, their eyes were opened, but opened to discover their own shame; they became as the Elohim in the knowledge of the good and evil of an evil state adapted to the formation of character under trial; but independence, glory, honor, and power, they were not permitted to attain.

Nor could they so easily as they imagined eat of the tree of lives, and live forever. When the sin was finished they were too much occupied with their new discovery of their nakedness, and devices to conceal it from their expected Elohist visitors, to promptly follow out the serpent's program. In the midst of their perturbation they perceived their approach, and fled for concealment among the trees from the presence of Yahweh Elohim.

This appearing of "the Lord the Spirit" was an incident not provided for in the program of the serpent. It marred the whole scheme, and stamped his speculation with falsehood and deceit.

The Lord's appearing arrested the guilty in their career of sin, and brought them before the Judge for trial and sentence according to their works. The offence was charged upon Adam, who accused the woman as the first in the transgression; and when she was interrogated she confessed, saying—

"The serpent beguiled me, and I did eat."

The serpent was the progenitor of the whole transaction. **Animal intellectuality, or the thinking of flesh in accordance with its own lusts, emanating from the serpent in discourse, was the spirit that worked in the disobedient, and caused them to stumble at the Word.**

The divine Judge did not interrogate the serpent. It had preached according to its instinct, making proclamation simply of its own reasoning in the premises. The subtle beast, however, was visited with reprobation for

the mischief incurred by his ignorant presumption in prating about what he did not understand. He had given expression to what had proved to be a lie, and, therefore, he was truly the father or inventor of it.

This particular serpent that beguiled Eve by his subtlety, spent all the days of his life in the dust upon his belly; and from being the most sagacious, he became—

"Cursed above all cattle, and above every beast of the field."

The intellectualism of the serpent had been transferred to the man. The serpent-system of ideas and mode of thinking had become characteristic of the man, whose lustful nature, inflamed to rebellion by the serpent's reasoning, came to occupy the same relation to the Word of the Deity in all after ages, that the original speaking beast did before the fall of man.

All the primeval serpent, or any other kind of serpent, has had to do with serpentine developments since that important crisis has been merely as the expressive and appropriate symbol of the nature of man.

**The serpent then, is the reasoning of the flesh, which is inseparable from it, and tends only to death. This is human nature, and styled by Paul in Rom. 8:3, "Sin's Flesh," in which, in 7:18, he says, "dwelled no good thing."**

In its original creation, this flesh, like the serpent, was "very good" of its kind. It had its affections and desires, which, like the affections and desires of other creatures, were innocent and harmless; and the man would not have known sin in the gratification of them, except the law had said, "Thou shalt not eat of the tree."

There would have been no scope for the serpent's speculation if no law had been enacted; for without the law his doctrine could have no existence.

The serpent's reasoning was sin in conception. "Sin is the transgression of law," and this transgression was originally conceived in the brain of the serpent and, by reasoning on false premises, was transferred into the woman's, where, taking occasion by the commandment ordained for life, and in itself holy, just and good, it wrought in her all manner of intense and unlawful desires.

Had she been contented to believe the Deity, and to obey the commandment, her course would have resulted in life eternal. But, instead of this, she found the commandment to be for death; because the reasoning of the serpent, taking occasion by the commandment, deceived her, and by it slew her.

Thus, the serpent's reasoning which she adopted as her own, worked death in her by the good and just and holy law, by which, when the reasoning was perfected in transgression, Human Nature displayed itself as an "exceedingly great sinner."

The theory generally entertained concerning "the old serpent" is that —

*"An evil genius, under the semblance of a serpent, styled the Devil, was the primary cause of man's fall, and that he used the serpent as his instrument."*

This theory is founded in incredulity, or unbelief of the Mosaic account. A brute beast, they say, was incapable of reasoning the woman into the transgression of the law.

They might as well say that the dumb ass upon which Balaam rode was incapable of speaking with man's voice and rebuking the madness of the prophet. The one is as improbable as the other. Yet improbable as the story of the ass, and incapable of speaking and rebuking madness as by experience we know asses to be, the fact is attested by both Moses and Peter, and, therefore, rests upon as good evidence and is as worthy of belief as any other fact in Scripture.

He that made the serpent and the ass—"very good" brutes of their kind, and **not so much inferior to man, their fellow brute, as is generally supposed**—could also for any special occasion or emergency confer upon them the power of expressing their thoughts in human speech.

No reasonable being will deny the **power** of the Creator to do this. Whether He **did** so is a matter of evidence, and none can be more plainly, pointedly, and intelligently testified than that the serpent was a beast of the field, pre-eminently subtle, and capable of expressing his thoughts in man's speech rationally.

There is not a word said about any other "evil genius," devil or satan, than the serpent himself; and to bring in another in an interpretation is only to spoil the narrative, and to confess ignorance of its meaning, and inability to

expound it as it stands. No, the whole transaction is referable exclusively to the serpent and the woman. There was no third party behind the scenes styled "the great enemy of mankind."

**The greatest enemy of mankind is man, and more to be feared than any devil or evil genius incredulity and ignorance of the Word are able to invent.**

The serpent was an acute observer and an attentive listener; and all the inspiration he was the subject of consisted in things he had seen and heard.

As to the incapability of a woman being reasoned into transgression by a brute beast, we are every day familiar with the contrary. Man that is in honor and does not understand the Word has no preeminence over a beast. This is the doctrine of Scripture. He is as an ass or a serpent, whether performing in a pulpit, a temple, a mosque, or in the private walks of life.

The folly that hisses from their mouths is but the teaching of the serpent less speciously expressed than in the beginning; so that it is not a question of principles and brains, but of external configuration, that establishes an apparent difference between them and—

"Their father who abode not in the truth, because there is no truth in him" (John 8:44).

These "natural brute beasts, made to be taken and destroyed," serpent-like, speak evil of the things that they understand not, and—

"Creeping into houses, lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

They reason them into transgression of the Word, and into self-satisfaction and contentment in sin, as effectually as their father did the mother of all living.

After the death of the particular serpent that beguiled Eve, the only speaking serpent was within man. His own lusts are the internal serpent by which he is drawn away and enticed. He is hungry. This condition of stomach creates a strong desire for food. This is a lust.

He may have power to convert stone into bread for the satisfying of his hunger. He begins to reason: What harm is there in exercising one's power for the appeasing of one's hunger? Manifestly none.

But would it be right to exercise the power under the circumstances of the case? I have been placed thus in order to be made to know that man lives not by bread only, but by what proceeds from the mouth of God.

If I exercise this power, I distrust Him, and express my conviction to the contrary; and in effect declare that without bread supplied by my own providence, I should die.

I have the power, it is true, to put an end to this painful craving for food; but I will not frustrate Deity in placing me here, by anticipating His deliverance.

**In this example, the reasoning suggested by the hunger, and counseling its immediate satisfaction by any means within reach, is the innate serpent, or devil, speaking in the man.**

It is the "I carnal sold under sin" the sin dwelling in the man; the sin-law in the members. Such reasonings are the writhings and twistings of the serpent, or the motions of sins working in the members, which, if unchecked and unrestrained by "the engrafted Word" as the law of the mind, bring forth fruits unto death.

All unenlightened men are what the Scripture terms "the natural man." This man does—

"Not assent to the things of the Spirit of the Deity; for they are foolishness to him; and he is unable to know them because they are spiritually discerned" (1 Cor. 2:14).

**This was exactly the serpent's case.** He was without the power of spiritual discernment.

And so with all men in default of a revelation of spiritual things from the Deity. If He had not made known His purposes, none of Adam's descendants could discover them.

Hence, while ignorant of the Word, they are as the serpent, and scripturally classed with him as his seed or children. Thus, mankind in whom the Truth is not, being the Seed of the Serpent, the flesh of sin is their natural parent. This is—

"Their father the Devil whose lusts they do."

But when the Truth obtains entrance into a serpent-man, or sinner, and makes a lodgment in his understanding and affections, a power gets possession of him, and generates there "a new man," styled also "the inward man"; so that a Christadelphian, or brother of Christ, is not what he appears to be in the eyes of ordinary men.

The serpent-world of sinners does not know them. To the eye of sense they appear as serpent-men. Their outward man differs nothing from the seed of the serpent; while their inward man is beyond the range of the perceptions of the serpent-man, or sinner.

**It is this new man of the heart, within the old man of the flesh, which constitutes an individual a saint, a son of the Deity, and a brother of Christ.**

Collectively, the saints or brethren of Christ constitute his Woman or Spouse. They are, therefore, styled the Seed of the Woman.

This arrangement distributes mankind into 2 unequal and opposite classes—the SERPENT-WORLD, and the WOMAN-SEED: the former based upon a Lie; the latter on the Truth.

In the beginning, the Serpent-World consisted of no more than 2 sinners—Adam and his wife. Yet small as was its extent, all the evil that has since manifested itself was latent in them.

Their symbol was the Serpent, or Dragon, and represented **Falsehood, Unbelief, and Rebellion against the Deity**. Wherever these 3 have been found politically organized, and in conflict with the saints, there is "the Serpent which was in the beginning"—"the OLD Serpent." Of this Serpent-World the Scripture saith (1 John 2:15-17)—

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

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

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

**To be continued, God willing**

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## **Fraternal Gatherings**

*(If the Lord Will)*

**RICHARD, Sask.: Fri.-Mon., July 17-20 inclusive**

Bro. Fred G. Jones, Route 1, Richard, Sask., Can., Ph. 306-246-4628

**HYE, Texas: Mon.-Sun., July 27 to August 2**

Bro. C. Banta, 815 Boston, Deer Park, Tex. 77536, Ph. 713-479-2568

**HYE, Tex., Quarterlies: Sundays, Feb. 1, May 3, Nov. 1**

Bro. C. Banta, 815 Boston, Deer Park, Tex. 77536, Ph. 713-479-2568

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## **Voyage to Australia**

**By BROTHER ROBERT ROBERTS**

*"I am come to set a man at variance against his father, and the daughter against her mother"—Matt. 10:35*

**PART THIRTY-THREE**

**SATURDAY, MAY 2, 1896 Contd.**

**"BRUMMAGEM RELIGION" and the "MISSION" at ALBURY**

IN an afternoon address, on Sun., May 3, in Albury, on the west border of New South Wales, "Rev." E. Allanson made a violent attack on the Christadelphians, whose faith he stigmatized with great emphasis as "Brummagem Religion."

In the course of his address, he made allusion to an interview I had with him on the previous day, and made allegations concerning that interview that call for a correct statement at my hands.

The interview took place at the request of a young lady on whom Mr. Allanson had called with a view to dissuade her from a contemplated retirement from the Church, and union with Christadelphians.

I would not have felt at liberty to say anything about that conversation, had not Mr. Allanson thought proper to make it public on the occasion referred to.

I do not find fault with him for speaking his mind before a congregation, because it is natural he should seek relief for his feelings under the logical stress to which he was subjected at the interview. Nor can I altogether marvel

he should so energetically represent its result as disastrous to me: because, imagining himself to be in the right, he could not do otherwise than fancy he had overthrown that to which he is opposed as the wrong.

