

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.*

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

CONTENTS

ECCLESIAL NEWS: Halifax, Boston	Inside Front Cover
EDITORIAL: Time	353
THE OLD SERPENT (Bro. Thomas) Part 1	355
VOYAGE TO AUSTRALIA (Bro. Roberts) Part 32	359
THOUGHTS FOR TODAY: Traffic Signs—“Yield”	366
THE WAY INTO THE HOLIEST (Hebrews 9)	368
1970 Subscriptions	372
THE WHOLE ARMOR OF GOD	373
"HANDLE ME, AND SEE"	378
Let Love Have Its Free Course	379
CURRENT WORLD EVENTS Related to God's Purpose with Earth	380
Bible Questions	Back Cover

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

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

Greetings to the Household.

Since our last contribution to this section of our magazine, we have welcomed the following visitors around the table of the Lord: sis. Irene Baines (Montreal); bro. & sis. David Gwalchmai and sis. Clara Sparham (London); and bro. & sis. E. Sargent Jr. (N. Springfield).

In the spring we journeyed to the London ecclesia where we met with them around the memorial table, and later visited with the brethren in Toronto.

During the fall we attended the Gathering in Worcester, which to us was like an oasis in the desert.

We have started a small advertising campaign in the provincial papers, and while the response at first was disappointing, our last ad resulted in a dozen replies.

As we write our Intelligence, Egypt is again rattling her sabre toward Israel and we join with fellow-believers in watching with great interest as we know our Lord's return is imminent. —bro. J. Jackson

BOSTON, Mass. 02115—Hastings Hall, 320 Huntington; Phone (017) 536-7800— S.S. 10:30 am; Mem. 11:45 am; Lect. 2 pm 1st & 3rd Suns.; Bible Cl. Tues. night south of Boston, Wed. night north of Boston. Bro. Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867, Phone (617) 944-9094.

Sun., Mar. 30 we held our annual Sun. School prize-giving program to promote attendance and the reading of the Scriptures. That Sunday bro. Nick Mammone exhorted at the table of the Lord.

Since our last writing we have fellowshipped in Boston with: bro. & sis. David Sommerville and their 3 sister-daughters, Lois, Becky and Mary (Wanaque); bro. & sis. Edgar & Louise Sargent (Vermont); sis. Inez Cummings (Miami); and frequent visits from our neighboring Worcester brothers and sisters. Bro. Wm. Davey (Worcester) lectured for us Sun., June 1.

Sis. Agnes Strong, mother of our sis. Jean Ricketson, fell asleep in Christ Oct. 7, after 72 years in the Truth. She was 90 years of age, and was baptized in Glasgow, Scotland in 1897.

Bro. John Randell (Portland) lectured in Boston, Oct. 19, before 7 strangers on: "The Times in Which We Live."

The following week the ecclesia assembled for a week night class with bre. Geo. Gibson and Randell visiting us.

Our ecclesia was well represented Oct. 9-11 at the Worcester Fraternal Gathering in Charlton, Mass—a profitable occasion with the added joy of fellowship with distant brethren.

We have also had much reason to rejoice, for we have helped start 3 more on the road to the Kingdom of God. Our new bro. FREDERICK WATSON, aged 73, was immersed after a good confession of his knowledge and faith, Oct. 31.

Then on Sun. evening, Nov. 9, sis. CATHY STONE (18), one of our S.S. scholars, and sis. PAMELA ARNOLD (24), formerly Baptist, were both baptized in the presence of the greater part of the ecclesia.

Suitable exhortation and comments were voiced by the brethren present at all 3 joyful occasions. May our new brother and sisters in Christ win the approval of the Master at his return.

We have had the first of our improvement classes which we hope to conduct the last Sunday evening of each month to improve the abilities of our young brethren to proclaim the Truth, and to provide us with another opportunity to meet together informally. —bro. Kenneth MacKellar

EDITORIAL

Time

"To everything there is a season, and a time to every purpose under heaven"—Eccl. 3:1

Our dictionaries have much to say about time. In defining the word, my own dictionary gives 40 examples of its use. The first is particularly expressive, and reads—

"The system of those relations which any event has to any other as past, present, or future; indefinite continuous duration regarded as that in which events succeed one another."

Man uses time as a measure by which he plans his work for hours, days, weeks and years. Because his activities are geared to the succession of day and night, the time unit most commonly employed since the days of antiquity is the apparent daily circuit of the earth in relation to the sun, from which solar time is reckoned.

However, the most uniformly constant interval is believed to be the apparent daily period of a fixed star; this is the basis of sidereal time which is used by astronomers for many calculations.

The unfailing accuracy of the movements of the planets is an incontrovertible testimony to the one Deity, the Father, out of Whom are all things. Therefore He could say (Is. 45:12)—

"I have made the earth, and created man upon it: I, even My hands, have stretched out the heavens, & all their host have I commanded."

The same prophet refers to the Deity as "the high and lofty One that inhabiteth eternity." The Scripture reveals that eternity is absolute and uniform and is not subject to limitation. With man, however, everything he plans is based upon the principle of limited duration. When we speak of history, we discover that it is merely a record of events that have taken place on certain dates.

As individuals, our time is that period between birth and death; it may be one day or 100 years. Because of the prevalent uncertainty of our life span, all of our plans should be made subject to the will of God. James deals with that in the following manner (4:14-15):

"Ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

"For that ye ought to say, If the Lord will, we shall live, and do this, or that."

Some form of planning is essential to our ordinary requirements for everyday life, but we feel certain that what James had in mind was the danger of giving first place to material things.

On the other hand, there is a danger of using the term "God willing" as a sort of a charm. The expression should never be used lightly, but when it is used it should be with the understanding of a lifetime dependence upon our heavenly Father in all things. It is vitally important that we keep this recognized truth firmly fixed in our minds, for, as Jesus said—

"Ye know neither the day nor the hour wherein the Son of man cometh."

Using a figurative expression, we hold life by a delicate thread, and this is forcefully demonstrated in Eccl. 9:12—

"For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare;

"So are the sons of men snared in an evil time, when it falleth suddenly on them."

These thoughts are not presented with the idea of generating fear: they are merely a timely application of practical common-sense principles that should be familiar to each one of us. We speak of them because of the valuable lesson they teach, and that lesson is emphasized in Eccl. 9:10—

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, **whither thou goest.**"

Sobering thoughts, such as these, should teach us to make the best use of our time. If we are willing to learn, the Scripture will show us how to obtain information regarding the will of God. Having learned that, our efforts should be directed to the manner of using that knowledge as stated by Paul in Eph. 5:15-16—

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

It is engrossingly interesting to note that the word rendered "redeeming" literally means "to buy up/" and that thought is eloquently expressed in Isa. 55:1—

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat;

"Yea, come, buy wine and milk without money and without price."

When we buy something, it becomes our property. Therefore, when we redeem, or buy up our time, we do it that we may spend our time on things relating to the Truth. If we follow such a course, we are acting in harmony with the salutary advice in Prov. 23:23—

"Buy the Truth, and sell it not; also wisdom, and instruction, and understanding."

We have spoken of the literal meaning of the word rendered "redeeming," but there is also a figurative meaning that relates closely to our subject. That is, "to rescue from loss, or to improve opportunity."

Now opportunity means "an appropriate or favorable time or occasion." There is no greater favorable time than that which we use to enlarge our knowledge and understanding of the things concerning the Kingdom of God and the Name of Jesus.

Buying the Truth does not involve money. This was made plain by Peter at the time Simon offered him money with the object of obtaining the power of the Holy Spirit (Acts 8)—

"But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (20).

Although money does not enter into the way of salvation, there is a sense in which a price must be paid, and that price involves sacrifice. Not a sacrifice such as Jesus made, but a surrender of certain habits which form the way of life of the people of the world. Paul outlines this principle thus—

"That ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit,

"And that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of Truth" (Eph. 4:22-24 RV).

If we follow that course, we will be redeeming the time that God, in His mercy, has given us. —Editor.

"The effectual fervent prayer of a righteous man availeth much"—Jam. 5:16.

The Old Serpent

"The Great Dragon, the Old Serpent, surnamed the Diabolos and Satan, who misleads the whole habitable"

—Rev. 12:9

By BROTHER JOHN THOMAS

THE whole habitable was that portion of the earth comprehended within the limits of the great Pagan-Dragon dominion, which, in the epoch of the Sixth Seal, acknowledged the jurisdiction of the great city Rome.

The head of this dominion was the Roman emperor, who united in his own official person the supreme pontifical, civil, and military authority.

He was the sovereign living incarnation, for the term of his official existence, of the power resulting from the combination of the habitable into a body politic, or Kingdom of Men.

Human power enthroned upon the mountains, and exercising authority over the whole habitable—imperial human power—is apocalyptically styled—

"The Old Serpent"—**ho ophis ho archaios**—"The Serpent which was in the beginning."

The apocalyptic dominion ruled by this Serpent was Mediterranean. It enclosed this sea within its territory.

On the **north**, it was bounded by the Caucasus, the Euxine, the Danaster, the Danube, the Rhine, and the German Ocean; on the **south**, by the Roman Africa, a strip of land lying between the Atlas range and the sea, and extending from the Atlantic to the Red Sea; on the **west**, it was washed by the Atlantic: and on the **east** reached to the Tigris, Euphrates, and the Arabian Desert.

This territory, 2,000 miles by 3,000, extended into Scotland; but did not include Ireland, Germania, Sarmatia, nor Persia. The former 3 were peopled by savage hordes, but at the epoch of the Sixth Seal they did not belong to the dominion of the apocalyptic serpent.

But an inquirer might ask, were not all the outlying countries as much ruled by the Serpent, as the inhabitants of the Roman earth and sea? To this I reply, Not in the apocalyptic sense.

The Apocalypse prefigures the conflict between "the Seed of the Woman" and the Serpent, for the sovereignty of the world (Gen. 3:15).

This conflict was not between the Woman's Seed and the governments outlying the Roman Empire. At the opening of the Sixth Seal, the time had not come for that. The time to deal with the sin-powers of Asia and America

had not then arrived. It was therefore necessary only to indicate by appropriate symbols that section of the general enemy with whom the saints would have especially to contend; and this was the Serpent in his Greco-Latin, or Roman, manifestation upon the territory defined.

But, if the Pago-Roman Dragon Power be the Old Serpent, did that power exist in the days of the serpent that tempted Eve?

To this question the answer is: **it did unquestionably exist**. The testimony before us bears witness to the fact. It is there styled **archaios**, which signifies, not only "old, ancient," but "primeval, from the beginning, original." The Roman Dragon was the original serpent power. This is not to be disputed.

The reader will bear in mind that we are treating of a power styled "the Old Serpent," not of the reptile styled **nahkash**, which Moses says—

"Was more sagacious than any beast of the field, which Yahweh Elohim had made."

The animal was not the power, but only the type of it. He was quick of thought, penetrating, and acutely discerning. He was the most intellectual of all the creatures, and had but one superior among the living, and that was Man.

The difference between man and the serpent was diversity of organization. They were both dust of the ground; but one more highly and perfectly organized than the other.

The organism of the serpent embodied faculties whose functions placed him in harmony with man's nature. The lust of the flesh, the lust of the eye, and the pride of life, were common to them both; so that their intellectual and animal tendencies were on a par.

Hence, man was more nearly related to the serpent than to any other animal—so nearly, that the serpent-nature and the man-nature, without much exaggeration, might be termed identical.

I have said that man was intellectually his superior. This, however, must not be taken absolutely. The serpent showed himself to be more of an adept than Eve. He purposed to make her and Adam eat the fruit; and to do so by reasoning them into the commission of the act.

In this he succeeded and thereby proved that his intellectual subtlety was superior to theirs.

Had they been as quick of thought and penetrating as he, he would have found his match, and the temptation would have failed. They, however, were over-matched by the serpent, who succeeded in deceiving them. He was the intelligent deceiver who darkened their understandings; while they stood in the humiliating position of the serpent-deceived.

Man has a class of faculties which the serpent had not. These are the moral faculties. The possession of these is the mental difference between the two creatures.

The moral faculties are the basis of man's accountability. If he had been destitute of these he would have been as little accountable as the serpent. This organic difference is a matter of capacity for the reception of ideas. The mental capacity of the man was more ample than the serpent's, though less acute.

He had more knowledge of things in general, and was capable of higher attainments in knowledge than the serpent, but he was not so sharp-witted in the use of what he knew as the subtle beast, whose wisdom has passed into the proverb—

"Be ye wise as serpents, and harmless as doves."

The moral faculties, I say, are the basis of man's accountability. The mere fact, however, of their **possession** would not have made him responsible to the Deity. The possession of them gave the man no advantage over the serpent. The serpent was "very good," and the man was "very good;" for it is written—

"Elohim saw everything that he made, and behold, it was very good" (Gen. 1:31).

