

The Berean Christadelphian

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

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

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

CONTENTS

ECCLESIAL NEWS: Lethbridge, Vancouver, London, Worksop, Boston, Buffalo, Lampasas, Portland, Miami	Inside Front Cover
EDITORIAL: The Days in Which We Live	33
Fraternal Gatherings: Lampasas, Richard, Hye, London	35
Reprinting of Bro. Thomas' "Apostolic Advocate"	35
THE OLD SERPENT (Bro. Thomas) Part 3	36
VOYAGE TO AUSTRALIA (Bro. Roberts) Part 34.....	40
THOUGHTS FOR TODAY: Stones	46
THE HAND OF OUR GOD IS UPON US	47
THE MAN THAT HATH SEEN AFFLICTION (Lamentations)	50
CURRENT WORLD EVENTS Related to God's Purpose with Earth.....	55
Bro. Roberts' Edition Hymn Books Available Again	62
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

We plan, God willing, to list ecclesias in Jan., Apr., July & Oct. issues
PLEASE NOTIFY US OF ADDITIONS, CORRECTIONS OR CHANGES

LETHBRIDGE, Alta.-6S3 Seventh St. S.—Mem. Ham; S. S. 12:80 pm; Lec. 7:30 pm; Class Wed. 8 pm; Bro. W. Blacker, 1225 6th Av. S.; (403) 327-5663.

LOVING Greetings to our brethren and sisters scattered throughout God's Vineyard.

Another year has passed away, and the signs of our times reveal to us the truth of the Master's words when he said—

"As it was in the days of Noah, so shall it be when the Son of man cometh.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken.

"And then shall they see the Son of man coming in a cloud with power and great glory."

Let us watch and pray, that we may be found ready.

We were very pleased once again to have our bro. & sis. Frank Truelove, and bro. & sis. Edward Truelove, of the Richard ecclesia, with us at the table of the Lord.

Bro. Frank gave the words of exhortation, and bro. Edward gave the lecture in the evening. We appreciate their labor of love for the brethren and sisters here at Lethbridge, and may they with us receive the welcome, "Well done."
—bro. Wm. Blacker.

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

LOVING Greetings to the Household. Since last contributing intelligence, Vancouver has had a welcome addition to its ecclesia. Bro. Bob and sis. Rose Philip of Toronto have come to Vancouver to make their home. They come at a time when a little help and association in the Truth is greatly needed and welcomed. We can appreciate the void left in Toronto, but their loss is our gain.

We have had the pleasure of the company of bro. Art & sis. Virginia Tilling, and bro. Joe & sis. Judy Gwalchmai, of Portland, for a few days over the U.S. Thanksgiving weekend. Bro. Gwalchmai exhorted at the Memorial service. We are greatly indebted to the Portland ecclesia for the help they have given us.

We also had the pleasure of sis. Doris Blacker's company. She stopped long enough on her way to Victoria (from Lethbridge) to meet with us around the table of the Lord.

Many are the blessings God has showered down upon us, especially the knowledge of His plan of salvation. May we all grow in that knowledge. With love to all in Christ Jesus,
—bro. R. N. Hobkirk

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

LOVING Greetings to the Brotherhood. We here in London wish to report some of the activities in this part of the Lord's Vineyard. In Jan., 1969, bro. Joe Gwalchmai of this ecclesia was united in marriage to sis. Judy Tilling of Portland, Ore. It is the wish of the brethren and sisters that God will bless them in their new relationship. We enjoyed their stay with us for a few months before moving to Portland and joining that ecclesia.

We have been saddened by the loss of sis. Ruth Jackson, who fell asleep Oct. 4, 1969. She had been in ill health for the past year. She now awaits the call to life.

We have had our usual Sunday School outing and Sunday School entertainment, which were enjoyable.

We have had the pleasure and company of many visiting brethren and sisters around the table of our absent Lord: bro. John Fotheringham and sis. Jenny Fotheringham (Hamilton); bro. & sis. Fred Higham Sr., bro. & sis. Fred Higham Jr., bro. Fabris, bro. Growcott (Detroit); bro. John Randell (Portland); bro. & sis. Edgar Davey, bro. James Sommerville (Worcester); bro. Gary Stephen (Boston); bro. Geo. Gibson (Toronto); sisters Lois and Mary Sommerville (New Jersey); bro. & sis. Edgar Sargent Jr. (Vermont). We are thankful for the exhortations and lectures delivered by the visiting brethren.

God willing, we plan to hold our Fraternal Gathering in the fall—Oct. 10-11—to which we extend a hearty invitation to all brethren and sisters to be with us. Spiritual uplifting and wellbeing will be the order of the 2 days, benefitting us in the closing days of the Gentiles.

With much love from the brethren and sisters in London.

—bro. D. E. Gwalchmai

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

LOVING Greetings in the Master's Name. I am very pleased to be able to report that there is now a Berean Christadelphian Sunday School at Worksop. It is at this time 7 scholars, 3 being my own children—but we have had further inquiries and hope God willing that it will soon increase.

I am also having talks with 2 interested friends and a brother and sister who have stood aside from their former group.

We have now a tape recorder—a twin-track model that will take up to a 7" reel and plays at a speed of 3¾ ips. We would be very thankful to receive any exhortations or lectures on tape from brethren anywhere. We would be willing to try to meet the cost of the tape or postage.

With love begotten of the Truth, your brother in Christ.

—Eric Moore

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

STARTING another year under the blessings of our Heavenly Father, we report the following baptisms: TIMOTHY COYE, with his wife CYNTHIA COYE, and JAMES COYE. The Coyes have been raised in our Sunday School—sons of bro. & sis. Arthur Coye Sr.—and have always continued to attend. It is encouraging to us all to see them choose the right paths to walk in. They were immersed Sat., Feb. 7, in Reading, in the presence of most of the ecclesia.

Our meetings continue to be well attended by all of our brethren and sisters, as it is necessary that it should be. World conditions have increased the number of strangers attending our public lectures.

On Jan. 25 bro. Arthur Coye Jr. of Worcester exhorted the meeting, using the lessons from the story of Ruth. Bro. Wesley Prentice of Worcester lectured in Boston on Feb. 1 on: "Out of Israel Will Come Blessings to All People." Other visitors in Jan. were: bro. & sis. Edgar & Louise Sargent of Vermont.

Our improvement class has been having beneficial and enjoyable meetings the last Sunday evening of each month, with about 25 in attendance.

—bro. Ken MacKellar

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

"GRACE be unto you, and peace, from God our Father and our Lord Jesus Christ." We bring greetings in the Master's Name to the brethren and sisters throughout the world, from the brethren and sisters of the Buffalo ecclesia.

As we endeavor to keep the lightstand burning in this corner of the Lord's Vineyard, we have been saddened by the loss of 2 of our beloved sisters. Sis. A. Donner fell asleep in the Lord on April 9, 1969, after a short illness. On June 13, 1969, sis. H. Wesner fell asleep in the Lord, after being ill for a few months.

Although we miss the companionship of our sisters, we sorrow not as those who have no hope, for we believe that our sisters were "workmen who needed not to be ashamed," always laboring in those things which were for the glory of God.

We have enjoyed the company of the following visiting brethren and sisters around the table of the Lord: bre. Gary and William Steven (Boston); bro. James Sommerville (Worcester); bro. & sis. R. Philip (Toronto); and sister Cathy Clubb (London). Bro. Philip left comforting words of exhortation for us in these dark and evil days of the Gentile era.

We are pleased to report that, after an interview with Miss MINA PHILLIPS, at which time she expressed her convictions of the things she knows to be the truth concerning God's Word, as believed by the Christadelphians, she was baptized into the saving Name of our Lord and Savior on Jan. 25, 1970.

And so it gives us encouragement in our walk, as we realize that God is still selecting one here and one there to become fellowheirs of His wonderful promises. And as we renew our vows with our new sister, let us continue in patience the race that is set before us, for we know that it is not for the swift but for the righteous that the prize of eternal life will be given.

— Bro. Willard Kling

LAMPASAS. Tex. 76550-Christadelphian Hall, Ave. I East—S. S. 10 am; Mem. 11. Bro. Ross Wolfe. 1802 Rumley Rd., Lampasas 76950, Ph. (512) 556-5429.

IF the Lord will, the Lampasas ecclesia will have a Fraternal Gathering, Friday to Sunday, June 12-14. We were very thankful for the brethren and sisters who attended our meeting last summer—including several who came a very long way.

And we extend a welcome to all who can possibly attend. Most meals will be provided on the grounds at no expense.

For accommodations, call or write: Bro. Wayne J. Wolfe, Route 2, Lampasas, Tex. 76550; ph. (512) 556-6276. Our first meeting will be Friday at 8 p.m.

We are pleased to report that during the past several months we have had visits from many of the brethren from Houston. Among these have been bre. Troy Haltom and Roy Johnson, who have spoken to us words of exhortation.

Our ecclesia recently completed a series of 4 radio talks, on 4 consecutive Sunday mornings, on the Burnet station. We welcomed several visitors at our monthly lecture, which was delivered by bro. Pat Cassidy on "The Kingdom of God."

In our Sunday morning class we have completed the book of Isaiah, after a study of almost 3 years. We have begun the study of Micah, after which we hope, God willing, to consider the other minor prophets. These books of the Bible are very often passed over with little attention, but they are filled with valuable lessons.

The careful study of the Bible itself is important today. It seems modern man has lost this knack. There are too many diversions in the world around us—the mass media, etc.—and we lack the determination and fortitude of our Christadelphian ancestors. We need to remember that God said—

"My people are destroyed for lack of knowledge."

In these last days, when the spirit of error and compromise is all around us in the world among Christadelphians too, we must be firmly grounded in God's Truth, so as not to be led away.

We appreciate this opportunity to communicate with the Brotherhood. It is important that we remain a closely-knit family:

"Now are they many members, yet but One Body . . . having the same care for one another." —bro. G. Booker

PORTLAND, Ore. 97212—3344 NE 24th Ave.—S. S. 9:45 am; Mem. 11 am; Lec. 7 pm; Bible Clan Wed. 8 pm. Bro. Arthur R. Tilling, 2212 NE Precott, Portland 97211, Phone (503) 287-3084.

LOVING Greeting in Christ! IT is with the greatest of pleasure that we report the uniting in marriage of bro. Joseph Gwalchmai of the London, Ontario ecclesia, and sis. Judy Tilling of the Portland ecclesia. Bro. John Randell conducted the wedding service, bringing into remembrance those things pertaining to the Bride of Christ.

After a short stay in London, bro. & sis. Gwalchmai are now residing in Portland. Bro. Gwalchmai is a welcomed addition to our small ecclesia, taking an active part in the duties of our meeting.

We also thank our Heavenly Father that one more has come, of her own volition, to believe that those in the Berean Fellowship are doing their best to uphold the Truth in its purity. After a thorough examination by the brethren of the Portland ecclesia, particularly in regard to the errors prevalent today, sis. Gloria Russell of Seattle, Washington, has left her former group and has been wholeheartedly welcomed into the Berean Fellowship.

Sis. Russell, although alone in Seattle, has faithfully conducted Sunday School for her 3 children, and has steadily broken bread alone.

We are sure she would like to hear from any brethren and sisters who would contact her. Sis. Gloria has expressed a number of times how much she would like to be near an ecclesia so she could receive the benefits

accruing from fellowship with other brethren and sisters of like mind. Her address is: 7420 198th S.W., Lynwood, Washington 98036.

The Western Gathering held in Portland last summer is now history. The attendance, especially from distant ecclesias, exceeded our expectations. We thank each brother and sister who made such an effort to be with us. The efforts of our visiting serving brethren were very much appreciated. We also noticed the spirit of cooperation engendered by our visiting sisters.