Nevertheless, I cannot but regard the vehemence and publicity of his denunciation as an indication of the conscious force with which he was hit. It is certain that what passed at the interview, instead of being of the disastrous character to Christadelphianism that he alleged, had the effect of dismissing all final hesitation from the mind of the young lady in question as to the duty of identifying herself with the thing he so fiercely denounced.

One thing struck her, as she afterwards said, that while I quoted Scripture all the time, Mr. Allanson rarely did anything but bring forward Church authority.

\* \* \*

On being introduced to Mr. Allanson in the vestry of "St. Matthew's" Church, by the young lady (no one else being present), I said I was afraid I was somewhat of an intruder. He cordially said, "Not at all."

I said I had come at the young lady's request, not knowing exactly with what object.

He said he understood the object was that we should unite in dissuading her from her contemplated step until she had thoroughly and maturely considered matters. He hoped I would see the wisdom of that advice.

I replied that if she had not been studying the matter for 6 months (I have since discovered she had been studying for 2 years), and if the proposed step had not been one commanded by God for every believer of the Gospel, I might have joined him on his recommendation. Under the circumstances, I thought I should be advising her wrongly.

He said it was a dreadful thing to cause such trouble in a family.

I said I was sorry I should be the unwitting cause of trouble.

He said it could not be a work of righteousness to produce such fruit: separating mother and daughter.

I replied that Christ had foretold such results from his work. He said—

"I am come to set a man at variance against his father, and the daughter against her mother" (Matt. 10:35).

He said it was a very wrong thing to creep into houses and lead foolish young women away.

I said I was not guilty: I had never been in the young lady's house. Her convictions were well advanced before I knew her.

He said my arguments had done the work, and it was the same thing.

I asked him if it was not a legitimate thing to employ arguments in defense of convictions. Why did he stand apart from the Church of Rome and advocate the cause of the Church of England?

He said I should not wish to draw away people from a Christian Church in which they could be saved.

I replied that if I thought the Church of England was an institution in which men could be saved, I would join it. It was no advantage to me, but the reverse in every way, to stand apart from the Church. But if I thought the Church was astray from the Truth, was I not justified in trying to show it?

He thought it was great presumption in me to take such ground. I did not know anything about it.

I said I knew the Scriptures.

And, pray, who have you got the Scriptures from?

"From God," I replied.

But how?

"By transmission from those who wrote by inspiration."

But how have they been transmitted?

By their having always subsisted from age to age.

But how do you know they have subsisted?

By evidence of the fact.

But who settled the canon of Scripture for you?

What do you mean by "canon"?

You know what I mean.

Yes, and I would like you to define it literally. (My reason for this was that our young lady friend might not be confused by an ecclesiastical technicality. To some people, the Church "settling the canon" suggests the Church exercising an inspired function, instead of merely agreeing in a verdict upon evidence which it is open to all men to reject or endorse upon examination of the same evidence. Therefore, I insisted on Mr. Allanson explaining what he meant by "canon"). Do you mean the decision upon evidence of which books, among many books current, were the genuine books of the apostles and prophets?

You know what I mean.

If this is what you mean, I allow that an aggregation of persons, called an ecclesiastical council, expressed a sound opinion as to the genuine books of Scripture as against spurious books; **but they did not GIVE us the Scripture or add anything to its authority.**

Mr. Allanson said that I knew very well that the Church settled the canon of Scripture, and that we were indebted to the Church for the very Bible that we used against her.

I said that if even that were the case, in the sense intended by Mr. Allanson, it would not follow that the Church was a reliable guide as to the teaching of the Bible. I asked him to remember that the Jews in the days of Jesus were indebted to the Levitical priesthood for the transmission of the Scriptures of Moses and the Prophets to their days; and what did Christ say of that Levitical priesthood?—that they had taken away the key of knowledge, and had made void the words of God through their tradition, and had become blind leaders of the blind. Besides, said I, Mr. Allanson, granting your contention for the sake of argument, the Church that settled the "canon" was not your Church, but the Roman Catholic Church, which condemns your Church as schismatic. It is impossible to listen to any claim of guidance put forth on behalf of the Roman Catholic Church.

Why?

**Because the Bible condemns her utterly.**

Where?

In Revelation 18:4; 13:8—

"Come out of her, be not partaker of her sins, that ye receive not of her plagues"

"All the world will worship whose names are not written in the Lamb's book of life."

Whosoever worships her—

"Shall receive of the wine of the wrath of God poured out without mixture" (14:10).

Mr. Allanson said that was not the Church of Rome. I replied it must be so in view of the last verse of ch. 17—

"The woman that thou sawest is that great city that reigneth over the kings of the earth."

What city reigned over kings of John's day?—Rome!

It was Rome **Pagan** that was meant by the woman, he said.

I replied that that could not be, because the woman was to be **destroyed at the coming of Christ**, and Christ was not come yet; whereas Rome Pagan was long vanished, but Rome Papal was still flaunting herself before the world as the woman of Christ.

Mr. Allanson did not enjoy this identification of Rome with the mystical Babylon of the Apocalypse. Still, he delivered himself so far as to say that the English Church had an unbroken line of succession, independently of Rome.

I replied that that was his contention, no doubt; but that, even if it were sustained, it does not prove the Church of England the Church of Christ, unless it could be shown that the DOCTRINES of the Church of England were the doctrines of the original Church of Christ. I submitted that this could not be shown, but that the **reverse** could be shown. He (Mr. Allanson), for example, taught the Greek doctrine of the immortality of the soul.

Yes, he believed man in his inner being was immortal.

Paul, I answered, taught that man was mortal, because of sin: that death had entered the world of mankind through disobedience (Rom. 5:12).

Yes, said he: that is moral decomposition.

No: **physical** dissolution, please, Mr. Allanson, death of the body.

Where does it say so?

"The body is dead because of sin" (Rom. 8:10).

Mr. Allanson replied that physical dissolution was the result of moral decomposition.

I said that the testimony of Moses in Gen. 3 proved that death was physical dissolution—  
"Dust thou art and unto dust shalt thou return."

But it was to be "on the day that thou eatest," he said.

Yes, on the very day of transgression he came under the power of death by sentence. The sentence must be taken as the meaning of the death threatened: and it was a sentence of death. Whereas, Mr. Allanson, you say there is no such thing as death.

Mr. Allanson said it was true he did not believe that man in his essential being could die.

Then you and the Bible are at issue. The Bible said—  
"In death there is no remembrance of Thee."  
"The dead know not anything" (Ps. 6:5; Ec. 9:5).

What did he understand by those statements?

He said they were not full revelations.

I replied that did not meet the case; here was a statement of fact: the dead knew nothing: that was either true or false; which did he say it was?

Oh, no doubt the writers thought death was destruction.

Was it a mistake then?

They did not know all at that time.

I said it was not a question of knowing all; it was a question of whether what they said was true: was it truth or error to say that the dead knew nothing?

It was a mistake.

God, I asked, allowed inspired men to make a mistake?

(Timidly) Yes.

That will do, I said.

You see, I said to Miss Frew, you see where we are. Mr. Allanson says that inspiration can err. We say the Bible is the inspired and infallible Word of God.

Such a theory of inspiration, said Mr. Allanson, has made more infidels than any other cause.

I replied, I was not afraid to maintain such a theory. I had been a daily reader of the Bible for nearly 50 years, and I had grappled with the leading champion of unbelief for nights on a public platform and knew all the bearings of the question, and was prepared frankly to maintain **a full belief in the inspiration and Divine authority and truth of the whole Scriptures.**

At this point, we both seemed to think it was no use going further, but Mr. Allanson made further remarks which prolonged our conversation a little. He said I knew nothing of the original languages, and that it was impossible that I could judge of the Scriptures.

I said, I had not said I knew nothing of the original languages: I knew enough of them to judge of their import in disputed cases, though I might not know so much as those who had made the languages a study. But even if I had been ignorant, as he alleged, it would not have disqualified me for judging of the meaning of Scripture in the presence of a universally-circulated English translation.

Mr. Allanson said the English translation had many flaws.

But, said I, there has been a Revision: do you say the Revisers have failed to give us the sense of the original? If so, how can any man profess to give the sense; can YOU? Do you profess to be more learned than the body of the Revisers? If the Bible had been locked up in the original tongues, there might be some weight in the stress laid upon a knowledge of the original tongues. But now that every Englishman could read in his own tongue the wonderful works of God, it did look like trifling to make so much of the original languages.

He said I evidently did not understand the meaning of the word "baptize": it did not mean "immerse."

I granted there was more in baptism than immersion, but said it included immersion, though you might have immersion without baptism. Baptism was originally a dyer's word, descriptive of the process by which clothing fabrics were changed from one color to another. The articles were not merely immersed in the dyer's bath, but were changed in color by the immersion. I said I thought it was a very fitting term to employ in denoting a ceremony that was not only a burial, but that effected a change of relation in God, in the person baptized. But though it expressed the idea of change, it certainly involved the idea of immersion.

Mr. Allanson asked if the Israelites who were "baptized unto Moses in the cloud and the sea" were immersed in them?

I said, Certainly, they were covered.

What, in the sea?

Yes, when they entered the Red Sea, they were hidden from sight for the time being by the sea wall on either side, and so with the cloud that stood over them as they emerged on the other shore.

Mr. Allanson said, What about washing or "baptizing" the hands?

The hands were immersed in the water.

What about the sop that was handed to Judas?

The part that was dipped was immersed.

Mr. Allanson would not have it, but could not confute it.

Why, Mr. Allanson, said I, it must be so. Paul says, baptism is "a likeness" of the death of Christ (Rom. 6:4). In what way would sprinkling or pouring be "a likeness" of the death of Christ? Immersion is a complete likeness. Paul says we are "buried with him by baptism unto death." Can we be buried in sprinkling or pouring?

Mr. Allanson said the sprinkling or pouring signified the death of Christ.

I reminded him that Paul said "likeness," which was different from "significance."

Mr. Allanson laid great stress on the authority of the Church.

I laid my stress on the Bible, as the literary embodiment of the voice of God. God Himself has said (Isa. 8:20)—

"If any man speak not according to this Word, it is because there is no light in him."

—and that, though an angel from heaven should preach any other gospel, we are to regard him as accursed (Gal. 1:8). A true Church was the creation of the Truth believed—the mere sum total of the persons believing what had been revealed by inspiration in prophet and apostle—speaking for Christ. **It was not in itself an authority; and when it ceased to hold the Truth, it ceased to be a Church at all;** for a Church was the assembly of those called out of the world by the Truth.

Mr. Allanson contended for a continuity of Church authority by the laying on of the hands of the Apostles (Acts 13:3).

Yes, but there had been a previous nomination and appointment by the Holy Spirit (see v. 2). The laying on of hands was the ceremonial endorsement of the work of Paul and Barnabas, as far as the apostles were concerned. It was a voluntary and friendly act of fellowship. It was not the creation of the authority by which Paul and Barnabas went forth. **It had not the legal virtue in it, that is imputed to "holy orders" by the ecclesiastical system.**

Mr. Allanson reminded me that "through the laying on of the hand of the apostles, the Holy Spirit was given" (Acts 8:18).