As mere material creatures, then, the capacity of one of them for the reception of moral, or spiritual ideas, did not destroy the analogy, or rather the identity, of the serpent nature and man nature.

The truth of this is apparent in mankind at this day. Heathen who know not God have the same number of cerebral organs as Adam when pronounced "very good." Among those are organs **capable** of high moral developments. But, what better are they for the possession of them under existing circumstances?

Manifestly none. They are as thoroughly serpent in nature as though they had but the intellectual and animal faculties of the serpent, and no more.

Morally, then, the serpent could not respond to the thoughts, principles, and the institutions of the Deity; but man could, because of his organic capacity for the reception of them.

The serpent **could not**, and the man **would** not; so that in relation to the way and principles of the Deity, both man and the serpent were reprobate; and of the two the man who could but would not believe and do, was unquestionably worse.

Man was the only creature of the Deity's "very good" animal creation, whose action was restrained by a law. It was said to him—

"Of every tree of the garden eating thou mayest eat:

"But of the tree of the knowledge of good and evil thou shalt not eat of it;

"For in the day of thine eating thereof, dying thou shalt die."

This was spoken to man only; but in the hearing of the serpent. Had the serpent, or any other animal, eaten of it he would not have transgressed, because the eating, or touching of the tree, was only prohibited to man.

The law demanded of man the recognition of the Deity as his Ruler and Lawgiver by a faithful abstinence from the thing forbidden. The law was the spoken Word, or Oracle, of the Deity; and threatened the man with death if he despised it. No greater offence could be committed by the man; because—

"The Deity hath magnified His Word above all His Name."

—so that to despise His Word is equivalent to despising Him. The serpent saw the Lawgiver, heard the law, and could distinguish the trees. Being very quick of thought, he instinctively speculated, or reasoned, upon what he saw and heard—

"The eyes of the Elohim are open, and they know both good and evil, and yet are immortal. Adam is made in their image and after their likeness; and is doubtless like them in all things but the knowledge of evil as well as good. This knowledge, it is clear, may be obtained by eating of the tree forbidden. If they eat thereof, the man and the woman would be like the Elohim; their eyes would be open, and they would know good and evil. And as for dying, that is by no means a necessary consequence. The Elohim are immortal, and Adam and Eve may be so too: for all that is needful to be done to avoid the threatened penalty of the law, is for them to go to the other tree, called the Tree of Lives, and to eat of it, and they will live forever."

Such was the intellectualizing of the serpent upon what he had seen and heard. It brought him to conclusions, not altogether false nor entirely true. His conclusion was a mixture of Truth and error, in which the error neutralized the truth and made it void. It was therefore "a lie;" and he, though ignorant of the falseness of the theory he was thinking out, "a liar, and the father of it."

Highly satisfied with his newly discovered views of the situation, he presented himself before the mother of all living, and opened a conversation with her upon the subject of the law and its penalty, in which he submitted to her the conclusions to which he had come from the premises before him.

He introduced the conference by showing that he knew what the Elohim had said. "Yea," said he—

"Hath Elohim said, Ye shall not eat of every tree of the garden?"

The "yea" implies that he knew the fact; but he put what he knew interrogatively to draw the woman out.

She admitted that it had been so said, and specified the particular tree, and its locality in the midst of the garden, and added that they were forbidden even to touch it upon pain of death.

This was the point he wished her to come to, as it enabled him at once to state the discovery he had made of what Deity really intended contrary to His Word. He replied, "Dying ye shall not die"; that is, "Your dying shall not end in death."

This was a point-blank denial of what God had said.

He had said they should die, and the serpent said they should not, and undertook to establish his position by declaring his acquaintance with the secret of the Deity hidden from her—

"Dying ye shall not die; for Elohim knows that in the day of your eating thereof then your eyes shall be opened, and ye shall be as Elohim, knowing good and evil."

"The Elohim do not die, they know good and evil, and you will become like them."

The woman listened to his sermon on the law, and thought his exposition of the Word might be its "true spiritual import." It was possible that the Deity did not mean what He said; that it was the "letter of the law" only that killed; but the spiritual or secret meaning expounded by the intelligent and eloquent serpent was the real life-imparting truth.

She entertained this supposition (since become so popular with her descendants), and, half convinced, she moved towards the tree to take a look at it, and more practically consider the matter.

Her faith in the unadulterated Word was shaken.

She believed the spiritualizing serpent, and she believed the Deity; for she believed the eating of the tree would impart the knowledge of the good and the evil divinely indicated; but then she believed also, that the death-penalty might be evaded according to the doctrine of the serpent.

The tree, she knew, was "good for food," it was also "pleasant to the eyes." Here were two classes of human lusts co-working in favor of the serpent's conclusion.

There remained only one class more to be gained and his triumph would be complete. She was ambitious. She knew the Elohim, how wise and exalted they were, and how superior to Adam and herself. She wanted to be like them, and the serpent had assured her that she had the power of this desirable self-exaltation in her own hands.

But then, might she not lose all by the operation of the death-penalty? True; but the serpent had assured her that Elohim did not intend to carry it into effect; and besides was there not that other tree—the Tree of Lives—as accessible as the Tree of the Knowledge of Good and Evil? Could she not also eat of that and be immortal as the Elohim?

Surely this was a well-combined scheme of the serpent's by which they might easily and speedily attain to wisdom and immortality upon their own terms! With the earth in their possession what independent, glorious, and powerful ones they would be when like the Elohim!

The thought was charming; it was quite fascinating to contemplate! What more could "the pride of life" desire? They would live on the earth for ever; and all the world that might inhabit it would be subject to them and to the principles of the serpent, by which they would have attained their high Elohistic estate!

Thus was the mother of all living "drawn away of her own lusts, and enticed." She was attracted by "the lust of the flesh, the lust of the eyes, and the pride of life." These instincts of the flesh predisposed her to believe the serpent and to follow his suggestion, regardless of the divine law. Lust conceived within her. The doctrine of the serpent sown in her heart inflamed her desires, and stirred them up into rebellious exercise.

Faith in the Word was obliterated: her mind was darkened by false teaching; She was beguiled and corrupted from the simplicity of the Truth; her thinking was serpentized—and she "brought forth sin," or the transgression of the law. And when sin was perfected (contrary to the serpent's theory and her own expectation), "it brought forth death" (James 1:14).

(Continued next month, God Willing)

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"—Rom. 6:23.

"Blessed are the pure in heart"—Matt. 5:8.

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

"But my God shall supply all your need according to His riches in glory by Christ Jesus"—Phil. 4:19.

Voyage to Australia

By BROTHER ROBERT ROBERTS

"Let us not be weary in well-doing, for in due season we shall reap, if we faint not"—Gal. 6:9

PART THIRTY-TWO
TUESDAY, MARCH 24, 1896
On the sea between Tasmania and Australia

AFTER a rather miserable night—packed into a small state room containing 4 sleeping berths and sick fellow-passengers, we entered Melbourne heads about 8 in the clear morning air, and in 3 hours more, after sailing up Port Phillip Harbor, we came to our moorings in the Melbourne river.

Bro. Robertson and bro. Adair were waiting, and with bro. Webb most of the way, drove to bro. Robertson's hospitable abode.

They thought I was not looking so well. The fact was I had lost my locks through a barber's too literal interpretation of my request to have them shortened. But, of course, I was a little way-worn and otherwise.

In the evening, I attended the Bible class, and spoke sitting, for about an hour.

* * *

WEDNESDAY, MARCH 25, 1896

DAY devoted to writing and rest: violent thunderstorm in the afternoon; in the evening had a pleasant interview with sis. Hanson, a young lady who recently embraced the Truth at the highest sacrifice an engaged young lady can be called upon to submit to. There is a very ample promise for everyone who incurs any kind of loss for Christ's sake: friends and honor "an 100-fold," when Christ returns.

* * *

THURSDAY, MARCH 26, 1896

AFTER writing, was driven out in the afternoon by bro. Adair to see Melbourne, bro. & sis. Robertson accompanying.

Visited Melbourne Library, a magnificent institution, the perfection of reference organization, besides being a museum, a picture gallery and industrial exhibition. Among the books, I was interested to see a copy of bro. Sulley's Ezekiel's Temple exposition well-thumbed.

I was also shown the Egyptian "Book of the Dead," a facsimile of the original papyrus in chromo-lithograph. It was interesting from the point of view of antiquity, but as regards truth and sense, inexpressibly dreary, and useful only as showing, by contrast, the electrical brightness and moral and intellectual sublimities of the Scriptures of Moses and the prophets.

The Botanical Gardens show how beautiful the earth's surface can become under kindly tillage, which will be the law of all agriculture in the Age to Come.

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FRIDAY, MARCH 27, 1896

LECTURED in the evening on the present state of Turkey as a portent of the nearing consummation of the Divine purpose with the Holy Land. A large audience, bro. Irvine presiding.

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SATURDAY, MARCH 28, 1896

DAY principally occupied by a visit to Ringwood, about 17 miles distant, where bro. & sis. Unsworth and family are endeavoring, with a cheery heart under difficulties, to extract a partial livelihood from 70 or 80 acres of lean pasture land, partly scrub.

The house is called "Bleak House," and it is bleak enough in exterior aspect, but better inside than out. There will be many reviving reversals of fortune when Christ comes.

* * *

SUNDAY, MARCH 29, 1896

A LARGE assembly at the breaking of bread in the morning; theme of meditation Luke 21.

Had to cut short remarks for the catching of trains: all hurrying through the wilderness, as it were: not yet reached a land of habitation, but nearing every hour.

In the evening, a crowded audience: many unable to get in: "The Disappearance of the Papal Power."

* * *

MONDAY, MARCH 30, 1896

INTERVIEW with a lady interested in the Truth since my last visit to Melbourne. Likely to become obedient. Her daughter already in the Truth 3 months ago: originally a tender-hearted Baptist, without Scriptural knowledge: now instructed without losing her tender-heartedness, though it takes a different form.

Her interest dated from the tea-meeting 5 months ago. Bro. Middleton had introduced the Truth to her notice before then, but not till she listened to the addresses at that meeting did she realize its scriptural character.

* * *

TUESDAY, MARCH 31, 1896

UNABLE for work: went out instead. After rest in the afternoon, made a long-promised visit to bro. & sis. Harvey at Camberwell, about 12 miles from Brunswick, away at the other side of Melbourne.

* * *

WEDNESDAY, APRIL 1, 1896

GREATLY delighted by reading telegram from Europe in the morning papers, announcing the public abandonment by England of the policy of opposing the subjugation of Turkey by Russia: announcement (official) made in the House of Commons. Acted as a glass of wine all day, cheering drooping spirits.

In the evening, lectured to a large audience on the Franco-frog sign of Christ's nearness.

* * *

THURSDAY, APRIL 2, 1896

DEVOTED morning to writing. In the afternoon, rode out with bro. Adair, who completed his exhibition of Melbourne by driving down to the sea front (splendid promenade), calling on sick sis. Spence (not expected to live), and dear bro. & sis. Walker, originally from U.S.

Returning home, interview with bro. Ratten (waiting us), and the reading of the March Christadelphian, which had just arrived.

* * *

FRIDAY, APRIL 3, 1896

WRITING and walk out alone: needful for electrical re-storage. Being Good Friday, lots of people idling about in a holiday sort of way, in a very different style from the holidays that the eye of enlightened faith can see in the future—

"Oh, let the nations be glad and sing for joy: for Thou shalt judge the people rightly and govern the nations upon the earth."

In the evening, lectured to a very large audience on the part prophetically assigned to Russia in the latter days.

* * *

SATURDAY, APRIL 4, 1896

THE pleasant company of bro. & sis. Seales, of Pyramid Hill, and bro. Collins, of Inglewood, come to spend "Easter" in Melbourne. In the evening, a visit to bro. & sis. Webb, originally of Birmingham years ago.

* * *

SUNDAY, APRIL 5, 1896

LARGE muster at the breaking of bread in the morning, and in the evening, a packed audience on Britain's mission in the latter days.

* * *

MONDAY, APRIL 6, 1896

EASTER Monday: public holiday: due off to Ballarat in the afternoon.

Rode out with bro. Webb in the morning, who showed me round North Coburg (a suburb of Melbourne) and more particularly to show me a large and striking-looking house of Oriental aspect, with square observatory tower and arched balcony and verandah, faced exactly to the 4 points of the compass, with the "profane places" or the domestic offices to the west: front looking east (or Oriented, to speak technically)—recently erected by a brother after a visit to the Orient, and since dedicated to true Oriental (or Hope of Israel) purposes, and now named ORIENT HOUSE.

I knew nothing then of proposals to be made afterwards.

At 4:30, departed by train for Ballarat. hoping to return for a third time to Melbourne in about a fortnight. Arrived at Ballarat at 8:30. This visit had been specially arranged by request of Ballarat to Melbourne, but did not go through with any great success, on account of the fewness and financial inabilities of the brethren, and the absence of those arrangements that experience finds necessary.