Perhaps the brethren who dealt with their allotted subjects will be encouraged to know that their labor of love on this occasion is still current. We are sending, by request, sets of tapes on all subjects dealt with, to brethren and sisters in England and to others in isolation
—bro. A. R. Tilling

MIAMI, Fla. 33155—3428 SW 65th Ave.; Ph. (305) 667-782»—Mem. 10:30 am; S. S. 11:30 am; Class Wed. 7:30 pm. Bro. Thomas S. Lumley (same address).

GREETINGS to all those who are called according to the purpose of God in Christ Jesus.

We are always pleased to have with us those of the One Faith, that they with us can meet around the table of the Lord. Our visitors since our last report have been: bro. J. Randell (Portland); bro. & sis. Rbt Philip (Vancouver); sis. Barbara MacIvor (Toronto). Our thanks go to our brethren for their assistance in the work

Sincerely your brother in Christ on behalf of the members of the Miami ecclesia. —bro. T. S. Lumley

EDITORIAL

The Days in Which We Live

"This know also, that in the last days perilous times shall come"—2 Tim. 3:1

In the third month, when the children of Israel were gone forth out of Egypt, they came into the wilderness of Sinai. Here, they entered into a covenant with the Lord, saying—

"All that the Lord hath spoken, we will do" (Ex. 19:8).

Following this, they were established as a nation and, under the guidance of Moses, received a system of religion designed to govern them individually, and eventually to lead them unto Christ. During the process of receiving the Law, the Lord addressed Moses in these words (Dent. 18:18)—

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

The latter days of Israel's commonwealth heralded the arrival of this prophet, but only a few had sufficient faith to recognize the days in which they lived. Only a few had waited and watched for his appearing. The remainder drew nigh to God with their mouth, and honored Him with their lips: but their heart was far from him.

It is true that they worshipped Him in their synagogues: but Jesus said their worship was in vain because **they "taught for doctrines the commandments of men."**

However, the Gospel, in all its fulness, was preached to Israel: but in their blind attachment to Moses they failed to observe the fulfilment of the Law in Jesus. Therefore, said Paul (Acts 13:47)—

"Since you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles."

Thus, the way of salvation was opened to the Gentiles.

And now we find ourselves in the latter days of Gentile times. As Israel clung blindly to the teachings of the Scribes and Pharisees, so the Gentiles cling blindly to the teaching of their clergy, who also "teach for doctrines the commandments of men."

But even in that faithless generation, there were a few who recognized Jesus as the like unto Moses, and followed him throughout his period of teaching.

In the same manner, there are a few today who are watching and waiting for his second appearing. If Jesus is to find the Faith when he comes, it will depend upon the action of that few in giving heed to his teaching, and living in the manner he requires.

In his 2nd letter to Timothy. Paul warned him that in the last days perilous, or trying times, would come upon the Household of Faith (3:2-5)—

"Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

"Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.

"Traitors, heady, high-minded, lovers of pleasures more than lovers of God.

"Having a form of godliness, but denying the power thereof.

"From such, turn away."

When we look into the realm of Christendom, we find that every phase of Paul's prophecy can be found in the various forms of organized religion.

And even among those professing belief of the Truth, we will find some to whom, in various degrees, some of these appellations apply. We realize that this is a sweeping statement to make, but we are certain it is true, and feel duty-bound to proclaim it. If any are in doubt, all they have to do is search and read for themselves.

But why should it be so? One of the reasons is, exhortations have become doctrinal expositions with insufficient attention to the moral side of our way of life. Fearing that offence might be given, many smooth expressions have been used with the object of giving comfort. Comfort is all right, **if we are all "walking in the Truth,"** but most of us require reproof, rather than comfort.

We are living in a day of tolerance—a time that is more trying, and more difficult for us to combat than a day of persecution. It is that very tolerance by which we are surrounded that endangers our walk in the Truth.

On every side, we are encircled by the attractions of the world, and by various habits of the people. These are constantly drawing us aside, and before we realize it we become captives of certain evils and vanities that are not becoming to saints.

If something comes out in an exhortation that gives us a jolt, we should never become irritated or offended, for we have scriptural advice in Prov. 15:31-32 to take care of such a problem—

"The ear that heareth the reproof of life abideth among the wise.

"He that refuseth correction despiseth his own soul: but he that obeyeth reproof possesseth an heart of understanding."

If we look abroad in the earth, and consider well the unrest and wickedness that abounds in every part, surely we must realize that Gentile times are about finished. With the coming of the Lord so near, we should be on the alert and stand ready and eager to—

"Enter into His gates with thanksgiving, and into His courts with praise."

But ARE we? Do our habits, and way of living, cause our neighbors and business associates to realize that we live strangely different from other people? Let us never forget that the Truth is too precious an heritage to be bartered for any consideration pertaining to the present evil and fleeting existence.

Let it be clearly understood that our object in these monthly messages is not to find fault, but to arouse the Household to great watchfulness that we may awake to the duty laid on us by our acceptance and belief of the Gospel. It is that scriptural comprehension of the Truth that develops a faith that works by love, and purifies the heart in the obedience it commands.

It is reasonable and sensible to consider these things, for is it not far better to bend our minds and efforts to the will of God in order to "make our calling and election sure," than to have all that the world can offer by "enjoying the pleasures of sin for a season," and then discover with sorrow and shame when Jesus comes, that we have wasted our time and energy and, by so doing, have lost a place in the Kingdom?

There are many true and wise sayings of Jesus and the apostles that form a light "to guide our feet into the way of peace." There is one in particular that "should be for a sign unto us upon our hands, and for a memorial between our eyes." It is a well-known saying of Jesus which is judicial in utterance (Matt. 7:21-23)—

"Not everyone who says to me, Master, Master, will enter into the Kingdom of the heavens; but he who performs the will of that Father of mine in the heavens.

"Many will say to me in that day, Master, Master, have we not taught in thy name? and in thy name expelled demons? and in thy name performed many wonders?

"And then I will plainly declare to them, I never approved of you. Depart from me, you who practise iniquity"

(Diag.).

To "perform the will of the Father," we must keep the commandments of His Son. This was determined by the Father in His declaration through Moses for, following the words quoted above from Deut. 18:18, we have these words in v. 19—

"And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My Name, I will require it of him."

If we, to the best of our ability, keep the commandments, and are wisely busy watching daily at the gates of wisdom, our minds will be filled with divine thoughts. That will create within us a sincere desire for the things of the Kingdom and the Name of Jesus, and they will take first place in our lives.

We will then be prepared when the Lord returns, and have confidence, and not be ashamed before him. May the wisdom of God be our guide, and direct us in all our paths. —Editor

Fraternal Gatherings

(If the Lord Will)

LAMPASAS, Texas: Friday-Sunday, June 12-14

Bro. Wayne J. Wolfe, Rte. 2, Lampasas, Tex. 76550, Ph. 512-556-6276

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

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

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

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

LONDON, Ontario: Saturday-Sunday, Oct. 10-11

Bro. Dan Gwalchmai, 29 Devonshire, London, Ont., Ph. 519-438-7730

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

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

Reprinting of Bro. Thomas' Apostolic Advocate, 1834-39

IT IS purposed, God willing, to publish in one volume of about 900 8½x11½ pages, the complete 5 volumes (approx. 1800 pgs.) of bro. Thomas' Apostolic Advocate magazine, 1834-39, his first venture in producing a scriptural magazine.

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

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

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

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

THE HERALD PRESS
4011 Bolivia
Houston, Texas 77018.

"As We Forgive"

THE privilege of forgiveness is conditional. We do not require to go far to see this. The very petition for forgiveness which Christ puts into the mouth of his disciples, in what is called the "Lord's Prayer," is linked with what is in reality a condition (though it sounds like an argument)—

"Forgive us our trespasses, as we forgive them that trespass against us."

Christ places the conditional nature of forgiveness beyond all question in his accompanying comment to this effect—

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15).

—Bro. Roberts

FREE BOOK ON VITAL SCRIPTURE TRUTH

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

The Old Serpent

By BROTHER JOHN THOMAS

"Thou bruisedst the heads of Leviathan, and gavest him to be meat to the people inhabiting the wilderness"

—Psalm 74-14

PART THREE

Now, after Adam had brought sin into being by transgression of the law, the Deity proceeded to organize the "evil" to which man had subjected himself by his rebellion.

He had come to know it elohistically, as the serpent had said; but he was not also to be like the Elohim in abiding forever. He had sinned, and the law he had violated was now to take its course.

Yahweh Elohim therefore proceeded to expound the penalty of the law, and teach him the practical import of the phrase:

"Dying thou shalt die."

He began with the instinctive whispering promoter of the mischief, whom—having cursed—He addressed as the representative of the disobedient in all future time, and said—

"I will put enmity between thee and the woman, and between thy Seed and her Seed. This shalt bruise thy head, and thou shalt bruise his heel."

To the woman, as "first in the transgression," He said her progeny should be greatly multiplied, and her desire should be to her husband who should rule over her. And to Adam, because he hearkened to his wife instead of to Him, He said—

"Cursed be the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life . . . till thou return to the ground.

"For out of it wast thou taken; for dust thou art, and to dust shalt thou return."

The specifications in these sentences upon the serpent, the woman, and the man form the CONSTITUTION of the Serpent-World, or KINGDOM OF SIN; and termed in Scripture "the Kingdom of Men"—dominion hostile to divine law, administered by the Serpent's Seed.

It matters not what form the dominion assumes, whether imperial, regal, republican, or papal—its basis is one and the same; and most appropriately symbolized by—

"The Serpent which was in the beginning."

* * *

In after times, far distant from the beginning, the Serpent-World acquired an immense development. From 2 persons it had increased to myriads of millions; and without specifying the outlying savages of the dominion, is treated of in Scripture as "the Kingdom of Egypt" which, in the days of Moses, had attained great political proportions—a kingdom of kingdoms.

It was "the Dragon, the Old Serpent" of his day—the great enemy and bruiser of the Woman's Seed, who sought their extirpation from the earth. This was the political relation of things then. The "Woman's; Seed" was identified with Israel; the "Serpent's Seed" with all that had enmity against, or oppressed, them; **while the "Head of the Serpent," styled in the sentence upon the Serpent "thy head," is that chief government of the Gentiles or nations which directs, controls, or influences the policy of the world for the time being.**

The Scriptures oftentimes connect the beginning and the end without taking cognizance of the interval of a multitude of generations and ages; or, if at all, only very slightly. Thus in Psa. 74:12 the Mosaic salvation from Egyptian bondage and the future Messianic salvation from the down-treading of the mystic Babylon apocalyptically and "spiritually called Sodom and Egypt" (Rev. 11:8) are so connected; as it is written—

"My King of old is Elohim, working salvation in the midst of the earth.

"Thou didst divide the sea by Thy strength."

Then, predictive of what will assuredly come to pass and "befall the same Serpent-power in its latter day manifestation, as apocalyptically displayed in the binding of the Dragon (Rev. 20), it proceeds (v. 14) to state:

"Thou bruisedst the heads of Leviathan, and gavest him to be meat to the people inhabiting the wilderness."

LEVIATHAN, signifying "a serpent coiling himself in folds," is the Dragon of Rev. 20:2, and embraces all the intermediate dragonic manifestation of previous ages and generations, which are the folds of his coil.

The "heads of Leviathan" are those apocalyptically exhibited (Rev. 12:3, 13:1, etc.).

"The people inhabiting the wilderness" are the saints, and Israel after the flesh made willingly subject to them.

"The wilderness" is the "2 wings of the Great Eagle" where the fugitive woman was fed and—

"Nourished for a time, times, and half a time, from the face of the Serpent."

—or, for 1260 symbolic days (Rev. 12:6, 14); and where John saw Leviathan as he will be seen by the discerning after the thief-like advent of the Ancient of Days (Rev. 17:3).