Yes, but that is inapplicable to the case of sending out Paul and Barnabas, who had the Holy Spirit previously. The statement must be understood in the sense in which it is affirmed. It was made concerning those in Samaria, who had been unbelievers, and who had just submitted to the Truth at the hands of Philip (Acts 8:12). The apostles, hearing of their submission, came down from Jerusalem, and laid their hands on them that they might receive the Holy Spirit. **Its presence was shown by the manifestation of miraculous gift** (Acts 10:46). It was an impartation of power for the confirmation of the testimony of the apostles (Heb. 2:4).

This was a totally different thing from laying on of episcopal hands which imparted no gift, but merely a human permission to be a preacher in a certain Church.

Mr. Allanson said I knew nothing about it. There was an unbroken line of succession from the apostolic age in the Church of England.

Yes, Mr. Allanson, I said: that is YOUR conviction, but you must remember that the Pope does not allow your claim. **You set aside the Pope's demur by the exercise of your own judgment; and you cannot object to my subjecting your claim to a similar process.**

Mr. Allanson said I knew nothing about it. The Pope did not disallow the orders of the Church of England. In the event of the Church of England going over to Rome, the Church of England clergy would not require re-ordination.

Ah, yes, in the event of her going over; but while she was outside the Roman pale, the Pope did NOT recognize Anglican orders; and therefore, the question came back: how were the conflicting claims to be settled? The only tenable answer was, by the testimony of the Word of God.

According to your reading of it? said Mr. Allanson.

I replied, "I can only judge for myself; do you not do the same? Do you allow any man to judge for you?"

"Then you say/" he rejoined, "that all the Churches are wrong, and that your miserable sect alone will be saved."

"I say I find Christendom astray from the Bible."

"And that your sect is the only one that is right?"

"I make nothing of our sect; leave that out on account, we are only men and women receiving and conforming to the Word of God."

"Then it is you alone, you are the one person against all the world?"

"No, that's your objectionable way of putting it. I am nothing, but the Word of God is everything, and on that I stand, if all the world is against it."

\* \* \*

THIS is not a verbatim report of course. The conversation lasted nearly an hour and a half, and there was no reporter present; but this is the substance of what passed.

I said to Mr. Allanson, in parting, that it would be a great relief to me to find at last that the Churches were acceptable to God; but that with the Bible in hand, as the only present source of enlightenment concerning His will, I was obliged to entertain the reservations that so shocked him.

And I say so to all those who may read this paper. It is a constant sorrow to me to see so many well-meaning and intelligent people surrendering themselves to mere tradition, and blindly following the leadership of a merely human authority, instead of studying the Bible for themselves, to see what are the doctrines of truth.

If they were acquainted with the Bible, then, instead of being shocked at the idea of Christendom being astray, they would see that it **MUST** be so, for its prophecies to be true.

Paul foretold that the Christians of the next generation after him would turn away from the Truth and be turned to fables (Acts 20:29-30; 2 Tim. 4:4), and that a false Church with branches would hold all the world in thralldom, and reduce the population to a state of spiritual inebriation (Rev. 17: 1,4,15,16), that the spiritual imposture would flourish till it should be destroyed with the brightness of the Lord's coming (2 Thess. 2:7-8), and that intense darkness should brood upon the earth till the very moment of the manifestation of the glory of the Lord (Is. 60:2).

What was foretold had come to pass, and it renders the position of those who stand aloof from the foretold darkness a very onerous, a very distressing, one—distressing, not only on account of the enmity felt towards them by those who remain in the darkness, but on account of the spectacle of a world deceived by spiritual falsehood and walking, as some of them think, in the way of the Lord.

The prophecy has been fulfilled, which says that God should send on the Christian community "strong delusion that they should believe a lie" because "they received not the love of the Truth" (2 Thess. 2:10)

That it is a Divinely-permitted state of things does not lessen the "continual sorrow of heart" that it causes, as in the case of Paul with Israel's blindness (Romans 9:2-3). They can only do their best in all humility, but with all firmness, to call attention to the teaching, in obedience to the command, "Let him that heareth say, Come" (Rev. 22:17).

The number of those whose eyes are being opened is increasing. It will increase more and more if the people begin to ask for Scripture evidence in place of priestly dogmatism at the hands of their teachers.

I heard of a young lady saying, "I wish our clergy would get up a statement of our faith, with all the Scripture proofs set forth after each proposition, like the Declaration put out by the Christadelphians."

The answer, I was told, was given by another young lady, was more to the point than most Church people would be disposed to allow: "They cannot do it; their beliefs are not in the Bible: they are of Church invention."

I believe that nothing would do so much to open the people's eyes to the unscripturalness of clerical theology as any attempt to act on this suggestion.

Any one desirous of seeing the publication referred to (the Declaration) may gratify their desires on application to Mr. G. W. Dinsmore, merchant tailor, Albury, N.S.W. This is sent forth with best wishes for all concerned.

—Robert Roberts

(Continued next month, God Willing)

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## "Unto Philemon, Our Dearly Beloved"

THIS letter of Paul's differs from the rest of the epistles in being a private communication on a private matter, affecting only the brother to whom principally it was sent. It is none the less, however, instructive to those who seek to be "followers of Paul as he was of Christ."

It is a model of letter-writing, as it ought to be among brethren. A right mode of intercourse is one of the many things we have to learn on being called "out of darkness into God's marvelous light."

We are too apt to rest content with a change of view; we are too apt to stop short in the process which, rightly worked out, ends in a "new creature."

It is a time before we take on the new man in his entirety. The ways of the old man linger with us in thought, speech, and (too often) in action.

—Bro. Roberts

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## Let Us DRAW NEAR

*"Ye took JOYFULLY the spoiling of your goods, knowing that ye have in heaven a better and an enduring substance"—Heb. 10:34*

### HEBREWS CHAPTER TEN

CONSIDERING Hebrews 10, we are immediately informed of the inadequacy of such sacrifices as were being made under the Law. Paul points out that from their very nature and repetition, they were obviously not the **reality** of God's way of salvation, but simply a foreshadowing of that one glorious reality to come—

**"For the Law having a SHADOW of good things to come, and not the very IMAGE of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.**

**"For then, would they not have ceased to be offered? Because the worshipers, once purged, should have no more conscience of sins.**

**"But in those sacrifices there is a remembrance again made of sins every year.**

**"For it is not possible that the blood of bulls and of goats should take away sins" (vs. 1-4).**

As these verses show, the daily sacrifices were insufficient of themselves, as was also the great Day of Atonement sacrifice once a year. That great sacrifice in turn brought back the remembrance of past sins, rather than doing away with sins.

Why then were these offerings made, if they did not accomplish anything? V. 8 has Paul speaking from Ps. 40:6—

"Sacrifice and offering Thou didst not desire; mine ears hast Thou opened.

"Burnt offering and sin offering hast Thou not required."

In this psalm we are told that every beast of the field and fowl of the air is God's. Why the offering to God of what is already His? Was there a mysterious connection between animals' blood and the salvation of man?

Of course not. The sacrifices were a commandment of God for certain purposes of instruction and development of the worshipers.

The institution of sacrifice (beginning right at the Garden of Eden) was to **teach a certain lesson**, and a very important, fundamental lesson it was. We read of this in Rom. 5:12—

"Wherefore, as by one man sin entered into the world, and death by sin;  
"And so death passed upon all men, for that all have sinned."

And Rom. 6:23—

"For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord."

So when the sinner brought the offering, the state of man was recognized and confessed, and the penalty of sin was exhibited—that being death, and a foreshadowing was made of God's gracious and loving provision for redeeming man from this condition, even the "Lamb slain from the foundation of the world."

\* \* \*

**"Then said he, Lo, I come to do Thy will, O God. He taketh away the first, that he may establish the second."**

God instituted the Law of Moses, and it was to be carried out **until** that special time when there would be a sanctification through the offering of the body of Jesus Christ.

Christ was brought into the world by the power of the Holy Spirit overshadowing Mary, and was "prepared" for those things which were to come unto him, so that at the culmination he could say in the victorious agony of Gethsemane—

'Not my will but Thine be done.'

Christ **submitted himself willingly** to be that great servant foreshadowed from the beginning. This was his perfect sacrifice, with which the Father was "well pleased."

Christ was willing, for the love of his Father and of his brethren, to fall into the hands of the unjust to be cruelly scourged, mocked and crucified (Matt. 26:42)—

"He went again the second time and prayed, saying:

"Oh my Father, if this cup may not pass from me except I drink it, Thy will be done."

\* \* \*

**"But this man, after he had offered ONE sacrifice for sins forever, SAT DOWN on the right hand of God" (v. 12).**

Christ was not to sacrifice daily or yearly, over and over, as did the priest under the law, but was to make one, and only one, perfect sacrifice for ever; and from that time on sits (his work completed) on the right hand of God, mediating between God and man as High Priest.

With this we have a "new and LIVING way"—a New Covenant—a covenant which completely blots out and washes away all sins: no more remembrance of sins year by year.

What a loving and merciful God we have, to give His only Son, His well-beloved, to die such a death that a way of life may be opened out of the dominion of sin, and that we through him might have eternal life!

How important, then, it is that we do OUR part faithfully and joyfully and thankfully to the fullest limits of our powers, and perform our duties and responsibilities as sons and daughters of the living God, as shining lights in a dark and evil world. We want, as Paul exhorts, to—

"Walk worthy of the vocation wherein ye are called;

"With all lowliness and meekness, with longsuffering forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-2).

Brothers and sisters, Paid earnestly urges us (v. 22)—

**"Let us DRAW NEAR with a true heart, in full assurance of faith."**

"Draw NEAR"—as close as possible—for only through and in Christ can we gain that great Hope, and escape from the common destiny of eternal death. We read in Rom. 10:17—

"Faith cometh by hearing, and hearing by the Word of God."

Therefore how important it is to HEAR—to constantly read and study the words of life that have been left for our guidance, and which, if diligently applied to, are "able to make us wise unto salvation."

\* \* \*

**"Let us hold fast the profession of our faith without wavering, for He is faithful that promised" (23).**

The means by which we "hold fast" is that diligent study, and association with others of like precious Faith and diligence, not forsaking the assembling of ourselves together (v. 25).

We want to hold fast to these convictions we have in the promises made to Abraham, Isaac and Jacob, so that—like them— we may "by faith" overcome and obtain a good report. Our rest is in that One Hope.

So then, brothers and sisters, after knowing those things, and the commandments, and the examples of the faithful of old, we must follow them and obey them. It is one thing to know the law, but another to obey. Let us obey. John emphasizes this (1 John 5:1-3)—

"Whoever believeth that Jesus is the Christ is born of God. And every one that loveth Him that begat loveth him also that is begotten of Him.

"By this we KNOW that we love the children of God, when we love God and KEEP HIS COMMANDMENTS.