They did their best, and when it can be said, "She hath done what she could," the Lord's approval waits.

Two brethren were waiting for me at the station but they missed me. I went to the hotel where they had advised me, by letter, rooms would be engaged. I was informed the place was full, and that no rooms had been engaged.

I went to another, kept by a Jew, and was taken in. The daughter of the proprietor acted the part of the hostess. She looked at me archly, and enquired if I was "in holy orders."

I suppose my get-up in neck and breast misled her, for a brother afterwards told me, in a place 9.000 miles away, that on the platform I looked like a Roman Catholic priest—the very last resemblance to which I could have any liking.

How it came to pass that I should look so much like what I so little should care to resemble, was due to the innocent stress of travel. The neck-gear with which I had left Birmingham had given in: or, as some say, "given out." Having had no experience in self-provision in this line since God gave me so excellent a help-meet, and being unable to get the out-of-date articles I have been accustomed to for nearly 40 years, I had to content myself with an easy-fitting arrangement of low collar and breast-covering black tie with the startling but unsuspected result that I "looked like a Roman Catholic priest."

I assured the Jewish lady that I had nothing to do with the pulpit or with priests, but was a strong believer in the Bible, and deeply interested in the nation through which it had come to the world.

This pleased her greatly, and she said she must call her father, to whom afterwards she introduced me, but with no gratifying result on either side. He did not look like a Jew, and made a very poor response to my ardent references to the Divine origin of Israel and the future in store for his nation.

By-and-by, the 2 brethren turned up, having ascertained from the first hotel that I was at the second. The second hotel was a busy, noisy place, of an evidently fast character. The waiting maids evidently saw the pulpit in my neck, and were disposed to make merry, to which I could not respond: evidently to the increase of their mirth. They seemed to think it fun to make sport with a "parson" in a place where presumably they would be supposed out of place.

It was not a pleasant situation, but had to be patiently borne for a couple of days.

* * *

TUESDAY APRIL 7, 1896

DEVOTING the morning to writing, I lectured in the evening to a very poor audience in a small and sombre hall: bro. Gamble, from Leonard's Hill, presiding, took off some of the gloom.

* * *

WEDNESDAY, APRIL 8, 1896

WEATHER wet and cold. After writing, paid an afternoon visit to Miss Walker, sister of bro. C. C. Walker, of Birmingham.

In the evening, there was a somewhat improved attendance at the lecture. Still, it was a poor affair except for the beautiful things always involved in the contemplations of the Truth.

We always do ourselves good when the Gospel is preached, whether there is an appreciative audience or not.

* * *

THURSDAY, APRIL 9, 1896

IN the forenoon spent a pleasant couple of hours with bro. Gamble and other brethren at the house of sis. Smith, and in the evening at 7:55, took night train (there is no other train) for Adelaide.

* * *

FRIDAY, APRIL 10, 1896

ARRIVED next morning between 9 and 10 in the midst of a terrific storm. Bro. Macdonald met me at the station, and conveyed me to his loving home in Hutt Street.

In the evening, there was a lecture in the New Trades Hall on the Bible significance of the present state of the Turkish Empire, bro. Ellis presiding. There was a good audience. The brethren succeeded in getting a good notice into the papers.

* * *

SATURDAY, APRIL 11 1896

WROTE in the morning; went out in the afternoon; in the evening wrote again, but intermitted work at a certain stage to talk with brethren who had called.

* * *

SUNDAY, APRIL 12, 1896

MET with the brethren in their place of meeting for the breaking of bread; a large and pleasant meeting. Addressed them on the reality, truth, and excellence of our hope.

Children a little too prominent; cannot be helped perhaps, yet perhaps it can. Let them be placed away behind, so that the object of the meeting may not be interfered with. The object is spiritual exercise, deep and impressive.

There is a right and a dear place for the children, as there is for everything else. Out of this place, they are liable to be—well, not acceptable, when they might be delightful. Parental authority is the first requisite, then wise arrangements.

In the evening, there was a crowded audience (brethren's meeting place) to hear of the powerless position of the Papacy as a sign of the nearness of the Lord.

* * *

MONDAY, APRIL 13, 1896

DAY spent in writing; lecture in the evening on the mission of the political frogs: better audience; bro. Hopkins presiding.

* * *

TUESDAY, APRIL 14, 1896

TOOK it into my head to write "Open Letter to the Readers of the Christadelphian," which appeared in the Christadelphian for July following.

In the evening, took tea with bro. Mansfield and family: most pleasing experience: godly-hearted family, with practical capability of hand and eye. How interesting is human nature when wisdom rules!

They gave me a curio or two, to take home. This was owing to my mentioning that I had received a request from an American sister to bring something from Australia for her scientific daughter—if only a small bottle of sand.

If I had been in the mood for either photo or curio collecting, the long journey afforded me capital opportunities: but my mind was in another line. But a request from a beloved family woke me up. There's nothing so pleasing as the service of love.

I got a few things together: but I regret that when I got to the place in America where they ought to have been safely delivered, most of them were in a state of ruin and debris from the smashing nature of the American baggage express service. I had heard of the perils of this service, but did not provide sufficiently against them in those careful wrappages that experienced hands know how to employ.

Consequently my carefully labelled bottle of Henley beach sand from Adelaide; ditto, ditto, crushed quartz from the ruby mines of Beechworth; ditto, ditto, from an Australian gold mine—I could only find in scattered fragments at the bottom of my box.

A sea-ball (a natural formation by the action of the surf on a fibre-laden beach) was intact, but even this had a little adventure on the way. I was taking great care of the somewhat tender basket package, of which it formed a part, and left it in a secure place in an empty carriage compartment, while I slept in an adjoining car.

On my returning to get it, that and everything else had disappeared. Enquiring at the guard, he informed me that finding no one in the compartment he had transferred the things for safety to the van, and in doing so, a ball had rolled out on to the line, at a spot now some hundreds of miles away.

He had telegraphed back to the place to have the line inspected. No doubt it would be found, and I would get it afterwards on application at Sydney, which I did. This was greatly appreciated, as, also a small Australian bear, which received much admiring attention from the children of the Buffum Street Christadelphian colony, Buffalo. But this is going too far ahead.

In the evening, there was an informal ecclesial assembly at bro. Macdonald's, for consultation as to the best ecclesial methods on some matters. The Adelaide ecclesia is not very old, and was desirous of what people call "a wrinkle or two."

* * *

WED. to SAT., APR. 15-18, 1896

THESE days spent in similar manner; embracing 2 lectures in the New Trades Hall, on Russia and Britain.

* * *

SUNDAY, APRIL 19, 1896

LARGE and interesting meeting at the breaking of bread in the morning. In the afternoon, bro. Walkup, a tall, spruce, intelligent and engaging young man, not long married, and having the enthusiastic appreciation of the Truth that belongs to "first love," (and sometimes continues to the very last love—may it be so with him, which I should say is probable, from the nature of the "soil"), drove me out to the seaside at Henley, with sis. Walkup and an interested and interesting young lady friend. (God grant her the wisdom to embrace heartily the hope of Israel.)

The day was fine, the drive beautiful, and the conversation gratifying.

In the evening, there was a crowded meeting to hear a lecture on Jewish movements and prospects as betokening the near approach of the Kingdom of God.

After the lecture, the public having dispersed, the brethren and sisters remained behind, and we had a sort of farewell meeting. I told them of the possibility of my return to Australia under circumstances of which they might hear a wrong version, and therefore of which I gave them the right.

We parted with mutual regret, and many declared resolves on their part that they would act a more vigorous part thereafter as the servants of the Gospel in Adelaide.

* * *

MONDAY, APRIL 20, 1896

LEFT Adelaide in the afternoon—a number of brethren and sisters coming to see me off; hot day: crowded station, and crowded train. In due time (at 4:30), the train started, and we were soon rushing eastwards, through many picturesque wood-clad hills and valleys, towards Daylesford.

* * *

TUE. to FRI., APR. 21-24, 1896

ARRIVED at Daylesford (after an all night journey, and a change at Ballarat). Bro. "Helpful" Hinder met me at the station, and conveyed me to Bachelor's Home, where it was not difficult to find ease and comfort, notwithstanding the absence of some home features, which were lamented by my 2 hosts, brother & brother-in-law.

Daylesford is a picturesque place, which I described on the occasion of my first visit. The weather on this occasion was wet, as winter was approaching with May and June, when summer holds high festival on the other side of the globe.

There were 2 lectures—favorably noticed before and after by the local paper, but poorly attended by the Daylesford public. The occasion was pure altar service, when the day of the Truth's misfortunes has to be borne as cheerily as possible by the Truth's friends. The hall was gloomy, low-roofed, badly lit, and draft-swept.

Bro. Gamble presided, and a number of brethren were present from adjacent parts.

* * *

SATURDAY, APRIL 25, 1896

LEFT Daylesford in the forenoon for Melbourne, where I arrived in the afternoon, and was met by bro. Adair, and driven to bro. Robertson's restful abode.

* * *

SUNDAY, APRIL 26, 1896

PLEASANT meeting in the morning, at the breaking of bread.

In the evening, the lecture was in the Athenaeum Hall, the largest public hall of Melbourne next to the Town Hall. The brethren had taken special advertising measures, and there was a monster audience, at which many of the more respectable members of the community were present, including the Chief Justice of Victoria.

The subject was the Jews, in which many people are interested. I was enabled to engage the attention of the audience, successfully, for about an hour-and-a-half, and to make myself heard, notwithstanding the size of the place. There were many hearty congratulations at the close.

* * *

MONDAY, APRIL 27, 1896

FAREWELL tea-gathering at the Y.M.C. Hall. Large muster of brethren and sisters, and very hearty meeting. After tea, several brethren spoke in a very gratifying manner concerning my visit, now drawing to a close.

In responding, I gave some account of my experience in various parts of Australia and New Zealand since the time I had left them, 6 months previously; and also some inkling of the circumstances and proposals that might lead to my presence in Australia every second year till the coming of the Lord.

The announcement was received with every manifestation of pleasure: and at the close, I had to shake hands with almost every person present, and then drove off, with less sorrow than if I had had to go away with the idea that I, probably, would never see them again.

* * *

TUE. to FRI., APR. 28 to MAY 1

WAS to have gone today to Albury. which is on the way to Sydney, but it had been arranged at the last moment that I should go first to Beechworth (30 miles distant from Albury); and make some endeavor to help the brethren there to end a division on personal differences, which had lasted some time.

Bro. Wortley met me at 11:25 p.m.. and drove me to his place at Glenwood, a romantically-situated bush clearing some mile or 2 out of Beechworth. The reconciliation meeting next day was an entire success, for which we were all purely thankful.

There was another gratifying element in the situation. On arriving. I was informed that Miss Frew, whom I had seen at Albury 6 months before, was in Beechworth, and that she had made up her mind to obey the Truth. The news was good news, for I had heard nothing of her in the interval, and was afraid that the opposition of a large circle of church friends would be too much to allow of her practical submission to the requirements of the Truth. It was, therefore, both a joyful and a surprising intimation.

But there were clouds and obstacles. When I met her next day, she was in tears at a letter of affectionate expostulation, which she had received from her brother (Supt. St. Matthew's Church Sunday School, under whom she was a teacher).

Various other pressures were being brought to bear to deter her from her intended course: and she was in distress. We had a long conversation, which she said strengthened her, and renewed her decision to go forward.

She invited me to question her with a view to her fitness for immersion, which I did, with satisfactory results, but advised her to submit to a similar process at the hands of the Albury brethren on her return home.

My journey lay straight to the place, and we went there together on Friday, May 1, being driven part of the way by bro. Longmore, and the rest by train from Chiltern. Arrived at Albury, we parted.

Some time afterwards I received a note, stating she was threatened with expulsion from home if she went on with her baptism: what was she to do?

Sis. Dinsmore authorized me, in a reply note, to offer her a temporary home in that case. This seemed to disperse the danger.

Then another note reported a pressing call upon her by the canon, accompanied by another ecclesiastic, a "Rev." Allanson, who was holding an 18-days "mission" in Albury. She had felt unable to meet all their statements, but she had asked Mr. Allanson if he would consent to meet me in her presence, and that gentleman had consented: would I come?

I wrote back consenting, and another note fixed the interview to come off next day in the vestry of St. Matthew's Church, at 3 o'clock in the afternoon, her immersion having been arranged to take place in the evening, so that we might all break bread together next day.

* * *

SATURDAY, MAY 2, 1896

MISS Frew having called for me, we walked together to the vestry of the church named, and found Mr. Allanson waiting. We at once got into conversation, and talked without pause for an hour and a half.

It was a sharp passage of arms. Mr. Allanson was an astute antagonist, and he said I was the most ingenious man he had ever met: this was by way of taking off the point of arguments he could not answer.

By the end of our talk, I had driven him into the position of disowning certain statements of Scripture on the ground that they were the mistaken statements of the writers, who though inspired, had been permitted to err.