In v. 13 of Ps. 74, brief passing reference is made to the dragon-powers of the interval:

"Thou breakest the Heads of the Dragons upon the waters."

In the English Version, "breakest" occurs in relation both to the "heads of the dragons" and the "heads of Leviathan," though in the original different words are used.

In reference to the dragon-heads the word used is **shivbarta**, while the other is **ritzatzta**. This verbal difference was doubtless not accidental. The former signifies "to break the power of, destroy"; the latter "to bruise."

Leviathan is bruised and bound for 1000 years, and at the end thereof revives, and embraces the Serpent-World in his coils; but the power of the dragons and their heads in the long interval antecedent to the epoch of the binding, is destroyed.

* * *

Now there have been different Dragon-manifestations of "the Old Serpent" in the long interval between the Mosaic salvation of Israel and the Messianic, which is at the door.

That one contemporary with Moses, and styled "Rahab" in Isa. 51:9, was developed into what Ezekiel describes in 29:3. Here the power of Egypt, called Pharaoh, is thus addressed by the Spirit—

"Behold, I am against thee, Pharaoh, King of Egypt, the GREAT DRAGON that lieth in the midst of his rivers..."

—the mouths of the Nile, representative of the subjects of the power—

"Which hath said, My river is my own, and I have made it for myself."

For this arrogance and blasphemy against the Source of all power, Yahweh Elohim sentenced it to destruction, so that Egypt should no more exalt itself above the nations to rule over them.

And as Nebuchadnezzar had received no recompense for executing the sentence of Deity against Tyre, Yahweh Elohim gave the land of Egypt to him for his labor.

* * *

Thus Egypt became a part of Babylon; the great Egyptian Dragon was abolished; and the power of the 'Old Serpent'— thus symbolized—transferred to the first of Daniel's 4 Mediterranean empires, which, under Nebuchadnezzar, stood man-like upon its feet, with a lion's head, & heart of a man (Dan. 7:2-4).

Hence, at this epoch, when the Seed of the Woman—of which Daniel, Ezekiel and Jeremiah were constituents—was heel-bruised in Babylon, the wing-plucked lion-power was "the Great Dragon, the Old Serpent, surnamed the Devil and the Satan."

The Head of the Old Serpent, in this First Beast manifestation, was the dynasty represented by Nebuchadnezzar, who had conquered Egypt and plucked the wings of the Assyrian Lion.

This dynasty was the "Head of Gold"—the cockatrice or adder which came forth out of the Egypto-Assyrian Serpent's root, whose fruit the world has found to be "a fiery flying serpent" (Isa. 14:29).

The Dragon under this dynastic form continued only 70 years. At the end of this period it was changed; and "Lucifer, son of the morning," who weakened the nations, "was cut down"; and made to give way to Yahweh's "sanctified ones," the Medes and Persians, who, under the command of Darius and Cyrus, "took the kingdom" (Isa. 14:12; 13:17, Dan. 5:28-31).

* * *

This was the Medo-Persian dynasty of the "Old Serpent." It answered to the 2nd of Daniel's 4 Beasts, and is represented in Nebuchadnezzar's Lion-Man Image by the breast and arms of silver; and by the 2 horns of unequal height upon the Ram (Dan. 2:32; 8:3).

The "Old Serpent" continued under the Bear, or silver, dynastic manifestation some 206 years. Another change was then developed. Power set in from the west, and diffused itself "over the face of the whole earth."

The Medo-Persian Bear, or Ram, dynasty was made to give place to Daniel's 3rd dominancy, symbolized by the 4-winged and 4-headed Leopard, the brass of the Image, and the 4-horned Goat (Dan. 7:6; 2:32; 8:8)

These symbols represent the "Old Serpent" in the era of the Greeks. Dominion was given to this people over the whole Dragon territory, which was enlarged toward the west.

* * *

But the power of the Old Serpent was not to remain in the form of the 4 heads of the Leopard, and 4 horns of the Grecian Goat. The Greeks of "the whole earth," the sovereign race, were to yield the dominion given to them, to "A LITTLE HORN," or power; which—in relation to the Lion-Man territory of Daniel's first beast (which included the Holy Land)—was to appear in the country of the Northern Horn of the Goat. This is evident from Dan. 8:9.

The power, which was new to the Asiatic, came from Europe west of Greece; and planting itself in Syria, north of Palestine, extended its dominion eastward, and southward, until it had absorbed within itself the power of all the 4 Horns of the Goat.

The Little Horn power was that of a rude and uncultivated people inhabiting Italy; and known in the history of that country, as Etrurians, Umbrians, Ligurians, Sabines, Veientes, Latins, Aequi, & Volscians.

About 500 years after the foundation of Rome, Italy was subdued to the authority of this city of the 7 mountains; and all these tribes came to bear indiscriminately the name of Romans.

After the subjugation of Italy, the Little Roman Horn proceeded to conquer all the nations around the Mediterranean. It subdued Greece about 146 BC. In 67 BC it appeared in Syria; and from thence "waxed exceedingly great toward the south," and "toward the pleasant land," absorbing Palestine and Egypt; "and toward the east." to the Tigris and lands of Euphrates.

Thus the little Horn became an exceedingly great power. Its empire, which 730 years before the birth of Jesus, was confined to the walls of a small city, in the second century of our era, was about 2000 miles in breadth, from the walls of Antonine and the northern limits of Dacia, to Mount Atlas and the tropic of Cancer. It extended in length more than 3000 miles from the Western Ocean to the Euphrates, and was supposed to contain 6 million square miles.

The number of subjects, who, either as citizens, provincials, or slaves, observed the laws of Rome, is estimated at 120 million.

* * *

The Little Horn, become so great, was now the 4th of Daniel's Beast-dominions. It planted itself in Jerusalem in 63 BC, and in 33 AD was popularly and pontifically acknowledged as the "King of the Jews" (John 19:12-25).

It had acquired identity with the "Old Serpent" by its incorporation of the Syro-Babylonian or Northern Horn power (out of which, in relation to the Holy Land, it came forth) into its Italian dominion. It was now "the Dragon, the Old Serpent"—Leviathan, the flying & very tortuous serpent, the Dragon that is in the Sea (Is. 27:1).

But when it conquered the Syro-Babylonian Horn, BC 67, it did not thereby acquire the apocalyptic "surname" of "the Diabolos and the Satan." It was not until the Little Horn had "magnified itself against the Prince of the Host," or Messiah the Prince; and undertook, as "a roaring lion, prowling about, seeking whom he might devour," to exterminate the saints from among the living; that it acquired the character signified by the terms "fiery red," "diabolos," and "Satan" (Rev. 12:9).

This Crocodile, or Egypto-Romaic Babylonian embodiment of falsehood and rebellion is styled **purrhos**, "fiery red," or red as fire. Daubuz, on the authority of certain heathen writers, says—

"The Roman emperors and empresses had fire carried, before them; also kings and generals at the head of their armies; it serving instead of trumpets as signs to begin the fight."

This was notably the fact in the aggressions of the Dragon. Fire preceded him when he stood before the Woman and her Seed. During 280 years he had contended with her in all the fire of his fury, blazing forth against her with all the power of destruction at his command.

He became red with rage and slaughter, especially in the period of the 5th Seal, in which he vowed the extermination of the very name of Christianity, which he likened to a hydra.

But the archer of the First Seal (who continued his warfare through all 6) was divinely commissioned to go on conquering till he conquered him—

"Through the blood of the Lamb, and the word of their testimony."

The fiery redness of his wrath caused multitudes of the Woman's Seed to lie beneath the altar weltering in their blood.

But their death availed him nothing in the end. The Truth is stronger than human wrath—too mighty for the Dragon though confederate with all the potentates of earth.

* * *

I have termed this symbol of fiery destruction, the Egypto-Romaic-Babylonian Crocodile. The propriety of this designation will appear from what has been said in this section; and from the fact that "the Great City" of the Seven Hills, which in John's day, as also in ours, "reigns over the kings of the earth," is styled Babylon and Egypt (Rev. 11:8; 17:5, 18).

These specifications identify Rome, Babylon, and Egypt, as well as Sodom, with "the Great City"; so that the Crocodile, Dragon, or Serpent, symbolizing the power of which Rome was the capital until ceded to the Beast (Rev. 13:2), is properly designated Egypto-Romaic-Babylonian.

(Continued next month, God Willing)

Voyage to Australia

By BROTHER ROBERT ROBERTS

"The Lord hath chastened me sore, but hath not given me over to death. I shall not die, but live, and declare the works of the Lord"—Ps. 118:17-18

PART THIRTY-FOUR

SAT. MAY 2, 1896 (Cont.)

THE effect of the interview with Mr. Allanson was to dispel the last lingering hesitation from Miss Frew's mind; and she told her mother that whatever the consequences might be, she intended to be baptized that evening.

Her mother came to the baptism, which was performed in a empty house having a bath, next door to bro. Eberle's. The mother was in a very unfriendly mood, and said if she had known in time, she would have roused the town against us. It was well she did not: we were able to hold our meeting in peace.

Being Saturday night, the brethren were unable to be present, and I had to perform the ceremony. Five sisters were present, and Mrs. Frew, who would not sit down or reciprocate a single courtesy. We held the meeting in bro. Eberle's house—reading Rom. 6, with remarks, followed by thanks-giving and supplication. After the immersion, we again prayed together.

Mrs. Frew declared we had no right to baptize, and that the whole performance was an indecency. We could but bear the unpleasantness, thankful that the enemy had not been permitted to prevail to the interference of Miss Frew's obedience.

* * *

SUN. to TUE., MAY 3-5, 1896

A NUMBER of the brethren came over from Beechworth, and we had a very pleasant breaking of bread in the brethren's meeting place: Miss Frew, now sis. Frew, taking part.

Bro. Collins, of Inglewood, was present. He was in Beechworth for several days, and took occasion of Mr. Allanson's out-of-door "mission" efforts to present the Truth to the same audience before their dispersal.

I lectured in the evening to a well-filled room on so-called "Brummagem Religion."

On the following morning, I accompanied the Beechworth company back to Beechworth in their wagon. This was according to promise. I had been invited several months previously to make a 2nd visit to Beechworth, but had felt that in their divided state, there was a block in my way. I therefore omitted it from my program of revisits.

The hurried visit at the last moment for attempted reconciliation was an Albury suggestion, and when I made the visit, I promised if the reconciliation was effected, that I would come back after being at Albury—the postponement of the sailing of the Miowera May 18 to June 1, admitting of it.

I now went back, according to the promise, to have the pleasure of intercourse on the basis of agreement—

"Behold how good and how pleasant a thing it is for the brethren to dwell together in unity!"

The drive of 30 miles was through the picturesque hilly country before described. We had a halt half-way for lunch, the same as on the former occasion, but we did not make the journey in so short a time, as it was mostly uphill. We started about 10, and arrived at 5. Rain marred our drive towards the end. Much pleasant conversation beguiled the time.

When we arrived, those at home were anxious to hear how we had got on about Miss Frew. All were highly gratified with the report we had to present.

I spent 2 days with the brethren at Beechworth. I wrote the foregoing report of the Allanson interview in the garden booth.

Two other incidents while I was there were a fully-attended reunited Bible class in bro. Ladson's house; and a funeral (a baby of bro. & sis. Longmore's), which I attended on the principle of "weeping with those who weep."

* * *

WEDNESDAY, MAY 6, 1896

I RETURNED to Albury in the morning, being driven to Chiltern (perhaps 15 miles away, among the mountains) by bro. Longmore, and making the rest of the journey from the railway station there. In the evening, there was a Bible class at bro. Dinsmore's, which sis. Frew attended.