"For this IS the love of God, that we keep His commandments: and His commandments are not grievous."

No, they are not "grievous" or burdensome, if we love God. Rather they are joyful thanksgiving, recognized as the way of beauty and life. And v. 6—

"This is he that came by water and blood, even Jesus Christ: not by water only, but by water and blood.

"And it is the Spirit that beareth witness, because the Spirit is Truth."

\* \* \*

**"And let us consider one another to provoke unto love and to good works" (v. 24).**

The Rev. Stan. gives this—

"Let us consider HOW to stir up one another to love and good works."

We are constantly stirring up one another to something, whether it is good or bad. Let us take care always to let it be to GOOD—in love, in kindness, in strength and honor.

It is a wonderful thing to be stirred up inside with the love and interest of the Scriptures of Truth! There is no greater pleasure or joy or satisfaction. It is a blessing from God to those who seek Him. Let us continue stirring up one another to love and good works.

In vs. 26-31 Paul warns us against rejection of Christ, which can take many different forms. He warns of unbelief—lack of faith, lack of the strong motive power to "choose the good and refuse the evil" that can come only by close loving companionship with the Word.

He warns of coming to a knowledge and acceptance of the Truth, and then "turning away." For those in this condition there is no merciful God to comfort and guide and strengthen, but a God of judgment and fiery indignation which shall devour the adversaries (v. 30).

How terrible that judgment will be for those who do not accept God's gracious gift of Christ and his sacrifice for sin—who spurn this divine condescension that calls them to life and glory!

How is it possible to reject or neglect such a call, when so much is to be gained by acceptance, so much to be lost by neglect?

\* \* \*

**"It is a fearful thing to fall into the hands of the living God!" (31).**

And he tells us what happened to those who broke Moses' Law. And he asks the question (v. 29) of how much MORE punishment we may suppose there will be for those who cast aside Christ's law.

Concerning those who presumptuously broke Moses' Law, we read (Deut. 17:5)—

"Then shalt thou bring forth that man or that woman which hath committed that wicked thing, unto thy gates, and shalt stone them with stones, till they die."

By rejecting Christ, one rejects his sacrifice for sin, therefore one is without sacrifice, treading the Son of God under foot, despising the love, mercy and invitation of God.

\* \* \*

Vs. 32-39 exhorts the Hebrew brethren (and us) to hold the past in remembrance, looking back on our past hardships and what we have endured for the Truth, that we may be encouraged and strengthened to continue to hold fast, for now is our salvation "nearer than when we believed"—

**"But call to remembrance the former days in which, after ye were illuminated, ye endured a great fight of afflictions" (v. 32).**

Paul goes further to say that many times their property was violently taken away from them, but at that time it made no difference to their joy and faith, for all their heart and interest was upon a better day to come. They even "took JOYFULLY" the spoiling of their goods, fully assured that all their treasure was in heaven and not on earth (v. 34).

Such troubles might come again to test and develop the faithful in the last days, so they (and we) must hold fast and remember those days in the past when zeal and faith were so fresh and strong.

\* \* \*

**"For ye have need of patience that, after ye have done the will of God, ye might receive the promise" (vs. 35-36).**

You have need of endurance. We have need to be strong, be confident, be immovable, be steadfast in the Lord; remembering the labors of the past for strength, for something better is waiting ahead.

That great reward of eternal life is waiting for those who wait upon the Lord.

—G.S.

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## Thoughts for Today

*"Her ways are ways of pleasantness, and all her paths are peace"—Prov. 3:17*

### MISCELLANEOUS TRAFFIC SIGNS

DURING the past few months we have endeavored by way of the various traffic signs to bring a few spiritual lessons to the fore. There are many more that each of us, in his own way, will be able to view and draw lessons, examples and comparisons which point the way to the Kingdom of God.

This month we mention briefly a few of the remaining signs, trusting that they will prompt "Thoughts for Today" which will bring our minds to higher levels in relation to the Word which is able to make us "wise unto salvation."

#### RAILWAY CROSSING:

WE see this familiar cross, with the words "Stop, Look and Listen" imprinted on it. Tradition (for what it is worth) states that Peter was crucified upside down on just such a shaped cross. Be this as it may, the motto under consideration provides food for thought in our spiritual travel. STOP: hold in check all the natural desires—

"Touch not; taste not; handle not."

LOOK: rather let us—

"Look unto Jesus the Author and Finisher of our faith."

LISTEN—

"Apply our ears to the words of knowledge."

"He that hath ears to hear, let him hear."

#### SLIPPERY WHEN WET:

WE are told that on wet pavement the tires of a car build up a ripple of water which lifts the tire ever so slightly, leaving the car skimming along on a slight film of water, with no positive contact with solid ground—all unnoticed until an emergency arises.

The danger comes when the brakes are applied—their effectiveness is now lost and the car swerves out of control.

So in the spiritual, any watering down of the solid foundation of the Gospel message is dangerous, harmful, and even catastrophic.

The Word of God must be clear of any foreign matter, else we lose control with a resulting plunge down the precipice of death.

#### DEAD END:

THIS sign speaks for itself, and if we find ourselves on a road which carries this warning, we have touched, tasted, and handled—and found the forbidden fruit pleasing to the natural man, yes, and have enjoyed it

Unless rapid corrections are taken before it is too late—if we fail to promptly apply our hearts unto WISDOM—then our reward is sure and our names will be removed from the Lamb's Book of Life.

### **NO "U" TURNS:**

WE covered the deeper meaning behind this sign in an earlier article when we used the words of the Master in Luke 9:62. Our eyes must be fixed straight ahead, for the road indeed is narrow, and the gate is undeviating.

### **MAXIMUM AND MINIMUM SPEEDS:**

MANY of the highways carry signs indicating the maximum and minimum speeds permitted. To violate the stipulated speeds can result in a fine, or worse.

This speaks to us of the speed of progress that we travel in relation to spiritual things. There are no short cuts to the Kingdom of God, or to speeding through our duties in the Truth so we can get back to worldly things. God demands our ALL.

One may only progress as fast as he is soundly able, and applies himself: and NO ONE is allowed to drag his feet. A steady forward pace at ALL times is necessary to please the Father, rather than the varying speeds and slownesses of erratic travelers.

### **EMERGENCY STOPPING:**

AS we travel along our way to the Kingdom, perhaps we may see someone stopped by the side of the road due to troubles they have experienced on their journey.

Under the natural circumstances of everyday life, some may hesitate to stop by the side of our modern highways due to the atrocities which have befallen some motorists who have fallen into planned traps and have been beaten, robbed, and sometimes murdered by the side of the highways simply because they stopped with the intention of helping a person they thought was in difficulty.

The spiritual highway is a different matter, though, we should be ever willing and eager to assist those in spiritual distress, not speed by on our selfish way. We are commanded to—

"Strengthen the feeble knees, and hold up the hands which hang down."

To drive past a needy brother is to ignore Christ, for whatever we do to others we do unto him.

If we ourselves are in difficulty, finding ourselves stalled by the side of the road, burdened with a spiritual breakdown or lack of fuel, how joyful would be the sight of a brother pulling off the road in behind us, and our finding that in his reserve of love and wisdom he has sufficient fuel to lend us, or that his strength is such that he can push or pull us to the service center of wisdom.

It is difficult to say how many have been helped in this manner—and, sadly, it is difficult to say how many could have been helped to complete their journey, but were passed coldly by.

### **ROAD CLOSED:**

THE day is fast approaching when the 5 wise virgins will be taken, and then there will be no opportunity for the needy to receive assistance from them. Jesus our Lawgiver is about to manifest himself, and to pass final judgment on those who have violated his traveling laws.

Therefore let us who are of the day go forth with watchful eyes, listening ears, and alert minds, that when we stand before him we may pass through the gate and enter into his eternal rest. — J. J.

*Next month, God willing: STONES*

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## **A Good Conscience**

*"Herein do I exercise myself, to have a conscience void of offence, towards God and towards man"—Acts 24-16*

THE opening words of Acts 23 give the keynote of the life of the apostle Paul—

"I have lived in all good conscience before God until this day."

Paul had made many mistakes in his life, and had been much criticized by his friends, and condemned by his enemies. But Paul knew that his motives were pure, and he never allowed personal interests to keep him from the path of duty.

Conscience implies the existence of a standard of principles; and like his free will, is part of a man's constitution.

The conscience of the great majority is related to nothing higher than the customs of the society in which they live. A man with a good conscience may act in a manner quite acceptable to his friends, yet it may not be pleasing to God. At one time Paul was in that position, as he says (Acts 26:9)—

"I verily thought with myself that I ought to do many things contrary to the Name of Jesus of Nazareth."

Paul knew, as we know, there is a day coming when we must stand before the Judge, and happy shall we be if in that day we can say with Paul—

"I have lived in all good conscience before God until this day."

\* \* \*

What is conscience? Everyone has a conscience of some kind; but that does not mean that a person can know intuitively what is right or wrong. No one has that "light within" to say what he must do.

The fact that a conscience exists is one of the great problems of the evolutionist. A person can be hardened about what he says or does; but he will be aware of his wrong doing against those in whose society he is a member.

Paul's persecutions of God's people were to him a conscientious carrying out of his duty, but he confessed later that he did it in ignorance and unbelief.

When the Truth enters the heart, the conscience becomes more sensitive. It is no longer a question of feeling a sense of guilt or of innocence towards men's laws; but a matter of relationship to God's laws. That being so, the conscience will either shock or tranquilize according to our words and deeds.

When the law of God is understood and loved, then the conscience, which is a delicate part of the mental makeup, will seldom go wrong. We have an example of that condition in Ruth 1:15-16. Ruth is one of the 4 women (besides Mary) mentioned by Matthew in his genealogy of Christ.

When Naomi heard that food was again plentiful in Judah she decided to return to her people. Her 2 daughters-in-law accompanied her some distance; then Naomi counseled them to return to their father's house. Then they wept and Orpah kissed Naomi and returned. Orpah returned to her people and her gods. But Ruth said—

"Intreat me not to leave thee. Whither thou goest I will go; thy people shall be my people, and thy God, my God; where thou diest will I die, and there will I be buried: the Lord do so and more also, if aught but death part me and thee."

Then in 2:12 we have the words of Boaz to Ruth—

"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under Whose wings thou art come to trust."

Unlike some mentioned in Scripture, Ruth showed no hesitation. She had found freedom in the company and faith of Naomi: freedom from evil, and purity of character. By the will of God her conscience revealed Whom she must serve. Just as Paul, Ruth could have said—

"Herein do I exercise myself, to have a conscience void of offence towards God, and towards man"

(Acts 24:16).

What an ideal outlook to have on life! If only we could live by that standard; to examine ourselves and have a conscience void of offence towards God and towards men. What wonderful people we would be in our characters!

The conscience is what might be called the inward monitor. So when we do wrong and excuse ourselves, the conscience will still have a sense of guilt which cannot be thrown off.

Sometimes we might like to have a very different conscience. Though we may try to keep conscience in the background, we would still hear the voice behind us say—

"This is the way; walk ye in it."

