

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).

BRUCE ROCK 6418—Bro. John L. Mullett, 62 Dampier Street.

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. Rec. bro: John Fotheringham, Apt. 7, 227 McNab St., Hamilton, Ontario. Phone (416) 527-8675.

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.

TORONTO, Ont.—Home of bro. James MacIvor, 29 Peacham Cres., Downsview 464, Ont., Ph. (416) 247-4411—SS 10 am; Mem. 11 am; Sun. eve home of bro. G. Gibson, Ap. 607, 1501 Woodbine, Toronto 365, Ph. (416) 425-1256.

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

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

GREAT BRITAIN

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

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

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

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

NEW ZEALAND

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

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

UNITED STATES

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

BOSTON, Mass. 02115—Hastings Hall. 320 Huntington; Phone (617) 536-7800— S.S. 10:30 am; Mem. 11:45 am; Lect. 2 pm 1st & 3rd Suns.; Bible Cl. Tues. night south of Boston, Wed. night north of Boston. Bro. Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867. Phone (617) 9449094.

BUFFALO, N.Y.—IOOF Hall, Kenmore at Myron, Kenmore, N.Y. 14217; Ph. 716877-9363—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.

LOVING Greetings in our Master's Name to our brethren and sisters in all parts of the world.

We are happy to announce that on May 5, HARRY PHILLIPS, son of bro. & sis. Wm. Phillips, gave a good confession of the things relating to the Gospel. He was baptized May 10. Our prayers go with our new brother as he goes forth to walk in the path that leads to the Kingdom of God. We also pray that he will be among those that will find favour in the Master's sight on the day of judgment. It is very encouraging to all of like precious faith to see that God is still calling a few out of the world to become His sons and daughters.

Our visitors have been bro. G. Growcott (Detroit); bro. George Gibson (Toronto); bro. Nick Mammone, bro. & sis. David Sommerville, and sis. Mary Sommerville (Wanaque); sis. Grace Frisbie (Houston); sis. Ethel Hoage (Denver); bro. & sis. David Clubb, sisters Mary Gwalchmai and Grace Cartlidge (London). We have been refreshed and comforted by their association and fellowship.

Bre. Clubb and Gibson gave us words of exhortation, for which we are thankful. The need is great for such words of instruction and guidance in these last days of Gentile times.

Our earnest prayer is that God will be with us, and all of like precious faith, that we may have wisdom and understanding to guide us, so that we may be found watching for the Master when he comes. —bro. Paul Inman

DENVER, Colo. 80209—432 S. Emerson, Ph. (303) 777-9575—SS 10 am; Mem. 11 am; Class Tue. 7:30 pm. Bro. John Osborne, Phone (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.

HOUSTON, Tx. 77012—8008 Junius St.—S.S. 10 am; Mem. 11 am; Lecture 7 pm every 3rd Sun.; other Suns. 7 pm Revelation Class; Wed. 7 pm Elpis Israel. Bro. J. Packer, 210 E. 3rd, Deer Park, Tx. 77536, Ph. (713) 479-4292.

LAMPASAS, Tex. 76550—Christadelphian Hall, Ave. I East—45. S. 10 am; Mem. 11. Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas 76550, Ph. (512) 556-5249.

MASON, Tex. 76856—Christadelphian Hall» Hwy. 3*56—Mem. 11 am; Class 2 pm. Bro. W. Edwards, Ranch Rte., Harper, Tex. 78631; Ph. (512) 864-3064.

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).

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

NEW PORT RICHEY, Fla.—Bro. & sis. Chris Bird, 421 Lafayette Street.

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)—SS. 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) 626-0490.

IT WAS our privilege on June 14 to have with us our bro. & sis. Herbert Phillips from Canton, Ohio. Bro. Phillips gave us a word of exhortation at our memorial service.

Our bro. John Randell was with us on Sunday, Aug. 16, on his homeward journey from Texas to Portland, Oregon.

We are truly living in trying times. The day of reckoning is fast approaching, and we must give earnest heed to our every word and deed lest we be found not watching, should we receive a sudden call to present ourselves at the judgment seat of Christ. It will be too late then to do what we should be doing now while it is still "today."

We often hear the signs of the times referred to as being bright, and in recent times they have been brighter and brighter.

There lies a warning for us in this increasing brightness. With natural light, as the brightness increases beyond a certain point, our ability to see is handicapped and we may even become blinded altogether, unless we properly guard our sight so as to take advantage of the increased light so as to see more or better.

So with the increasing brightness of the signs around us. Their very brightness may blind our spiritual perception, if we just stare at them in awe, instead of perceiving things by them.

Critical events indicating the sure development of God's purpose in the earth are matters of everyday news, and we can become so used to them that we fail to recognize their significance—namely, that the day of the Lord is very near, and all our attention must be given to being ready and faithful servants.

The signs should stimulate us to that attitude of alert watchfulness which is so necessary for those preparing to greet the Bridegroom when he comes,
—bro. Wm. Sharp

WANAQUE, N.J.—Mem. 10:45am—Home of bro. D. Sommerville, 224 Conklintown Rd., Wanaque 07465, Phone (201) 835-4751. Rec. Nick Mammone, 33 Grant St., Little Ferry, N.J. 07643.

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

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

It will be noted that this is a combined issue: September-October. This step has been taken very reluctantly, under great pressure. We intend, God willing, that this be a very infrequent occurrence. (It is 20 years since it last happened).

The principal cause has been the inability to get the type set on time, due to challenging circumstances. It is, and will be, very difficult to keep up from month to month; to try to catch up lost time under present conditions seems hopeless, so we are simply facing the facts.

Another factor which has helped to reconcile us to this procedure is the great and unexpected 60% increase in production costs this year—wholly unforeseen when the \$2.00 subscription price was set at the end of last year. (More than half the magazines are sent out free and are covered by voluntary contributions from the Brotherhood).

Short term prospects are for increased difficulty of production. However, long term prospects, if the Lord will, are very bright and hopeful. We are working in the direction of arrangements which, if in the mercy of God they materialize, will result in a better magazine, produced each month on time, at less cost and less effort. If it be God's will, may He advance and bless this endeavour! At present there is a deficit.

EDITORIAL

Keeping Christ's Commandments

"Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the City"—Rev. 22:14

BEFORE considering the Commandments of Christ, let us look briefly at some of the things that were "written for our instruction" in earlier times. The reason we do this is because the principle involved is carried through into the New Testament and comprehend in the teachings of the Lord Jesus.

In Ex. 30, the instructions are given to make the Altar to burn incense upon. In v. 9 Aaron was clearly commanded **not to offer any strange incense thereon**. But this was not observed by 2 of his sons, for we read—

"Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not.

"And there went out fire from the Lord, and devoured them, and they died before the Lord" (Lev. 10: 1-2)

From a human point of view, this may appear to be severe treatment for a "minor" offense, but it teaches us that we have no authority to alter or disregard any commandment given by our heavenly Father. The comment of Moses (v. 3) makes it clear—

"Then Moses said unto Aaron, This is it that the Lord spake, saying,

"I WILL be sanctified in them that come nigh Me, and before all the people I WILL be glorified."

Our next example relates to Moses himself, of whom it was testified "that he was faithful in all God's house." In Deut. 18, where the prophecy concerning Jesus is given, we read (v. 18):

"I will raise them up a Prophet from among their brethren, like unto thee (Moses) and will put My words in his mouth; and he shall speak unto them all that I shall command him."

On one occasion, when the children of Israel were suffering from thirst, it is written—

"The Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes;

"And it shall give forth his water, and thou shalt bring forth to them water out of the rock" (Num. 20:7-8).

But the people had been rebellious, and Moses became impatient and, instead of speaking to the rock, he smote it twice. Now note carefully the penalty which this noble and faithful man of God suffered for ONE act of disobedience—

"And the Lord spake unto Moses and Aaron,

"Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (v. 12).

There are many examples that could be mentioned, but the final one to be included in this message relates to the Ark of God. When transporting the Ark, it was clearly stated in Num. 4:15 that the sons of Kohath were to bear it (with staves), and they were not to touch it, **LEST THEY DIE**. This was made very plain.

After David had been well established as king, he purposed to bring the Ark from the home of Abinadab to the city of David. Contrary to the clear regulations, we read—

"And they set the Ark of God upon a new cart, and Uzzah and Ahio, the sons of Abinadab, drove the new cart" (2 Sam, 6-3).

When they reached Nachon's threshing-floor, the oxen stumbled, and Uzzah, in his anxiety for the ark, put forth his hand and took hold of it. Although his intentions were apparently good, by touching the ark he lost his life.

This shows us plainly that God does not cater to our "good" Intentions unless they are in harmony with His law.

Commenting on things in general under the Law of Moses, in which our examples would be included, the apostle says—

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward:

"How shall WE escape, if we neglect so great salvation; which at the first began to be spoken **by the Lord.**"

In his preface to his booklet "The Commandments of Christ," bro. Roberts wrote—

"Popular theology has reduced the commandments of Christ and his apostles to a practical nullity. It has totally obscured the principle of obedience as the basis of our acceptance with God in Christ, by its doctrine of "justification by faith alone" and that, too, of the most momentary character in the hour of death..."

It is part of the modern restitution of primitive apostolic ways, to recognize distinctly that while faith turns a sinner into a saint, obedience only will secure a saint's acceptance at the judgment seat of Christ; and that a disobedient saint will be rejected more decisively than an unjustified sinner."

His concluding statement is a serious thought-provoking assertion because it is in harmony with Bible facts. We have the words of Jesus in Matt. 7:21-23—

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy Name? and in thy Name have cast out devils? And in thy Name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

In the parable of the sower, we have a remarkable summing-up of at least 4 classes of people who come to a knowledge of the Truth, but only one class remains steadfast. This is recorded in Luke 8: 4-15—

Class 1: "Those by the wayside are they that hear; then cometh the devil and taketh away the Word out of their hearts, lest they should believe and be saved (v. 12).

Class 2: "They on the rock are they, which, when they hear, receive the Word with joy; and these have no root, which for a while believe, and in time of temptation fall away" (v. 13).

Class 3: "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection"

Class 4: "But that on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience" (v. 15).

Many of the commandments of Christ are found in the Sermon on the Mount. One of them includes a warning as well, for we read in Matt. 7:13-14—

"Enter in through the narrow gate; for wide is the gate of destruction, and broad that way leading thither; and many are they who enter in through it.

"How narrow is the gate of life! how difficult that way leading thither! and how few are they who find it"

(Diag.)

John records 2 closely-related and specific commandments given especially to his disciples. The first is—

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

"He that loveth me not keepeth not my sayings: and the Word which ye hear is not mine, but the Father's which sent me" (John 14: 24).

The other is in John 15:14—

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

John has a lot to say about the commandments, and about love in his first letter. For example, in 2:3-6, we have something that should make us stop and think; not just once, but every day—

"Hereby we do know that we know him, if we keep his commandments.

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

"But whoso keepeth his word, in him verily is the love of God perfected: Hereby know we that we are in him.

"He that saith he abideth in him ought himself also so to walk, even as he walked."

It is not necessary to comment on these words of John, for there is no obscurity in them. They are plain and easy to be understood.

There are many commandments of Christ that come to us through the apostles. One of them is found in 2 Cor. 6:14-18, from which we quote vs. 14-15—

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?"

"And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?"

This is a comprehensive commandment and may be applied to various things that a believer can become involved in. And let us remember above all things that we are only friends of the Lord Jesus if we keep his commandments.

If we do not keep them, we become participants in that morbid state described by Peter in his second letter (2:20-21)—

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

Far better indeed to look at the result of obedience as we read in Rev. 22:14—

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

—Editor

"If ye love me, keep my commandments"—John 14:15.

The Lamb Upon Mount Zion

"And I looked, and behold, a Lamb stood upon the Mount Zion, and with him 144,000, having the Name of his Father, which had been written upon their foreheads"—Rev. 14:1

By BROTHER JOHN THOMAS

ALL the events represented in Rev. 14 are in the future; for nothing having the least resemblance to them has ever been transacted upon the earth since the Deity gave the apocalypse to Jesus Christ, who sent and signified it by his angel to John in Patmos.

But, though all in that which is hereafter to become history, it is not unconnected with the things treated of in previous parts of the apocalypse.