Mr. Allanson, having afterwards in a public assembly given a version of the interview in harmony with his own mortified feelings, I wrote, and the brethren circulated, the following account of it under the heading—

**"BRUMMAGEM RELIGION"
and the
"MISSION" at ALBURY
(Continued next month, God Willing)**

Thoughts for Today

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?—whether of sin unto death, or of obedience unto righteousness."

TRAFFIC SIGNS: "YIELD"

THE yellow triangular traffic signs which we see today by the sides of our streets and highways are obeyed without any question whatever by us, and as we approached one of these signs recently the question came to our mind: what of our obedience to the spiritual triangular sign (Faith, Hope and Charity) of God which tells us to "yield" to Him and Him alone?

As we see a car approaching a junction which has the right of way, we naturally allow it to take what is rightfully his, otherwise we would be the cause of an accident, and possibly the loss of life. The various traffic signs along the sides of the roads are, as we know, for our own protection, and also for the protection of others.

Spiritual signs are very similar: we obey them for our own protection. Otherwise, we run the danger of destroying life—not so much that of another party, but of ourselves.

Yielding is not pleasing to the natural man. He always desires the right-of-way. The "I" comes first in his estimation, and this is that which we must destroy. The natural instincts of the flesh must be suppressed, and a cultivation of the spiritual man must come to the forefront, that we may "yield" to the peaceable fruits of righteousness, for only they bring life.

The Scriptures state that we are known by our fruits, or our works, and whatever lies deepest within us is illustrated by our actions and our words, whether it be good or bad, for—

"Out of the abundance of the heart the mouth speaketh."

The natural man is "deceitful" at all times: he tries to rationalize; to be "moderate" and to "reason" with himself. Everyone has, at one time or another, experienced this unscriptural discussion—

"What harm is there in it?"

Unreasonableness at its strongest! "What harm," indeed! Do we answer without hesitation by asking—
"What GOOD is there in it?"

Perhaps we have been tempted to participate in something we know is wrong, but—rather than yield to the spiritual traffic sign—we debate with the natural man, the "I" concluding that there was no real harm in doing it or saying it, and therefore we plow headlong on the collision course of evil.

There are many things we are irrational about; some of them great, some of them of little consequence. But irrational we are and will continue to be until we grow sufficiently strong to be able to "put away" from us the things of the natural man.

Circumstances rise at business or at home which tempt us to follow the way of death—of yielding ourselves as servants of sin.

Rationalization in some cases works very slowly. It operates like the symbol of sin itself—surreptitiously among the weeds until it is ready to strike; and by then it may be too late.

We mention (by way of example) the present-day trend of the churches around us, how the women worshipers are allowed to attend without any head covering. Years ago this was an unheard-of practice, and the churches recognized and honored the scriptural command. But slowly the covering got less and less, as the flesh pushed its boldness, until it has finally come to a point where nothing on the head at all is the accepted practice.

And the clergy rationalize: "It doesn't really matter: the important thing is that they attend," or, "They (the women) do have their hair, and therefore the heads are 'covered,' for are we not told that it was given them for a 'covering'?"

Sadly we see this type of reasoning taking place in the ecclesias of God today. First came the covering with a hole in the middle, then just a band of material surrounding the head, then the change to just a net with a bow on the top (the statement is given that "It was purchased at the **hat** shop."

Perhaps the bow will by-and-by be dropped, and who can say how much longer the yielding process will go before sisters of Christ endeavor to worship with no head covering at all, using the excuse that the hair is the 'God-given covering.'

Obviously this type of rationalizing is incorrect, for the Scriptures clearly state in the same context that no man shall pray or prophecy with his head covered. Therefore, if it holds true in one case so it must in the other. IF the hair is the covering Paul is speaking about here, then brethren should remove all their hair: otherwise they are violating the commands of God.

Let each of us ask ourselves, not just in this, but in many things: Is the rebelliousness of the flesh trying to find a way to fulfill the command as little and skimpingly as possible, or do we have the spiritual wisdom and zeal to earnestly desire in love for God and for our brethren to be always on the safe side—over-fulfilling rather than under-fulfilling?

This is but one example of "yielding" to the natural deceit and motivations of the flesh, of "yielding" to the modernization of today and the "advanced thinking" of those around us.

There are many, many similar cases, and if we honestly look at ourselves—"examine ourselves," as Paul instructs (interestingly in this same chapter)—then we can clearly see where we ourselves "yield" to the works and thoughts of the natural man when we KNOW, deep down, that we should be yielding to that which is spiritual.

Let us rather, then, as we journey through the city of Probation, yield not to the world. There is no occasion to do so, for if we have the Word dwelling richly within us, we alone have the right-of-way, and we should not "yield" to anything that tries to impede our straightforward course. —J.J.

Next month, if the Lord will: MISC. TRAFFIC SIGNS

The Way into the Holiest

"This cup is the New Covenant in my blood . . . shed for many for the remission of sins"—Mt. 26:28; Lk. 22:20

HEBREWS CHAPTER NINE

IT appears the Jewish believers were suffering tribulation from outside persecution at the time of this writing—not only physical, but the anguish of ridicule and ostracism by their friends and relatives who would not leave the shadow of Judaism. Because of this, some were being attracted back toward Judaism—discounting the superiority of the New Covenant.

In the previous chapters, Paul has proven that Christ is greater than the angels, greater than Moses, greater than Joshua, his priesthood greater than the inherited (genealogical) Levitical priesthood. Paul makes references to the Greater Tabernacle.

And in ch. 7 he says—

"The priesthood being changed, there is made of necessity a change also of the Law."

In ch. 8 he points out that Christ is a High Priest of a better Covenant. The Law was good, but man could not attain to perfection on his own, through the Law, because of the weakness of the flesh. Instead we find Paul writing of the true, God-provided way of escape (Rom. 8:2)—

"For the law of the Spirit of life in Christ hath made me free from the law of sin and death."

* * *

In this ch. 9 he considers the Covenant of old with its dedication, its Tabernacle with its ordinances and sacrifices, and compares it with the New Covenant—and establishes the superiority of the New. His arguments must be valid and sure, for he is striving for the lives of his brethren and countrymen—and they know the Law.

Vs. 1-5: THE TABERNACLE AND ITS FURNISHINGS

PAUL recognizes the furnishings of the first Tabernacle, the Mosaic, the temporary dwelling-place of the Ark of God.

He says the first Covenant had ordinances, or judicial appointments, for divine service, and a worldly sanctuary—that is, a sanctuary belonging to this present "world." The Greek word for "world" is **kosmos**, which denotes "arrangement, ornament, adornment"—often referring to the condition of things at the time. Thus—

"The first (Mosaic) Covenant had judicial appointments of divine service, and arrangements which pertained to the present condition of things" (v. 1).

In v. 11 he contrasts this man-built, typical Tabernacle with the—

"Greater and more perfect Tabernacle, not made with hands, not of this building."

In 8:5 he spoke of the Mosaic Tabernacle being an—
"Example and shadow of heavenly things."

Although the specifications were delivered to the Israelites through Moses directly from God Himself, they were designed to **foreshadow** the reality rather than be the reality.

In speaking of the Mosaic Tabernacles, he treats it as 2 Tabernacles, for though it was all under the same roof, it was divided into 2 sections—the Holy Place, and the Holy of Holies (or "Most Holy," or the "Oracle").

He does not speak to them concerning the individual furnishings (v. 5), though he enumerates them. The Hebrew brethren should have been able to discern the types from these items. Bro. Roberts goes into the furnishings in the "Law of Moses," pgs. 109-132.

In v. 2 Paul speaks of the things associated with the Holy Place.

In v. 3 he speaks of the items associated with the Holy of Holies, the Oracle. Oracle is a good name for the Holiest of all, for it signifies "The Speaking Place," "The Place of the Word." It is the place where the glory of God dwelt between the Cherubim, over the Ark (2 Kings 19:15; 1 Chron. 13:6; Psa. 80:1; 99:1; Isa. 37:16).

We note that the Altar of incense (AV incorrectly "censer") is here associated with the Holy of Holies. Prayer ascends to God: it is our entrance into the presence of God.

The Incense Altar was situated in the Holy Place, but it stood before and close to the Veil, and was associated with the Most Holy on the Day of Atonement. We find its construction mentioned in Ex. 30, and we are here told it was "before the Veil" (Ex. 30:6; 1 Kings 6:22).

On the Day of Atonement it was sprinkled with blood, and in Lev. 16:12-13 we see its importance relating to this great yearly offering—

"And he shall take a censer full of burning coals of fire from off the Altar (**before the Lord**, and his hands full of sweet incense beaten small, and bring it within the Veil:

"And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the Mercy-Seat, that he die not."

With the Veil opened, the Altar of Incense stood directly before the Mercy-Seat.

* * *

Vs. 6-7: ORDINANCES RELATING TO WORSHIP (MINISTRATION)

IN vs. 6-7 we find the positions of service occupied by the priests in general, and the High Priest. We notice that this corresponds to the symbols of the Holy and Most Holy places.

The "First Tabernacle," or Holy Place, represented the Mosaic constitution of things. The priests could perform their duties daily in the Holy Place, but they could never enter beyond the Veil. And they were compelled to perform the same services over & over continually.

But on the Day of Atonement, once a year, the High Priest alone (typifying Christ) entered the Most Holy, to perform specific duties relating to the Atonement. No one else was to be in the Tabernacle at the time: none of the normal daily Levitical activities were to be in process.

And the High Priest had to enter with blood, or else he would die.

* * *

Verses 8-10: THE LAW'S INADEQUACY

THESE verses cover the inadequacy of the Mosaic ordinances to—

"Make him that did the service perfect as pertaining to conscience."

The Law depicted the true nature of man—mortal and sinful. Its ordinances were (v. 10)—

"In meats and drinks and divers washings and carnal ordinances imposed on them until the time of reformation."

V. 8 tells us that the ordinances of the Day of Atonement signified that—

"While the First Tabernacle had standing, the way into the Holiest of All was not yet made manifest."

As long as the Law had standing—status, position—the way into the Most Holy was not open. The Veil divided the two; the Veil represented the flesh. Bro. Roberts says—

Why was there a Veil? We see the answer when we ascertain what it represents. This we ascertain from the circumstances recorded by Matthew (27:51) that when Jesus died—

"The veil of the Temple was rent in twain from top to bottom." —considered in connection with the exegetical remark of Paul in Heb. 10:20 that there is a—

"New and living way which Jesus hath consecrated for us through the Veil, that is to say, his flesh."

The Veil, then, stands for the flesh of present mortal nature, as possessed by Christ in his natural days.

—Law of Moses, p. 122.

The Mosaic priests gave mortal or temporary service. But Jesus entered beyond the Veil. He rent the Veil with his death and resurrection, and became a priest offering eternal, spiritual service. All approach to God now had to be made completely through Christ. The shadow had become reality.

In v. 10 we would like to touch on 2 words briefly: "imposed" and "reformation."

The word "imposed" comes from a word which means "to rest upon or lay down." Thus the Law became a burden bearing upon each individual the grievous yoke of sin and death.

The "reformation" was the time when the New Covenant in Christ suspended the Law. Then the Jew had a High Priest who was touched with the feelings of our imperfections and infirmities, yet without sin.

* * *

Vs. 11-14: THE GREATER TABERNACLE, AND CHRIST'S ENTRANCE INTO IT

CHRIST entered into heaven having received immortality through his own blood. He then appears as a—

"High Priest of good things to come" (v. 11).

God tabernacled in Christ. The true dwelling-place of God is found in Christ and in His Word. Christ is the Tabernacle "not of this building"—creation—order of things. He is the Stone "cut out without hands."

In v. 12 the improper addition of "for us" has already been pointed out. The mood of the verb there is reflexive: Christ obtained eternal redemption **for himself**, and if the translators wanted to add words, it is these they should have added to give the true meaning of the verb. Just as we do, Christ himself needed redemption from the sin-nature he bore (Rom. 8:3; Phil. 2:8).

The blood of bulls and goats and the ashes of an heifer (vs. 12-13) could of themselves bring no real or lasting cleansing. What they did do was bring valuable lessons to bear: the worthiness of man to die, the defilement of his nature, the need for bloodshed and cleansing in any approach to God.

But the works of the Law only condemned: they could not give life. The blood of the animals was associated with atonement for sins, and the ashes of the red heifer brought cleansing from defilement with the dead. All beautiful

lessons—but not able to give life without the One True Sacrifice, even the spotless Lamb of God. Sins can be **truly** forgiven—we can become **morally** cleansed—through Christ only.

Concerning the phrase "through the Eternal Spirit" (v. 14) Dr. Thomas says (Eur. 1:109):
"Jesus was the freewill offering of the Eternal Spirit, made perfect through acceptance."