Life in the Truth after baptism should be a matter of preserving a good conscience: and of that Paul says to Timothy—

"Now the end of the commandment is love out of a pure heart, and of a good conscience, and faith unfeigned."

Love is very necessary in our walk in the Truth; and we notice that Paul puts love, a pure heart, and faith unfeigned, along with a good conscience. Faith and love are very important, without them we cannot please God.

We may have the conviction we are really doing our best but we need to be sure we have nothing to hide; that we are not following ulterior motives. We know that in pleasing God we will displease men.

None have ever left the Truth without having a troubled conscience. They know what they should do, but stubbornness prevents them doing it. They may hope for the best, but we read:

"Every man that hath this hope in him purifieth himself, even as He is pure" (1 John 3:3).  
—striving for freedom from evil, and to be worthy of that "Love the Father hath bestowed on us, that we should be called the sons of God." We need to keep in mind that Jesus Christ suffered for us, leaving us an example we should try to follow, for (1 Peter 2:23)—

"When he was reviled, he reviled not again; when he suffered he threatened not; but committed himself to Him that judgeth righteously."

Who of us has not failed to observe the ways of the worldly minded? And we read (1 Peter 4:4):

"Wherein they think it strange that we run not with them to the same excess of riot, speaking evil of you."  
And Peter continues (v. 12)—

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you;

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."

May we strive for purity of motive. May we ever pray for freedom from all foreign elements that would mar our conscience and our character. Again we have the words of Paul:

"I thank God whom I serve from my forefathers with pure conscience" (2 Tim. 1:3).

Let us examine ourselves, and "Our conscience let Thy Word reprove; convince and bring the wanderers back."

Whatever may be in the attacks of bitterness upon our personal way of thinking, or our way generally; by having a good conscience we can maintain a confidence and serenity of manner in spite of the injustice. Resignation to injustice can bring a sense of soothing comfort and satisfaction.

By being attentive to warnings, we can endeavor to keep a clear conscience; also examine our ways and our motives when our conscience gives the warnings. Paul says to the Corinthians concerning the unrighteous (1 Cor. 6:11)—

"And such were some of you, but ye are washed."

A purged conscience will be a good conscience; so we may profitably pursue our life in the Truth. Having a good conscience in the sight of God is of the utmost importance. The first of all the commandments is (Matt. 22:36-40)—

"Thou shalt love the Lord thy God."

And the 2nd is like it—

"Thou shalt love thy neighbor as thyself."

Faith is of the utmost importance, for without faith we cannot please God. And to make a 3-fold cord Paul adds—

"Love out of a pure heart."

So these 3 virtues, Love, Faith, and Hope, will go with a good conscience. We need to have a genuine conviction that we are really doing our best; and also to be assured we are not hypocrites; that our love and our service for the Truth is sincere.

It could be, and has been, just the opposite; so there is always a need for warnings and exhortations. Unless we come to the Lord's table for the right reasons; then it's possible we have the wrong motives.

Others sitting with us may not know, but God knows; and we will know ourselves because our conscience will trouble us. Instead of being moved by love of God and His Christ, we could be harboring an evil thought against others.

It would not be a new thing to come for appearance's sake, or to exchange the news of the day. From such ways it is so necessary to develop a good conscience; **and that can be attained only by cultivating a real love for the brethren and sisters; and offering real service to God in the work of the Truth.**

Being in the Truth, a good conscience will greatly fortify us against despondency, irritations and disappointments. It very often happens that words or actions of another in the Truth are taken in the wrong light, and magnified beyond all reason.

At such times a good conscience can be of great help and comfort. It can bring peace of mind and confidence, also strength of will to pursue an undaunted course of action, so that one can set aside the opinionated criticisms of the unenlightened and the careless.

It is **God's** approval that we seek after; and it is God we should strive to serve. Therefore we must be diligent to preserve a good conscience in the sight of God; that is of the first importance.

Such things as falsehood or hypocrisy cannot exist if we are sincere in our service to God. It cannot be a matter of convenience, or a matter of general policy; we must strive to do right for conscience' sake.

We must exercise a scrupulous self-examination, and be sure of having a conscience "void of offence towards God and towards men." In 1 Tim. 1:18 we have Paul's words—

"This charge I commit unto thee son Timothy, according to the prophecies which went before on thee . . .

"Holding faith and a good conscience, which some having put away concerning faith have made shipwreck."

What incredible folly it can be to lightly treat faith in the Truth! And again we have the warning. Who is there so strong that they can resist temptation? How true are the words of our Hymn 136—

*"Whene'er in error's path we rove,  
The living way through sin forsake;  
Our conscience let Thy Word reprove;  
Convince and bring the wanderers back—  
Deep wounded by the Spirit's sword,  
And then by Gilead's balm restored."*

We hear nothing of the balm of Gilead nowadays; but the balsam tree is common in the Holy Land. The gum that comes from the tree has a very fragrant smell, but is very sticky, and can be drawn into long thin threads. Like other of the Palestinian herbs it has medicinal value.

The Ishmaelites who bought Joseph from his brethren were traders in the business of herbs.

Although Israel was many times sick spiritually, they despised the balm of Gilead. And though the Promised Land reflected God's love, Israel went their own way.

What does the balm of Gilead represent to us? It represents the enlightening and comforting Word of God. As Paul says—

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Jeremiah lamenting the sins of Israel cried (8:22)—

"Is there no balm in Gilead? Is there no physician there?"

No, there were none. Like the multitudes of today, Israel worshipped idols in place of the living God.

Can we imagine the position of a brother exhorting who has something on his mind and conscience? That can be very detrimental if he aspires to have at all times "a conscience void of offense toward God and man." Paul says (Heb. 10)—

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

"For He is faithful that promised. Let us consider one another to provoke unto love and good works"

To be acceptable in all our ways, our hearts must be sprinkled from an evil conscience. So—we have met again to celebrate the feast instituted by Christ Jesus.

Have we examined ourselves? What are our thoughts? What are our motives? What are our intentions and our purpose?

"Let Thy Word reprove our conscience." If so, we shall have gotten the golden opportunity to purify ourselves in the sight of God. Have we come here with a feeling of depression? A sense of neglecting to do something we should have done?

But if we are sincere before God as we partake of these emblems, and discern in them the broken body and shed blood of Jesus Christ, then we can leave this place with a sense of happiness, feeling that inward glow of God's irradiating spirit in our hearts. So let us say with Paul (Heb. 13:18-21)—

"Pray for us: for we trust we have a good conscience, in all things willing to live honestly . . .

*"Now; the God of Peace that brought again from the dead our Lord Jesus, make you perfect in every good work to do His will, working in you that which is pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."*  
— C.H.T.

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## **Current World Events**

### **POLLUTION KILLING US CITIES**

In NY City, costs each resident \$200 yr. to battle soot, grime & acids of air pollution. In Chicago, polar bears in zoo have emphysema & lung cancer. Los Angeles air so bad that for 60 mi. radius, trees are dying, plants are stunted, & some vegetables, as spinach, can't be grown. (Nwk 11:10)

*And this is "progress," "civilization," "accomplishment"!*

### **CZECHS: PURGE & TERRORISM**

Czechs' defiant optimism that prevailed for many mos. after Soviet invasion of '68 has given way to national mood of fear & apathy. Most Czechs no longer cherish hope things will soon be better.

Main reason for gloom is relentless wave of purges. Campaign to rid Communist Party and Govt. of supporters of ousted Dubcek—a campaign which began in earnest last April—has become nationwide witch hunt.

Utter hopelessness of their situation was brought home to many Czechs Aug. 21, first anniversary of Soviet invasion. The brutality of police as they waded into kids on Wenceslaus Square with teargas & clubs really scared & demoralized average Czech. Once Czechs began beating Czechs with no Soviet soldiers in sight, then there was reason to fear for future.

Those fears have been amply borne out by wholesale purges. Liberal writers & journalists have already been silenced; now govt. is turning to performing arts. The Education system also being shaken to roots. (Nwk 12:15)

*Empires are built and maintained by fear and terror and ruthlessness. Times have not changed since the Assyrians held sway. Russia is scripturally styled the latter-day "Assyrian." The Czech invasion has ended many silly dreams, and has put the cruel facts back into vivid focus. Let other satellites of Gog take heed!*

### **MAN'S VILE, EVIL INGENUITY**

Last wk. Nixon unconditionally renounced US use of biological weapons. The bacteriological weapons now to be abandoned make up a terrifying armory. Microbes in Army's arsenal are capable of inflicting some of most dread diseases of man, among them:

Pneumonic Plague, caused by probably most lethal bacterium of all; kills fully 100% of untreated victims, & strikes with extraordinary speed.

Pulmonary Anthrax, resistant to all known antibiotics; almost certain death in 24 hrs.

Botulism Toxin, most powerful poison known to man—300 million times more powerful than cyanide. Less than ounce could exterminate entire population of France.

The chemical weapons the Army will continue to stockpile are no less horrifying. They include: Nerve gases, designated GA, GB, GD, & deadliest of all, VX.

These gases cause body's nerve synapses to begin firing simultaneously, bringing on convulsions, cardiac & respiratory paralysis & death in 30 secs. A single drop of VX gas on skin is enough to kill a man. (Nwk 12:8)

*The more God gives man, the more he abuses it. God, as He foretold, has opened up man's knowledge in these last days, and he uses it to develop diabolic ways of killing.*

### **MIDEAST PEACE TALKS STALL**

All Mideast peace talks stalled on this point: Not only Arabs & Russians, but British & French too are asking US to get Israel to return all Arab lands taken in '67 war, receiving nothing in return. (USN 12:15)

US is under tremendous pressure, internally and externally, to abandon and betray Israel, but the Eze. 38 prophecy must be fulfilled, and the Merchants of Tarshish must be there.

### **CATHOLICISM'S AUTOCRACY**

Despite its many public statements defending "human rights," Catholic Church offers almost no protection in its own jurisdiction.

By law, bishop of a diocese is both legislator and executor of church policy, both judge and jury of ecclesiastical disputes. Bishop can punish a parish curate without letting accused defend himself or question his accusers. Any priest can be suspended, even tho it's only "probable" that he committed an offense. In many instances, bishop not even required to disclose reasons for punishment.

This lack of due process of law extends to laity as well. A Catholic cemetery official can refuse burial to anyone he considers a "public sinner." A diocesan school board can expel a student or a teacher without even saying why. And should any Catholic bring a bishop into civil court for any reason, he'd be automatically excommunicated.

The glaring contradiction between Catholic rhetoric & practice has made 100's of priests & seminarians quit in disgust. (Nwk 12:1)

*How far this evil, autocratic system has departed from fraternal pattern of Christ's brethren & sisters!*

### **US CRIME: FEARFUL OUTLOOK**

Fear spawned by skyrocketing crime is transforming life in US's big cities. Unless trends change, National Commission sees houses becoming "fortified cells"—with vigilantes for rich, terror for poor.

In recent national survey, ½ of women & 1/5 of men said they were afraid to walk outdoors at night, even near home. ⅓ of US householders keep guns.