Thus, the Lamb and his 144,000 virgin companions (Psa. 45: 14), are represented in Rev. 1 by the Son of Man clothed with a garment of linen (Dan. 10:5) whose voice is as the sound of many waters, or the voice of a multitude (Dan. 10:6).

They are the One sitting upon the throne, the New Throne in the opened heavens; and the 24 Elders in white raiment and golden stephans; and the 4 Living Ones full of eyes, in the midst of the throne, and around it, exhibited in Rev. 4.

The 144,000 are exegetical of the symbolic Lamb, whose personal chieftain, or Head, is Jesus Christ, "the Captain of their salvation," or the Deity manifested in flesh, justified by spirit (1 Tim. 3:16). He is the Lamb slain, and they are in him; and therefore constituents of the symbolic and mystical Lamb; an idea emblematically signified by the phrase, "with him 144,000."

In other words, JESUS AND HIS BRETHREN "glorified together" (Rom. 8:16), are the 7 Lamps of Fire burning before the throne, or the 7 Spirits of the Deity sent forth into all the earth, represented by a Lamb with 7 Horns and 7 Eyes.

That is, they are the Omnipotent and Omniscient Power, in substantial and glorious manifestation, styled YAHWEH AIL-SHADDAI—

"He who shall be the strength of the Mighty Ones, Who was, and is, and is to come."
—and is superlatively holy (Rev. 4:5-8; 5:6; Psa. 50:1-6).

The wool with which the Lamb is clothed is of snowy whiteness (Isa. 1:18; Rev. 1:14). Standing in the midst of 144,000, invested with "fine linen, clean and white," he is clothed with a pure and faultless multitude; which is his snowy fleece, washed and made white in the blood of the individual Lamb, Jesus (Rev. 1:5; 7:14).

This 7-Horned and 7-Eyed Lamb-Multitude is the Mighty Ange1 descended from the heaven, clothed with a cloud; and holding in his hand a LITTLE OPEN SCROLL (Rev. 10:2).

One thing, however, is particularly to be observed here, namely, that though this cloud-invested Angel, and the Lamb with the 144,000, symbolize the same multitude, they represent this multitude **in different positions and stages of its career.**

In this ch. 14, while on Mt. Zion, the multitude is "in the heaven," having opened the door, entered therein, and set up the throne (Rev. 4:1-2; Psa. 24: 7; Dan. 2:44): but, in Rev. 10 (though without abandoning the seat of government) the almighty, cloud-invested, Angel-Lamb and his companions, "come down from the heaven," and take up a position upon the earth and sea (vs. 1,2,5,8).

In other words, war has been declared against the Beast of the Earth, the Beast of the Sea, the Image of the Beast, and the False Prophet—that is, against all Europe—for the utter destruction of all its institutions, civil and ecclesiastical; and the subjugation of all its peoples, nations, tongues, and rulers, to the absolute sovereignty of David's Son and Lord (Psa. 110:1).

The Lamb and his 144,000, "who follow him whithersoever he goes," engaged in this, the "War of that Great Day of the All-powerful Deity" (Rev. 16:14), are the cloud-invested angel in the territories of the enemy which they have invaded, and in which they are progressing as pillars of fire. In this warfare they are giving practical expression to the unwritten utterances of the 7 Thunders—unwritten in ch. 10; but illustrated in Rev. 14:8-20.

The Lamb and 144,000 are the Nave of the Deity opened in the heaven in which is seen the Ark of Testimony (Rev. 11:19)—

"Yahweh Ail-Shaddai is the Nave, even the Lamb" (Rev. 21:22).

YAHWEH-AIL, (or Kurios) and SHADDAI (or Theos), constitute the Lamb. In other words, the Multitudinous Unity, indicated by Jesus in his prayer that believers into him through the apostolic word—

"May be one, as Thou, Father, art in me, and I in Thee, that they also may be ONE IN US" (John 17:21).

This unity is many individuals in One Body. This Body when deified is the Nave, or Most Holy, as represented by the thrice uttered exclamation of the 4 Living Ones—"Holy, holy, holy!"

The Ark of the Testimony is in this Body when manifested in glory—

"Christ the Head over all for the Ecclesia, which is his Body" (Eph. 1:22-23).

John saw the Lamb and his virgin companions, or Bride, standing upon Mt. Zion. This is the platform, or standing place, of their Body Politic, both as the Holy, and the Most Holy, community.

In the state previous to the advent of Christ, the Saints are the 144,000 in great tribulation, being subject to hunger and thirst, sun-stroke, and scorching heat (Rev. 7:4, 14, 16). In this state of things they are subjected to the "much tribulation," through which, Paul says (Acts 14:22):

"We must enter into the Kingdom of the Deity."

They are an election taken out from the nations, by obedience of faith, for His Name (Acts 15:14; Rom. 1:5): by which faith in—

"The things concerning the Kingdom of the Deity, and the Name of Jesus Christ"

—"they walk" (2 Cor. 5:7) and—

"Are come to Mt. Zion, and unto the City of the living God, the Heavenly Jerusalem" (Heb. 12:22).

Though scattered and dispersed, and natives of divers remote places, when viewed collectively they are regarded as being born in Zion, and constituting the HOLY CITY, the heavenly Jerusalem; for the time being trodden under foot by the worshippers of the Beast—

"Glorious things are spoken concerning Zion, the city of the Elohim" (Psa. 87:3).

Those who believe these glorious things, and are born of water, become citizens of Zion; so that when Jehovah writeth up the people, He will count that they were born there; for all his springs are in Zion, and He Himself will establish her (Psa. 87; Gal. 4:26; Rev. 11:2).

But the time approaches when in a literal or unfigurative sense (Psa. 122:2)—

"Our feet shall stand within thy gates, O Jerusalem."

This standing was represented to John in the standing of the Lamb and the 144,000 on Mt. Zion, where are then—

"Set thrones of judgment, the thrones of the house of David" (Psa. 122:5).

These "thrones of the House of David" belong to Zion, and **nowhere** else. They do not belong to the 7 Mountains, or Rome; but to the Holy Hill of Zion, which the Father styles His (Psa. 2:6). These are the thrones in the heaven which John saw there after the door was opened—the 24 thrones circling about the central rainbowed throne, occupied by the Jasper and Sardine Stone, the 24 Elders, and the 4 Living Ones (Rev. 4:3-6). An emblematic illustration of the promise—

"To him that overcometh I will give to sit with me on my throne, even as I overcame and sit with my Father on His throne" (Rev. 3:21).

These thrones of the House of David belonging to Mt. Zion are the thrones John refers to in Rev. 20:4—

"I saw thrones, and they sit upon them, and judgment was given to them.

"And I saw the souls of them who had been beheaded on account of the testimony of Jesus, and on account of the Word of the Deity.

"And who did no homage to the Beast, nor to his Image, and received not the Sign upon their foreheads and upon their hands."

These are the 144,000 on Mt. Zion, who having been raised from among the dead, and quickened, and had judgment given to them, occupy "thrones of judgment," and thenceforth "reign with Christ 1000 years."

Among them are the 12 apostles, to whom the Lord Jesus in the days of his flesh promised a joint possession with himself of thrones of the House of David. In answer to Peter who said—

"Behold, we have forsaken all, and followed thee: what therefore shall there be for us?"

Jesus replied (Matt. 19:28)—

"Ye who have followed me, in the regeneration when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon 12 thrones judging the 12 tribes of Israel."

Among these also will be Abraham, Isaac, and Jacob, and all the prophets; and worthies from the east, west, north, and south; a great multitude which no man can number of all nations and kindreds and people and tongues. All these stand before the Throne and the Lamb, as the glorified 144,000, clothed with white robes; and when they rest from their labours, "with palms" (instead of a 2-edged sword) "in their hands" (Luke 13:28; Rev. 7:9; Psa. 149:6).

The symbolic Lamb and 144,000 on Mt. Zion are YAHWEH TZ'VAOTH, "He Who Shall Be Hosts," of whom Isaiah prophesies (6:1-3)—

"I saw Adonai (the Spirit in plural manifestation— Lords) sitting upon a throne, high and lifted up, and his robe-skirts filled the Temple.

"Above it stood the Seraphim; each one had 6 wings; and one cried to another, and said, Holy, holy, holy, Yahweh Tz'vaoth: the whole earth is full of His glory."

Adonai with robe-skirts filling the Temple is the Spirit as the Lamb and the 144,000. These 1000's are the skirts of the investing robe of "the King," YAHWEH TZ'VAOTH; & symbolized by the 6-winged Seraphim, or 4 living ones full of eyes, described in Rev. 4: 6-8.

That Adonai is ONE in plural manifestation appears from Isaiah 6:8—

"I heard the voice of Adonai saying, Whom shall I send? And who will go for US?"

In other words, Whom shall I, the Spirit, or the Father, send? Who will go for US, the plurality symbolized by the Seraph-skirts of the investing robe? The Spirit of Christ in the prophet answers—

"Here am I; send me!"

And he said "Go!" In vs. 9-10 is the message to be delivered to Israel. The delivery is noted in Matt. 13: 13-15, and the Messenger is there found to be Jesus. He came, and was slain. He was—

"Delivered for our offences, and raised again for our justification" (Rom. 4:25).

Unto him, then—

"The Faithful Witness, the First Begotten of the dead, and the Prince of the Kings of the Earth—

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests for the Deity and his Father—

"To him be glory and dominion, for the aions of the aions, Amen" (Rev. 1: 1-6).

This is the ascription of Isaiah's Seraphim, of Ezekiel's Cherubim, and of John's 4 Living Ones and therefore of the 144,000, to the Lamb for what he has done for them.

The question, "Who will go for us?" has been graciously responded to by the loving self-sacrifice of Christ for the ungodly (Rom. 5:6-8).

But for this voluntary and disinterested sacrifice, there would be no redemption; and therefore no Seraphic 144,000 hereafter on Mt. Zion, or anywhere else. But, the redemption price has been paid, and all the Seals will be thoroughly unloosed!

As certainly as the Lamb was slain, so surely will he appear on the Mt Zion, with the 144,000; when the moon of the political firmament shall be confounded, and the sun ashamed, when—

"He who shall be hosts (Yahweh Tz'vaoth) shall reign on Mt. Zion, and in Jerusalem, and before His Ancients gloriously" (Isa. 24:23).

The 144,000 are the "holy nation" the root of whose square is 12. The Name of the Lamb's Father is theirs; for they are said to have it. The Father's Name is representative of what He is—of His power, glory, substance and character. The Anointed Jesus is now the—

"Brightness (or reflected splendour) of the glory of the Father; and the express image (exact likeness) of His person (or substance)"—Heb. 1:3.

He is, therefore, "the Image of the Invisible Deity;" and occupies the rank of "first-born," or Chief," of "every creature" (Col. 1:15). Because of this, he is the impersonation, or embodiment, of the Father's Name. Isaiah speaks of him as this Name (30:27)—

"The Name of Yahweh cometh from far, His anger burning, and the burden heavy:

"His lips are full of indignation, and His tongue as a devouring fire:

"And His breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity."

Moses styles it—

"The glorious and fearful Name, Yahweh Elohekah—He who shall be thine Elohim, or Mighty Ones"

(Deut. 28:58).

Such is the Name that was written upon Jesus, when the Father "made him both Lord and Christ" (Acts 2:36).

Voyage to Australia

By BROTHER ROBERT ROBERTS

"Whom the Lord loveth, He chasteneth; and scourgeth every son whom He receiveth"—Hebrews 12:6

PART FORTY-ONE

FRI. to SAT., JULY 24-AUG. 1, 1896

LEFT Toronto by the 9 o'clock train for Buffalo (N.Y.), via Niagara Falls, which the train crosses on a suspension bridge. This marvel of nature has now become common with acquaintance, as all great things do, however great—for example, the stupendous glowing sun in the heavens.

Christ would have been common if he had remained on earth. His removal, and his seclusion in glory, makes him a thrilling object of faith during the time of preparation for his manifestation to his people.

At 12:30, arrived at Buffalo (an immense American city, on Lake Erie, above Niagara Falls). Outside it was wet, and there was a crowd of vehicles. I expected bro. A. D. Strickler to meet me, and did not see any chance of meeting him in the disorder outside, and therefore concluded to stay inside till he should come.