And he says further—

"The Word made flesh was at once the Victim, the Altar, and the Priest. The Eternal Spirit-Word was the High Priestly Offerer of his Own flesh, whose character was without spot—"holy, harmless, undefiled, and separate from sinners," "who knew no sin"— yet whose nature was in all points like ours: "sin's flesh" in which "dwells no good thing" (Heb. 2:14; 7:26; 9:14; 2 Cor. 5:21; Rom. 8:3).

The Flesh made by the Spirit out of Mary's substance is the Spirit's Anointed Altar, cleansed by the blood of that flesh when poured out unto death "on the tree." This flesh was the Victim offered—the Sacrifice.

Suspended on the tree by the voluntary offering of the Spirit-Word (John 10:18), "sin was condemned in the flesh" when the soul-blood thereof was poured out unto death.

The Spirit-Word made his soul thus an offering for sin (Is. 53:10); and by it sanctified the Altar-Body on the tree. It was now a THUSIASTERION—an "Altar Most Holy"—and all that touch it are holy, and without touching it none are holy"—Eur. 11:224.

* * *

Verses 15-18: THE NEED OF A DEATH

PAUL brings out the need of death and bloodshed to ratify or approve a covenant. Other translators render this as "will, but "covenant" is a better word here. The key verse is 17—

"A covenant is firm over dead victims, since it is not valid when that which ratifies it is alive" (Diag.).

Examples are seen in all God's covenants: in Eden; after the Flood; and the slaying of the animals as a typical confirmation of the Covenant made with Abraham. But, of course, the very most important covenant-confirmation was the death of a representative of the race, to bring into active force and being (Rom 15:8) this Abrahamic Covenant which can bring life to the race of man, to all of those who avail themselves of this great High Priest.

* * *

Verses 19-22: THE DEDICATION OF THE OLD AND THE NEW COVENANTS

AT the dedication of the Old (Mosaic) Covenant, the sacrifices of animals were offered. The water, scarlet wool and hyssop (v. 19) are not specifically mentioned in the original Mosaic record, but they are seen as symbols of purification in the ordinances for the treatment of the leper (Lev 14: 4-6), in association with the red heifer in cleansing one defiled by contact with the dead (Num. 19: 18), and they are related to the Passover (Exo. 12:22) which is typical of the deliverance in Christ.

Everything connected with the Mosaic Covenant was sprinkled with blood. And everyone availing themselves of the Abrahamic Covenant in Christ are typically sprinkled with his blood at baptism.

* * *

Vs. 23-28: THE CLEANSING OF THE TABERNACLE

THE typical things were purged with blood because of their contracted defilement from connection with a sinful congregation, Christ needed purging because he contracted defilement from his mother.

These patterns were "exhibits of imitation" of the heavenly things—of Christ and his glorified brethren (v. 23). It required a better sacrifice than that of animals to purify the true heavenlies; it was '**necessary**' (v21).

Christ did not merely enter a pattern, a temporal representation of God's dwelling-place (v. 24). Instead, he entered into God's very presence in the true heavens (again, the **substance** rather than the Mosaic shadow).

The priests offered year in and year out (v. 25), but Christ offered ONCE, then he "sat down," or rested (10:12).

The atonement of animals was temporary—and of no value without the fulfilment of their shadow in the true atonement. Christ had been typically slain since the foundation of the world; and having "in these last days" finished his work, he was allowed to "sit down." V. 28—

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the 2nd time without sin unto salvation."

Those Jews to whom Paul addressed this letter saw the necessity of turning completely away from Judaism, and of waiting patiently for the reappearance of the great High Priest from heaven.

The Jews who rested still in the Mosaic Law figuratively stood outside the Tabernacle, waiting for the reappearance of some mortal high priest bringing, at best, a temporary forgiveness, or covering, of sins.

But the brethren of Christ rested in God's mercy which had been manifested and fulfilled in Christ, and they waited for a perfect High Priest to bring them eternal forgiveness and eternal cleansing of their mortal natures. —T.H.

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The WHOLE Armour of God

"No man that warreth entangleth himself with the affairs of this life: that he may please Him who hath chosen him to be a soldier"—2 Tim. 2:4

EPHESIANS CHAPTER SIX

SPIRITUAL perfection is something we all must be striving for; but it is a struggle in which we often find ourselves miserably failing. It is a constant battle for us to fight with that sin-nature within us.

Only one man was able to always overcome and win the fight perfectly without faltering, and that was Christ. With man like ourselves this is a hard task to follow. But in all fights there is a victor, and to him that overcomes in this battle with sin, God has laid up a crown of righteousness, as Paul records:

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day:

"And not to me only, but unto all them also that love his appearing" (2 Tim. 4:7-8).

These words of Paul are very fitting in this consideration, for he himself was often in bonds by Roman soldiers and was, no doubt, well acquainted with their manner of dress. Therefore he deals with the figure of the soldier in many of his epistles, and likens our position in this world as being soldiers of Christ.

All life is a battle, a hard but glorious conflict, requiring training and discipline and endurance and single-minded oneness of purpose—

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim 2:4.)

We must first familiarize ourselves with the mode of dress of this Roman soldier. He was equipped very differently from the soldier of today. The type of weapons in those days was more for hand-to-hand combat. Therefore the armour which they wore had to reflect this.

Their total defence was this armour which they wore and put on. It was to this defence that they entrusted their lives.

The battle we fight against sin is a personal **hand-to-hand conflict**. The warfare is very near each one of us; it is an inward conflict.

The armour which we must put on for our spiritual defence is outlined for us in Eph. 6, and has been given the symbols of an actual soldier's apparel. We see before us a soldier in his full battle armour. On his head a **helmet**, over his shoulders a **breastplate**, around his loins an armoured **girdle**, and on his legs and feet military **boots**. He also had a **shield** in one hand, and in the other a **sword**.

The better we can picture this warrior, the better we will be able to learn the lessons Paul is teaching us. At v. 13 we read—

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

The first basic thought or principle is that it must be the **whole** armour. No part can be missing, or we are vulnerable. Our defence must be balanced and complete. It is so easy to get things out of balance—out of proportion—over-emphasis on one aspect, with incompleteness in another.

He continues in the next verse by telling us in what condition we ought to stand—

"Stand therefore, having your loins girt about with Truth."

Quite often in the Scriptures we read of having one's "loins girt up."

To understand this phrase, we must become familiar with the mode of dress at that time. Men were accustomed to wearing long flowing robes, as they still are today in the Arab countries. They could walk in these robes, but to run or to fight, these robes had to be tucked up into a belt or girdle.

This process was referred to as "girding up the loins." A person with his loins girt up was in a prepared condition—

"And thus ye shall eat it; with your loins girded, your shoes on your feet, and your staff in your hand; And ye shall eat it in haste: it is the Lord's Passover."

This was when the children of Israel were preparing to leave Egypt in haste the night of the Passover. Our call is to come out of Egyptian darkness. We must have our loins girded, feet shod, for we are in our wilderness sojourn.

Later on in Israel's history we have still other examples of girding up the loins. It is mentioned in connection with speedily doing the bidding of God in the instance of Elijah—

"And the hand of the Lord was on Elijah; and he girded up his loins and ran before Ahab to the entrance of Jezreel" (1 Kings 18:46).

We can see from this that basically this process of travel was a preparation for battle or intense effort and activity, and symbolized **the preparing of our hearts and minds**.

Isaiah speaks of this in 5:27. He is speaking of the condition of the immortal saints prepared for war with the nations in the last days—

"They shall come with speed swiftly: none shall be weary nor stumble among them; none shall slumber nor sleep;

"Neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken."

It is interesting to note that the Greek word for girt is **perizonnumi**, which means "to fasten with a belt all around." Our word "perimeter" comes from the prefix of this word, peri. The perimeter is the outer measurement of an object. And **zonnumi** means "to bind in as with a belt."

We also note that John the Baptist has "his loins girt with a leather girdle"—leather symbolizing strength in the binding.

Turning from the literal aspect of the girding, we see that Peter makes use of this symbolism as an element in the formation of our character—

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Peter 1:13).

In the verse we are considering, Paul tells us to "be girt about with Truth." What is the Truth that we are to bind ourselves with? Certainly there is a lot of knowledge in the world today, but we know that it is not this "truth" that he meant.

We find the answer in John 17:17, where Christ says in his prayer to his Father concerning his apostles—

"They are not of the world even as I am not of the world.

"Sanctify them through Thy Truth: **Thy Word is Truth.**"

It was that Truth to which Paul was referring when he said to Festus—

"I speak forth the words of Truth and soberness."

—and also when he told the Thessalonians they were saved:

"Through sanctification of the Spirit and **belief of the Truth.**"

Also John mentions Truth as a way to bring up our children (3 John 4)—

"I have no greater joy than to hear that my children walk in the Truth."

We must apply these lessons to our daily walk. We are not "girding up the loins of our minds" if we neglect God's Word. To keep ourselves constantly prepared, we must keep renewing our faith through the daily reading and studying of His Word of Truth.

The girdle is that which **binds together**. Only the Truth can bind us together in unity, whether applied collectively to the Body or individually to the binding together in unity of all aspects of our lives, making them harmonious and purposeful in singleness of mind.

* * *

Paul proceeds to tell us to—

"Put on the Breastplate of Righteousness."

The breastplate, in the coat of armour, was a covering for the upper portion of the body. The Greek word is **thorax**, which means "chest."

This breastplate was usually of leather with metal plates overlapping each other on top for protection. These were usually very effective except when a direct hit came between the metal plates or in the joints of the armour. We recall how that King Ahab was killed on the battlefield this way—

"And a certain man drew a bow at venture, and smote the king of Israel between the joints of the harness."

The margin gives "between the joints and the breastplate." **Like all armour of man it has its weaknesses.** Man cannot put his trust in armour which is designed by man. Christ teaches us this very lesson—

"When a strong man armed keepeth his palace, his goods are in peace:

"But when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils" (Luke 11:21-22)

How vividly this is illustrated in the case of the fearless youth, David, going out against the brazen-armoured Gentile giant that defied the God of Israel!

David would not wear Saul's armour of brass. He went forth in simple faith, with 5 smooth stones from the brook—living stones from the water of life; and Goliath fell dead at the first blow.

The armour of the breastplate is a protection, & our putting on Righteousness is the best protection that we can be afforded. The breastplate is that which **protects the heart**, that most vital organ of life, and the symbol of character, devotion and emotion. Only Righteousness can protect our heart.

Righteousness is 2-fold: the perfect, all-covering, all-enveloping righteousness of Christ put on at baptism, and the personal righteousness that is wrought in us by God through Christ if we submit all our ways in love and faith to the guidance and power of His Word. Both are essential for salvation—

"Let no man deceive you: he that DOETH righteousness is righteous" (1 John 3:7).

Righteousness is a **continual process** in the Truth. It is not just something which we can profess once and then forget, but it is something which we have to keep renewing—that we will not have weak spots for the world to get in to our heart and destroy us. Paul says (Rom. 13:12-14)—

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness and put on the armour of light.

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

We must put on Christ and his righteousness, to pattern our lives after his walk. To walk in true righteousness comes from the idea of "justice" or "right," and to carry the meaning farther it is to be "innocent" or "holy."

This is truly one of the most important aspects in spiritual perfection, for how can we have hope of salvation if we do not have righteousness and faith? Paul makes this clear—

"But let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation" (1 Thess. 5:8).

We note here that Paul has switched symbols. In Ephesians he uses the phrase "the shield of faith" and here he mentions the "breastplate of faith." Faith and righteousness go together, just as the breastplate is also a form of a shield.

We must have both these qualities for an acceptable calling. For what use is a form of righteousness if we don't have faith in His Word? These two aspects are inseparable.

Paul speaks of his own kinsmen the Jews who, lacking true faith or belief of the promises of God, went about to establish their own righteousness, and did not submit to the righteousness of God. Submission is the key—careful, humble learning and obeying. Even Christ, whose knowledge of, and oneness with, the Father, infinitely surpasses ours, says—

'Not my will but Thine be done.'

That is the great lesson all must learn. We want to be righteous our way. We must learn—and submit to—God's way. Paul speaks of righteousness in Phil. 1:9-11—

"And this I pray, that your love may abound yet more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

"Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

If we possess the righteousness of God it will give us courage to successfully fight the good fight. It will give us peace of mind when trouble is all about us, and will help to keep us free from evil.

It will help us to endure unto the end, and will possess us with peace of mind to endure the trials of this world, knowing that soon will come the reward of the righteous and all who stand—as Paul was referring to earlier in Eph. 6:13—

"Wherefore take unto you the whole armour of God, that ye may be able to withstand the evil day, and having done all, to stand."

We note that the margin rendering of "done all" is "overcome all." We must prepare ourselves to be in this position of readiness. Having overcome all, we cannot sit back and relax and wait for Christ to return, but we have to still **stand**.