* * *

THURSDAY, MAY 7, 1896

I HAD a long walk with sis. Frew, and much pleasing intercourse on spiritual things. Her state of mind is illustrated in a letter since received, in which she says—

"Who am I to go to if I leave God (as now revealed to me in His Word)? Before I was in the Truth, I often wondered what was the use of trying to be good. I often failed, and others who did not try to serve God seemed to get on better than I did.

"Yet I could not leave off trying. It was so bound up in my life to acknowledge Him in all my ways that I could not leave Him out, so if I did fail for a little, I sought Him again with tears.

"How much more now, when it is not merely feeling but solid fact and truth that I stand on. I feel as if I had been in a desert for years, and had at last got into paradise with food just to my taste.

"The Truth is more glorious as I get to know it. Yet I hunger after the knowledge of God as I never did before. I do not think there is much fear of my leaving Him now, because I love Him, and wish to be with Christ forever."

* * *

In the evening, I lectured to a large audience on apostolic truth in contrast with clerical theology, after which I took my departure by the night train for Sydney.

I was introduced to the driver of the train before leaving Albury. It was interesting to be informed that he heard me lecture many years ago in Huddersfield, and was interested in the Truth, which he is likely to embrace, along with his family. His name, I think, was Kake.

* * *

FRI. to SUN., MAY 8-10, 1896

I ARRIVED in Sydney at 11:40 a.m.—bre. Jackson, Bell, Gardner (of Newry Bar), and others waiting. The day very wet. This is winter, you see, in Australia. It is not like winter in England, but it is different from the bright and hot Australian summer. The sky is overcast: it is cool—not unpleasantly so, and there is rain-drip—no frost and snow. Even the rain-drip is intermitted with intervals of sunshine & blue sky.

The brethren put me in a cab, with my "things/" for "Osborne" house, Marrickville: and went their several ways. This was acceptable, after the fatigues of a night journey. Lectures and papers waiting me at home required my attention during the day. In the evening, there was a conference of the brethren, on matters of business arrangement.

There was an extraordinary advertisement in the papers for next day's lecture. An acrostic "Robert Roberts" down one side, and "Bible Defender" down the other; and between the 2 lines of letters, variations of the subject to be spoken of.

I rather think the idea was taken from the advertisement of the Melbourne lecture on the Jews. In the Melbourne advertisement, the acrostic was the letters of the alphabet up to a certain letter, with various statements and quotations about the Jews after each letter. The arrangement was ingenious and striking, and the audience immense in both cases.

The Sydney subject was, "The Present Attitude of the Public Towards the Bible Inconsistent With Its Admitted Character, as a True Record of Facts & Revelation of Divine Ideas."

* * *

MON. to SAT., MAY 11-16, 1876

THE succeeding week was much of a holiday, as regards platform work. The brethren had arranged it in view of the incessant labor of the previous 7 months, and in view of the further postponement of the sailing of the Miowera, which was now fixed to start on June 10—which would allow of a breathing time before the special lectures advertized for the finishing 2 weeks. A good deal of work, however, of one kind or another, was squeezed into the time.

On Monday, I met bro. Firth, who was up from Melbourne, and conferred with him and bro. Colborne on the legal bearings of a certain munificent proposal of the former's, in the event of my consenting to give a good part of my time to Australia in the days that may remain to me of labor.

Tuesday I devoted to writing; Wednesday, the same, with the Bible class to finish with; Thursday, writing.

Friday, a lecture in Marrickville, with a charge of silver admission, money to be entirely given to a fund being raised to provide a local Cottage Hospital: (This was bro. Jackson's idea, by way of getting respectable suburban residents within hearing of the Truth.) It was not much of a success as regards this. The audience was mostly composed of brethren and sisters from various parts of Sydney. A few strangers were present; the Hospital got the sixpences all the same, and sent an effusive vote of thanks, to which the lecturer, if they had known, was not entitled.

On Saturday, I went with bro. Gardner and bro. Killop, sis. Hooper and sis. Bell, to Manly beach—a pleasant resort at the mouth of the Harbor. Our intercourse was of an exceedingly agreeable and profitable character.

* * *

SUN. to SAT., MAY 17-23, 1896

LECTURE in the Oddfellows' Hall, about 1,000 present: "The Condition of the Turkish Empire as a Sign of Approaching Maturity of God's Revealed Purpose on the Earth."

Monday: A visit to the Botanical Gardens with bro. Gardner.

Tuesday: Letters and proof-reading (I had written out the substances of the lectures given in Melbourne and Adelaide on "The Signs of the Times" in compliance with request for publication, and was getting them through the press before my departure). The printer made a slow and a poor job of it. I had to have them reprinted in Birmingham. The Australian edition was called "The Gathering Storm;" the English edition, "A-Look Round the Troubled World."

Wednesday: A visit to Fairfield, bro. Barton's pleasant residence, about 20 miles SW from Sydney: a day of extremely enjoyable intercourse with him and his family; nearly all heartily and joyously in the Truth.

Thursday: Writing: evening, lecture to large audience on the frog-sign (the armed state of the nations).

Friday: Writing first part of the day: visit to the Gardens, with bro. Gardner: and, in the evening, the requested meeting with those who had gone out some 2 years ago, with bro. Bayliss, and representatives of the ecclesia, with a view to reconciliation, if possible. A foundation laid: how it worked out I have not yet heard.

Saturday: Writing: wet day: went to keep appointment with bro. Dulvey, who wanted to show me Sydney Museum. Did not meet said brother, through a misunderstanding as to precise point of rendezvous. Went another day and found it closed: gave it up with resignation.

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SUNDAY, MAY 24, 1896

LECTURE to large audience in Oddfellows' Hall, on the place assigned to Russia in the prophetic program of latter days.

* * *

MONDAY, MAY 25, 1896

WROTE farewell to Colonial brethren, for publication in the Shield, as follows:

FAREWELL

My Dear Brethren and Sisters—

Sydney, May 25, 1896

In a few days, I shall be setting sail for Vancouver, on my return home, and it occurs to me to write a few words of farewell before going. I depart with very different feelings from those with which I landed on the shores of Australia about 8 months ago. My health is almost entirely restored, and this alone makes a great difference to one's spirits.

Besides this, God has permitted my ideas and prospects a revival and enlargement that open before me a new world by comparison. When I landed, it was with a feeling that my day was over and my work done. As I depart, I look back upon a busier and more effectual work for the Truth than I have done during any previous 8 months of my life; and forward to a wider door of utterance and a more fruitful field of ministration among the saints than I have been permitted to use at any time in the past.

I render thanks to God for all His mercy to me, and it is impossible that I can forget the thanks that are due to His servants throughout the Colonies who have been the instruments of His goodness to me, especially those brethren in Sydney to whose organising energy and enterprise the whole development has been due.

I cherish a comforting and loving memory of all among whom I have been. They were unknown to me 12 months ago. Australia was a mere geographical term to my imagination, and New Zealand, the last melancholy outpost of civilization, with dreary prospect towards the realm of storm and snow environing the south pole.

Now, both are peopled and smiling lands, in which the hope of Israel is as warmly fostered as in the Isles of Tarshish. I have a whole portrait gallery lining the inner walls of my mind, of men and women under Colonial skies, whose faith, and love, and steadfastness, and joy in God will form a powerful addition to the consolation & support derivable from fellow-servants in all parts of the world.

The only drawback to the perfect satisfaction with which I look back upon my 8 months' Colonial sojourn is connected with the fact that I have become a burden instead of an easer of burdens to others. How much this is contrary to the leading bent of my mind is known to God.

I had purposed and aimed and labored at helping others, and lo! I fell into a pit of woe, in which I have become a cause of only adding to already grievous burdens. This fact galls me sorely. It is the one point on which I could be hurt and humbled. Enemies smile a satirical smile, but friends know the truth of what I allege. I can but submit to the humiliation, in the thankful language of David—

"The Lord hath chastened me sore, but hath not given me over to death. I shall not die, but live, and declare the works of the Lord."

I acknowledge my unworthiness before God, though disclaiming utterly the things imputed to me by those who do not understand.

Nothing but the dire experiences that befell me in England could have brought me to the Colonies. Whatever good may have come out of my visit may therefore, without presumption, be taken as pointing to a providential origin in those experiences. God knows how to involve our ways to bring about His ends with us.

In an "Open Letter." which ought to appear in the July number of the Christadelphian, I have spoken freely of general impressions. If I appear in the attitude of a critic at all, I can sincerely say with Paul that it is only excellence of the brethren I desire to see established, and that—

"We are glad when we are weak and ye are strong."

I have no delight in fault-finding, but sometimes it is necessary to point to a better way.

While the prospect of returning home is naturally a pleasant one, my departure from the Colonies would be a cause of sorrow not far short of acute, if it were not for something like an assured prospect of return at no very distant time, if the Lord's absence continue.

The probability is that I will become a resident in the neighborhood of Melbourne, as a central point at which I shall be within easy visiting distance of any part of the colonies. This is due to the munificence of a brother who offers me a house for life if I will come. To this home I shall probably bring sis. Roberts and our daughters.

But though resident in Australia, I would not be permanently present in this part of the world. I would become a visitor to England, where I would spend every second year so long as the Lord may continue absent. I would thus divide my time between England and the Colonies. Such is the prospect developing. Some points of detail are as yet in fog, but no doubt will clear up as time advances.

An Australian edition of the Christadelphian is a thing I would try to arrange for, so that Colony matter may have the prominence and freshness not possible at so great a distance. The Shield has usefully filled a gap in this respect.

I sail with the probability of returning to Australia in 15 or 18 months time. You see I am not going straight home, having to make calls in Canada and the United States, which will make the first interval longer than subsequent ones would likely be. With these few words I say farewell for a time—

“Commending you to God and the word of His grace, which is able to build you up and to give you an inheritance among all them that are sanctified.”

With much love, always striving to be, Faithfully your brother & fellow-worker for the Kingdom of God, —
Robert Roberts

PS.—I was to have sailed on the 18th of May, but the starting of the vessel—the Miowera—has thrice been postponed through accident to the machinery. She is now announced to sail June 10.

Also finished Gathering Storm. In the evening, there was a largely-attended and gaily-decorated tea-meeting of the ecclesia, at which I spoke twice. I should have preferred if the program had comprised other addresses. There was an interval for conversation in the middle of the proceedings.

Animated conversation at the tea-table, and 2 speeches, were too much for a tired machine. However, the occasion passed off without anything worse than an extreme sense of fatigue, which turned down the gas, as it were, in the midst of the second speech.

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TUESDAY, MAY 26, 1896

WRITING in the morning; in the evening, lecture on Britain as the Tarshish of the latter-days: immense audience: great attention and interest: bro. Bell presiding.

* * *

WEDNESDAY, MAY 27, 1896

RIDE out, with bro. Gardner and sis. Bell, to the heads of Sydney Harbor: the lighthouse on the south side: called on a Jewish household on the way back: interesting but unbelieving: I held Jesus strongly before them, not as the metaphysical monstrosity of pulpit theology, but as the Messiah promised to their fathers, under whom their nation would yet attain the dominion of the world.

From there, passed to brother Bell's, with whom after supper I attended the week-night meeting, unless, indeed, memory is correct in suggesting that I begged off on the way, on account of the need for conserving strength for next night's lecture.

* * *

THURSDAY, MAY 28, 1896

WRITING during the day, and at night, lecture on the Jews to an immense audience in the Oddfellows' Hall: a goodly number of Jews present, including the household already referred to, with whom sis. Bell is a guest.

(Continued next month, God Willing)

Thoughts for Today

"And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had"—1 Sam. 17:40

STONES

THIS month we would like to share with you some thought put forth by a brother who was walking along the beach with his young son. Naturally, stones were being picked up by the youngster and thrown into the water, which

in turn brought the subject of the conversation to deeper things. The brother reminded the boy of the story of David and Goliath, that well-known incident familiar to all.