I stayed in vain. I shortly found myself all alone in a wilderness of a station, and all the hubbub subsided. After a while, I considered what I must do, because I was a stranger in a strange city, and knew no one. I went out and spied Gillespie's European hotel, Seneca Street, and engaged a room there. I then came back for my things and telegraphed my whereabouts to bro. Stickler's address, 4 miles away, and returned to the hotel to wait developments.

In about an hour, I heard a loud voice, enquiring if "Robert Roberts" was there. It was bro. Strickler who had his conveyance at the door to fetch me away. It seems he had been at the station at the arrival of the train, waiting with his conveyance outside, but not seeing me come out with the stream, concluded I must have come by another route to Toronto station, to which he proceeded, without success. All is well that ends well.

I now got "aboard" his buggy—if that is the name—and in an hour's time had a cordial reception from sis. Strickler and her daughters in Buffum Street.

In the evening there was a muster of the brethren and sisters living in the neighbourhood. There is quite a number in the same street, spoken of as "The Buffum Street Christadelphian Colony." Most of them are from Mahanoy, Pa., where I had seen some of them 8 or 10 years ago.

We had a season of very pleasant intercourse under bro. Strickler's most hospitable roof, where also I met bro. Hudson, of Plymouth, Mich., and also bro. Irwin of Detroit, at one time of Middlesborough, England, of pleasant memory to all who knew him.

On Sunday there were 2 public lectures in the centrally situated meeting room of the brethren, just off Main St., in the heart of Buffalo. There were good audiences both times.

Between the lectures, there was a meeting for the breaking of bread, and a good long interval after that profitable exercise, allowing of a return home before the evening lecture at 8.

There were again lectures and good audiences on Monday and Tuesday evenings. Some brethren were present at these meetings from Niagara Falls and Hamilton, including bro. Habgood, formerly of Birmingham, and now cultivating land near the roaring cataract. It was a time of pleasant reunion and love messages, some of which I am afraid I will forget. Anyone entitled to a spray, take it herewith, and I will be absolved.

I am obliged to accept all these commissions with the apparently cold reservation, "if I can remember." The Lord alone is equal to the detailed applications of the many loves growing out of his. The day of efficiency, in this respect, will come to his friends also in due time.

On one of those days of my stay at Buffalo, bro. & sis. Strickler drove me through the city to see the great beauty on the western wide.

During our passage through the city, we stopped in the main street to pay a visit to Edison's "Vitascope," which was on exhibition. This is an apparatus for throwing photographs on a screen, with the effect of showing the persons and things in actual motion. The result is a living picture: or, at least a moving picture. The flags, for example, wave in the wind; the trains move; dancers dance, etc.

It is done by taking several hundred photographs in rapid succession, catching the posture at the various stages of action, and then passing them through the lantern at the same rate.

It was very interesting in a scientific sense, but the subjects were disgustingly lewd. I could not stand it beyond a certain point. We all felt ashamed and came out, feeling we had been caught in a devil's trap.

On Wednesday evening, there was a parting muster of brethren at bro. Strickler's and much pleasant talk. I had, of course, to answer questions touching my travels among the brethren in divers parts. I took leave of all with unfeigned regret, intending to resume my journey next morning.

This I did, for Philadelphia, 500 miles to the southeast. This, as a mere luxury, I had resolved, for want of time, to leave out, along with my intended visit to Dr. Welch of Shire Oaks, in the same state, 400 miles further west. But, at the last moment, receiving earnest entreaty from bro. Robertson to come, if but for one day only, I arranged to get Philadelphia in by getting one day off my Buffalo appointment and taking one rest day from Boston.

I also dropped a note to bro. Welch, expressing the hope that it would be possible for him to be in Philadelphia at the same time: a hope that was not realized.

It took 12 hours' very fast travelling, through beautiful scenery of lake and mountain, to get from Buffalo to Philadelphia. Bro. Robertson was waiting me at the station, and conveyed me by electric streetcar through the beautiful streets of Philadelphia to his home in Walnut St.

I found him in deep affliction from the failure of many business hopes, caused by the political unsettlements of the country. My sympathy went out strongly to him and his faithful partner in life, on whom the brunt of the struggle painfully comes. Darkness surrounds them, though they "appear not unto men to fast."

They are strong in the faith that the Truth inspires, believing that the crushing loads of adversity are all permitted in love, that they may be "ready" for incorporation in the Bride in the supreme hour of her collective development so evidently near at hand.

They have a large family of growing, intelligent lads, who are an anxiety, though in due time they will be a help.

When I first knew them, about 20 years ago, they were in the hey-day of prosperity. When I saw them in their joy, and youth, and beauty, and education, and their love for Christ, they were as a vision of light on the hum-drum path of probation. I then "said in mine heart," and in bro. Robertson's ear also, as he remembers—

"Unless there is some severe experience for the spiritual polishing of such gems, they will be an exception to the rule of development common to the House of God."

Many, heavy, and crushing have the polishing blows of adversity been since that time. The words now have their appreciated meaning—

"Whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth."

The spirit is liable to break under such a rough process: but the Lord interposes before destruction comes. It is not destruction that He aims at, but humiliation and purification, that we may be fit for His use. Not otherwise would He bring tribulation upon those who know, and love, and rejoice in Him.

There is usually "a way of escape," except when a prophet is "sawn asunder," or an apostle beheaded, as the work of God sometimes requires, and its future form will justify. The sons of God are one and all prepared to take Job's position—

"Though He slay me, I will trust in Him."

Prepared thus for the worst, they sometimes experience a staying of the hand on the day of the rough wind. I fervently pray this may be bro. & sis. Robertson's experience.

On Friday evening, the brethren and sisters, to the number of about 30, came together in the house of bro. Robertson. Here I had the pleasure of meeting, for the first time, sis. M. Louden, for many years reputedly known; also sis. Gascoyne, Baltimore; also, to my surprise, I found bro. & sis. Herbert Fidler (late of Nottingham, England), who send their love to friends at home. We spent a very agreeable evening together.

Next morning, I started for Boston. I was sorry to pass through New York without seeing any of the brethren and sisters in Jersey City and Brooklyn. I had no idea I would be passing through until the arrangement for Philadelphia referred to a little way back was made, and then there was not a moment I could squeeze for a stay, for I was due by public announcement at Boston for Saturday night at the latest.

I arrived at Boston at 8:30, and was met by bro. Mitchell (formerly of Halifax, N.S.) and bro. Thompson, and a brother from Maine

Bro. Mitchell drove me to his house in South Boston (116 "M" Street), just opposite the store in which conjointly with bro. MacKellar Jr. he is endeavouring with much stress of honest labour to provide the things that are needful for this evil state. I was cordially received by sis. Mitchell, who was formerly known as sis. Jardine, of St. John, N.B.

* * *

SUNDAY, AUGUST 2, 1896

A HAPPY meeting of the brethren and sisters in Putnam Hall. About 150 would be present, including some from Worcester, Lowell, and other adjacent parts; also bro. Dowling, from St. John, N.B., over 400 miles off.

The whole morning was devoted to exercises connected with the breaking of bread. There were 4 addresses, in addition to remarks by the presiding brother (bro. MacKellar). The occasion was thoroughly enjoyable.

The meeting lasted about 3 hours, after which I shook hands with, I should think every member of the assembly, but without the formality of Sydney. They came forward to where I was sitting and introduced themselves one by one. It was a proof of the different state I was in from when I left England that I was able to stand it, after an hour's address, without much fatigue.

After the meeting the brethren lunched together in an adjacent banqueting room, and spent the afternoon together. I went home to rest for the evening effort.

There was a large attendance. Subject: "Preparing for Armageddon."

The meeting was noticed in the papers next day. The notice was more accurate than usual, but still it did not lack the feature that makes you feel as if the Truth were a mere show for the public, and "the public" the great god, and the reporters the priests of his jocose and silly Majesty.

We have to bear it till the time comes (as it certainly will), when this monstrous idolatry of ignorance and folly will be abolished in righteous indignation, and the enlightened worship of God established in all the earth.

* * *

MONDAY, AUGUST 3, 1896

TODAY there was what was called a "social meeting." Usually, this involves the idea of eating and drinking in some form, however slight, with free conversational intercourse. In this sense, the meeting was not a social one.

It seemed more an exhortation meeting than anything else; held, too, under circumstances of unusual difficulty. It was held in a long, low roofed apartment, liable to be suffocating with the windows closed, and to be deafening with the windows open, for it was over a street where street-cars, coming in from different directions, passed with great noise once every minute and sometimes oftener.

It really seemed for a time as if it would not be possible for anyone to be heard except at a stentorian shout, and perhaps not then. Closed windows were tried to some extent, with the result that an ante-room was in requisition, with 6 fainting sisters and 6 attendants. It was a trying experience, but we struggled through.

Bro. Mitchell occupied the chair, in response to whom, I spoke for $\frac{3}{4}$ of an hour on the chapter read (one of the day's reading—Rom. 12)—

"Present your bodies a living sacrifice holy and acceptable to the Lord."

—which seemed to challenge the universal bodily defilement of narcotism (tobacco chewing, smoking, etc.). I gave in to this line of thought, without premeditation, making out, I think, a strong case for cleanliness and purity "in all manner of conversation," in those who offer themselves for Divine acceptance now, and Divine use in the age of holiness to come.

A brother rose and excited much sympathy by saying he had been a user of tobacco all his life, and had made painful efforts to give it up, without success: but henceforth, he should never smoke again whatever the consequences might be. Other brethren made remarks, and the meeting came to an end, with the singing of a hymn and prayer.

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TUESDAY, AUGUST 4, 1896

AN "off-day," which I gave to writing.

WEDNESDAY, AUGUST 5, 1896

A LECTURE in "The People's Temple," an immense quasi-ecclesiastical structure devoted to popular preaching on Sundays in an anti-Papal direction. It is capable of holding 3,000 people. The place would be about half full on this occasion. I lectured on "Four Signs That Christ Is Near"—with what effect—who can tell?

* * *

THURSDAY, AUGUST 6, 1896

THERE was to have been another "social meeting" in a better place (Putnam Hall): but it was turned into a conference with a separated section of brethren with a view to reunion. They would be about 15 in number.

The case of separation lay in extreme views of "wilful sin." The separated brethren—while rightly holding that presumptuous sin would not be pardoned, as Jesus declared (Mark 3:28-29) and Paul also (Heb, 10:26)—seemed inclined to include all sin in this category, with the effect of shutting the door of hope and rendering the priesthood of Christ a superfluity.

We talked the matter over for an hour or so, without apparently making any progress, but next day an intimation was sent that the separated brethren desired to return, and asking a meeting with that view. What the result was, I have not yet heard.

* * *

FRIDAY, AUGUST 7, 1896

THERE was a meeting of the official brethren in bro. Mitchell's house, to talk over various matters affecting the welfare of the Truth.

The question of "marriage with the alien" was one on which some seemed inclined to go to extremes. I said the question had been chronic for 40 years to my knowledge, and I did not think they could improve upon the way of dealing with it which was in vogue among themselves, requiring offenders to admit the wrong and leaving them to

God. The idea of requiring them to separate and declaring their children illegitimate was monstrous. I pointed out why.

Bible Questions

1. "I saw-coveted-took-hid": who?
 2. "Tedious, clemency, pestilent"?
 3. NAEI: whose four sons?
 4. CAS: whose three sons?
 5. Who "gathered up his feet"?
 6. Who said, "Take them alive"?
 7. Three women weeping: when?
 8. "Loveth the preeminence": who?
 9. "Vale of Siddim": what happened?
 10. "Captain of Lord's host": Who?
 11. "Captain of Jabin's army": who?
 12. "Captain of My people": who?
 13. "Captain of our salvation": who?
 14. "A new cart": what 2 occasions?
 15. "Chafed in their minds": who?
 16. "Who married Judith"?
 17. "Far richer than they all": who?
 18. "Jurisdiction": where mentioned?
 19. Who "put forth a riddle"?
 20. "The houses rifled": when?
 21. "Unworthily": where mentioned?
 22. "Sister's son to Barnabas": who?
 23. 2 who were called "martyrs"?
 24. "Three darts in his hand": who?
 25. "Like eagles' feathers": what?
 26. HSJ: whose three sons?
 27. Where are fins mentioned?
 28. "Greater and taller": who?
 29. "Like a round goblet": what?
 30. Gomer daughter of Diblaim: who?
 31. "His body was wet": whose?
 32. "Which they call heresy": what?
 33. What man shaved his head?
 34. What man sheared his head?
 35. What man polled his head?
 36. Why was Shushan perplexed?
 37. Ebedmelech, Zerah: how alike?
 38. "Take thee a tile": who?
 39. "Toiling in rowing": who?
 40. "Lo, in her mouth was": what?
 41. "All slumbered & slept": who?
 42. Who "dismissed the assembly"?
 43. What was "without seam"?
 44. Who was a "mighty hunter"?
 45. "Sun, moon, 11 stars" did what?
 46. "Child of his old age": who?
 47. "Set him on a pinnacle": who?
 48. "Gardener": where mentioned?
 49. "Venison": where mentioned?
 50. "My little finger shall": what?
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"God hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love"—Eph. 1:4.