The original word in the Greek for "stand" is histem, meaning "to abide, to continue, to hold up and to stand forth." He continues—

"Stand therefore, having your loins girt about with Truth."

To examine this further we note that he uses the word "having," as though this is a preparation which **already has been made**. The original word in Greek for "having" is **enduo**, which is where we get our word "endow," which basically means "to put on, like clothing or garments." We must be sure that we are in this position; that we have put on the true spirit of Christ.

* * *

Our next consideration follows on in Eph. 6:15—

"And your feet shod with the preparation of the Gospel of Peace."

Natural soldiers even of today rely chiefly on their feet and their ability to take long marches. A soldier must at all times keep himself physically fit to fight. The foot of an infantry soldier must therefore demand a lot of attention and preparation.

We are commanded to have our feet shod with the preparation, the "readiness," of the Gospel of Peace. This is our protection—to be ever prepared: for the work, for the journey, for the mission of the Master. We must be constantly renewing our faith every day.

John the Baptist's mission was to go before Christ to prepare a way for him and to make ready a people. His father, Zecharias, prophesied of what he should do (Luke 1:79)—

"To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

How we prepare our footsteps is an important task and a grave responsibility. If we choose to go down the wrong path it can lead nowhere but to destruction. If we prepare our feet in His Gospel message, we still stay on that straight & narrow "path which leads to everlasting glory. Paul reminds us (Romans 10:15)—

"How beautiful are the feet of them that preach the Gospel of Peace!"

We are soldiers of Christ, and as such we have to be in a prepared state, always equipped to "run the Gospel race."

We note that Israel, when they were coming out of Egypt, had to have their feet shod while they ate of the Passover feast. Having one's feet bare is a symbol of resting. When Christ sent out the 12 to go throughout the land and to preach the Gospel (Mark 6:8) —

"He commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

"But be shod with sandals, and not put on two coats."

Outwardly they were travelling with little preparation, but **spiritually** they were much **prepared** to go and preach the Gospel of peace and salvation. They were commanded to go into all the world to preach the Gospel.

This is a duty which we must not neglect to do, both by words and by a life of righteousness. Preaching the Word to others about us is a command which we too must obey. Here Paul classifies it as a needful attribute for the spiritually perfect man in Christ.

We note in Daniel's vision how the Image is struck on the feet when Christ comes back, and how that when the Image is struck he crumbles. The Image symbolizes all the nations who are not **prepared** for that day of judgment.

We hope and pray that we may be ever watchful and prepared for that day to appear, and that we may be found acceptable for a place to reign with him in glory. This will be the resting for God's people.

Till then they must be ever ready, ever alert, always wearing every item of the whole armour of God, and they must faithfully "stand and fight." —F.J.H.

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ"—2 Peter 3: 18.

"Handle Me, and See"

"I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth"—Job 19-25

WE HAVE no record that Jesus ever appeared, following his resurrection, to any person except his own disciples. This marvelous work of God right in the midst of the people of Israel was not to be known and understood by the "blind leaders of the blind" of that day, who loved darkness rather than light, because their deeds were evil.

But to those who understood the signs of their times and were able to see in Jesus and his work the fulfillment of God's promises concerning a Seed of Abraham and David who would restore Israel to a place of glory and renown in the earth, he gave unmistakable proof of his physical resurrection—

"To whom he showed himself alive after his passion by many infallible proofs,

"Being seen of them forty days, and speaking of the things pertaining to the Kingdom of God" (Acts 1:3).

Jesus loved his disciples and it was for them that he died; therefore he was careful that nothing should be lacking in the evidence he presented to them of his resurrection—

"The secret of the Lord is with them that fear Him" (Psa. 25:14).

When the disciples were terrified and affrighted at the reports of those who had seen him after he rose from the dead, he appeared in their midst and said unto them (Luke 24:38-43)—

"Why are you troubled: and why do thoughts arise in your hearts?"

"Behold my hands and my feet, that it is I myself. Handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

"And while they believed not for joy, and wondered, he said unto them, Have ye here any meat?"

"And they gave him a piece of broiled fish, and of an honeycomb. And he took it and did eat before them."

The apostle John was among the 11 who were gathered together on this occasion, therefore he could say with confidence—

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; that which we have seen and heard declare we unto you" (1 John 1:1-3).

The apostle Paul was not there with the 11 to "handle" Jesus and to watch him eat before them; but in order that his testimony of the resurrection of Christ should be based on a firm foundation, he was granted the special privilege of seeing the Lord—

"He was seen of Cephas, then of the 12;

"After that, he was seen of about 500 brethren at once; of whom the greater part remain unto the present, but some are fallen asleep.

"After that he was seen of James; then of all the apostles; and last of all he was seen of me also, as of one born out of due time" (1 Cor. 15:5-8).

And so the fact was definitely established beyond any room for doubt, among the disciples of that day, that Jesus rose from the dead the third day. This gave them a lively hope and made it possible for them to carry out unitedly and with untiring effort and zeal, the great commission they had been given to (Mark 16:15)—

"Go ye into all the world, and preach the Gospel to every creature."

Much opposition was stirred up against them, and many lost their lives for their testimony of the risen Jesus, yet the work went on (Acts 4:33)—

"And with great power gave the apostles witness of the resurrection of the Lord Jesus."

This assurance that the apostles had of the bodily resurrection of the Lord Jesus comes down to us with such overwhelming force of evidence that we can lay hold on it with the same strong faith that moved them to forceful action. We can say with the patriarch Job—

"I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth."

The resurrection of Jesus came in the Springtime, at that season of the year when the firstfruits of the barley harvest were offered before the Lord. The waving of the first sheaf of the new crop of barley was done in connection with the observance of the Passover each year.

This one sheaf of the firstfruits, waved on the morrow after the Sabbath, which was the first day of the week, foreshadowed the resurrection of Christ (personal). He was the Firstfruits of that great Harvest, the ingathering of which will take place at the end of the 1000 years reign of Christ and his brethren.

But 50 days after this waving of the barley sheaf there was another offering of firstfruits unto God. 2 loaves, baked with leaven, were offered at Pentecost, or the Feast of Weeks (so named because it came 7 weeks after "the morrow after the Sabbath" when the barley sheaf was offered). Those 2 loaves foreshadowed the saints who will be raised to immortality at the coming of Christ—

"These are they which were not defiled with women; for they are virgins.

"These are they which follow the Lamb whithersoever he goeth.

"These were redeemed from among men, being the firstfruits unto God and to the Lamb" (Rev. 14:4).

The 3 annual feasts observed by Israel under the Law thus pointed to the 3 stages in the harvest of the human race—

"Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end."
—or the great ingathering when the 1000 years are finished

—E.W.B.

Let Love Have Its Free Course

LET the love of the brethren have its free course. Let us not be afraid to call them "beloved," and "dearly beloved," and "fellow-laborers," **if they be so.**

By all means let us eschew a hackneyed or stereotyped phraseology, which is as lifeless as the rattle of a papist's beads; but let us not on principle steer clear of endearments. They belong to the Truth, and the Truth has scarcely got hold of us if we feel them not.

Let us not say "dearly beloved" if we feel not so: let us not salute another as a "fellow-laborer" if he be not so. Let all our words be built in truth. But let us not rob ourselves or our brethren of the sweetness and the edification that come from a frank and childlike declaration of the glorious love that grows from the Truth. —Bro. Roberts.

Current World Events

US BOGGED DEEPLY in LAOS

Is US being swept into war in Laos at precise moment it's trying to disengage in S. Vietnam? US is up to its ears in Laos—money, arms, training, advisers, combat air support. US pilots make 100s of sorties over Laos each month. In Sept., typical mo., there were 10,000.

Half of Laos already in Communist hands. More help will be needed as Hanoi focuses more attention there. (USN 11:10)

The SE Asia entanglement seems hopeless and helpless. Both Russia and China are determined US will not be allowed to escape this trap.

USSR COURTING W. GERMANY

Russia's courting W. Germany: that's jolt to all Europe. Evidence of this sudden switch piling up fast. W. Germany, yesterday's "Enemy No. 1" to Moscow, has new govt. It's openly wooed by top Soviets. Big-Soviet-German business deals are in works.

Bonn's leaders are more than receptive. Brandt, now Chancellor, has offered to negotiate with Russia, Poland, E. Germany too. Poland is following Russians to Bonn. Quickening pace of the Moscow-Bonn romance is clear to all.

Germany has passed all competitors to become Russia's leading trading partner in West, surging ahead of Britain. So far this yr., Soviet-German trade up 30% & rising.

One deal will swap 1000's of mi. of German pipe for enough Soviet natural gas to supply ½ Germany's needs thru '70s.

Air routes between Russia & Germany may be shared. One route Germans seek is across Siberia to Japan: no Westerners fly that now.

Soviet leaders making all sorts of overtures to W. Germans. Brezhnev praised Germans for electing no known Nazis to Parliament. He invited Brandt to look into Soviet readiness to "return to realism."

Soviet diplomats from Gromyko down are cultivating Bonn. Gromyko has even said Russia would be willing to ease things for W. Berlin, isolated 100 mi. inside Communist E. Germany.

Inside Russia, welcome mats are out for W. Germans. Scheel, before becoming Bonn's Foreign Minister, met Kosygin in Moscow. Unofficial emissaries—Soviet citizens not normally involved with trade or diplomacy—are visiting W. Germany on extensive tours, seeking contacts with businessmen, professors, high-ranking army officers. They drop all sorts of co-operation proposals, some very strange to German ears.

One suggestion made seriously by Communist Russians is that a "common Christian heritage" should be a factor binding all Europeans together with Russia against "threat from China."

A Russia-German alliance is an old bugaboo in Europe. At Rapallo, Italy, in 1922, young German Republic, an outcast after WW I, made a secret deal with young Soviet Union. Part of that deal: German forces could arm & train in Russia, escaping Versailles Treaty limits.

In Moscow in '39, Hitler's Nazis made a deal with Stalin's Communists; then divided Poland.

Is new Rapallo in making? Is new Russian-German pact now on way?

From now on, with both US & Russia looking to W. Germany as keystone of Europe, German prestige among world's nations definitely going up. (USN 11:10).

This is long-awaited, and very exciting! Surely it cannot be long before Gog of the land of Magog stands forth!

Note especially Russia speaking of a "COMMON CHRISTIAN HERITAGE"!—perhaps the most significant Russian news item we've ever seen.

100th ANNIVERSARY of SUEZ

Century ago this wk., French yacht Aigle, with Empress Eugenie aboard, led convoy of 46 ships south from Port Said to meet Egyptian warships at Ismailia. 6000 guests, including Emperor of Austria & Crown Prince of Prussia, celebrated opening of Suez at huge ball.

Neither revelry nor formal ceremonies will mark 100th anniversary. Silence along its banks will be broken only by whine of bullets & scream of attacking jets.

Closed since '67 War, Suez today is useless relic of what was once one of world's busiest waterways. Outlook for reopening was never bleaker.

Most of world's trading nations are suffering from loss of canal. In first yr. alone, Europe lost \$1 billion because of increased cost of sending oil round Africa. India must spend more for grain, & its once profitable exports of iron ore to Europe are no longer economic. (Tm 11:21)

What a sad commentary on man's evil and stupidity that this so useful waterway, built at such great labor, should stagnate to everyone's loss and disadvantage, because of hatred and strife.

US: ASSASSINATION DANGER

Danger of assassination growing in US. Govt Commission on Violence said:

"Many of conditions associated with conspiratorial assassination appear developing in US: Political violence in US more intense than since turn of century. If civil strife continues to become more violent, political assassinations may well occur.

"There's much talk today of revolution & urban guerrilla warfare by extremists, & there've been outbreaks of violence with aspects of guerrilla warfare, as in Cleveland shoot-out of July '68." (USN 11:10)

What a sad picture, as US rapidly degenerates towards jungle morality and social chaos! But thus the last days must be.

ROME: CRISIS OF AUTHORITY

Church of Rome is oldest continuous administrative body in world, & therein lies its current sickness. Doctrine, discipline, even authority, may shift within Church, but day-to-day organization has remained as impermeable as Latin language.

It's against this background that "extraordinary" Synod of Bishops, which ended last wk. at Vatican, must be judged.

Pope has no choice but to seek some way of divesting papacy of those monarchical practices that are clearly unnecessary—& widely resented—in modern Church.

Never had Pope heard his own conduct in papacy criticized in such candid terms. Curia, too, was served blunt notice that bishops would no longer accept Curia decisions without prior consultation.

At Vatican Council I, a century ago. Church proclaimed Pope's right to rule without "consent" of bishops. This was response to repeated efforts by Europe nations to exercise veto power over Rome's decrees.

"Creeping papalism"—the tendency to deify Pope's person—has developed deep psychological roots, not only in unsophisticated flock but in some of shepherds as well.

Church's basic problem is still to overcome the alienation afflicting it on every level. It's long on authority, short on service.