"How many stones did David choose from the brook? was the question put forth to the lad. Knowing the story well, the child answered correctly, telling his father that the "man after God's Own heart" took 5 smooth stones, and that he used only one of these stones to destroy the enemy.

The father then proceeded to explain a deeper meaning to his offspring—a thought which we felt would be beneficial to relay in our "Thoughts for Today." We will outline the general idea in order that each one of us can proceed to delve into the incident even further.

In answer to the question, "What significance can we see in the mentioning of this foe of Israel being subdued?" we review the story quickly and then proceed with our remarks on a possible deeper meaning.

As the story opens we see a crest-fallen king (Saul) being taunted and tormented by the Philistine. It appears there was nowhere for him to escape, no one to turn to, no answer to the problem before him—it was just a matter of time before the enemy overran the camp.

Saul had already been told that the Lord had "rejected him from being king over Israel," and now he stands unsure of his next move. He found no comfort from God, for Saul himself had rejected God's commands; his mediator was not present, for Samuel was elsewhere.

Suddenly a young man arrives on the scene and offers to save Israel from destruction—

"Let no man's heart fail because of him; thy servant will go and fight this Philistine."
—were the words which proceeded from the youth's lips.

A call for military strategy went forth, and the new-found warrior was arrayed in the best armor Saul had to offer. David, however, found himself now weighed down and "encumbered with present possessions." He had had "nothing, yet he possessed all things."

Quickly he cast off the armor of the natural man: and rather than sword or shield, coat of mail or helmet, he took his own type of protection which is "sharper than any 2-edged sword." He and his own "helmet of salvation" and "shield of faith" (a subject covered in the December magazine).

Previous to this, David had encountered a lion and a bear which posed no problem to him. Three times he mentioned this fact to Saul, that he had destroyed the power of these 2 animals. As 3 is the symbol of strength (Ec. 4:12), so also will be the strong and lasting overthrow by David's greater Son against the latter-day Lion and Bear (Rome and Moscow).

Returning to our story, we are told that David chose 5 smooth stones from the brook and—

"Placed them in a shepherd's bag which he had, even in a scrip."

As he faced Goliath, all natural odds were against him; and even his opponent felt slighted to think that Israel would put faith in such a young, unprotected person.

Undaunted, and with the courage which can only be achieved by a "full assurance of faith," David took one stone from amongst the 5 and placed it in his sling. Taking careful aim, he released it to hurl through the air to its mark, and the rest is as familiar to us as our own right hand.

Can the 5 stones represent to us the world empires—first those of the Babylonian, Medo-Persian, Grecian and Roman, which though divinely-manipulated and lifted up and in the hand of the Shepherd, were not selected to be His Kingdom—which leaves us with the one stone which was used, even the:

"Stone which the builders rejected, which became the chief Cornerstone."
This is the stone—

"Cut out of the mountain without hands."
—which will destroy the Goliath-Image of the latter-day, even the world of wickedness, and will—

"Become a Great Mountain, and fill the whole earth."

It is not our intention to say that the above "Thoughts" are the actual meaning in detail behind the story of David and Goliath, as we ourselves can see many questions which could be raised, such as "How can the 4 world empires be represented by water-washed smooth stones?" But our desire is to indicate that things around us in our everyday life can exercise our minds, for our main duty is to keep actively employed in the Master's service.

The Hand of Our God Is Upon Us

"His windows being open in his chamber toward Jerusalem, he kneeled upon his knees 3 times a day, and gave thanks before his God, as aforetime"—Dan. 6:10

DAN. 3 is an inspiring record of men who chose the narrow way and who were prepared to follow it wherever it led—men who went forward from strength to strength, building for the future with purpose and determination upon a firm basis of light and reality.

Nebuchadnezzar, the personification of human pride and power, sets up an image of gold that all are commanded to worship. All through history it has been the same image in various forms, and it is the same today.

It is the image of man—60 cubits high and 6 wide. 6 is the number of man and the measure of his dominion on earth.

And, from time to time, man has demanded that the children of God worship his image. In early Christian times, all that was required to secure a believer's release from death was to throw a little incense into the sacred fires of Jupiter. A small, harmless concession, it might seem, easy to do with mental reservations, but **the whole vital principal of allegiance to God or man was involved.**

We are repeatedly faced with the same subtle and fatal choice in many ways today.

Daniel himself does not appear at this crisis, when his 3 companions are cast into the furnace. Apparently he was elsewhere.

But 70 years later he was faced with the same issue, and in a far more subtle form. This is recorded in ch. 6, and occurred under the Persian king Darius. This time no open act at all was demanded. All that was required was a refraining from prayer to any but the king for 30 days. And so (v. 10)—

"Now when Daniel **knew that the writing was signed**, he went into his house;

"And his windows being open in his chamber toward Jerusalem, he kneeled upon his knees 3 times a day, and gave thanks before his God, as he did aforetime."

He knew the penalty. Was he foolhardy? Why couldn't he have taken care not to be seen? Why couldn't he have closed the lattice window which is so pointedly mentioned as being open? Wouldn't common prudence have demanded at least that? God could hear just as well with it shut.

But why SHOULD he hide? Why should he be ashamed or afraid? Who has supreme power, God or man? Naaman the Syrian said (2 Kings 5:18)—

"When I bow myself in the house of Rimmon, the Lord pardon thy servant this thing."

But Daniel was a man of different stamp. Why should he temporize and interrupt his communion with God at the whim of a heathen monarch? It was; no sin to pray, it was his duty. And if he intended to pray, why should he hide it?

He could not have faithfully followed any other course. His allegiance to God was on trial, and he faced the issue squarely.

He did not go out of his way to flout the king's commandment. He merely ignored it, and followed his usual custom of worship, scorning subterfuge.

Our minds are turned to an action of somewhat similar nature on the part of Ezra—an action which to the eyes of cold common sense was foolhardy and rash, but which was well-pleasing to God (Ezra 8:21-23)—

"Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance.

"For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king saying,

"The hand of our God is upon all them for good that seek Him, but His power and His wrath is against all them that forsake Him.

"So we fasted and besought our God for this: and He was entreated of us."

Ezra was not overconfident or boastful. He did not presume upon the providence of God. But he did not feel he could consistently ask the help of man when he had spoken of the limitless power of his God. Others may have

regarded the matter differently, but to him, the situation raised again the same issue of allegiance and dependence—God or man—and whenever that issue arises in whatever form, the answer of faith must be the same.

He well realized the responsibility he had assumed in leading his unprotected company through wild and hostile country. It is clear that this weighed heavily upon him. There were many other lives besides his own involved—many who trusted him and depended upon him, and who were prepared to make the journey with him relying on his judgment and wisdom.

It would have been far easier to have asked for an armed guard, but he felt that the honor of his God was at stake, and so in prayerful hope, and with no armor but faith, they ventured forth.

And no harm befell them.

* * *

These examples of individual courage and faith shine forth during some of Israel's darkest years: Ezekiel, Jeremiah, Daniel, his 3 companions, Zerubbabel, Ezra and Nehemiah. Out of the deep shadow of the captivity period, these names appear as scattered beacons of faithful endurance.

For the most part, these men worked out their course alone, surrounded by bitter hostility. The support and comfort of companionship was denied them.

Daniel's intense devotion to the land and people of God is evident from his prolonged prayers on their behalf, yet in the inscrutable wisdom of God it was decreed that he should endure a long and weary lifetime in exile, with Jerusalem desolate, the sanctuary in ruins, and the people of God a derision and reproach.

And to Ezra and Nehemiah fell the thankless task of welding a few forlorn and factious remnants into a surface semblance of national unity, while the enemy derided the pitifully small results and those who remembered the former things wept at the comparison.

Discouragement at times must have assailed these men at the hopelessness of their task in their "day of small things," but a broader view of their position would carry them on.

At all times, the issue is an individual one, and the personal relation to God is the important factor. This does not change, though outward circumstances may vary greatly, and therefore true satisfaction and confidence lies not in our material circumstances or visible accomplishments, but in our proper adjustment to them according to the expressed wisdom of God.

Though destined to live during times of national collapse and humiliation, this conviction of the passing and secondary nature of present things would provide all these men alike with a basic consolation. Truly they grieved sincerely over the unhappy state of affairs, and labored heroically to alleviate it, but they realized that behind all temporary and surface calamities the eternal purpose was moving forward, unaffected by the failures of men.

This did not, of course, relieve them from doing their part in their day and generation, but it softened the bitterness & despondency that external conditions would generate.

In their day, their heaven and earth were being shaken. Things which had appeared stable were collapsing. And with the collapse of the external things went the collapse of the faith of many.

It was a time for determining what things were passing and incidental, and what things were fixed and eternal. Those whose faith had related to temporal prosperity and safety in the land were cast adrift. Only those held firm who saw deeper, and realized that faith in God means more than merely expecting His favor and protection, and must carry through times of darkness as well as times of light.

Of such was Daniel. Beholding his people's misery, his faith was not shaken in the power of the God Who had chosen them, but he looked to the spiritual condition of the people for the answer to their woes.

So with Jeremiah and Ezekiel. While others lamented God's departure from them, these men proclaimed the real cause, and the only remedy. We, too, live in times of upheaval—

“Once again I shake both the heaven and the earth . . . that those things that cannot be shaken may remain”
(Heb. 12:26-27).

Whether we are shaken away or whether we remain depends upon the things to which we cling; If we cling to the things that cannot be shaken, then we can say with David—

"God is our refuge and strength, a very present help in trouble. The Lord of Hosts is with us.

The Man That Hath Seen Affliction

The Lamentations of Jeremiah

"Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of His fierce anger."

AUTHOR and DATE OF WRITING

ALTHOUGH no author's name is attached to this book in the Hebrew, there has never been any reasonable doubt among Bible students concerning its authorship. Since the third century BC, the majority of translators and commentators have acknowledged Jeremiah as the author.

Some today criticize the idea of a single author, others quote Lam. 2:9; 4:17; 5:7 as proof that Jeremiah did not write the book; but evidence favors Jeremiah as the author. The Septuagint (LXX) Version of Lamentations begins—

"And it came to pass after Israel had been led into captivity and Jerusalem had been laid waste, Jeremiah sat weeping, and he lamented with this lamentation over Jerusalem, and he said . . ."

This has every appearance of being a translation from Hebrew, and apparently stood at the head of the text used by the translator. It is followed in the Syriac, Old Latin, and Vulgate. The Targum similarly ascribes the book to Jeremiah.

Jeremiah's dungeon experience (37:15; 38:6-13) fits in well with Lam. 3:52-57.

Many analogies can be drawn between the prophecies of Jeremiah and Lamentations. Jeremiah spoke of the sins of the people and their coming desolation and tribulation due to their iniquities. He spoke of the fall of the city, Jerusalem. He also spoke of a coming restoration and glory.

In Lamentations we read an eyewitness account of the fulfillment of Jeremiah's prophecies of judgment from God, and we see within the book, as in Jeremiah, a bright future for those who trust, obey, and fear the Lord.

The intense grief of the writer is seen throughout the book. These expressions of grief and tribulation fix the date of the book's writing as shortly after the captivity of Judah by Nebuchadnezzar, 587-586 BC.

Most of the book appears to be in the past tense, in Lam. 4:22 it can be clearly seen that Jerusalem was already fallen—

"The punishment of thine iniquity is accomplished, O daughter of Zion; He will no more carry thee away into captivity."

It will be well to briefly examine the times just preceding the captivity of Judah.

JEREMIAH: HIS LIFE AND TIMES

Jeremiah's life is one of the loneliest and saddest in Scripture. His personal experiences were bitter; "the message of disaster he had to proclaim was depressing and unwelcome; and the times in which he lived were of unparalleled calamity.

His efforts were foredoomed to failure. It was a lost cause from the very beginning.