THOUGHTS FOR TODAY

Renovations

"Man looketh on the outward appearance, but the Lord looketh on the heart"—1 Sam. 16:7.

THE words of the Lord to Samuel quoted above came to our minds when we recently visited a brother who is in the process of renovating an old house. Originally, the house was built as a thing of beauty, set ideally on spacious grounds; however, the interior of the building was sadly in need of renovations.

The lesson was clear to us as we meditated on the work being done. Spiritually we also may appear to others as an example of a true Christian, but Jesus' warning comes to mind—

"Ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones."

The Old Man of the flesh still reigns in our mortal bodies, if the things of the Spirit do not overcome. He is "deceitful above all things" (Jer. 17.9), and is as inadequate of retaining spiritual warmth as the high ceilings in the rooms of the old house.

He must be confined— "brought into subjection"—and then will the outward appearance be renovated to shine forth the radiant warmth and beauty of the "New Man."

All work within the old house cannot be done overnight, desirable as it may be. It is a long process and only one room at a time can be completely renewed.

And so it is with the natural man. Because he dwells within us, we know the sections that need renovations best—those that need to be torn apart and rebuilt. The works of the flesh are enumerated many times for us in the Scriptures, and each one is, as it were, a room within us that MUST be remodelled to the specifications of the Master.

Being young, we may feel it is unnecessary to constantly hear so much about the required remodelling of our lives, of working to improve and build the character and mind to please God. Perhaps we feel that we have time ahead of us to do this, for after all, our parents and grandparents heard the same thing and they had several years to work out their salvation.

Recent developments in the Middle East are loud warning to you, yea to all of us, that the Divine Inspector is about to examine the work done. If we lack the specified renovations then we will be condemned to destruction as unfit and unprepared for the glorious destiny of being "an habitation of God through the Spirit" (Eph. 2:22).

Let us never forget that the MAJORITY will in that day be torn down and destroyed.

Sloppy renovations may appear satisfactory but they only remain so for a short space of time. Cracks must be filled, floors must be levelled, strong supports must be placed in the required locations. All this must be done before the final painting, papering or any general refinishing is completed.

So with the spiritual: Sundays and Gatherings may find us very "brotherly" but there are more days in which we are alone and it is at these times that great care must be taken lest we try to cut corners which will weaken all the repairs.

Internal work will eventually reflect on the outward appearance. Instead of torn curtains and battered blinds, one sees the house take on a new appearance, and so it is with the spiritual house. If the internal work (that of the heart and mind) is truly being done, then the outward appearance will likewise be transformed.

Generally speaking, the adorning of the outward man reflects that which is strongest within his heart. It will inevitably show to others if we be IN the Faith, for we show to others what type of person we are by our dress and decorum.

Instead of the man-made "beauty aids" being administered to the face, one will glow with unadulterated spiritual beauty. Instead of feeling it necessary to array one's self in the passing fashions of the day, true Brethren and Sisters will array themselves in the modest apparel spoken of by Paul. —J.J.

Mortify the Deeds of the Body

"They that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit. To be fleshly-minded is death, but to be spiritually-minded is life and peace . . .

"If ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live."

PAUL makes it very clear in these words that there are 2 ways of living, 2 kinds of character and disposition—the natural and the spiritual; and further, that one leads to death and one to life.

One way takes no effort, no knowledge, no ability. It is just acting naturally, pleasing ourselves, doing what we want to do, following nature.

Because men's interests and capacities and backgrounds differ, the way of the flesh takes a wide range of courses, some far worse than others; some, in fact, very good and commendable from a natural point of view. But all come under the general heading of the will of the flesh, and all end in eternal death at last.

The other way is to realize, from the Word of God, that the whole range of the way of the flesh, from worst to best, leads only to death, and to thankfully accept the life-giving way of the Spirit. This way involves setting the whole life to the task of learning and applying the instructions God has given, and constantly seeking His help in absorbing and fulfilling them—constantly examining ourselves: our hearts, our motives, our desires.

The greatest enemy to our salvation is taking it for granted, being satisfied with ourselves, seeing nothing wrong.

Baptism, and membership in a Christadelphian ecclesia, is no passport to final acceptance. They are just the barest beginning. We are warned that the way of life is narrow and hard and mortifying to the flesh, but that in the infinite mercy of God it is within the reach of all who give their whole lives and energies to obtaining it.

God does not mock men by requiring impossibilities, but—neither does He permit men to mock Him by presumption and complacency. He presents himself as infinitely tender and eager to help where His help is sincerely and wholeheartedly sought, but a consuming fire against the double-minded, the careless, the worldly and the insincere. He is a terrible, destroying God, and a wonderful, loving, compassionate God.

And He is no respecter of persons. The Christadelphian name will awaken no response and recognition with Him, if the Christadelphian character—the mind of Christ—spiritual-mindedness—is not present.

* * *

WRITING to the Galatians, ch. 5, Paul gives 2 lists of characteristics which are in direct contrast to each other—the "works of the flesh," and the "fruits of the Spirit."

We need not dwell on the first list. They are the negative, natural aspect. They do not come under the description of "whatsoever things are lovely, pure, of good report," etc., which we are exhorted to meditate upon—to feed our minds upon. If we concentrate on absorbing and developing the beautiful fruits of the Spirit, the works of the flesh will be choked out and put to death.

Let us then briefly once again consider the fruits of the Spirit, one by one, remembering that the apostle is here spelling out the "living according to the Spirit" which is **essential to obtaining salvation**.

Let us constantly remember that these are not just beautiful and desirable and pleasant-to-think-about things. The Scriptures warn us repeatedly that they are vital and essential things—not just hazy ideals but definite requirements—that there is **NO HOPE OF LIFE** without this spiritual character. Let us call to memory the very striking and searching expression of the Spirit to Ezekiel, concerning those who crowded to hear him—

"They sit before thee as My people, and they HEAR thy words, but they will not DO them, for with their mouth they show much love, but their heart goeth after their covetousness.

"Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."

They got so much satisfaction and enjoyment and relief from sitting piously before Ezekiel and listening to all his teachings and warnings that they could go out for another whole week and live according to the flesh before they needed to come back and ease their conscience by dutifully sitting and listening to him again.

They would have been terribly hurt and offended to hear the Spirit's evaluation of them. They would say, as so many of the flesh say when presented with the true facts, "How discouraging!"

James gives the same picture when he speaks of a man looking at himself in the searching mirror of God's perfect law, and then going right out and forgetting what he saw. Forgetting is our great problem. We see everything so clearly and beautifully when we sit listening to an exhortation, and then we go and straightway forget and act like the rest of the natural, fleshly human animals of the world.

We need helps to our memory. We need systematic daily—even hourly—reminding. At the turn of each hour we should stop for a quiet moment and get our spiritual bearings—check up on where our minds and interests and attitude have strayed.

* * *

THERE are 9 of these fruits of the Spirit that Paul lists in Gal. 5:22-23—three threes. That's a simple, easy pattern to remember—

Love Longsuffering Faith

Joy Gentleness Meekness

Peace Goodness Temperance

The last should be, more properly, not "Temperance" but "Self-Control." We should memorize this list (as we should many important lists in God's inspired Book of Life)—go over it often in our mind—check our characters and actions repeatedly on each item in order. This is a matter of LIFE and DEATH, like finding the way out of a burning building while precious seconds remain.

Aid the memory by some phrase using the initials, as—

"Let Joy Prevail: Let God's Grace Fill My Thoughts."

When Jesus came to the fig tree and found no fruit when there should have been fruit, he cursed it, and it shrivelled to the roots, as a terrible and impressive lesson to all his professed servants.

When the divine husbandman in the parable came seeking fruit on his tree, and found none, he said—

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

And when the vine-dresser examined the vine and found branches not bearing fruit, he cut them off, and had them gathered and cast into the fire and burned.

All will depend in the end upon whether or not we are found bearing fruit: these Fruits of the Spirit.

Let us then, with sober earnestness, realizing the dreadful issues involved; constantly check ourselves against this list of spiritual fruits on which our destinies depend. Peter says that if these things be in you AND ABOUND, they make you that ye shall be "neither barren nor unfruitful." If these spiritual qualities do not 'abound' in us—that is, not just be present, but overflow and dominate our whole being and course of life—then we are guaranteeing our own rejection as surely as if we were writing our death-warrant.

LOVE

LOVE is the first and greatest. It is the power and spirit of them all. It must radiate like light from us toward everyone and everything. In defining what love is, and how it acts, John lays the very clearly-defined foundation which we must constantly keep in mind—

"THIS is the love of God, that we keep His commandments."

If we get away from the commandments, we are not loving in the scriptural and acceptable sense, however affectionate our feelings or good our intentions. There must be a careful adherence to divine commandments to keep love in a sound and healthy path.

But there is far MORE to love—ininitely more—than a cold, technical compliance to command. In our necessary opposition to the wishy-washy sentimentalism of the world's religion, we may tend to lose sight of some of the immeasurable depths and beauties of love.

Love is far more than any technical definition can encompass. Love is a transformation of the mind from the cramped self-centeredness of the natural man to the universal beneficent goodwill of the man of God. Love is complete and glorious newness of life.

In our defence of sound doctrine, in our condemnation of evil, in our opposition to looseness and laziness and compromise and declension, let us never—NEVER—belittle or betray love.

Let us never crush love, or cast it aside, even momentarily, on the pretext of any other virtue or necessity. What cannot be done in love and kindness should not be done at all. It is so easy to let self-righteousness and natural antagonism and contentiousness trample love underfoot on the pretext of duty.

JOY

THE second fruit of the Spirit is Joy. The command to rejoice is repeated over and over. It is a vital ingredient of godliness. It is essential to pleasing God.

It may at first thought seem strange to be commanded to rejoice, for we think of joy as something that comes naturally as a result of joyous things and events.

But deeper thought will reveal the wisdom and necessity of the command. The brief spontaneous giggle of a temporarily pleased and gratified infant has no relation to the steady, unchanging, intelligent, spiritual "Joy" here referred to.

We are commanded to rejoice in EVERYTHING in our lives, good or bad, for all is of God and all is for a wise and loving purpose. We rejoice in the fundamental, unchanging realities that God is good, and that God is great, and that all things work steadily forward toward eternal joy.

A sour, complaining, self-pitying attitude is purely of the smallness and evilness of the flesh. If we are not fundamentally, basically joyful, we cannot please God—rather we insult and dishonour Him.

Paul "rejoiced in tribulation." The disciples rejoiced that they were considered worthy to share in the sufferings of Christ. Jesus said, "Rejoice and be exceeding glad when men revile and persecute you."

The infinite goodness of God and His purpose must overwhelm and overshadow every other consideration in our mind. Paul had the sound, sensible, balanced perspective when he said—

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Paul realized the vital importance of this spiritual fruit of thankful joyfulness if we are to be of any constructive use in God's purpose. Nehemiah exhorted the rebuilders of Jerusalem, at a time of trouble, and in a day of pitifully small things—

"The joy of the Lord is your strength."

All who are sorry for themselves or difficult to please or given to complaining or always wanting something they haven't got, or in any way dissatisfied with their lot are barren of this spiritual fruit, and are not only making themselves and others unnecessarily unhappy in this life, but are cutting themselves off from the life to come.

PEACE

PEACE is the 3rd fruit of the Spirit. Jesus said, on the last night, as he went forth to suffering and death (John 14:27)—

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.

"Let not your heart be troubled, neither let it be afraid."

Throughout the Scriptures we are invited to peace, to—

"Cast all our cares on God, for He careth for us."