Before there were popes or bishops, dogmas or canon law, there was a community of believers who felt inspired by Holy Spirit to seek Kingdom of God.

Only later did hierarchies develop—& then to serve church, not dominate it. (Nwk 11:10)

* * *

So far, Pope has yielded no ground on substance of vast authority wielded by Papacy for nearly 2000 yrs. He indicates that change, if at all, will come slowly—with minimum impact on absolute authority now wielded by Pope over worldwide Church. (USN 11:10)

This is coming to a head. Priests in Detroit (and it is typical) are demanding this and demanding that, and threatening to "strike," and all sorts of stupidity. The Pope must put his house in order.

RED SST WAY AHEAD of WEST

Russia's new supersonic airliner—1500 mph TU-144—is slated to begin Moscow-Tokyo service this spring. Anglo-French & US SST both trail Russian jet considerably.

Moscow-NY air link highlights Russia's emergence as strong competitor among international air carriers. Aeroflot now serves nearly 50 countries; hopes soon to expand service across US to Tokyo—creating true round-the-world air service for USSR. (USN 11:10)

Russia is far ahead of the West in the most modern item of aviation.

Last week, in wake of worst riots in Kenya's brief history, govt. arrested all 8 opposition members in Parliament, & made Kenya a 1-party state. (Nwk 11:10)

SCHOOL VIOLENCE: BIG JUMP

Student agitation has struck 1 out of 3 universities in Japan. Militants have physically taken over 53 campuses, roughing up administrators, professors & classmates.

259,000 students who want to attend class cannot. Graduation has been postponed for 1000's. Higher education in Japan creaking to halt.

Tactics are growing more vicious. Militancy is reported spreading among younger students. Radical organizations have sprung up in 2000 high schools.

Most visible spark behind trouble is anti-USism, but this is not main root of unrest. What the militants really object to is authority itself—any kind—whether it be government, university, police or parent.

Many of the militants are anarchists. They offer no alternatives to the present system of govt. but appear determined to destroy it. (USN 11:17)

* * *

New wave of violence sweeping US classrooms—much of it centered in jr. high schools, which have long coped with most combustible yrs. of adolescence.

Burglary, larceny, assault, even murder, rising in all public schools.

More & more teachers quitting jobs from fear of students. Chicago's teachers were attacked 1065 times last yr.—8-fold rise in 5 yrs. During same period, student assaults increased 500% in Philadelphia. (Tm 11:14)

This is the next generation that will run the world, but surely Christ will come to stop their madness. Where the Berean type is set, high school papers are printed. The sentiments are violence and hatred and contempt for authority, and the wording is so lewd and vile that it would never have been permitted anywhere in public print even a few years ago. And this is administration-approved. To send children to school these days is to send them into vice and violence.

DDT: Worse Than Was Thought

More that's learned about DDT, more dangerous it seems. Scientists fear DDT, washed into oceans, may kill off plankton that supplies 70% of earth's oxygen. (Tm 11:21)

It is fitting that God lets godless man destroy himself with his own flesh-exalting cleverness.

NOISE: SLOW AGENT of DEATH

Noise in US twice as loud as 15 yrs. ago: 15 yrs. from now, may be twice as loud again, many scientists believe. Noise, like smog, is a slow agent of death.

It's suggested that increasing use of tranquilizers & sleeping pills in US is due, in part at least, to constant exposure to nerve-wracking, sleep-destroying noise.

When supersonic transport planes come into regular service, racket's . sure to be even greater. (USN 11:10)

What a competent job modern man is making of "destroying the, earth"!

TERRORISTS WIN in LEBANON

In Lebanon, Arafat's commandos appear militant as ever: still clinging fast to ½ of Tripoli, 2nd largest Lebanon city, & have effective control in 15 refugee camps.

Just before Arafat went to Cairo, commandos swarmed across Syrian border & hit dozs. of Lebanese targets, including important highway town of Massna.

Commandos control 30 Lebanese towns & villages—a broken chain of strongholds from Syria to Israel border.

If they could take Rashaya, whose medieval fortress commands main highway to south Lebanon, they could bring supplies & reinforcements from Syria along highway instead of by current route of mountain trails soon impassable by winter snow.

Commandos made determined effort last wk. to dislodge Army from Rashaya, throwing 100's of troops into pitched battle. Only Russia seemed to find Lebanese situation exploitable.

Moscow linked crisis to US support for "obstructionist" Israel, & gave verbal backing to commandos.

At same time, Russians were assuring Pres. Helou they'd use their leverage with militants to head off disaster. Soviets trying to show they, not US, are best guarantor of any Mideast country & they have good case. (Nwk 11:10)

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The 10-day shoot-out between Lebanese army & Al-Fatah, which threatened to plunge Lebanon into civil war, was settled by compromise. Lebanon pledged it would support Arab cause.

The agreement gave guerrillas what they wanted most: right to pass thru Lebanon on way from bases in Syria to strike at Israel. (Tm 11:14)

The terrorists are clearly in the ascendancy in the Arab world. The crisis between them and the Lebanon govt. was soon settled in their favor, with Nasser's help. Their growing, well-financed power is a serious menace to Israel.

LIBYA: US-Britain on Way Out?

US & Britain talking of moving their Libya military bases—where the new revolutionary govt. has indicated they are no longer welcome—to Cyprus or Crete. (Nwk 11:24)

One more big step forward for Russia, and backward for the West. Libya is one of the countries we specifically know MUST be with Russia. The reference to Crete and Cyprus is significant: bro. Thomas believed Britain (and US) must at the end control the Greek islands, while Greece itself is an essential part of the Gogian Image.

CHEMICAL War: Red's Vast Lead

Russia's chemical-warfare capability 10 times US's. Russian troops thoroughly trained in chemical combat. (USN 11:34)

It is terrifyingly clear that the last great war of mankind will be all the Scriptures say it will be.

PHILIPPINES: Closer to REDS

Re-election of Pres. Marcos may portend significant changes in Philippine-US relations. He called for greater independence from US, renegotiation of Philippine-US agreement on military bases, withdrawal of Filipinos from Vietnam, closer ties with Communist countries.

The bitter, bloody political campaigning was marked by all-time record of 67 killings.

Marcos's re-election expected to hasten long-predicted end to Philippines' special relationship with US. (USN 11:24)

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Philippine elections often seem hopeless travesty of democracy. Ballot-stuffing & vote-buying are commonplace. Gunplay among rival political gangs so uncontrolled that nearly every campaign yields toll of dead & injured.

Throughout campaign, Marcos used every arm of govt. to his advantage—including treasury. Strong-arm methods & bold-faced bribery were common denominator.

As result of Marcos' costly election campaign, treasury's depleted. Tax collections aren't adequate for present needs, but tax reforms would place Marcos in direct confrontation with his most important supporters—the landed elite.

Given these political realities, there's, serious question whether any Filipino Pres.—however well-intentioned—can take the great strides needed to stave off political & economic disaster. (Nwk 11:24)

Corruption, violence, and a deterioration of relations with US is the trend in the Catholic Philippines, plus a moving toward closer ties with the Reds.

VIETNAM DEEPLY DIVIDES US

5 yrs. after '65 buildup, Americans increasingly impatient for way out of Vietnam, skeptical about outcome of fighting, & ambivalent about means of ending it.

Over 1/3 of public want immediate, unconditional withdrawal—a sizable figure in support of a policy that till recently was overwhelmingly held to be unthinkable & disastrous.

Results of Harris poll demonstrate extent to which war has divided US. 80% of public are simply tired of the war. Where 2 yrs. ago 83% agreed war was necessary to resist Communist aggression, today only 55% say so.

Embroiled in a war they can't win & do not wish to lose, Americans find themselves confused as they look to the future. Most have abandoned hope for a military victory. Only a minority expect Paris negotiations to produce "honorable settlement." (Tm 10:31)

Is it that U.S. is so foolish, and Russia so clever, or is it clearly the hand of God, working His will, and "turning the king's heart whithersoever He will"? Surely the latter! The time has come for Russia's star to rise.

INDIA: Congress Party Splits

For all its inefficiency & sloth, India's dominant Congress Party has played vital role in nurturing growth of democracy in a diverse & desperately poor land.

But during past several yrs. it has been increasingly riven by internal strife. Last wk. it was on verge of breaking up altogether. Party's executive committee was split into 2 warring factions; govt. was all but paralyzed; & a few unhappy chieftains even threatened to expel Prime Minister Gandhi from Party.

In recent yrs, Party has lost much of its broad appeal, & other parties have sprung up to challenge it. In '67 elections, Congress Party lost heavily. In Parliament, its once massive majority fell to bare 24 seats. (Tm 11:14)

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In recent yrs, India's Congress party has suffered one setback after another, & its leaders have indulged in savage political combat among selves. Last wk., that factional strife erupted into open, sundering party into 2 rival groups & plunging India into worst crisis since independence.

A final showdown became inevitable 2 wks. ago when Mrs. Gandhi demanded the resignation of Congress Party president. She was apparently confident her immense popularity with masses would carry her thru crisis.

But forces Syndicate could muster were formidable indeed.

"The 2 groups in Congress will be completely wiped out if they don't give up their infighting." predicted one Indian official. "There will be instability at center & in states. It would be foolish to imagine that either side will be able to survive & dominate country."

Biggest winners in confrontation between Congress factions would be Communists. (Nwk 11:17)

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For mos., India's long-ruling Congress Party has been racked by severe quarrels. Last wk. it split into 2 rival groups, each claiming to be legitimate Party. One led by old-line bosses; other pledged to Indira Gandhi.

She carried most of Party with her—220 of Party's 282 Parliament members. The split leaves her 40 short of Parliament majority, she plans to stay in power with support of independents. (Tm 11:21)

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The "political umbrella" that kept India's quarreling factions from tearing India apart has itself been ripped to shreds.

First, Prime Minister Gandhi was expelled from ruling Congress Party by "old guard." Then she got support of most Congress Party members of Parliament. Their votes kept her on as Prime Minister, at least for a while.

Outlook for India is political chaos, economic drift, perhaps violence. Since independence in '47, it has been deeply divided over religion, language & economics. Major stabilizing force in this discordant society has been Congress Party.

With Party a shambles, Mrs. Gandhi, to keep power, must push India sharply to Left, where her support lies.

Mrs. Gandhi's backers on Left, notably Moscow-line Communists, want govt. to break up private industrial empires, take over foreign trade, possibly press too. Such moves could help Mrs. Gandhi in elections.

Danger today is that Indian democracy, once model for stability & rule of law in underdeveloped world, could be brought down. That would please Communists. (USN 11:24)

Indira Gandhi seems determined to push India into Russia's arms, and at present she is riding the crest of popularity. The province of W. Bengal, with India's 2nd largest city, is already Communist-ruled. We believe a change must come.

RACIAL STRIFE IN HOLLAND

Since the end of war, Holland has received a steadily increasing stream of dark-skinned immigrants from E. & W. Indies. In many cases their reception has been unfriendly, marked at times by interracial brawls & by subtler forms of discrimination in jobs, housing & social life.

To some Dutchmen such attitudes are a harbinger of impending disaster: "The way things are going, we'll have our own version of US race strife in few yrs." (Nwk 11:17)

Everywhere it is the same. It will be the curse of the Tower of Babel until Christ sets it right.

TRIBAL TIES DIVIDE AFRICA

More one studies first decade of Africa independence, the more one is driven to conclude that tribal loyalty remains fundamental factor in African political & economic life. Let one tribe gain power in a country or region, and almost overnight it seems to usurp all best jobs.

Map of Africa was drawn by colonial powers. Of course, not slightest attention was paid to natural ethnic divisions. Frontier of Ghana cuts across 17 major tribes.

It is, however, rank heresy in Africa to suggest that these artificial borders should be brought into line with true ethnic entities.

There are 400 linguistic units in Nigeria alone. There are something like 2,000 tribes in Africa.

The practice of adhering to old colonial political formations, often created by drawing a straight line across a map, leads to bitter strife.

It is, to say the least, ironic that in their struggle to free themselves from the colonial legacy, African nations should cling with such tenacity to white man's borders. (Nwk 11:3)

The plundering white man has brought a legacy of sorrow, division and misery to Africa, and yet he portrays his expeditions of conquest as crusades of civilization and blessing.

ARAB TERROR MENACE GROWS

Never has Palestinian commandos' power been as great. Biggest reason for their rising stock is increasing success of their strikes into Israel.

Israel itself has made it evident commando activity can't be shrugged off, as in past. There's growing hostility of Arabs living under occupation, & Arab identification with commando cause. There's more collaboration with terrorists.

Commando successes are putting pressure on Arab govts. Either they must turn more militant too, or risk looking "soft" on Israel. Hussein, for example, no longer talks of accommodation with Israel. And Nasser's stepping up scope & intensity of attacks on Israel—to show he's not letting Palestinians do all the work.

So potent have Palestinian fighters become, they probably could take over some Arab states if they wanted to.