Fear of crime is destroying some of basic human freedoms which any society is supposed to safeguard—freedom of movement, freedom from harm, freedom from fear.

From '60 to '68, national murder rate up 36%, rape 65%, aggravated assault 67%, robbery 119%. True rate of major violent crime is roughly twice the reported rate.

Violent crime concentrated especially among youths 15 to 24. Dramatic & disturbing increases in arrest rates of 10-14 yr. olds—300% increase in assault from '58 to '67; 200% in robbery.

In few more yrs., lacking effective public action, here's how cities will likely look:—

High-rise apts. & residential compounds will be fortified cells protected by private guards & security devices. Ownership of guns will be almost universal in suburbs.

Homes will be fortified by array of devices, from window grilles to electronic-surveillance equipment. Armed citizen volunteers in cars will supplement police.

Extreme left-wing & right-wing groups will have tremendous armories of weapons, which could be brought into play with or without provocation.

Private autos, taxis, & commercial vehicles will be routinely equipped with unbreakable glass, light armor & other security features. Armed guards will "ride shotgun" on all forms of public transportation.

Ghetto slum neighborhoods will be places of terror with widespread crime, perhaps entirely out of police control during nighttime. Armed guards will protect all public facilities (schools, libraries) in such areas.

There will be intensifying hatred, deepening division. Violence will increase further, defensive response still more elaborate. (USN 12:8)

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US cities could become nightmares of rape, robbery & murder unless conditions that lead to crime are checked soon, Presidential Commission warns. If this happens, it said, cities would soon degenerate into "defensive, fearful societies." (LndFP 11:24)

*"Unless trends change," this fearful picture is what is in store for US. And trends give no sign of changing, but rather of constantly accelerating. Based upon the false superstition of godless evolution, "learned" man has so confused and stultified himself with false theories of behavior and training and control that he is less and less able to cope with the problems of society. And he stubbornly will not learn from, God's Word—the only source of knowledge and wisdom.*

### **MAN PERILS LIFE on EARTH**

Modern man has been altering his environment so swiftly & suddenly that the whole 'great chain of life' on this planet is endangered. As societies grow richer, their environments grow poorer. As the array of objects expands, the vigor of life declines. As we acquire more leisure to enjoy our surroundings, we find less around us to enjoy.

World population is growing at rates that will double by yr. 2000 —only a brief 3 decades away—when nearly 7 billion people will inhabit earth. Already, poverty-stricken countries of Asia, Near East, Africa, & Latin America contain 70% of world's adults & 80% of its children. Most people are concentrated where least food & goods are available.

Amount of waste waters discharged into our lakes, rivers, and streams has risen 600% since 1900. Less than 9/10 of 1% of contaminating materials can kill fish.

We now spew 150 million tons of pollutants into atmosphere yrly., & 90% of this consists of potentially lethal gases.

From plains in Russia to mountains of Switzerland, from blue waters of Pacific to smokestacks of Chicago, air's hazier, smog's thicker, sun's dimmer. Throughout world, statistics uniformly appalling. (USN 11:17)

*We must wait in patience just a little longer while man completes the proving of his utter incompetence to live in peace, or rule himself, or take care of his environment, and then the end will mercifully come.*

### **VIETNAM CIVILIAN MASSACRES**

It's valid to ask if there's difference between killing civilians with 1000-lb. bomb dropping from a highflying B-52 & shooting human beings at close range. Certainly, end result—death—is same.

Somehow, Americans brought up in a society that depends so heavily on technology seem to find it easier to take life by mechanical means. Pilot releasing napalm or gunner firing long-range artillery is psychologically protected by fact he almost never sees human casualties he causes.

This distinction in way of killing also helps account for fact that in WW II, Allies displayed little remorse over fire-bombing Dresden, which killed 150,000 Germans, yet prosecuted as war criminals the perpetrators of "Malmedy massacre"—when Germans shot 365 prisoners.

To many Japs recalling 10s of 1000s killed by atomic bombs in Hiroshima & Nagasaki, distinction between killing with bombs or rifles seems overly subtle.

Many civilians fail to recognize extent to which war strips away patterns of civilized restraint against killing. In Vietnam, your thinking shifts from humanitarian values to simply doing a job.

What people don't like to believe is that there's a real thrill in killing people. And in a combat situation, in passions of the moment, there's a feeling that none of usual rules counts.

In Vietnam there's tacit condoning by those in authority who may not explicitly order you to kill everyone in a village, but who subtly convey to you it's okay. Once you get group support for wiping out everybody, it's not difficult to carry it out. (Nwk 12:8)

\* \* \*

Deliberate massacre of scores of women, children & old men by US soldiers in a S. Viet hamlet? Impossible. Unbelievable.

But grisly photographs, many interviews with eyewitnesses, memories of participants, command belief. There's no place to hide from evidence it happened. (Nwk 12:15)

\* \* \*

Newspaper dispatches report that in aftermath of My Lai massacre there was feeling of elation. It had to do with finding some kind of outlet for enormous fear, rage & frustration. It's disturbing to contemplate—that killing babies & women is outlet for frustration.

There's much evidence from many sources, that, given a strongly authoritarian situation where men are under orders, especially military orders, they'll follow them even when they're very outrageous orders by ordinary standards.

Soldiers in combat are different from ordinary men. They've been thru experiences which develop very advanced stage of psychic numbing—they're numbed to whole issue of death & dying & suffering, which is almost a professional necessity if one is to function effectively in combat.

In any war, all soldiers have first been thru basic training, by which they're made over into combat soldiers, which means leaving certain scruples behind them—& leaving behind their identity as civilians, with all the niceties that entails—in order to become a soldier committed to carrying out a mission which includes killing. You become hardened & numbed & more likely to engage in behavior you wouldn't engage in as a civilian.

There is, unhappily, an important racial angle. There's a tendency, when you're dealing with a race that's separate or different, or alien to your own, to dehumanize it & see only your race as proper human beings who live & die & feel; & to consider other races as objects who don't feel or suffer.

In war, this is likely to be much more intense, because one always dehumanizes the enemy as a way of not suffering when killing him, & not feeling guilty after.

Americans have all too much of tradition for dehumanizing non-white races throughout our history.

There's great anger toward S Viets felt by Americans in combat; they bitterly resent Vietnamese.

Many S. Viets deeply resent Americans for being there, for propping up a corrupt militaristic regime, for disrupting their whole society & destroying so much of their country. The US soldier comes to hate S. Viets indiscriminately.

There's much evidence that many similar incidents of massacre have occurred, & that whole US war effort in Vietnam has involved indiscriminate killing of civilians. There's been developing a callousness (prominent in Americans but not limited to Americans) because any kind of brutalizing experience—if it goes on long enough and is repeated enough—causes one to adapt oneself to it

People in Hiroshima subjected to the atom bomb called upon psychic numbing as a way of coping with what was an overwhelming experience. They couldn't have remained psychically intact unless they went numb to some extent, even though they knew what was going on.

As we go thru wars & develop this incredible technology of weaponry—nuclear weapons, large-scale conventional weapons, germ weapons—the whole thing takes on a nightmare element that can't be comprehended or dealt with.

Viet war goes on & on. We can't seem to win it or even make any sense of it. We see & read reports of it every day, and we see brutal things on TV about it.

There's also the ritual of the body count—callous to point of obscenity, especially when it turns out very great number of bodies counted are dead civilians. So there's a process of getting used to this kind of war, which is a form of callousness and numbing on part of US public.

Anybody coming back from any war has a fairly profound effect from that war, because he has been in a situation where it has been legitimate to kill. That's a very special situation created only by war. (USN 12:15)

*This is terrible reading—but how true to the Bible description of man! "There's a real thrill in killing people"—"an elation"—"killing babies and women an outlet for frustration"—"dehumanizing other races." How much longer will God let man go on like this?*

### **MKT: Now Britain RELUCTANT**

This wk., heads of the 6 nations of Europe Economic Community meet in the Hague. Since Mkt. was created 12 yrs. ago, it has not merely lost momentum but has also shown signs of coming apart.

Man chiefly responsible for Mkt.'s disarray won't be there; DeGaulle saw EEC as little more than tool of French policies & was determined to keep it thoroughly subservient to govts. that created it.

17 mos. ago, a new agricultural policy was introduced that called for single 6-nation mkt. with uniform prices for most farm products. Main beneficiaries are French farmers who chiefly benefit from artificially high prices.

Big losers are Germans, who agreed to foot 28% of agricultural bill in return for a wider market for their industrial goods.

Result of subsidies has been dizzying upsurge in production, & creation of mountainous surpluses—including 425,000 tons of butter & 8 million tons of wheat. Merely to store surplus costs \$400,000 a day.

Sentiment growing among Europeans for British admission; in recent poll, 52% of French said yes. British on other hand having 2nd thoughts; 2 wks. ago a poll found 54% opposed.

What worries Britons is that it would bring immediate rise in consumer prices. Butter 48c lb. in England; eggs 50c dz.; in Paris, butter \$1.08, eggs 84c.

Britain has other reservations: one is fear she will be drawn into a political assembly in which ancient forms & traditions will disappear. (Tm 12:5)

\* \* \*

Common Mkt. ends first 12-yr. phase this mo. with dream of Continental unity which gave it birth as far from reality as ever. The Europe of Mkt's founding fathers now little more than customs union of 6 quarrelsome, nationalistic states with common agricultural policy that has proved an unmitigated disaster.

Payment of subsidies to farmers (most are French, though Germans foot largest share of bill) costs \$2.7 billion yrly., & price continues to soar as food surpluses pile up all over Europe. (Nwk 12:15)

*Europe must be united, but in subservience to Russia—not in its own strength. How naturally God works His purpose: Britain clamored to get in, and DeGaulle blocked it. Now she's welcome, and she's having doubts. She does not belong.*

### **GREECE: TORTURES BY GOVT.**

"Council of Europe" has little power, but its judgments do carry great moral weight. Next wk. they'll debate "Greek question." A ⅔ blackball would brand Greek junta as morally unacceptable to rest of Europe.

Thanks to widespread charges that colonels have trampled on political & human rights of their fellow citizens, there's strong possibility Council may take unprecedented step of expelling Greece.

Greeks muttering threats of withdrawing from NATO, leaving W. Europe's Mediterranean flank exposed. This alarms US which, though not a Council member, has been twisting arms on junta's behalf.

Council's Human Rights Commission spent 2 yrs. conducting painstaking investigations of torture by Greek govt., and declared it was proved true. In addition to torture, Commission found junta guilty of wide spread abuses of civil and personal rights in Greece.

They ruled that threat of a "Communist uprising" in Greece (excuse given for coup in first place) never existed. (Nwk 12:15).

\* \* \*

US to resume full arms aid to Greece, suspended in '67 to show US displeasure at military takeover. Because of continuing Soviet naval buildup in Mediterranean, US has no choice but to foster good relations with regime that controls an important base in area.