Do we really believe in this promise? Have we a real and assuring faith in God's constant care? Paul, writing to the Philippians, gives a clear, specific formula for peace. He says—

"Rejoice in the Lord always: again I say, Rejoice!

"Let your gentleness be known unto all men.

"Be careful for nothing, but in everything, by prayer and supplication with thanksgiving let your requests be made known unto God."

The 5 essential ingredients of peace which he here lists are: Rejoicing, gentleness, casting all care and worry and anxiety upon God, prayer, and thanksgiving—a healthy, spiritual, beautiful frame of mind. And the assurance he gives, if this formula is followed in loving faith, is—

"The peace of God which passeth all understanding SHALL keep your hearts and minds through Christ Jesus."

The commands of God are all designed to purify and beautify our characters and make our lives fuller and richer. They

are the loving instructions of infinite wisdom for controlling and curing **mankind's worse disease**—SIN-IN-THE-FLESH.

All natural mankind are deathly sick of this disease. It has filled the world with sorrow and suffering and inequality and oppression and hatred and confusion.

Let us have the wisdom to carefully follow the instructions of the Great Physician, and enjoy the glorious spiritual health and joy that these fruits of the Spirit portray.

Paul says that Christ is our peace, and in all his salutations to his brethren he speaks of peace as a blessing from God, and prays that his brethren may receive it abundantly.

Are we sincerely concerned with the spiritual peace of our brethren? If we are, we will be very careful to do everything that will contribute to their peace, and avoid everything that will disturb it. Then we can with Paul, sincerely pray to God that His peace may be on them. It is hypocrisy to pray for their peace while wilfully disturbing them.

LONGSUFFERING

THE 4th fruit is long-suffering—patience toward others. This is the first and basic aspect of love that Paul enumerates in 1 Cor. 13—

"Love suffereth long."

This is certainly the most important aspect of love, and for most of us it seems to be the most difficult. How often does our "love" break down at this first testing point! Love—true, divine love—suffereth LONG, and is kind.

We may find we can make quite a fair show of our spiritual fruit if we are allowed to display them in attractive and pleasing circumstances at our own convenience, but the enumeration of "long-suffering" faces us with the problem of irritations, obstruction, opposition, provocation.

How does our long-suffering stand up? Our patience and long-suffering are the measure of the depth and sincerity and spirituality of our professed love for others. If our works are marred by impatience and irritation, then our motive is exposed as not spiritual love but fleshly self-gratification

GENTLENESS

THE 5th is gentleness. That is, mildness, sweetness of character.

James says the wisdom from above is "gentle and easy to be intreated," quick to adjust and conform and conciliate where comfort or convenience or the desires and well being of others is concerned. Never harsh, or abrupt, or wilful, or selfish. Jesus said—

"Blessed are the peacemakers . . . agree with your adversary quickly."

And the Spirit through Paul instructs us to be at peace with all men, to the fullest extent that is possible in harmony with faithfulness. Some bearing the name of Christ glory in conflict and harshness and antagonism to mankind, thinking thus to manifest their "zeal for the Lord." But the Spirit of Christ is the spirit of gentleness.

This "gentleness" is the same word Jesus used when he said—

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

"Take my yoke upon you Learn for me, for I am meek and lowly . .

"My yoke is easy."

"Easy" here is "gentle." His yoke was gentleness—a loving, but all-powerful yoke.

Paul, who had full authority to condemn, appealed in love to the proud and self-satisfied Corinthians—

"I Paul myself beseech you by the meekness and gentleness of Christ."

And God said through Hosea, of backsliding Israel—

"I drew them with bands of love."

GOODNESS

THE 6th fruit is goodness. Jesus himself disclaimed the description of "good," saying—

"There is none good but God."

This shows the height to which this spiritual fruit points. Here is Godlikeness—complete devotion to truth and righteousness and purity and holiness—absolute sincerity and integrity—hating anything that in the slightest degree deviates from truth and wholesomeness. Here is the preserving salt of incorruptibility that gives all the other spiritual fruits soundness and purpose. Jesus said—

"Truth shall make you free."

Only perfect truth can give freedom from corruption. Paul's words concerning the flesh make a striking contrast to this most exalted of the fruits of the Spirit—

"In me, that is, in my flesh, dwelleth NO good."

And James declares that all goodness and perfection are gifts from above.

FAITH

SEVENTH is Faith. Faith is the channel by which everything is accomplished. Faith is our link with the divine purpose. Faith is the unshakable conviction of the universal power and reality of God that turns weakness into strength and overcomes the world—

"This is the victory that overcometh the world, even our faith!"

Jesus made everything hinge on faith—

"All things are possible to him that believeth."

In view of the magnitude and immensity of the divine relationship to which we have been called, we exclaim with the disciples—

"Lord, increase our faith!"

But there is a vital part in the process that WE must do—

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

Our duty is to increasingly build the power of our faith by constant study of the Word.

How clear is the majestic picture faith portrays, compared with the pitiful confusion and speculation of the world—

"Through faith we understand that the worlds were framed by the Word of God."

MEEKNESS

THE 8th fruit is meekness. The word for meek literally means 'tame,' not wild. It is somewhat related to gentleness, which comes before, and also to the final fruit, self-control, which follows.

While gentleness carries more the idea of consistent kindness and courtesy toward others, meekness refers rather to the wisdom of true humility and lowliness. "Learn of me," said Jesus—

"For I am meek and lowly, and ye shall find rest to your souls."

The opposite of meekness is pride and self-satisfaction and desire for praise and admiration. Meekness is true wisdom. It sees all the foolishness of mortal pride and glory that brings no real happiness and satisfaction and only end in death.

TEMPERANCE

AND finally, Self-control—the full control of the scripturally-enlightened mind over all the desires and reactions and impulses of the flesh—what a glorious, worthwhile culmination!

What a wonderful promise that if we will do our part, God will "work in us to will and do of His good pleasure," that we may be gloriously transformed in the spirit of our mind, given power to overcome the flesh! Following the list of these 9 beautiful fruits of the Spirit, the apostle continues—

*"They that are Christ's have crucified the flesh with the affections and lusts.
"If we live in the Spirit, LET US ALSO WALK IN THE SPIRIT."*

—G.V.G.

The Man That Hath Seen Affliction

The Lamentations of Jeremiah

PART SIX

"Jerusalem remembered all her pleasant things."

VERSE NINE

"Her filthiness is in her skirts."

This filthiness is, first of all, the same as the legal impurity (uncleanness) of v. 17 (cp. Jer. 13:22, 27). It speaks of moral pollution. This word 'skirts' is translated from Hebrew **shuwl**, which is always the original where 'hem' occurs—"the hem of the garment" of the priest had bells and pomegranates (Ex. 28:33, 39:25). The children of Israel were commanded (Num. 15:38-40) to—

"Make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

"And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them;

"And that ye seek not after your own heart and your own eyes, after which ye use to go a whoring."

What a perfect picture this gives us! **Her uncleanness was in that she did not remember to do the commandments of the Lord.** Instead she went back to her adulterous ways, the ways she learned in Egypt. Thus her hem was defiled; her skirt was defiled by her spiritual fornication. Her sacrifices were detestable to God.

Although the word 'skirt' is not the same in the original, we get another picture from Jer. 2:34. Here the filthiness speaks of the blood of her victims—

"Also in thy skirts is found the blood of the souls of the poor innocents."

In this, the persecution of the innocent (Matt. 23:34-35), including Christ, Jerusalem—the prospective "Holy City"—bears a close resemblance to the other so-called 'holy city'—"Babylon the Great" and her hideous system (Rev. 17:6; 18:24)—

"And I saw the woman drunken with the blood of saints, and with the blood of the martyrs of Jesus."

It is a sobering warning, when we remember that the "Christian" Apostasy—just as the Jewish religion—was once clean and pure and acceptable to God. How soon man forgets his Maker!

In view of this, we should keep before our minds that "raiment" which we put on in the waters of baptism. We too covenanted with God to keep His commandments, and we should not return to our former position in the world.

Neither should we shed the blood of the innocent (in word or deed), nor crucify Christ again by turning from 'the Way.'

* * *

"She remembered not her last end."

"She took no thought of her doom" (RSV); "She took no thought of her future" (Amer. Trans.). That is, she took no thought of what God had threatened would be her end—the desolation she is experiencing here. God had pleaded incessantly for her to change her ways (Jer. 7:25), but to no avail (Deut. 32:29; Isa. 62:2).

Again, Jerusalem is comparable to "Babylon" of the Apocalypse—in her stubbornness—

"And thou saidst, I shall be a lady forever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it" (Isa. 47:7; Rev. 18:7).

* * *

"Therefore she came down wonderfully."

A better rendering for wonderfully would be 'astoundingly.' "Her fall was terrible" (RSV). She came down—

"Because her tongue and her doings are against the Lord" (Isa. 3:8).

This was just as God had said in Jer. 13.17-18—

"But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive.

"Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory."

When she did fall, it was in amazement; it came on her as a surprise—not because she had not been warned but because she had turned her back on all the warnings. This has a valuable lesson for us. Jesus says—

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

How beautiful the harmony of the Word of God! This is an almost identical figure of what we have seen in these last two verses of Lam. 1. Apostasy is usually such a gradual development it is not recognizable by those immediately affected by it unless they are watching carefully.

And individual apostasy is the same. Falling away is not sudden; it just seems sudden—the final outward climax of a gradual inward spiritual decline.

* * *

"No comforter"

—again the central theme of this first chapter—

"O Lord, behold my affliction."

Jerusalem now pleads before God in what appears to be a prayer which is repeated at the close of this first chapter. The words are not the same but the principal thoughts are the same.

* * *

"For the enemy hath magnified himself."

"For the enemy has triumphed" (RSV).

VERSE TEN

"The adversary hath spread out his hand upon all her pleasant things."

These are called "desirable things"—margin. (See note vs. 6-7: "All her beauty is departed"). This includes the vessels of the Temple, called "goodly vessels" ("vessels of desire"—mg.) in 2 Chron. 36:10,19.

Some of these vessels were brought to Babylon by Nebuchadnezzar; the others were destroyed when God's House was burned. Jeremiah himself had predicted these things (Jer. 15:13; 20:5).

The word is translated 'treasures' in v. 11 in RSV. With a slight variation it is the same word as in v. 7, where it was an abstract plural. Here it definitely points to the treasures of the Temple.

* * *

"For she hath seen that the heathen (nations) entered into her Sanctuary, whom Thou didst command that they should not enter into Thy congregation."

Compare this with Deut. 23:3—

"An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord forever."

Not only did Babylon enter the congregation or assembly of Israel, but these outsiders entered even into the holiest part of the Temple. In her life, the daughter of Zion had ignored the intents of such commands as this, and had mingled freely with the aliens, even to intermarriage. She thus brought these punishments on herself.

VERSE ELEVEN

"All her people sigh, they seek bread."

Again, the reference is to the famines of a besieged city, Jerusalem (See Jer. 37:21; 38:9; 52:6).

* * *

"They have given their pleasant things for meat to relieve the soul."

It is probable that the 'pleasant things' mentioned here apply to personal treasures or belongings. The city had passed through a long period of famine prior to capture. For a long period after capture there would be lack of food.

Instead of "have given," the phrase should be "they trade" or "they give," indicating present experience. The Amer. Tran. freely renders "relieve the soul" as "keep themselves alive," presenting the situation more understandably, but losing the more faithful literalness that adds to our knowledge of the meaning of 'soul' (nephesh). (As an example: 2 Kings 6:25, speaking of Israel).

* * *

"See, O Lord, and consider; for I am become vile."

Jerusalem, beginning to recognize her guilt, pleads to God to consider her plight and extend mercy to her. This will be seen more fully in v. 20 and in ch. 2 and succeeding chapters, as Israel begins to turn more to God.

The word 'vile' carries with it the idea of worthlessness, moral looseness.

In this first section we have seen the sorrow of the city, once the throne of the Lord, now desolate. As we all must, she has reaped what she sowed, and realizing this, she weeps.

COLLEGE TURMOIL ESCALATES

New and significant turn in crisis that has beset higher education. Disruption of normal activity this year far outstripped anything before. It is a sign of the escalating destruction that run-of-the-mill "trashing" (random property destruction), which a few years ago would have shocked everyone, now goes almost unnoticed.