Disunity is not prevalent as it once was. Most commando organizations work together within Palestine Liberation Organization. Its leader, Arafat, is head of principal force; Al Fatah; he's regarded by most Arabs as leading figure in entire movement. This movement is unifying factor in over-all Arab confrontation with Israel.

Commandos' successes have brought them moral & financial support from nearly all Arab countries. This flood of support can be expected to increase as result of Libya coup.

New Libya govt. far more militant toward Israel than was king.

Refugee camps are full of desperate men who feel life's so bad they'd have little to lose in another big war with Israel. All this means there'll be more commando raids on Israel in future. And with such attacks are likely to come increased power & leverage for commandos in Arab world. (USN 11:24)

This is ominous news for little embattled Israel, but she is today rooted in the godless pride of the flesh, and must go through terrible times before she is ready to accept her long-rejected Savior.

US HOUSING DISMAL FAILURE

US's effort to provide decent homes for needy thru subsidized public housing is in deep trouble. 51 of 82 largest authorities (running 2/3 of all public housing) are in critical shape.

As local officials struggle to make ends meet, putting off repairs & cutting down on services, projects become dilapidated; crime & vandalism rise. Many projects now must employ own security guards.

Windows stay broken for days, even mos. Halls often filthy, strewn with garbage & debris. "We're all on same toboggan in big cities," says one local official. "Some are closer to bottom, but we're all on it." (USN 11:24)

Another of the many dreary (but to us encouraging) evidences of the hopelessness of the wicked and corrupt ways of natural man.

NASSER: "NO WAY but FORCE"

Last wk. Nasser made one of most fire-eating speeches of his career. He all but ruled out peaceful Mideast solution—& insisted, "There's no other way but force . . . to fight our way to what we want over a sea of blood & under a horizon of fire."

There was little doubt Nasser was once again riding a wave of popular enthusiasm, wherever Arab hearts throbbed for destruction of Israel. In part, this new surge of popularity stemmed from his increasingly aggressive conduct of "war of attrition" against Israel. (Nwk 11:17)

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Nasser last wk. especially bellicose. Boasting of Egypt's readiness for another round of fighting, he said he has 500,000 men under arms & a war chest of over \$1 billion.

Backing up his words, he ordered a series of daytime raids against Israeli patrols in Sinai. (Tm 11:14)

War must come soon. The pressure is building to an inevitable explosion. The sudden windfall of Libyan oil wealth in revolutionary hands has transformed the picture.

MARVEL OF BIRD MIGRATION

With uncanny precision, north hemisphere's migratory birds fly south in fall & north in spring—often to targets that are continents or even oceans away.

One theory holds that birds get traveling orders from stars. No, says Ornithologist Emlen: cue comes from a "biological clock" set by birds' internal response to seasonal changes in length of days.

Emlen put birds in a planetarium & studied their reaction to fall star patterns. Birds ignored stars. Outside it was spring, & the birds always tried to head north. Why?

Emlen began exposing the birds to periods of simulated daylight that lengthened faster than natural days. Within wks. he succeeded in advancing their biological clocks by 6 mos.

The only star they did heed was North Star. As long as it appeared, they retained their sense of direction. But when it was removed from the planetarium sky, they seemed hopelessly confused.

From these experiments, Emlen concluded that they probably use Polaris (visible all yr. in northern hemisphere) as a celestial beacon on both legs of their journey.

More important, the tests convinced him that secret of birds' navigational skill lies in their body chemistry. It tells them not only when to travel but also whether to fly toward or away from North Star. (Tm 11:14)

God says He has given man ample evidence of His wisdom and power, and surely it is true for any who have eyes to see. We cannot cease to marvel that modern man, who laughs at his ancestor' superstitions, can believe the most unbelievable superstition of all—the weird theory of evolution, invented to get rid of God.

Viet MASSACRES: Future Pattern?

The gruesome discovery late last mo. brought to some 2300 the number of bodies of men, women & children unearthed around Hue. All were executed by the Communists during '68 Tet offensive. Some had been shot, others buried alive.

Most had been either govt. officials or employees of the Americans, picked up during a door-to-door hunt by Viet Cong cadres who carried detailed blacklists.

Saigon govt. claims Communists have killed 25,000 civilians since '57 & abducted 46,000 more.

The fearful thought haunts many S. Vietnamese, particularly those who work for the govt. or for US: with US withdrawal under way, Hue massacre might be chilling example of what's ahead. (Tm 10:30)

U.S. is in a sad dilemma in Vietnam. When they abandon the S. Viets, the latter will be at the mercy of the Communists, 1000's marked for torture and death, and far worse off than if U.S. had not interfered at all. What will this do to U.S.'s credibility and respect in the rest of the (at-present) non- Communist world?

S AMERICA: BITTER & ANTI-US

A dark picture of what's likely to lie ahead in Latin America in next few yrs. has been painted by a US fact-finding mission headed by Gov. Rockefeller of NY. It predicted:—Rising frustration with pace of development, intensified by industrialization, urbanization & population growth; political & social instability; increased tendency to turn to authoritarian or radical solutions; growing nationalism which will often find expression in terms of independence from US domination & influence.

All S. American nations are a tempting target for Communist subversion. It's plainly evident that such subversion is a reality today with alarming potential. (USN 11:17)

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Last summer, thru a tumult of riots & demonstrations, NY Gov. doggedly carried out visits to 20 of Latin America's 24 states. This wk. Rockefeller published a report.

He urged repeal of restrictive laws such as Hickenlooper amendment (which cuts aid in countries where assets of US companies have been seized), & regulations requiring shipping goods paid for with US loans & grants aboard US-flag vessels. This hidden subsidy to ship-owners, Rockefeller complained, costs Latins up to 20c of each aid \$.

Facing a protectionist Congress, Mr. Nixon chose to ignore this recommendation. (Nwk 11:17)

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Idea of "special relationship" might not be so resented by Latins if US actually put it into practice. But US rarely acts as if it cared for Latin American welfare.

It has largely ignored its neighbors—except when Europe threatened to intrude, or when US grabbed Texas from its "good neighbor" Mexico—or, most recently, when Communism became a menace.

We are very hypocritical about our interest in Latin America. Evident disparity between myth & reality has been responsible for much of sense of injury felt by Latin Americans. They hate us for our hypocrisy.

There's a similar contradiction between US espousal of reform, & its determination to promote more stability (thereby protecting US investments & inoculating the nations against Communism).

Peru has undertaken the kind of agrarian reforms so fervently advocated by Alliance for Progress, but because it nationalized some US properties, it found itself threatened with US economic sanctions.

And US determination to block spread of Communism has led it to support repressive dictatorships, as Trujillo in Dominica, & Stroessner in Paraguay, & stand-pat military juntas, like present govts. in Brazil & Argentina.

US should loosen its ties to US business community in Latin America. It should cease guaranteeing private US investments abroad, & it should repeal punitive measures which require US govt. to impose economic sanctions when private US properties are expropriated. (Nwk 11:10)

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US relations with S. America at lowest ebb in yrs. US "Alliance for Progress" has been disappointment, if not outright failure. Many disillusioned S. Americans seriously ask if US really cares. (Tm 11:7)

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137-pg. Rockefeller report presents grim picture of situation in Latin America, warning that things are "deteriorating badly."

Since '61, number of Latin-American children for whom schooling isn't available has risen by 750,000. Of every 1000 entering school, only 10 finish high school.

Jobless are increasing; deficit in living space rising. Govt.-run enterprises—RR's, power & light, air & ship lines—are expanding operations, but almost everyone is snarled in red tape & deep in red ink. With new wave of expropriations of privately-owned US cos. in progress, number of deficit-ridden firms under govt. management will increase.

Latin America's share of US market dropped from 21% in '60 to 13% in '68. In '60, ¼ of work force unemployed or underemployed; today it's nearer 40% with 18 million jobless.

The heavy burden of foreign debts carried by Latin-American countries is major obstacle to their development. They must set aside 25% or more of their foreign-exchange earnings to service foreign debts & commitments. (USN 11:24)

Catholic Latin American is a powder-keg of misery, discontent, and hatred of US. Russia is moving in rapidly.

WEAK EUROPE Looks to RUSSIA

W. Europeans are planning for an era in which US, humiliated in SE Asia & obsessed with problems at home, turns toward neo-isolationism. Confronted thus with prospect of a sharply-diminished US military presence in Europe—& increasingly uncertain of US's resolve to risk nuclear devastation in defense of its NATO allies—Europeans have begun to rethink some of basic assumptions of past 20 years.

The more compelling option—one for which there's growing consensus in highest reaches of allied govts.—is to make fresh initiatives toward E.-W. reconciliation. Deputy Foreign visitors of NATO nations met in Brussels last wk. to discuss ways & means of negotiating Europe security pact with Communist bloc.

The Western defense effort is running down. While the Soviet bloc has 56 divisions & 13,000 tanks on Europe's central front, NATO's down to 22 divisions & 5,500 tanks.

Meanwhile, French have pulled out of Central Europe completely; US has withdrawn 32,000, with rumored 100,000 to follow in 4 yrs.; British have pulled out 5,500 & Canadians 5000-½ of their NATO contingent; Belgians & Dutch plan further cuts.

The detentists have found a new champion in Brandt. (Nwk 11:7)

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There are signs nations of Europe—both E. & W.—have begun important new search for detente.

Brandt had argued since '66 that W. Germany should attempt to normalize its relations with Iron Curtain nations. As Chancellor, he can now press his ideas even more vigorously than before. He's eager to increase trade, travel & communication agreements & establish normal diplomatic relations with E. Europe govts. which Bonn snubbed for yrs. Polish press, which normally rails at W. Germany, called Brandt's inaugural address a "step forward."

Polish trade mission to W. Germany has started bargaining for an economic agreement that goes far beyond any deal previously negotiated by an East Bloc nation with West—totaling nearly \$1 billion.

First thing Communists would like Brandt to campaign for is a Western agreement to attend an all-Europe security conference.

Many US & W. Europe diplomats suspect Communists have ulterior motives in calling for a security conference. Some see move as Soviet plan to get W. Germany to move to more neutral role. Others fear Communists will lull NATO into reducing armed forces without reductions of their own. (Tm 11:14)

Europe is increasingly turning to Russia, away from, US. The Socialist victory of Brandt in Germany has greatly accelerated this trend.

I DIVORCE per 2 WEDDINGS

California: one of every 2 weddings ends in divorce—& rate's climbing faster than population. (Tm 11:7)

How rapidly morality has fallen and is falling in our lifetime! "O that God might manifest the sons of men, and they might see that they themselves are beasts!"

Bible Questions

1. Who "fasted, and lay in sackcloth, and went softly"?
 2. Who said, "Let man & beast be covered with sackcloth, and cry mightily unto God"?
 3. Who "had sackcloth within upon his flesh"?
 4. Who "girded sackcloth on their loins, & put ropes on their heads"?
 5. Who "took sackcloth & spread it for her upon the rock"?
 6. Who "covered himself with sackcloth & went into the house of the Lord"?
 7. "15th year of Tiberius": what?
 8. "Thou shalt be dumb": who?
 9. "Thou shalt be blind": who?
 10. Who leaped before he was born?
 11. What 2 kings were named before they were born?
 12. "Before I formed thee in the belly, I knew thee": who?
 13. "2 nations in thy womb": Whose?
 14. "Nazarite from the womb": who?
 15. "Filled with the Holy Spirit from his mother's womb": who?
 16. "Prophet of the Highest": who?
 17. "Daughter of Phanuel": who?
 18. The 18 sevens of Revelation?
 19. Whose sheep burned?
 20. Whose house burned?
 21. Whose field burned?
 22. Whose hair burned?
 23. Whose books burned?
 49. "Yea, himself hastened also to go out": who? Why?
 24. Whose roll burned?
 25. Whose hearts burned?
 26. A good man from Damascus?
 27. Who said, "Jesus I know, and Paul I know, but who are ye"?
 28. "Standing on the right side of the altar of incense": who?
 29. "They filled both ships": when?
 30. What had 7 horns and 7 eyes?
 31. Who died aged 98? 123? 127? 777? 930? 950? Two at 110?
 32. "Ten degrees": what occasion?
 33. "Windows in heaven": who said?
 34. "Door in heaven": who saw?
 35. "Wonder in heaven": what?
 36. "185 thousand": what?
 37. "10,000 times 10,000": what?
 38. "200 thousand thousand": what?
 39. "Thousands of millions": what?
 40. "600 thousand": what?
 41. "Captain of My people": who?
 42. "Fat-fleshed": what were?
 43. "It came to pass that as she made haste to flee . . .": what?
 44. "God commanded me to make haste": who said to whom?
 45. "The king's business required haste": who said to whom?
 46. "Eat it in haste": what?
 47. "Into hill country with haste"?
 48. "Hasted not to go down": what?
 50. "Haste thee, escape thither; for I cannot": what?
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