It will be a major boost for the colonels, who all along have sought to give Greek public the impression US approves their regime. US is afraid to push Greek rulers too hard for fear they might decide to seek arms or aid elsewhere. (Tm 11:28)

\* \* \*

Council of Europe's Human Rights Commission, after 2 yrs. investigations, charges torture & ill treatment of political prisoners amounted to an "administrative practice" "officially tolerated" by Greek govt.

Commission reported evidence of 213 cases of torture. In 30 cases they studied thoroughly, they found conclusive evidence of torture in 11, & strong indications of mistreatment in 17. (Tm 12:12)

*Greece's neighbors are revolted at its cruel and repressive regime, but US feels it must support it because of its strategic Mediterranean position. Fear of Russia makes US support tyranny: this just helps Russia.*

### **"DISOBEDIENT TO PARENTS"**

Recent poll of Jap youths 18 to 24, directed by Prime Minister's office & involving 3,400 youths, reported: Fully 80% would not yield seats on trains or buses to older persons; only 40% favored respecting freedom & rights of others. (Tm 12:12)

*This is given by God (2 Tm. 3:2) as one of the many specific signs of the "last days." The coarse and violent "youth rebellion" is universal, even in lands like Japan where courtesy and respect were traditional.*

### **INDIA: Confusion & Communism**

India appears coming apart in political feuds, state challenges to federal authority, recurring mob violence.

In W. Bengal (on Indian side) there's virtual breakdown of law & order. 3 Communist parties—one pro-Moscow, one 'nationalist/ one-pro-Peking—having it out on streets & in countryside. Mrs. Gandhi's central Govt. in New Delhi would rather not intervene, but may have to send troops to keep order.

In E. Bengal (on Pakistan side) disorders & violence earlier this yr. led to collapse of Ayub Govt.; could bring down present Govt., too.

China's a factor in both parts of Bengal, sending arms & propaganda to tribal & other minorities, fanning revolt, disorder. (USN 12:15)

\* \* \*

India has changed—& far more rapidly than most Westerners are aware. There's growing militancy on left that reflects profound stirring among Indian masses. And this surge leftward comes at time when India's undergoing its most severe political crisis since independence.

After mos. of political jousting, Mrs. Gandhi has managed to all but wipe out power of old Congress Party king makers. She trounced them at every turn, & last mo. not only won a vote of confidence in Parliament (with aid of leftist parties) but a majority in. Congress Party itself.

In world affairs, it's already clear India's leaders are no longer pro-West. Indeed, there's every sign they're putting their eggs in Russian basket. Mrs. Gandhi denies there's any substantial Russian influence in India—but it's an empty disclaimer.

When US imposed arms embargo after '65 Indo-Pakistani war, Moscow picked up weapons-supplying role with alacrity. This turnabout is almost certainly to Mrs. Gandhi's personal liking. She has for yrs. nurtured friendlier feelings for Soviet socialism than for Western democracy.

Mrs. Gandhi, only truly national figure left in India, is riding crest of popularity.

But the mind still boggles at number & variety of problems facing Mrs. Gandhi as she moves into '70s. Galloping birth rate means over 12 million added every year.

India's vast, rickety structure of "democratic socialism"—miraculously combines all drawbacks of "statism" (& few of its advantages) with all drawbacks of a free economy (with few of its benefits).

Many outdated measures hark back to British days—like taxes on exports. It did not suit Britain to have Indian manufacturers—especially textiles—build up an export capacity that might rival Britain's. Today, export tax remains—even though it may soon cause India to lose her mkts. in jute & tea.

Domestically, too, Indian businessmen hampered by licenses, production controls, innumerable bureaucratic delays. In many other ways, Indian economy not geared to encourage progress.

In W. Bengal, coalition govt.—dominated by Communist Party of India (Marxist)—is doing its best to throw state into total chaos. Nearly every day, CPI (M) ruffians murder or intimidate businessmen, workers & peasants—especially those who belong to the rival pro-Moscow Communist Party of India. So serious has this reign of terror become that last wk. head of W. Bengal govt. went on 3-day fast to protest "Marxist barbarism" of his partners.

To lesser degree, chaotic political situation in W. Bengal is duplicated in other states.

So far, Army has stayed impeccable non-political, but should Mrs. Gandhi appear to be letting Communists into halls of power, the military might feel compelled to act. Can she control volatile situation she helped create? (Nwk 12:15)

*India is a puzzle. But things can quickly change. Today it seems plunging headlong toward confusion and Communism. But as Tarshish it must play its proper role at the end.*

### **WORLD: IMPENDING DISASTER?**

Sense of impending disaster pervades world. Fear of nuclear war persists.

Recently, Mayors of Hiroshima & Nagasaki led 1000's of Japanese people in memorial services & prayers on anniversary of those days in '45 when US dropped atom bombs on those cities, killing & maiming 10's of 1000's of innocent men, women & children. (USN 12:8)

This is the best man has to offer for the future. But the Word of God is a shining light, dispelling all this man-made gloom and disaster.

### **ARAB TERRORISTS Gain Strength**

In past 18 mos., Arab terrorists have scored some telling blows against Israel interests in Europe capitals. El Al planes have been bombed, shot up & hijacked. Zim shipping line offices in London, & a number of Israeli embassy buildings in W. Europe, also bombed.

Growing apprehension in Israel that terrorists—once treated as easily controlled, if deadly, nuisances—can no longer be easily dismissed.

For besides their European exploits, they've stepped up operations in Israel. Haifa has been hard hit in recent mos.: oil pipelines repeatedly damaged, RR bridges & buildings blown up, with serious loss of life.

Lebanon has for yrs. tried to stand aside from Arab-Israel conflict and restrict guerrilla activities in its territory. But by last wk. terrorists had taken over all 15 UN refugee camps in Lebanon. & were openly training young Arabs in terror & guerrilla war. (Nwk 12:8)

*Russia is determined to destroy Israel. Here the testimony of Scripture (Ez. 38:10-11) and of our own eyes coincides. Israel may defend herself brilliantly for a while, but humanly speaking her case is clearly hopeless, as her enemies build their strength & whip up their lust for conquest.*

### **WEAPONS: USSR Forges AHEAD**

On offensive side, there are 3 major categories of weapons. Most important is ICBM. US built its last ICBM in '67. Soviets still churning out over 300 a yr. They now have 1,350—that's 300 more than US.

Their biggest is SS-9, with warhead 20 times as powerful as US's. US's warhead, split into 3 independently targeted vehicles (MIRV's) could wreck 3 cities. But it would not be powerful enough to dig an SS-9 or other Soviet ICBM out of its underground silo.

The SS-9 warhead, similarly MIRVed, would have power (about 5 megatons) needed to knock a US ICBM out of its silo, given the accuracy attributed to SS-9 by intelligence specialists.

Knocking out US's ICBM complex must be purpose of SS-9s, for since smaller Soviet SS-11s have all power needed to wreck any US city, what else can SS-9s be for?

Soviets have 280 SS-9s now; believed to be building over 50 a yr.; 420 SS-9s could destroy 95% of US missiles.

Story's similar in other chief categories of offensive strategic weapons—sub-based missiles, & bombers. US built last nuclear sub in '66; Russia building 1 a month.

US has produced no strategic bombers in 7 yrs.; B-52s very elderly. Russia's testing a new, swing-wing bomber.

On defensive side, there's evidence—including huge new radar installations the size of several football fields—that Soviets are greatly improving their existing antimissile system.

Our ABM system, which passed Senate by single vote, is strictly on paper; won't be operational till '74.

Intelligence has confirmed beyond dispute that Russia has been making really impressive strides in strategic weaponry, & nobody seems to care.

Main reason nobody cares is our national disease, Vietnam. Vietnam has produced such a revulsion against all things military that absolutely hard intelligence of Russian progress is dismissed as mere propaganda from the military-industrial complex. (Nwk 12:8)

*This is ominous, but prophetically beautiful. The lumbering tortoise plods steadily ahead with terrible single-mindedness, while the hare runs around in brilliant and confused circles, and dissipates its infinitely greater potential in internal squabble and corruption.*

### **WORLD: MORE & MORE on WAR**

World's military spending—\$173½ billion for '68—now exceeds total amount of all goods & services produced in 1900.

During '49-68 period, world military spending rose an average 5.9% a yr. For past 3 yrs. it has shot up 8.9% yrly. US jumped from yrly. rise of 7.7% to 12%. (Tm 11:28)

*A tragic commentary on man's evil state of barbarity, and it is getting worse and worse each year.*

### **GERMANY, RUSSIA Get CLOSER**

One step in Soviet invasion of W. Europe's energy mkts: deal with W. Germany to pipe gas thru Czechoslovakia to Bavaria. Kremlin is negotiating with W. German firms for 1½ million tons of steel pipe to carry gas westward; will pay with gas deliveries.

Once set in Bavaria, Russians hope to extend network to France. Russia already moves gas thru Austria into Italy.

Russian deal is blow to West firms supplying W. Germany from Dutch gas fields. W. German interests want to expand trade links with Russia. (USN 12:15)

\* \* \*

In the 7 wks. since Brandt took office, he has pursued his "East-politic" at fervid pace. Among other overtures to Soviet bloc countries, he sent note to Moscow offering to begin talks leading to a declaration of nonaggression.

And he removed some of Russia's main reservations about improving relations with Bonn by signing nuclear nonproliferation treaty & offering E. Germany de facto recognition as 1 of 2 states in a single German nation.

Poland very receptive to Brandt's hint he'll consider recognition of present Oder-Neisse boundary.

Several recent indications that Moscow's reacting with unaccustomed warmth toward new Bonn govt. Soviet Col. Tulpanov, once a prime architect of Berlin blockade, is now a visiting lecturer at W. Berlin's Free University. (Nwk 12:15)

*Once Russia gets Europe's economy and industry dependent on her gas, oil, and pipelines, she has them in her power. And Europe is stupidly falling into the trap.*

### **LIBYA: ANTI-US PRESSURES**

Revolt by Libya Army officers last Sep.—shrugged off at first as nothing serious—starting to create problems for US. First major US casualty is Wheelus Air Base.

Signs of growing anti-USism. US Peace Corps volunteers have been thrown out of country. Attacks on US in press for "pro-Zionist policies" increasing.

Wheelus Base being written off by US; actually lost its main utility Sep. 1 when military exercises in Libya were halted. Libyan Govt. made it clear it wants US out.

Major confrontation seems to be shaping up between Libya & foreign oil firms (24 of 38 in Libya are US-owned) over profits & controls. US firms have \$1 billion invested in Libya's oil industry, & produce 88% of its oil.

Libya's a tremendously wealthy nation, but the wealth has not trickled down to masses. Under King Idris, 10% of people got ½ of the billion \$ oil income. (USN 12:8)

*How could they "shrug it off as nothing serious" when the Bible declares Libya must be with Gog in his course of world conquest? Because they will not read and believe the Word of God.*

### **WAR: DREADFUL EFFICIENCY**

Gen. Westmoreland's role is to revolutionize Army to meet space- & computer age needs. The "automated battlefield," he believes, can become full reality during 70s, including electronic sensors dropped from planes to detect & report enemy movement, computers to process these data instantaneously & pinpoint enemy for artillery & air attack.