He was everywhere hated and misunderstood. While intensely loving and grieving for his countrymen and his nation, he was despised and persecuted as an enemy and a traitor.

Jeremiah was born in the closing years of the long, evil reign of Manasseh, around 650 BC. This king's wicked reign sealed the doom of the kingdom of Judah, and it brought to an end God's much-tried longsuffering and patience (Jer. 15:4-6)—

"I will cause them to be removed into all kingdoms of the earth because of Manasseh the son of Hezekiah king of Judah, for all that which he did in Jerusalem . . . I am weary with repenting."

Jeremiah begins his ministry in the reign of the good king Josiah. It was a bright interlude of righteousness—but it did not last. Josiah began to reign when he was 8. At 16 he dedicated himself to serve God, and when he was 20 he set about to purge Judah from all her wickedness and idolatry.

Jeremiah began his ministry in the next year—the 13th of Josiah's reign. Jeremiah would be about the same age as Josiah—about 20. It is truly a touching picture of these 2 young men—king and prophet—laboring to turn the nation to righteousness as the smoldering judgments of God hovered over the land, just as 2 young men—a prophet and king, John and Jesus—did in the days of the nation's final judgment.

It is notable that Jeremiah's ministry began just 40 years before the destruction of Jerusalem and the burning of the Temple by the Babylonians, as recorded in the Lamentations. We remember that Jesus began his ministry just 40 years before the destruction of Jerusalem and the burning of the Temple by the Romans. In each case we see a period of final probation given to the city.

Jeremiah's mission was to witness for God against apostate and worldly Judah. But his work was not only as a witness of condemnation; it had a far more glorious purpose. It was to encourage and strengthen the scattered, faithful remnant—of his own day and of all the ages since.

And in our present sad time of present crisis for the Truth, and imminent judgment, its message of comfort has great and sustaining power.

When the terrible judgments came, it would **appear** that God had completely rejected Israel, and that all hope was gone. But the lonely prophet with his message of eventual glory was a symbol that God was still concerned with them although they had been unfaithful, and his prophecies gave comforting assurance that those who held fast would never be forgotten, and that, though these dreadful evils should come, the latter end would be blessing and peace.

The name Jeremiah has become in the world proverbial for a pessimist. But we know Jeremiah better than this. The world hates those who call attention to its wickedness and folly, and who raise their voice to warn of the judgments that will come upon it. But the duty of the watchmen is clear, whether in Jeremiah's day or ours (Isa. 58:10)—

"Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins."

Jeremiah found he could not hold back: he must speak as God commanded (20:9)—

"Then said I, I will not make mention of Him, nor speak any more in His Name.

"But His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

The Jews of Jeremiah's day are typical of human nature in every age. They recognized that he was sent by God, yet they still blindly hated him for his faithful testimony, and resented his forebodings of judgment.

Jeremiah's day marked the beginning of the great image of Nebuchadnezzar—the kingdom of men. Our day marks the end of that great image.

He prophesied during the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. This was the transition period from Jewish times to Gentile times.

We are living in the close of the 7 times (2520 years) of Gentile times. We are witnessing the times of the cessation of the rule of the mind of man in opposition to the will of God.

When the zealous young men Josiah and Jeremiah set out together to bring Judah back to God, the picture looked very promising; the Temple which Manasseh had profaned and neglected was restored, and at the same time the Book of the Law was discovered and its contents revealed to Josiah. Very likely Josiah read of the evils which Moses had promised would come upon the Jews if they neglected God.

He sent to inquire of God what he might do to avert this terrible judgment. God's answer was that it was too late. The calamities were on the way, and could not be turned aside. But because Josiah was faithful and God-fearing, they would not come in his day.

And while he lived Josiah did indeed God's will, so that—

"All his days the children of Israel departed not from following the Lord."

As a result of what he read in the book, Josiah kept a last great Passover feast in Jerusalem. The Passover was serene and peaceful. It commemorated God's blessings upon His children, and deliverance from slavery.

But God's blessings and forbearance were to cease, and Judah was to be delivered into slavery again. God had taken, the yoke of Egypt from Israel's shoulders, and was about to replace it with the Babylonian yoke of iron because

of their disobedience (Lam. 1:14). Though for a time there was a great show of piety on the part of the people, they failed to be transformed by God's Word.

Thirteen years after this great Passover, Josiah met his death at the hands of the Pharaoh of Egypt. God's Word on this matter was that the righteous Josiah had been taken away from the evil to come—a very sobering warning had the Jews listened.

It is recorded that Jeremiah lamented for Josiah. Well he might, for he above all others would realise that with Josiah's death the last curtain fell on the happiness and well-being of Judah. The nation now had 23 appointed years of existence left—and they were to be a terrible 23 years.

The most prominent part of Jeremiah's ministry now begins. He seems to have enjoyed an easy enough life up till now, but now he finds himself at increasing variance with the nation and its rulers as they head for destruction.

The people made Jehoahaz, Josiah's son, king—but he lasted only 3 months. The king of Egypt took him prisoner and set up his brother Jehoiakim in his stead.

Jehoiakim reigned 11 years, and Jeremiah had much to do with this ungodly, hateful man. In the first year of his reign, Jeremiah was commanded to stand in the temple court and proclaim to all the people that came there, that (unless they put away their wickedness) God would make the Temple a desolation and the city a curse to all nations of the earth (19:12,6):

"I will make this city as Tophet (byword, contempt) . . . the Valley of Slaughter."

The fifth year of Jehoiakim was the first year of Nebuchadnezzar, and a very significant year. Again Jeremiah stood before his countrymen—

"From the 13th year of Josiah the son of Amon king of Judah, even unto this day, that is, the 23rd year (of Jeremiah's preaching), the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking: but ye have not hearkened" (25:3).

Judah now has eighteen years remaining . . .

At this time Jeremiah understood that the captivity in Babylon was to last 70 years, to fulfill the "sabbaths" which Judah had profaned.

Also Jeremiah is now commanded to write these things in a book, and his faithful aid Baruch writes his words in a book and delivers them to Jehoiakim. When a few sentences were read, the enraged king seized the book, cut it with a knife, and cast it into the fire.

The same was to be done with the children of Judah themselves, as Ezekiel prophesied in ch. 5.

They were so set in their wicked ways that Jeremiah records (36:24)—

"Yet they were not afraid, nor rent their garments, neither the king nor any of his servants that heard all these words."

This was the point at which the nation's doom was finally sealed. Each step of wickedness led them deeper and deeper into the pit.

In this same year, far to the east, another event of immense importance was happening. Nebuchadnezzar was receiving his dream of the kingdom of men. God was to reject His nation Israel for a period of 7 times. Measuring 2520 from this time we come to the time (approx.) of 1917, the time when the Turkish desolator was driven out and the way prepared for the Jewish state to emerge.

Because of his prophecy, Jeremiah was sought by Jehoiakim, but the "Lord hid him" (36:26). And Jeremiah wrote again, this time "adding many more words" to his book (36:32). For his insulting manner, Jehoiakim received the judgment of God: his body was to be dragged out of the city, and cast into the garbage—"the burial of an ass."

Now that his final written testimony of God has been nationally rejected, a new phase begins. Jeremiah is commanded to keep himself separate from this people, as a witness of their rejection. He is forbidden to join with them either in mourning or in feasting.

He found himself in the same isolated position as the faithful find themselves in the world today. God often used the personal lives of the prophets in this way—as living examples and object lessons.

Like Jeremiah, God's people today are required to manifest a striking difference in their lives from the surrounding world, so that they will be unmistakable beacon-lights of the Truth. The way may seem hard, but the believer must remember God's words of encouragement—

"Be not afraid of their faces; I am with thee to deliver thee" (1:8).

Jeremiah was told that the people would not hearken, but would simply intensify their anger and resentment against him. Finally, the time came when he was forbidden to pray for them (4:11-12)—

"Then said the Lord unto me, pray not for this people for their good. When they fast, I will not hear their cry."

It had now come to this! All opportunity for the nation has passed. As a nation they were doomed. But there would always be the remnant drawn out, so Jeremiah continued to preach and warn.

At this time Nebuchadnezzar had already made his first invasion of Israel, showing that Jeremiah's warnings were true—but still they failed to listen. Jehoiakim's reign was troubled throughout by plundering raids from the surrounding nations, as God slowly but surely reduced Judah to ashes. Jehoiakim died and his carcass was cast into the rubbish heap of Gehenna.

Eleven years of misery had passed since Josiah, and more trouble was coming.

Jehoiachin, Jehoiakim's son, reigned only 3 months, and was then carried to captivity in Babylon. But he still managed to leave behind a definite record: that he did evil in the sight of God.

At last came Zedekiah, weak, cowardly, and evil—whom Ezekiel called a "profane, wicked prince." Zedekiah was not as bitter toward Jeremiah as Jehoiakim had been, but as disasters came upon Judah with increasing frequency, he came to hate Jeremiah.

The better and more righteous of the people had been carried to Babylon, as was shown in the vision of the figs (ch. 24). The very good figs are those like Daniel whom God had caused to be taken to Babylon, to escape the final days of the city. If we are found watching we will escape the final days of judgment on this wicked age.

Jeremiah sent a letter to the captives in Babylon (ch. 29), telling them to seek the peace of the city, and to wait patiently upon God, to pray to Him and trust in Him. His words here are certainly for our benefit, for we are in practically the same position in the world today—"strangers and pilgrims," with "no continuing city."

Jeremiah promises the captives that in 70 years there would be a reversal. God had not cast off His people forever.

Seventy years after Nebuchadnezzar's first invasion the decree of Cyrus went forth, to bring the Jews back to the land. And seventy years after the destruction of the Temple, the Temple was again built up—not in its former glory, but it was rebuilt. This partial restoration was only typical of a much greater restoration, for which we now wait and pray. Jeremiah remained in the city, continuing to warn the wayward people.

In Zedekiah's first year, the false prophet Hananiah arose—saying that within 2 years the yoke of Nebuchadnezzar would be broken. Jeremiah tells him that he will die within 1 year for lying. This happens, and still the remaining people refused to repent. They knowingly reject God.

We now come to the final years of the kingdom. Zedekiah has plotted with Egypt against Babylon, until Nebuchadnezzar has decided that the only solution was the complete destruction of Judah. Nebuchadnezzar's army comes and besieges Jerusalem—the details of the suffering to be found in Lamentations.

At this point Zedekiah sends to Jeremiah for counsel. God's answer is harsh—

"Deceive not yourself: the Babylonians shall take this city and burn it with fire."

Jeremiah is then cast into a filthy dungeon (after being beaten), where he remained "many days." We are now in the 9th year of Zedekiah. The city has 18 months left. Again Zedekiah asks—

"Is there any word from the Lord?"

Again the answer comes—

"Thou shalt be delivered into the hand of the king of Babylon."

Jeremiah was released from the dungeon, but again the princes demand that he must die. He is lowered into a cistern, and left there to die. (He must be about 60 years old at this point.) Jeremiah is then rescued by Ebedmelech,

Zedekiah's servant; and he stays in the prison court for the remainder of the siege. Here, most likely, he witnesses the happenings of which he writes in Lamentations.

The Babylonians entered the city, destroyed it and the Temple, and carried its appurtenances to Babylon. In Jeremiah's day the Temple had become the symbol of lip-service and outward ceremony—and so it was destroyed. This should be a lesson for the believer.

Jeremiah remained in Jerusalem. The few left in the land ask Jeremiah if they should go to Egypt. He pleads with them to remain in the land, as God has commanded. But they refuse to listen; and Jeremiah was taken with them back into the land of bondage, by force against his will.

In Egypt Jeremiah records a few more prophecies, but his long labor has about come to an end. After these few words, we hear no more of Jeremiah. We are not told how, when, or where he died.