Campus revolutionaries created a climate of fear and intimidation that threatens the academic fabric. Slashed tires, paint-splashed walls, burned books, and threatening phone calls are common occurrences.

A Harvard professor said last month he'd give his final exam despite a faculty vote recommending cancellation of all finals. He got two death threats—and promptly cancelled the exam. (Nwk 6:15)

RUSSIA SEEKS INDIAN OCEAN

Mauritius—2400 mi. S. of India, 1400 mi. E. of Africa—has become an object of interest to great powers. Suez closing forced merchant shipping back onto round-Africa routes to Asia, turning Mauritius into a regular port of call. Soviet warships are frequent visitors.

Britain wrested the island from France in 1810. With Britain committed to a military withdrawal east of Suez, which will turn the Indian Ocean into a 28-million-sq.-mi. power vacuum, other nations are seeking footholds. (Tm 6:15)

ITALIAN ELECTIONS Help REDS

Communism strengthened its bastion in heart of Italy as result of June elections. May give them a "Red belt" running from Adriatic to Mediterranean. (USN 6:22)

Follow Me

"Blessed are the undefiled in the way, who walk in the Law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart.

"They also do no iniquity: they walk in His ways,

"Thou hast commanded us to keep Thy precepts diligently.

"O that my ways were directed to keep Thy statutes! Then shall I not be ashamed when I have respect unto all Thy commandments.

"I will praise Thee with uprightness of heart, when I shall have learned Thy righteous judgments.

"I WILL keep Thy statutes: O forsake me not utterly!"

EMPHASIS is given to these turning to their mother church, first 8 vs. of Ps. 119 by their harmony with the words of our Master—

"Blessed are they that hear the Word of God AND KEEP IT."

Brought prominently to our attention is the lesson: when we have respect unto ALL the commandments, when we hear the Word of God and keep all of it, THEN can we expect blessedness.

We realize Christ alone rendered perfect obedience to the Word, or commands, of God, that all others past and present fail in varying degrees to manifest obedience. So we understand that to "hear the Word of God and keep it" is to acknowledge and strive to render obedience to all aspects of the Truth, not being blinded to some by fleshly reasoning, but as the Psalmist said—

"Having respect unto all the commandments."

Christadelphia has been torn by divisions brought about by errorists not having respect to all the commandments. This is not unexpected, although it has brought trials and heartaches. Paul warned of and contended with the same. Our pioneer brethren like bro. Roberts had to contend against and withdraw from false doctrine, and condemn association with false doctrine.

We are witnessing in so-called "Christendom" today, efforts to bring together the various denominations, the daughters returning to their mother church, over past differences with talk of tolerance, and bringing church thinking to suit modern standards and times.

We have witnessed a parallel in many Christadelphian ecclesias. Ecclesias once separated by doctrinal beliefs have responded to a Re-Union that has not required a oneness of mind on doctrine.

Varied are the reasons put forward to justify this action. Some contend their duty lies only with their immediate ecclesia; some, that they remain to fight the errorists, not abandoning the sheep to the wolves. Some misapply the parable of the field of wheat and tares to justify the association of errorists in fellowship.

These things are mentioned, not for the purpose of controversy, but to keep continually before our eyes that a respect for ALL the commandments keeps us separate from Re-Union movements whilst they are founded on less than a respect for all the commandments. In view of the scriptural injunction—

"If any come to you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds."

—then we believe **oneness an doctrine is essential to fellowship.** We cannot accept as scriptural the idea that responsibility for purity of doctrine is only to one's immediate ecclesia, for the question arises, why then a Re-Union of these previously separated ecclesias? Surely Re-Union means a oneness together again in fellowship.

True fellowship with Christ can only exist where a oneness of mind is held in respect of all the commandments.

We do not believe any upholding erroneous beliefs on the Nature of Christ, Resurrectional Responsibility, Evolution, Suing at Law, etc., can be tolerated in fellowship by the expedient of claiming responsibility to one's immediate ecclesia only.

As for "abandoning the sheep to the wolves," remember how David slew the lion and the bear, the destroyers of the flock; they were not left to mingle with the sheep.

The contention that the wheat and tares of the parable represents the members of the many ecclesias, and that it is left for Christ to separate, reflects the thinking of the flesh to justify non-withdrawal from error, and is not in harmony with Christ's own explanation of the parable in Matt. 13:36-42.

Unity in the Body is truly something to be fervently desired and sought for, but purity, and then peace, is the essential order.

Separate meetings and fellowships set up on any basis other than doctrinal purity are also error, and have not respect unto all the commandments.

Numerically we of the Berean Christadelphian fellowship are small in number. To some this becomes a stumbling block. The thought that more can be accomplished in proclaiming the Truth in larger meetings or fellowships sways them to leave us.

To them we give this thought: the upholding of doctrinal purity is a FIRST essential, having a respect to all the commandments; and—

"Let us not do evil that good may come."

Some perhaps desire the companionship of the many. Certain it is some depart; their motive is not for us to guess at. Certainly we regret their departure from us. To many it is a cause of deep grief, a grief to be taken to the Father through our Mediator. But trial is the lot of every true brother and sister in Christ, and our severest trials come through those most dear to us. Surely Abraham's severest test came with the command to sacrifice Isaac!

We have been commanded to keep His precepts diligently. Certainly He will not forsake us if we continue to do so.

Brethren and sisters, if we should feel our smallness of numbers tends to loneliness; then reflect on our Master during that time from Gethsemane to the cross on Calvary. Who so alone as he!

Let our minds travel with him as the disciples flee in Gethsemane, as he stands alone before the High Priest, before Pilate, before Herod, back to Pilate and then to Golgotha and the crucifixion, the agonized cry from him who had lived so close to the Father—

"My God, my God, why hast Thou forsaken me?"

Have we, then, really known loneliness? We know the Father had not forsaken him. His resurrection to God's right hand was the glorious outcome of his trust and respect and obedience to all the commands. Loneliness, then, disappears in the knowledge that—

"Blessed are they that keep His testimonies, and that seek Him WITH THE WHOLE HEART."

If we are about our Father's business we are not lonely. The loneliness that arises by a dear one falling asleep in Christ, mellows in the companionship of thoughts of the resurrection morn and the eternal glories to be shared in everlasting companionship in God's Kingdom.

It does not take large numbers to proclaim the Truth. Individually we should be doing it each day, by our mode of speech, by our way of living, our actions. Public lectures, publications, etc., are a splendid way of promulgating the Truth, but it does not free us from a daily individual proclamation in our way of life—

"Blessed are the undefiled in the way, who walk in the law of the Lord."

For those in our midst who have "remembered their Creator in the days of their youth," there arises for them in our small ecclesias the testing and trial of their faith by the absence of others of their own age group.

Trial is common to us all; our counsel to the young is to remember our heavenly Father sees all, knows what is best for our eternal welfare far better than we ourselves, and we must have faith to trust Him to direct our lives and lead us in the path of righteousness.

We cannot circumvent our trials and be faithful. Fleshly reasoning may suggest that we could do better in different circumstances, a different environment, but a Christlike faith accepts the cup the Father gave us to drink from. Remember Saul's rebuke by Samuel—

"Behold to obey is better than sacrifice and to hearken than the fat of rams."

The reasoning of Saul and the people, though of good intent in their own minds, was not the acceptance and doing of God's will, and so Saul lost a kingdom.

Remember we too are seekers of a Kingdom, submitting to our trials in faith that God will not try us above that we are able to bear, conscious that our Heavenly Father, with our Mediator, looks down upon us to bless us and do us good while we trust in them, so that we can boldly say—

"The Lord is my helper: I will not fear what man can do unto me."

And He hath said—

"I will never leave thee nor forsake thee."

May we never forsake them by trying to escape our trials!

It is possible to make our trials greater than they really are by dwelling on them and feeling sorry for ourselves, instead of letting our thoughts dwell on the glorious privilege that is ours of being sons and daughters of God. How trivial the trials of this life when balanced against the everlasting happiness offered in the Kingdom of God to those that love and obey Him!

And so to the young and the not-so-young we counsel to look beyond the vexations and vanities of this brief mortal span to that eternal picture which will come vividly alive beyond that we are able to think, for those who are welcomed with the words—

"Come, ye blessed of my Father, enter into the joy of thy Lord!"

How insignificant then how completely forgotten these temporary trials will be—as with that glorious assemblage, we lift our voices in glad Hosannas to Yahweh and His Son, the King of kings!

Let us learn to place our trials alongside the glorious Gospel picture; then stand back and see them in their true perspective. How minute in comparison, how temporal, how trivial!—and shall we let them come between us and the Kingdom of God?

By the goodness and mercy of our Creator we have been able to assemble at this memorial table to remember the death, burial and resurrection of Jesus Christ, and to be reminded we are not our own but we have been bought with a price—the shed blood of the Lamb without spot or blemish—to be reminded of the example set us by his life of perfect obedience; that he has set the pattern for us to follow.

Our Master when on earth, at times drew on local histories or events to illustrate or give point to his teaching. Perhaps it is not out of place to introduce here a people whose way of life in some aspects can illustrate lessons for us as we travel our wilderness journey of probation.

In the Australian aborigine we look back on a very primitive people, a people who lived from day to day, never building or planning for the morrow, having no settled place of abode. They never built huts or tents, never tilled the ground or planted crops.

The story is told that after observing the white man's daily toil and struggle to accumulate, one old fellow observed, "White man think he live forever." This simple philosophy is a reminder of the Psalmist's words in Ps. 49:10, 20.

If we could fully absorb the lesson taught here of living from day to day in the service of God, having no thought for the morrow, how much greater our appreciation of that given to us by our Master—

"My peace I give unto you."

How less likely then would it be for us to hear the words—

"O ye of little faith!"

The Australian aborigine is possibly without any peer in his ability to follow tracks or a trail over all types of country and surfaces. Many a lost person owes their life to this ability. These people recognize in a footprint a relative, a fellow tribesman. Having studied a footprint they will recognize it wherever they come across it again.

In tracking a person, after a while they are able to anticipate the course taken and so do not have to painstakingly check each step, and so progress more rapidly, making periodical checks.

As followers of Christ we strive to follow the footsteps of our Master. In this wilderness journey, wherever it leads, what ere its tribulations and trials, the feet of our Master have passed on before. How well have we developed the ability to follow these footsteps? Have we learned to recognize and distinguish the footsteps of our Lord from others?

Many steps crisscross those we follow: the footsteps of the mind of the flesh, of false doctrine, of the Laodicean.

Earnest daily readings and prayer for guidance keeps the Master's footprints clearly in our mind's eye so that we are readily able to recognize them. Have we so learned the Truth that we follow his steps confident where they will lead, so that we see clearly what he would do and where he would walk as we are daily confronted with worldly obstacles of man and this flesh?

In the undulating, inhospitable country of the Australian outback, a lost person tends to wander in circles, and if not found quickly soon weakens and dies—primarily from lack of water, and secondly food. The aboriginal finds both where apparently none seem to exist. He knows water can be got from certain trees.

Many who have set out to follow Christ have become lost. Lack of faith, discord among brethren and the cares of this world have blinded their eyes to the true footprints, and they have wandered after those footprints which lead in circles and end in death.

Does our constant checking find us still following the Master's footsteps? If we are, we do not have to fear for lack of water or food, for our food is the Word of God, partaken of daily in our readings, and we are refreshed with water from the Tree of Life. We trust in Him Who brought the children of Israel through the wilderness under Moses. In the footsteps of our Master we read and hear the words—

"Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat and the body than raiment?"

"Behold the fowls of the air: for they sow not, neither do they reap or gather in barns; yet your Heavenly Father feedeth them. Are ye not much better than they? But seek ye first the Kingdom of God and all these things shall be added unto you."

The aborigine is taught the art of tracking in very early childhood and becomes adept by continual daily application as he seeks his daily food. The ability is passing away as more and more of these people are engulfed in the spread of cities and towns.

The lesson for us is that we also can lose the ability to follow the steps of the Master if we allow ourselves to be engulfed by the world's way of life, so let us not only teach our children by word of mouth, but by daily application in our own lives strive to set the lesson and example—not only to our children but also to those young in the Truth that they may be encouraged and strengthened.

To the young I would say, remember we older ones are still striving with this Old Man of the flesh, and though some of us are perhaps not helpful or encouraging, yet you can always look beyond us to the Perfect Example. Remember, HIS are the footsteps to follow.