He expects during '70s scientists & engineers will come up with new tools of war not yet dreamed of. His concept of changes in art of war—

"On battlefield, enemy will be located, tracked & targeted almost instantaneously by data links, computer intelligence evaluation & automated fire control with first-round kill probabilities approaching certainty, & with surveillance devices that can continually track enemy.

"The revolution I envision for future comes from systems heretofore unknown." (USN 12:15)

*The cool professional enthusiasm revealed here for efficient and computerized mass-annihilation is hone-chilling. We are promised the blessing of "new tools of war not yet dreamed of," and "first-round kill probabilities approaching certainty."*

### **DID US BUY ITS VIET ALLIES?**

Guns for Hire?—Most Asian nations backed US effort in Vietnam, but as story unfolded last wk., seemed plain US paid steep price for Korean, Thai & Filipino help.

NY Times quoted Congressional sources that it took the promise of \$1 billion to convince Thailand to send troops to Vietnam.

There appeared ample evidence US paid a premium for support from S. Korea. "Believe me, it was exorbitant," said one US diplomat. "These negotiations must have shocked Koreans when they found out how much we were willing to pay." (Nwk 12:15)

*This is a sordid and revealing picture. We occasionally get glimpses of the Machiavellian machinations that lie behind man's "noble" politics. It is just as the Bible says.*

### **20th CENTURY: MASS WARFARE**

Thru 2 world wars and countless smaller conflicts, 20th century has witnessed evolution of mass warfare aimed directly at civilians. At Dresden and Hiroshima, US helped polish technique to chilling perfection.

Yet to US mind, there's always been vast moral difference between impersonal obliteration of a remote strategic target by a bomb—even a nuclear one—and the savage, close-up butchery personified by Nazi massacres. (Nwk 12:1).

*Jesus said a sign of the last days would be "nation rising up against nation" (Mt. 24:7). In this century, as man becomes more "civilized," war has gone from the battlefield to the home, and from isolated encounters of armies to universal mass destruction. There was never an act of war as horrible as Hiroshima and Nagasaki.*

### **WASHINGTON: CITY OF CRIME**

Washington has many problems, but No. 1 is Crime. It has become a city of fear. Crime there "has reached crisis proportions" "a national problem"—Nixon's words. Washington crime has multiplied over 5 times in 11 yrs. Schools are in turmoil, racked by violence & vandalism; teachers are appealing for police protection. Venereal disease is epidemic.

In past yr., 58,662 serious crimes, 1 for every 14 residents; nearly 7 every hr. Store clerks, filling-station attendants, deliverymen, work in constant fear. Many carry guns.

Fear reaches near White House itself: a presidential secretary was robbed just outside White House grounds. 269 murders in past yr., 52% over previous year.

Why is Washington crime growing so fast? One big & growing factor is drug addiction. Capital is in midst of narcotics-crime crisis.

Courts in Washington so jammed it takes yr. to bring criminal case to trial. If suspect is finally convicted of several crimes, all his sentences usually run concurrently, so he's punished no more for several crimes than for one.

Average youthful criminal feels there's nothing to constrain him from committing crime. If he is arrested in an armed holdup while out on bail, he's likely to escape punishment for 2nd offense under "concurrent-sentence" policy.

Following enactment of '66 Bail Reform Act (providing for release of most suspects without bond pending trial), crime has shot skyward. When a man's arrested for a holdup, he knows he'll get out under Bail Reform Act, & while he's out he might as well live high, because he'll get concurrent sentences for anything he does after that.

If he finally goes to trial & is convicted, for most part he'll be entitled to free appeal. This will be delay of at least a yr. & he's likely to be released pending appeal.

Lower courts are impossibly overburdened & badly managed. Juvenile courts have failed to live up to their rehabilitative ideal. Correctional institutions are generally most neglected part of criminal-justice process. (USN 12:8)

*This, in case we may miss the point, is the capital city and heart-center of the earth's most "enlightened" and "civilized" nation, which plans to lead the world to a Glorious, man-made, materialistic Millennium.*

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Russia, not US, appears to have gained prestige in crisis over Lebanon, land US protected with Marines 11 yrs. ago. Russia warned US to stay out. (USN 11:10)

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In much of world, basic worry over US is that division over Vietnam could bring violence in streets, & this could bring new US isolationism. Only rejoicing over this prospect is US's enemies & opponents. (USN 11:17)

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### **BREZHNEV IS COMING TO TOP**

Brezhnev taking full command of Kremlin "inner circle." One by one he has cut down rivals. This is bad news for US. Moderates like Kosygin & Mikoyan are in minority.

Brezhnev's a hard-liner. He, more than any other has led drive to restore Stalin image. He was one who justified Czech invasion in '68 by promulgating new doctrine giving Moscow right to intervene when any Communist govt. is 'threatened.'

There's no reason to believe Brezhnev wants to help end Viet war. Russian benefits from prolonged war.

The conflict has given birth to a movement in US that opposes objectives of US Govt. & parallels Communist aims. That's real coup for Reds. US Viet involvement has hurt US prestige in world. That improves Russia's image.

Soviets, by siding with Arabs, have made great headway in Mideast. Peace would jeopardize Russian gains. So Brezhnev plays brinkmanship, keeping tensions high by rearming Arab govts., giving arms to terrorists.

Mideast, more than any other issue, carries most perilous seeds of US-Russia confrontation. (USN 12:8)

*Bro. Thomas says Gog, the Autocrat of Russia, will become ruler in Europe in a time of confusion, weakness of sovereigns and anarchy of the people, because native princes cannot maintain order. Look at Italy today, and France.*

### RUSSIA BESTRIDES LIFELINE

USSR Bestrides the Lifeline: Indian Ocean island of Mauritius (independent in '68 after 159 yrs. of British rule) plans this mo. to give harbor facilities to Soviet "research vessels" in return for technical aid in fishing industry.

This gives Russia its southern most base yet athwart sea lines around Africa. It's cause for concern to US, British & S. African navies which guard chief trade route between Europe & Asia, now Suez is blocked. (Nwk 12:15)

*Another big and strategic step forward for Russia. The West fumes and frets, but is helpless. Russia is reaping rich dividends from the resentment left behind from arrogant British imperialism.*

### EUROPE: A "PAX SOVIETICA"?

Moscow has invited W. Europe countries to join East Bloc in a Europe Security Conference, early in '70. Goal may well be to convince Europe that US military presence no longer needed there, & thereby isolate US from Europe.

Some West critics fear Russian plan would replace Pax Americana that was established in W. Europe after WW II with a Pax Sovietica maintained by Red Army.

Even so, many E. Europeans, including some NATO foreign ministers, see nothing wrong in attending conference. US is extremely wary. (Tm 12:12)

*This is clearly the shape of things to come—Europe ruled by a Pax Sovietica, and US isolated.*

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## "Whether We Wake or Sleep"

THERE is a natural desire to be among those who shall not taste of death, a desire stimulated to the highest pitch in the presence of the accumulating signs of the nearness of the day of the Lord.

But it matters little "whether we wake or sleep." We can but fill the length of our probation in either case. If we die, we lose nothing if our course is pleasing to Christ; if we live to the Lord's coming, we gain nothing if he accept us not.

**It must be manifest that the whole importance lies in the practical conformity of our daily lives to his will**—a conformity relating to many common matters, as men reckon, but which are very important matters when we reflect that on the matter of daily living the judgment will be based which determines our final lot.

It is best to think of ourselves as on a level in this respect with the brethren of the apostolic age. They had none of the signs of the Lord's coming before their eyes, yet were they exhorted to be sober and vigilant, and watchful, and earnest to the point of "always abounding in the work of the Lord."  
—Bro. Roberts.

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*"Add to your faith virtue; and to virtue knowledge; and to knowledge temperance and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love"—2 Pet. 1:5-7.*

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## Bible Questions

1. What did Augustus decree?
2. What did Claudius decree?
3. What did Darius decree?
4. Who said, "Let us go also, that we may die"?
5. 'Place called Perez-Uzzah': why?
6. What book starts: "Adam . . ."?
7. What book starts: "God . . ."?
8. What 2 books start: "In the . . ."?
9. What book starts: "Blessed . . ."?
10. What book starts: "Forasmuch"?
26. With what same word do all 4 Gospels end?
27. Who "sat still in the house"?
28. "It was night": what occasion?
29. "It was winter": what occasion?
30. "On a snowy day": what?
31. "Make haste & come down"?
32. "I cannot come down": who?
33. "Come down quickly": who?
34. "We are come down to bind thee": who?
35. "The gods are come down"?

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| 11. Which starts: "The former"?                            | 36. "Built us a synagogue": who?                       |
| 12. What book ends: ". . . curse"?                         | 37. "Go with them, doubting nothing": who?             |
| 13. What book ends: ". . . Egypt"?                         | 38. "Spat on the ground": who?                         |
| 14. What book ends: ". . . is there"?                      | 39. When some said, "This is he," what did others say? |
| 15. Which ends: "forbidding him"?                          | 40. Who said, "He is of age"? Why?                     |
| 16. "Leave the stump in the earth": what did that signify? | 41. "Bound hand and foot": who?                        |
| 17. "He became very hungry": who?                          | 42. "Let me alone 2 months": who?                      |
| 18. "Handkerchiefs or aprons": when?                       | 43. "Let her alone": who said?                         |
| 19. How did Joab get to be chief?                          | 44. "I, even I only, am left": who?                    |
| 20. "We would see Jesus": who?                             | 45. "Alone once every year": who?                      |
| 21. "Simon's son": who?                                    | 46. "Let alone: let us see": what?                     |
| 22. "What thou doest, do quickly"?                         | 47. "Her soul is vexed": whose?                        |
| 23. "Lie down again": who?                                 | 48. "Can a devil open . . .": what?                    |
| 24. "Master of magicians": who?                            | 49. "Ye say. We see: therefore"?                       |
| 25. "Leaped on them and overcame them": who?               | 50. Who had five husbands?                             |
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## Reprinting of Bro. Thomas' Apostolic Advocate, 1834-39

It is purposed, God willing, to publish in one volume of about 900 8½" x 11" pages, the complete 5 volumes (approx. 1800 pgs.) of bro. Thomas' Apostolic Advocate magazine, 1834-39, his first venture in producing a scriptural magazine.

While it was very early in his search for the Truth, it contains much that is intensely interesting, and much that is profitable and thought-provoking.

It will be an exact facsimile of the original, photographically reproduced. The price (postpaid) will be \$8.50 paperback, \$12.50 hardback.

Printing equipment is gradually being assembled, and it is hoped, God willing, to make this the beginning of an arrangement to print and reprint works on the Truth. Suggestions would be appreciated.

This is a major venture on the part of a few brethren, and therefore it would be very helpful to have payment sent with orders, to help defray current expenses. Address to, and make out checks to:

THE HERALD PRESS  
4011 Bolivia  
Houston, Texas 77018.

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