The people had rejected the admonitions of the Spirit-inspired prophet. The Kingdom of God on earth is rent. The glory had departed from Israel. The long Gentile night had begun.

(Continued next month, God Willing)

Current World Events

ASWAN DAM: NEARLY READY

Aswan Dam—almost legendary symbol of Russian presence in Mideast—now nearly complete. Egyptian and Soviet leaders will mark official completion with July celebration to coincide with anniversary of Nasser's rise to power. Ceremony will be 10 yrs. after beginning dam—and 14 yrs. after US decision not to help finance it contributed to Nasser's nationalization of Suez Canal & invasion of Egypt by Britain, France & Israel. Subsequent Russian decision to build dam become major landmark in Soviet penetration of Mideast.

Electric transmission lines snake across country north & south: 3-billion kilowatt-hrs. per year come out of dam's turbines, but that's under 1/3 of power that will eventually be generated.

Emergence of finished dam is symbolic of whole Soviet approach to Mideast. Though they have ups & downs, setbacks & successes, Russians play long-term game; ignore setbacks; & stick to long-term policy of trying to show they're loyal friends. It pays off: never has Soviet penetration in Mideast been deeper nor Russia more appreciated.

Rice production nearly doubled since dam irrigation began. Cotton yields per acre—already higher than US—have increased sharply. Power from dam has been feeding Lower Egypt for over 2 yrs. Lake Nasser now stretches 250 mi. behind dam, 6 mi. wide in places: will fill between '72 & '75. Russia will help establish 3 large industrial projects that will use Aswan power: phosphorus plant, aluminum plant, & ferra-silicone factory. (USN 12:29)

US's repudiation of their commitment to finance the dam, seemingly a clever stroke to put Nasser in his place, threw open the doors of the Mideast to the Russian flood, and may prove to be one of US's most stupid and shortsighted moves. But it is God that moves in the kingdom of men, turning their "wisdom" to folly.

EUROPE COUNCIL: GREECE OUT

Greece resigned from "Council of Europe" just as members were preparing to expel it. It was another blot on record of military junta that seized power 32 mos. ago.

It reflected revulsion among Greece's neighbors against widespread reports of political prisoners tortured with official approval.

US, which lobbied against Council's disciplinary measures, is expected to swallow its dislike of regime shortly and resume full military aid to Athens. (Tm 12:19)

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Up to last moment, Greece sought to stem tide against it. In scathingly-worded statement, Athens raked up old scores, calling Swedes and Danes cowardly, recalling Italy's Fascists, and depicting Britain and Holland's "crude colonial pasts."

Junta said it was reconsidering Greece's part in NATO. Reference to NATO laid bare underlying issues. Greece plays such a vital part in defending NATO's Mediterranean flank that US (which does not belong to Council) felt obliged to intervene on junta's behalf, pleading against any action which might drive Greece out of NATO. (Nwk 12:22)

Europe condemns Greece for terrorism and oppression of its people, but US must support Greek dictators because of its strategic position. But Greece belongs with the Image—with Rome and Russia—and US must lose out.

"BURDENSOME STONE" FOR US

Dilemma haunting U.S.: how to continue friendship with Israel & at same time stop losing influence with Arabs. Great majority of Arabs thoroughly convinced that, whatever US says in public, it's irrevocably committed to Israel cause.

Once US committed itself to Israel cause, Israel's continued existence assumed great strategic importance, for in '50s, Mideast became Europe's major oil suppliers—and at same time, Russia began concerted effort to expand its influence in area.

Eisenhower aggravated problem for US by withdrawing aid from Egypt & renegeing on Aswan Dam.

Russia was quick to exploit opening. In past 15 yrs., Soviet bloc has poured \$6 billion aid into area.

Russians got more than money's worth. Today, she's predominant foreign power in Mideast: has valuable naval bases for its burgeoning fleet in Mediterranean; has skirted NATO's south flank; and gained firm foothold for further advance to Africa & Indian Ocean.

There seems a subtle but important drift in US public opinion, which has steadily become more critical of Israel. (Nwk 12:22)

Nixon is trying to back off from helping Israel, and to curry favor with the Arabs. But US has a work to do, though it appears in direct conflict with her interests. She WILL support Israel, and she will at last be blessed, though sorely punished for her moral filthiness and her pride.

LIBYA DEMANDS US LEAVE

Till king's overthrow, Libya was oasis of West opportunity between Egypt & Algeria. But in 4 mos. since, much has changed. Last wk., US acceded to demand it abandon Wheelus airbase. British also agreed to give up bases.

Libya warmly received Arafat & gave him \$240,000 for guerrillas.

US & Britain trying to get along with new rulers; main reason's oil: 38 companies, mostly US & British, pump 4 million barrels a day. Libya now 3rd largest oil exporter (after Venezuela & Iran). Oil is 80% of national income. French stole march on British with agreement to supply 200 heavy tanks to Libya, & 50 jets. The planes & tanks undoubtedly will be lent to Egypt. (Tm 12:26)

So recently, Libya seemed strongly in the Western orbit, with powerful US and British military bases there. But prophecy said it MUST fall to the King of the North, so we waited eagerly for it to happen—one more Sign the end is upon us. A few more pieces needed to make the picture complete.

GERMANY Looking EASTWARD

Germany looks East: Reshaping Europe: Last wk., most significant exchange of views between W. Germany & Russia since WW II.

2 wks. ago Russia gave E. Europe green light to begin negotiations with W. Germany.

Russian motive is long-standing twin goal of dividing US from NATO allies & disrupting W. Europe economic integration. Rebuff US got at NATO meeting in Brussels 2 wks. ago, when it failed to convince allies to include a denunciation of Czech invasion, may have been first sign of effectiveness of Moscow's strategy.

Nervousness with which Brandt's domestic opponents view his policy is shared to large degree by his foreign friends. US warned her allies against falling into "false sense of detente." (Nwk 12:22)

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Flurry of negotiations, likes of which Europe hasn't seen in yrs., if not decades. Brandt determined to achieve understandings with East.

Germany & Russia discussing mutual renunciation of force.

Germany announced \$410 million transaction with Russia; will sell 1500 mls. of pipeline & buy 20-yr. supply of Russian gas.

Warsaw says German-Polish talks on renunciation of force "imminent." This wk. they open new discussions on trade. (Tm 12:19)

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Europe's future depends on how W Germany gets along with Russia & E. Europe Communists. Plenty of action on that. Brandt's moving fast: talking with Russia on renunciation of force, heading toward talks with Poland & Czechs. (USN 12:29)

This is truly heart-warming! Gog and Magog at last beginning to merge. We have waited long years for this to come. It could move quickly now!

TRANSPORTATION REVOLUTION

Never before have so many new methods of transportation come into being at same time.

Each .yr. larger & larger ships sail world trade .routes—some so big they can't get into existing major ports.

Barges and containers are picked up & carried 1000's of mls. without a person touching cargo.

Airplanes that carry over 100-ton loads will soon be flying.

May not be long before a mother-ship, with a small crew will lead a convoy of unmanned ships across oceans.

Voyage of 150,000-ton "Manhattan," crunching its way thru thick polar ice across top of Canada to Alaska, dramatized these changes.

The "Acadia Forest" is first to carry fully loaded barges. Barges are pushed to ship's side by tugs, & a powerful crane lifts them into place in hold. "Acadia Forest" holds 73 barges with total cargo of 30,000 tons. Several of barges on board were loaded

at points up Mississippi River & towed to the ship. In Europe, they were towed to many locations, some far up river from Rotterdam & mouth of Thames.

Another major shipping break-thru is world's largest tankers now bringing oil from Kuwait. The 1135 ft. ships, each can carry 2.4 million barrels of oil weighing 316,000 tons. The tankers are much too large to dock at either end of journey. Their bottoms go 81 ft. below waterline. They are loaded by pipelines running to an offshore location, & unloaded same way.

These tankers have eliminated future use of Suez Canal. Cost to bring oil from Kuwait by mammoth tankers is probably ½ cost of moving oil thru Suez Canal in largest vessel canal could take.

Even bigger tankers are on the way. Plans have been drawn up for a 500,000-ton tanker. (USN 1-12)

"Many shall run to and fro." Such an explosion of knowledge: such wonderful POTENTIAL for welfare and happiness. But such increasing failure to achieve welfare and happiness. By the increasing endowment of mechanical genius, God is forcing man to manifest to the full his social and moral incompetence.

SCHOOL VIOLENCE SHOOTS UP

Last wk., at Harvard, Univ. Hall was seized for 4th time this year. At week's end, outlook for an end to disruption uncertain. (Tm 12:19)

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250 cases of violence in US high schools in first 13 wks. of current school yr., compared with 300 for all '68-69 yr. So far, 900 arrests, 250 injuries to students, teachers, police. (USN 1:5)

Every month the school violence picture grows more hopeless. This is where modern man's ungodly philosophy has brought him. The violent and immoral ravings that are printed in what used to be respectable school newspapers sometimes make our blood run cold. What a mess man has made!

CHINA Renews WEST CONTACT

After long period of self-imposed isolation, China apparently decided to renew diplomatic contact with West.

US worries that lack of contact between China & US may embolden Russia to blackmail or attack China. In view of Moscow's superior military strength, US show of neutrality would only benefit Russia. US would like to make Russia less certain of impunity in event they start war against China.

China's motivation for talks rests on fears of Russia. China apparently hopes to gain leverage on Russia by demonstrating readiness to deal with US. (Tm 12:26)

It is fascinating how God has raised up China as the counterbalance to both US and Russia, to hold them, back till the time appointed.

RED TERRORISM in SE ASIA

Communist terrorists showing new aggressiveness, new training, better arms, better leadership along Malaysia-Thailand border. In just a few days, guerrilla bands blew up a RR bridge linking the two countries, raided police stations on both sides, killed 7 Thai officials.

Well-trained demolition experts operating with guerrillas, have doubled in past yr. As Vietnam's war winds down, Red guerrillas get busier elsewhere in Asia. (USN 12:29)

US is hopelessly fighting a clever, tireless and elusive foe who holds all the advantages, and has Russia and China at his back.

ISRAEL: NEW MILITANT GOVT.

Last week Golda Meir introduced largest Cabinet in Israeli history: coalition of 5 parties representing 90% of electorate. Reflecting current Israel mood, new Cabinet was most militant in a decade.

Mrs. Meir endorsed building more Israeli settlements in occupied territories, and stressed that Israel would settle for nothing less than genuine peace accord in which Arabs would accept Israel's right to exist as a state. (Tm 12:26)

This dovetails in with the predictions of imminent Mideast war.

FRANCE SELLS ARMS to LIBYA

France is selling Libya \$400 million worth of tanks & jets, which may be used against Israel—US's chief Mideast ally. (Nwk 12:29)

Major new thrust in French foreign policy an attempt to reassert French influence in Mediterranean. France is seeking dominant role in Mediterranean basin.

Most important evidence of France's diplomatic offensive was a report of an agreement to sell \$400 million in jet fighters & heavy tanks to Libya. France also reportedly offered to take over operation of Libyan air bases being vacated by US & Britain. (Nwk 1:12)

France, who long posed as Israel's "friend" (contrary to her prophetic role), has now assumed her true colors.

'60s BAD: '70s TO BE WORSE

Bright promise that began '60s turned to confusion & near despair as decade ended. US's manifest destiny seemed to be a rendezvous with manifest absurdity. Americans landed on moon; on earth their cities festered, atmosphere befouled.

The quiescent young of '50s succeeded by more assertive youths, who displayed at Woodstock their rejection of society's values.

A belligerent rhetoric of protest & revolution swept US. Many adults shocked by new "romanticism"—nudity, casual sex, obscenity.

Dostoevsky prophesied what would happen when socialist dream of universal prosperity was realized, as it was for many middle-class Americans in '60s—"Men would suddenly realize that they have no life any more, no freedom of spirit, no freedom of will & personality, that somebody has stolen all that from them."