If you apply your youthful strength and zeal to this task diligently, the more feeble could gain strength from you. Remember also the first can be the last and the last first. Talents or ability vary among us, but there is one thing in which we can all be equal and that is, DOING OUR BEST, be it ever so humble.

In doing our best to follow our Lord one of the characteristics developed in us contrary to the natural flesh is the lack of envy by those who have few talents, towards those having more talents or abilities.

The rewarding of Abraham, Moses, David, the prophets, John the Baptist, the disciples, Paul, Bre. Thomas and Roberts and those in our midst who labour greatly for our eternal welfare will be a great source of happiness for us. We will joy in their joy; realizing our indebtedness to them. Our cup of happiness will overflow that we can sit down with them in the Kingdom of God—

"O, to be a doorkeeper in the House of God!"

Certainly we cannot comprehend the magnitude of the glories, the happiness, the wonders offered us by our Creator through Jesus Christ. We grasp a little of it from the revelation to John of the future—

"Behold the tabernacle of God is with men and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

How different from the present! Most of mankind will not have God dwell with them. God is not with them; they plan and scheme and build after the imagination of their own hearts, with the results as seen in the world today: a people defiled, the earth defiled and polluted, wars, crime rampant, tears, sorrow and death. People try to escape from the hopelessness of it all by alcohol and drugs.

Brethren and sisters, how grateful we should be to our Heavenly Father that He opened our eyes to the Glad Tidings of the Kingdom and set our feet in the narrow path that leads to life; that we know—

"Blessed are they that do His commandments, that they have right to the Tree of Life and may enter in through the gates into the City."

In remembering the death, burial and resurrection of our Saviour, the lesson of obedience unto God is brought before us once more, also the truth of the Master's words—

"No man cometh unto the Father but by me."

The words already quoted from Psa. 119:1-8 remind us how we should follow Christ. Believing that the fig tree has broken forth into bud, the fulfilled prophecies we witness are to us the bright morning star heralding the new day, that the Gentile night is about to vanish away by the brightness of the Son's rising.

So our zeal and strength should be strong and refreshed, helping us to diligently keep his commands, fashioning our lives and characters so that when we stand before him we may have somewhat to offer him.

In the short time of probation left us, may each make wise use of it, not wasting time and energy walking in the circling footsteps of the flesh and the world and so to death, but diligently follow the footsteps of our Master along the narrow path of righteousness that we may attain to that high calling in Jesus Christ. —R.H.

Current World Events Fulfilling Prophecy

US BIG CITIES: EMPTY SHELLS

Most urban experts see Newark & many other similar US cities as so decayed & depleted that when the Black inheritors finally take them over in '70s & '80s they will be little better than empty shells: no jobs, no money, no housing worthy of the name.

These cities, instead of serving Blacks as urban staging areas, may prove just larger ghettos.

Much of Newark is a literal shambles. Aboveground, the abandoned frame houses in the Black Central Ward look as if they had been smashed by a giant fist; vacant lots are filled with parts from stripped cars; & the heroin drops are as familiar to small kids as the baseball rosters in the old days.

Underground, the city is rotting too. Sewers 125 yrs. old & made of brick cave in every mo., & it would cost \$2 billion to replace them. (Nwk 5:25)

US FACTORIES: DRUG PROBLEM

3 out of 4 US plants with over 50 employees have a serious drug problem. To support their habit, drug-dependent workers often become pushers, & ensnare co-workers into addiction.

Addicts account for much of the \$2 billion in goods stolen by employees each yr. (Tm 6:29)

* * *

In a growing no. of factories across US, rising crime rates & an influx of drugs have combined with race tensions to produce an explosive mixture. We have armed conflict—guerrilla warfare—in this country.

Armed invasion of some plants is entirely possible. Some elements may well try to take over a plant, either to destroy it or to enforce their demands.

Increasing the incidence of race confrontations is growing drug problem, & also great number carrying guns & knives. (Nwk 6:29)

RUSSIA NEEDS SUEZ CANAL

Massive Soviet effort to give Egypt more and more arms marks beginning of a drive to push Israel from Canal and out of Sinai. It's believed return of Suez to Egyptian hands is Russia's immediate target. Then Egypt with Russian aid could reopen Canal to give Russia direct access to Indian Ocean and SE Asia.

Russia, more than anyone else, stands to gain strategically if Canal is opened. For first time since Czarist days, Russian ships ply Indian Ocean, long regarded a British lake.

At present, Red Sea is farthest point on earth by sea from Russia. If Canal were opened, Russia would have direct and easy link between its Black Sea fleet and Indian Ocean.

If Canal reopened, Russia may try to use Egypt as a way station, & extend her control there in further exploiting opportunities on other side of Canal: in Sudan, S. Yemen, Horn of Africa, Persian Gulf, Indian Ocean & India.

Russians showing great determination to establish themselves as a major if not dominant power in Indian Ocean, now Britain's withdrawing. Russians are paying "goodwill" visits all up & down the African & Indian coasts.

In Yemen, they're helping build modern port at Hodeida, dominating mouth of Red Sea. With airbase in S. Yemen, Russia could rule approaches to Red Sea.

Moscow is establishing a strategic foothold in Somalia: a new port at Berbera at entrance to Red Sea.

Russia last yr. signed agreement with Mauritius seeking refueling facilities. Soviet interest in India mounts: helping to build naval base on Bay of Bengal.

Election of pro-Communist coalition in Ceylon paves way for expansion of Soviet presence there. In Singapore, Soviet ships soon could be dropping anchor at facilities formerly used by Britain.

3 main Soviet objectives: Rival US as world power by a global navy; expand influence in Indian Ocean; establish a Suez route to India to contain China. (USN 6:22)

CAMBODIA STRIKE: Gain or Loss?

When Nixon ordered US troops into Cambodia he warned that Red occupation of all Cambodia "would mean S. Vietnam was completely outflanked, & US & S. Viet forces would be in untenable position."

But when US withdrew from Cambodia, situation he tried to prevent was closer than ever to reality.

Did US incursions loose Red troops on a small, ill-prepared nation? There is little doubt that US action forced Red units over far wider area than they had ever occupied before.

If Cambodia should fall, Nixon's speech announcing operation as a "swift, surgical strike" would seem vastly overstated, & his calling it the "most successful operation of the war" far too hasty.

Move has triggered a series of secondary explosions that may well exceed original danger. (Tm 6:29)

RUSSIAN CHURCH: Power Grows

In Russia, atheism has been official creed for 50 yrs., & govt. holds effective control over all church property.

Before Bolshevik revolution, 600 Orthodox churches in Moscow alone: today only 40—but still that's double the number open before '45. Many of church's 50,000 clerics live far more comfortably than average Russian worker.

Church is regaining interest of younger Russians. 50 million Russians, ¼ of total population, identify themselves as Orthodox.

Kremlin will exert a strong influence on the selection of the late Alexei's successor as head of Russian Orthodox Church: more at stake than just choice of patriarch.

After ½ century of domestic turmoil, Russian Church is clearly bidding for leadership of world's 126 million Orthodox Christians.

"Ancient Rome has been corrupted by papism," a 15th-century Russian monk once wrote, "2nd Rome (Constantinople) has been profaned by the Turk. Moscow is 3rd Rome. A 4th there will not be."

5 centuries later, that monk still speaks for Russian Church. (Nk 5:25)

RUSSIAN NAVY VISITS CUBA

A Soviet naval task force sailed into Cuba May 14, including a nuclear-powered sub equipped with launching tubes for 8 missiles; a demonstration of Russian readiness to use Cuba as a key naval point in Caribbean.

A Russian spokesman said: "Soviet fleet will now take a more expanded role. US should get accustomed to seeing it in more & more places around world." (USN 5:25)

MIDEAST: RUSSIA DOMINANT

In Mideast, Russia's on verge of taking over West's former role as dominant power. Whether there is war there or not, US, its Arab friends, Israel, Western oil cos., face a defensive future.

Strategic-arms talks, making surprising headway lately, are likely to leave US equal to Russia—instead of well ahead of it—in missiles, major weapons of retaliation. That's new factor in balance of power. (USN 7:20)

WAR WEAPONS: BIG BUSINESS

Last yr., US sold \$1.3 billion worth of weapons to other nations. This yr., sales expected to hit \$1.6 billion. Sales of US weapons & warplanes have grown rapidly since program was started under Kennedy. US remains world's No. 1 supplier of arms. Prospects are for continued massive shipments abroad—on scale that will keep US world's largest supplier. (USN 7:27)

In US, excessive debt engulfing 1,000's of families. People using credit without really knowing what it's all about. (USN 6:22)

US economic system: 5% of the population owns the capital that produces 90% of the wealth. (Tm 6:29)

MIDEAST: BOLD REDS, TIMID US

In Mideast, every border settlement exists under the gun. Greatest cause of concern is big Soviet build-up in Egypt, & timid US response. Since early spring, Russians have switched roles from protector to participant in hostilities. Soviet presence has multiplied from 4000 advisers and technicians to 10,000, & still growing.

Nasser said Soviet technicians are serving with Egyptian forces everywhere. In Sudan, 1000 Soviet military advisers & technicians.

Israel jets have bombed newly-poured concrete foundations for SAMs at 7½ mile intervals along Canal, but construction continuing. Unless Russians stay back from canal, Dayan warned, "Confrontation only hairbreadth away." (Tm 6:8)

* * *

Soviet pilots flying defence combat missions over Egypt: is U.S. military power so involved in Indochina that U.S. no longer has what it takes to act in Mideast? (USN 5:25).

RUSSIA'S GRIP: EGYPT UNEASY

Russian-Egypt trade up 26% in '69; even higher this year. Cairo beginning to look like Moscow on the Nile. Shopkeepers assume you speak Russian.

Educated Egyptians don't like Russians because they wonder how they'll ever get them out; it will be just as hard to get rid of them as the British.

The simple people are suspicious of them because Communists don't believe in God, & there's nothing worse than that.

But such complaints are more than offset by protection Russia gives them with missiles. (Tm 6:22)

CRIME: TERRIBLE INCREASE

While nation's crime rate keeps soaring, a massive accumulation of anti-crime bills remain bogged down in Congress—& crime is building up as a political issue.

Serious crime rate increased 7 times faster than population during '60s.

Bombing's & other acts of terrorism have reached "menacing proportions" in US. From Jan., '69 to Apr., 70, 41,000 bombings & bomb threats. In that period, bombs killed 43, injured 387; property damage \$22 million. (USN 7:27)

RUSSIA Wants ISRAEL Destroyed

Russia believes Israel's continued existence is encouraging Jews in Russia to push for their minority rights. They'd be happy to see Israel disappear. So expect a Mideast showdown. (USN 7:13)

S. AMERICA: REIGN OF TERROR

Terrorism in S. America has new & ominous dimension: kidnapping is workaday peril for foreign diplomats. (Nwk 6:22)

Sweden: juvenile crime and violence on major scale. Political violence on rise. (USN 6:22)

Israel's present Jewish population is 2,550,000 (Tm 6:1)

REDS GIVE ARABS NEW SPIRIT

Three years ago, after Israel smashed Arab armies in six days, Eshkol assured his nation that "chances of peace in this region are closer than ever before."

This vision was illusory. Peace is nowhere in sight. Arabs and Israel seem headed on devastating collision course.

Arabs are buoyed by recent infusion of Soviet military assistance. With Russian missile sites sprouting through Nile Delta, and with Soviet pilots flying air cover, Israel—rather than risk confronting Russians—called off its punishing "deep penetration" strikes against Egypt.

What's more, Russia may soon try to install missiles along Canal and extend their air umbrella to waterway. This could lead to Israel-Russian showdown and world crisis of dangerous proportions. (Nwk 6:15)

* * *

Soviet presence has vastly revived Arab enthusiasm for battle. US is Israel's last resort. Israel may carry out a pre-emptive strike that could draw Russians & US into a Mideast war.

Russians by stationing land & air forces in N. Africa, have outflanked southern defences of NATO. Russian jets enjoy access to 43 Arab airfields right now, & could adapt another 60 in short order. (Tm 6:22)

MIDEAST: US's Fateful Choice

Deepening Soviet military involvement in Arab-Israel conflict is drawing US to edge of fateful decision. How far is US prepared to move in aid of Israel, incurring wrath of Arabs and risking a crucial confrontation with Russia?

Russians, driving for dominance in strategic Mideast, are mounting new and sweeping challenge to US now engaged in arduous efforts toward extrication from Viet war.

Three years after Israel victory, military balance is changing as Russian planes, pilots, missiles, tanks and guns swiftly strengthen Israel's enemies.

Should US resume substantial aid to Israel, taking heavier risks, creating possibility of a confrontation with Russia?

Or should US back away—emboldening Soviets to greater involvement and endangering Israel's survival?

Russia is moving step by step to shift balance of power against Israel. Next step is an attempt to extend Soviet air-defence system to bank of Canal.

Russia engaged in critical experiment: to win a dramatic political success without triggering a head-on clash with US. Should Soviet gamble succeed, repercussions would be felt far beyond Mideast, further undermining world confidence in US.

Israel, with its 2½ million, could not hope to win out in end against an open-ended commitment to Arab cause by Russia, with their enormous military resources. (USN 6:15)

UN HAS NO POWER for PEACE

UN has nearly lost its role as world peace-maker. It's all but out of the peace-keeping field—main reason for its formation.

UN did nothing about Viet war, or Nigeria war, or Czech invasion.

In Mideast in '48 & '56 UN helped arrange ceasefires; each ended in wars.

Kashmir: UN helped set up ceasefire lines in '40 & '65; no settlement.

Korea: UN Command created in '50 still exists, confers about violations; no settlement.

Congo: 5-yr. UN effort led to crisis over who authorizes & runs UN peacekeeping operations. (USN 6:8)

TO KEEP CZECHS "LIBERATED"

To make sure Czechs stay "liberated," Brezhnev required a new 20- yr. pact, even tho current one does not expire till '83. Important change was formalizing Brezhnev Doctrine which proclaims Moscow's right to "defend" any member of Warsaw Pact against "military or revanchist forces."

Treaty also calls for mutual military assistance in case of attack, "no matter what state or group of states" is involved. (Tm 5:18)

Young NEGROES: Hi Unemployment

In US, squeeze brought on by "anti-inflationary" economic policy has hit young Negroes hardest—keeping 100s of 1000s of teenagers from even temporary employment.

Job gap for young Blacks is single most serious concern of getting thru months ahead without violence. There's angry talk of more sophisticated violence, focussed on whites.

Indication of ill temper of times is extent to which many formerly moderate Black leaders have begun to adopt militant approach. Black mood is increasing feeling of alienation & bitterness. (Nwk 6:8)

CAMBODIA ALIENATES EUROPE

When Nixon sent US troops into Cambodia he hoped to force Hanoi into meaningful negotiations, & to reassure US allies that in a crisis US would not be "found wanting."

He failed disastrously. Rock-throwing, flag-burning demonstrations erupted in scores of foreign cities against US.

For first time in its history, W. Germany not only refused to give its approval to major US initiative, but actually issued a strong statement against it. (Tm 5:18)

MIDEAST: RUSSIA GAINS GOAL

Russians have accomplished their objective—neutralizing Israel raids into Egypt, building up Egypt defences, & binding Arabs even more closely to Moscow—with missiles that are already in place in Egypt.

They want to get the 2 oceans— Atlantic & Pacific. So first of all they must have the Mediterranean, & it's not easy to get that without the Arabs. (Tm 6:1)

Steady erosion of anti-Communist position in Laos. (Nwk 6:22)

RUSSIA SEEKS SEA CONTROL

Moscow's all-out push on world's shipping lanes is more than just a business venture. This is one more way Soviets hope to weaken the West. From Baltic to Canada, from Malaysia to Europe & on other routes, Soviets are ruthlessly cutting shipping rates, at times by almost 50%.

Soviet goals: to further economic & political penetration of non-Communist countries, including US; to earn hard Western currencies; to demonstrate an engineering equality—even supremacy—over most advanced Western nations.

Soviets making strong bid for technological supremacy on high seas. After building more than 100 war ships with gas-turbine engines & variable-pitch propellers, Soviets now applying techniques to merchant ships. US Navy is only now proposing to use turbines & variable pitch propellers in large warships. Soviets reported to have crewless ship operating in Caspian Sea.

What worries US is possibility that as underdeveloped nations improve economically & become sources of revenue & raw materials, West will find trade in those areas firmly controlled by Soviets.

That could help open doors Communists want opened in developing nations that have thus far successfully resisted Communist influence. (USN 7:20)

EUROPE: TURNING TO RUSSIA

Changes of deep significance occurring in W. Europe's relationship with US. There's developing tendency to regard US as a less reliable ally than it was in yrs. of cold war.

As ties with US come under heavy strain, Europe's relations with Russia are showing marked improvement.

W. Germany's relationships with US are changing drastically. New line of friendship with Communist countries of E. Europe. Brandt has shown his independence by whole new range of overtures to Russia, Poland, E. Germany. (USN 7:13)

VIET WAR: MANY YRS. MORE?

Viet war will go on for yrs. That's outlook now, as US withdraws & Reds dig in with new strategy.

Laos virtually powerless to act as Red forces chew off bigger & bigger chunks of territory. In Laos today, Communists hold all the high cards.

There's little to keep Hanoi from holding ½ Cambodia against hapless defenders. (USN 7:20)

ANOTHER COUP in ARGENTINA

Over last 30 yrs., 7 coups in Argentina. Last wk.5 dictator Onganía thrown out by military junta. Political terror gripped land.

Over past yr., terrorists have periodically attacked military installations, robbed banks, kidnapped & murdered. (Nwk 6:22)

Thailand: guerrilla threat grows; Communist insurgency becoming bolder. (Nwk 6:15)

CEYLON GOING COMMUNISTIC

After Ceylon elections, where Mrs. Bandaranaike got back in as Prime Minister with Communist support, this was payoff for Reds: Ceylon's banks, import & export businesses, & the British-owned tea & rubber plantations, all will be nationalized; Ceylon will seek full diplomatic relations with several Communist govts. & Viet Cong; ties with Israel will be cut till occupied areas go back to Arabs. (USN 6:29)

UN: High Hopes; Tragic Failure

With soaring hopes, delegates from 50 nations met in San Francisco in '45 to sign Charter that brought UN into existence. Truman summed up mood of times by telling assemblage: "You have won a victory against war itself."

Last wk., 25 yrs. & 90 wars later, representatives from 119 of UN's 126 members travelled to San Francisco to celebrate the anniversary.

This time, tone was set by Carlos Romulo of Philippines, a signer of the UN Charter. "UN," he warned, "is in throes of a crisis which threatens to reduce it to marginal importance/ (Nwk 7:6)

JORDAN GUERRILLAS REVOLT

In June, Palestine guerrillas plunged Jordan into state of siege, & took control of capital of Amman. For 4 days fierce fighting raged across country. Palestinians now essentially in command in Amman.

Hussein struggling to appear both militant against Israel & friendly to US. Hussein is US's last tenuous link to Arab combatants.

Many Israelis—perhaps majority—feel nothing but alarm at thought Hussein might topple. An independent Palestinian state would probably be closely aligned with Russia or China.

With Russians already well entrenched in Egypt, Israel would then be virtually surrounded by countries dominated by hostile giant powers—a situation making Mideast even more of powder keg. (Nwk 6:22)

* * *

Friction in Jordan between guerrillas & army erupted into bloody warfare. Govt. and King nearly became casualties. Dayan warned that if Jordan could not control guerrillas, Israel would. (Tm 6:22)

VIETNAM: ECONOMIC RUIN?

Inflation up dramatically in Vietnam; cost of living rises 7 to 10% a month. Plaster (officially 118 to \$) is 400 to \$ in black market. Rising tide of discontent. Soldiers and civil servants—backbone of regime support—particularly disgruntled because their salaries are fixed.

Economy almost entirely dependent on US—last year, imports \$850 million, exports \$16 million. Rice price up 80% since last fall.

Can hopelessly inefficient and corrupt bureaucrats ever be motivated to collect taxes from rich as well as poor? If Thieu doesn't act decisively and soon, Vietnamization program may founder on shoals of economic disaster. (Nwk 6:15)

MIDEAST: RUSSIA HOLDS Trumps

In Mideast, face these hard facts: Russia won't easily be dislodged from its foothold in Arab world. Soviets confident they hold trump cards, want US to squirm. If there's back-down in Mideast, Russians say it will be US.

They haven't forgotten Cuba humiliation of '62. Then, US held all the aces. Kennedy had his finger on 600 intercontinental missiles; Khrushchev had 60. Then, Soviets played with fire at US's doorstep, where US naval & air power were overwhelming & ready.

Not this time. Nuclear arsenals are now matched, neutralize each other. Geography gives no advantage to US. Vietnam has been drain on US might.

When US looks for help—in Mideast or Asia—it's same old story. US role is lonely one, difficult & burdensome.

Allies in Europe worry about Russian threat to Mideast oil, but are far more worried about offending Moscow. France, in any case, no longer has a world role. Britain is without influence. Germany stands aloof.

More & more, US pictured as power-hungry & aggressive—even threat to world peace. (USN 7:27)

* * *

Continued Russian build-up in Egypt could escalate into head-to-head confrontation with US. Russia already has upward of 8,000 servicemen in Egypt, & has provided Nasser's forces with anti-aircraft missiles manned by Soviet crews.

Russia already has achieved major goal—domination of Mideast. Don't expect Russia to bargain away any control—or their chances of extending it in future. (USN 7:27)

GERMANY IS WOOING RUSSIA

Brandt is wooing Russia and E. Europe. Soviet leaders are delighted. They keep dangling all sorts of delightful prospects—a Berlin settlement, hints on German reunification—just out of reach. US not happy.

Russians were not born yesterday: they encourage Brandt only to divide NATO.

E. Germans may be tempted to try for unity on their own; then Russia would crack down hard. Could be a bloody tragedy far worse than Czechoslovakia. (USN 6:15)

LAOS, CAMBODIA: REDS GAIN

In Laos, N. Viets overran & held provincial capital of Saravane, which has for 2 yrs. been a US air-supplied island within Communist-held countryside.

Reds continue to step up fighting in S. Vietnam, US sweep seemed only to push Red forces deeper into Cambodia.

In both Laos & Cambodia, a suddenly widening war. So far, US unwilling to respond with any real force. (Tm 6:22)

US has protecting arm around Israel; Russia around Egypt. With fighting between Israel and Egypt, US and Russia already eyeball to eyeball. (USN 6:15)

MIDEAST: VITAL IMPORTANCE

Nixon said: "Mideast now is terribly dangerous—like Balkans before WWI—where the 2 superpowers, US & Russia, could be drawn into a confrontation. It isn't just a case of Israel vs. Arab states, but Russia is now moving into Mediterranean.

"Mideast is important. 80% of Europe's oil & 90% of Japan's oil comes from Mideast. This is gateway to Africa; (gateway to Mediterranean; hinge of NATO, & gateway to Indian Ocean.

"We'll do what is necessary to maintain Israel's strength vis-a-vis its neighbours—not because we want Israel to be in a position to wage war, but to deter Arabs from attacking it.

"Mideast—this tremendous power complex—it's not only cradle of civilization but it's also the area that controls so much of world's people & resources." (USN 7:13)

The Empire of 700 million people on which the sun never set is gone. Britain's "special relationship" with US is little more than a sentimental tie. All pretensions of great-power status have been abandoned. (USN 6:29)

CAMBODIA: TROUBLE DEEPENS

Situation in Cambodia has deteriorated; country drifting out of control; Govt. breaking down. A weak economy becoming even more fragile; taxes uncollectable; commercial life sliding to a standstill. Situation is disheartening.

½ of Cambodia—possibly more— is either under Communist domination, being fought over, or seriously threatened. No city, town or village is safe. Capital is hemmed in & practically isolated.

Govt. has conceded 4 NE provinces to Reds. Nation's sole N-S railway out of commission. Some major highways are in Communist hands; all have been cut at least once.

Financially, Cambodia's in deep trouble. Rice & rubber normally make up 80% of ail exports (\$100 million in a good year). Export goal for 1970 has already been halved; could drop to zero.

Major rubber plantations have been overrun. Many rice fields untended; warehouses vulnerable to attack; transport difficult.

What troubles many observers is ease with which a relatively small Red force disrupted Cambodia so quickly & easily. (USN 7:13)

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