'60s saw almost unprecedented rise in public violence in US. Violence was persistent theme of much rock music; it was factor in politics of extremists.

Faith in science & technology gave way to fear of their consequences. Traditional institutions, even authority itself, distrusted & despised.

The hippie may have pioneered—in spirit, at least—the way men will live & think in next decade. A general phenomenon will be decline of materialistic motives, paradoxically accompanied by a growth in hedonism. If current trends continue, the US gradually will become a "late senate society"—glorifying pleasure over Puritan duty, leisure over work.

The '60s was a time of almost frantic experiment in sexual liberation; in next decade sex will continue to be casual. Divorce will be even more common; law may come to recognize term marriages, unions that will dissolve automatically after a certain length of time.

Marijuana most likely will be either legalized or condoned. The goal of most Americans will be self-fulfillment rather than self-sacrifice. In everything, emphasis will be on experimentation.

Nudity on stage & screen, perhaps even outright pornography, will be taken for granted; new frontier of shock probably will be violence & cruelty.

In spite of this, most significant trend of '70s may well be a religious revival. In reaction against the trend toward secularization, there may well be a sweeping revival of fundamentalism particularly in its fervent, Pentecostal variety.

For many, astrology, numerology & phrenology will become no longer fads but ways of life.

Spirit of dissent that fractured '60s likely to expand. High schools, perhaps even more than colleges, will be torn by unrest. Today's generation gap wider & deeper than any other recorded in history.

For much of next decade US likely to be an increasingly factious, perhaps an increasingly violent & polarized society. US "Commission on Violence" raised possibility of a nation torn by assassinations & terrorism, cities turned into hostile armed camps. It is certainly possible that militant blacks will turn to terrorism & urban warfare.

If present trends continue, world population will grow from 3.6 billion to at least 4.3 billion in 10 yrs.

It's unlikely man's Biblical lifespan of threescore & 10, the average in Western world, will be extended by over mo. or so in next decade.

It's by no means clear that struggle to save environment will be won. Attitude, central to modern mind, that all technology is good; technology will have to be changed radically.

Thanks to phenomenal growth rate, Japan's already world's 3-ranking economic power; by '80 its gross national product will have exceeded all other nations in Asia combined.

War between Russia & China cannot be ruled out, & a pre-emptive-Soviet air strike against China will remain a possibility.

In attempting to maintain hold over E. Europe, Soviets might eventually repeat Czech pattern & invade other countries in area, notably Rumania.

Prospect for most underdeveloped nations during '70s could scarcely be gloomier. Prognosis is for decade of anarchy, political instability, coups countercoups, widespread suffering.

Present worldwide discontent & unrest will become more acute & will express itself in worse & worse outbreaks of violence. (Tm 12:19)

* * *

'70s could bring unthinkable catastrophe, or provide first glimpses of golden age. Incipience of catastrophies without precedent is real, but so unthinkable that most people push them into darkest corners of their consciousness.

Most obvious is threat of nuclear war. Missiles stand poised, day & night, for almost instantaneous firing into cities, industrial centers & military installations of US, Europe & Russia. In hrs., most of western civilization could be destroyed; & those surviving to contemplate the ruin, disease & putrefaction would find it hard to fight off madness.

Less obvious are dangers consequent to overpopulation: famine, epidemic neuroses (such as those that drive overcrowded rats insane) and uncontrollable spread of new diseases in world saturated with human beings.

Modern military technology has greatly increased the damage that can be inflicted on enemy. Modern war lacks restraint of compassion because opposing forces & civilians are killed at a distance. It was the human confrontation of My Lai that made it so shocking.

It's clear stable world can't exist till enormous gap between rich & poor nations is closed. Yet the rich nations are advancing faster than poor. Gap grows larger, in part because bright young scientists in developing countries see no careers at home & emigrate.

Leisure time will grow in '70s. Will we become jellyfish glued to TV sets? (LndFP 1:2)

* * *

University deans, trustees, US presidents, generals, policemen, parents, Pope—nearly every symbol of authority—had very rough time in '60s. Revolt against authority produced, & was fueled by, startling revelations of corruption or incompetence in high places.

As society's rulers were scorned, so were its rules. It was an age of experiment: people strove to burst the bonds of "normal" behavior. Even the ordinary confines of time, sense & perception could be dropped with a little help from grass & hash, acid & speed, that spread thru young people's underground.

All decade long, we seemed to be living under successive threats of apocalypse: nuclear holocaust, population explosion &, most recently, ecological doom.

Mysticism, was very big: consulted in certain households more often than cookbook. Strangers inquired about each other's astrological signs before they asked their names.

Drugs enhanced flight from reason & into other regions of mind.

If grass was scarce & you weren't into acid, rock music alone could also help in opening up the path. Its soaring flights of electronic sound, quick-changing rhythms & sheer loudness enveloped listener, banning ordinary thought & sensation.

John Lennon of Beatles offhandedly declared, "We're more popular than Jesus." Boston's Cardinal Cushing admitted he was perfectly correct. (Nwk 12:29)

This is a terrible but fascinating outline of what is and what is likely to be. It could be written by the prophets of Israel, it is so true to what the corruption of the latter-days must bring forth before God mercifully terminates the sorry mess man has made of himself and this beautiful earth. Consider the dreadful roster presented:—

"Cities festered, atmosphere befouled, protest, revolution, nudity, casual sex, obscenity, unprecedented violence, fear, a sensate society, glorifying pleasure, divorce common, term marriages, marijuana, pornography, cruelty, astrology, assassination, terrorism, cities become armed camps, urban warfare, widespread suffering, discontent, unrest, catastrophe, over-population, famine, nuclear holocaust, ecological doom, mysticism"—what more could the Biblical prophets add to the picture?

CHINA HOLDS RUSSIA BACK

Russia's main preoccupation continues to be China. Russo-Chinese talks in Peking have not eased basic strains and aren't likely to. Russia doesn't make move in E. Europe, W. Europe, Mideast, or talks with US, without considering possible impact on China feud. (USN 12:29)

INDIA IN DANGER OF CHAOS

Great danger in India of administrative chaos, especially at State levels, as Indira Gandhi's battle for political supremacy spreads into provincial parties & parliaments. Time, energy & resources that should go into desperately needed economic development & social reform are going instead into personal power battles.

Three good rainy seasons in succession have given India a relatively prosperous look, but odds now favor dry yr. soon with inevitable hunger & economic depression.

Add probability Mrs. Gandhi will try turning India to left, & outlook ahead for India is drift, with old problems & populations pressures still rising. (USN 1-12)

India and Egypt seem to be the 2 main pieces left to be fitted into the puzzle, plus Persia into the Russian orbit.

PEACE ON EARTH: MAN FAILS

Christmas ideal—peace on earth & good will toward all men—not a reality today. Each yr. we continue to hope dream may come true.

Yet history of man is chronicle of individual error multiplied many million times. Sum total of our own individual mistakes is collective record: tragedy of every nation.

World today is enveloped in friction not merely because evil govts. have arisen: it's torn by war & antagonisms because we haven't found a way to achieve a moral & spiritual standard.

War & threats of war run on thru pages of history, leaving no era or epoch immune from its terrors. Where is the ingenuity of man, which invents machines of destruction, but not yet found a mechanism of mind that can build a lasting peace? (USN 12:29)

"Peace on earth"—what a sad illusion for man! But what a glorious promise from God. It was divinely promised at the occasion of Christ's birth, and he—and only he—will bring it to pass.

TERRIBLE FLOODS in TUNISIA

For 2 mos. rains poured down, turning rivers into thunderous, rampaging cataracts that crushed everything in their path. Whole of central Tunisia transformed into one vast inland lake. Muddy outpourings of 1000 swollen wadis swept millions of tons of valuable farm land into Mediterranean.

Over ½ million dazed & terrified Tunisians fled homes. Flood ravaged 80% of Tunisia. At least 542 died; 100,000 homeless. Will take 5 yrs. & \$200 million to repair damage.

Flood drowned 14% of country's cattle & sheep; destroyed almost completely Tunisia's vital date & olive crops: swept away over 120 mls. of roads. Even 2 massive stone bridges built by Romans 2000 yrs. ago were knocked down like Tinker-toys. (Nwk 12:22)

A terrible tragedy. How easily God can set the works of man at naught!

"WAR IS CLOSE" in MIDEAST

General war closer in Mideast. Arab summit conference in Morocco broke up in failure when Saudi Arabia & Kuwait refused additional oil riches to help other Arab nations prepare for war with Israel".

One nation from which Nasser will get arms money is Libya, where there's rising income from oil, rising anti-Israel belligerency.

Relations between US & Israel hitting new low. Russia gaining influence by supporting radical Arabs.

Big war in Mideast as certain as anything in world politics can ever be. Less hope than ever of political solution. (USN 1:5)

* * *

Israel will certainly win any present war with Arabs, but this time would take 2 weeks and would be bloodiest battle Israel ever fought.

Jordan and Syria would be quickly crushed. Amman? One day. Damascus? One day. Cairo? A little bit longer.

What chance of Russian intervention if Egypt starts losing again? None. Would take ½ million men in tough war far from Russia: not Russia's kind of war. (USN 12:29)

Another interim Mideast war could bring things suddenly closer to the final prophetically-required condition, putting Egypt on the right side.

SLUM HOUSING CATASTROPHE

"Tenants tear up the place as fast as you fix it up." It's no longer profitable to house urban poor—even by housing them badly.

In face of worst housing crisis in history, number of slum buildings abandoned by owners as a bad investment are reaching catastrophic proportions, & trend growing. In Chicago, 140 landlords walk away from their buildings every mo. In Baltimore, 4000 structures sit idle.

In NY, 100,000 individual apartments were left to rot between '65 & '68. Since then, rate has increased to point where each yr. landlords jettison enough buildings in NY to house 275,000 people. We've thrown away more housing in NY in past few yrs. than we destroyed in 20 yrs. of slum clearance.

In NY it takes \$24 a room a mo. to keep slum tenements up to snuff, while rent control or ghetto economics make rental income a static figure.

As result, many slum landlords resort to what is called "dead ending"—stopping all repairs, failing to pay taxes, & hoping city will delay taking over building till they recoup their investment from rents. In Boston, this is 3 yrs.; in NY, 4.

Abandonment leaves hapless tenants high & dry without essential services. Those who have no place to go often hang on, enduring vandals who rip up vacant apts. for valuable brass & lead plumbing, junkies who haunt deserted halls, & rats & vermin—till they can stand it no longer.

Bulk of improved housing for poor has always come in a trickle--down way from increased housing for middle-class, & it will always; be that way. When you try to provide new housing for poor, you either end up with prohibitive costs or high-rise jails. (Nwk 1:12)

How vividly and tragically this: underscores the hopelessness of human schemes for a man-made Paradise built on the lust of the flesh! The only possible way is GOD'S' way: Man will not receive it, but he must be made to prove its truth by his own hopeless, dead-end failure.

Arab GUERRILLA POWER GROWS

Arafat, Palestinian commando leader, has risen to status of Mideast folk hero. Most dramatic single development in Arab-Israel crisis in past 2 yrs: emergence of Palestinian guerrillas as potent, numerous force.

Almost total unanimity among Arabs everywhere that Israel must be destroyed. Even in Tunisia, where Bourguiba has in past been voice in wilderness counseling Arab moderation, commando movement now widely supported

The 1.3 million Palestinians, who once seemed destined to be forgotten in squalor & deadening monotony of refugee camps, have come long way in past 2 yrs. Guerrillas—an uprooted, homeless people paying allegiance to no country—have introduced entirely new element of dangerous intransigence into area where intransigence on all sides has already virtually ruled out lasting peace.

Guerrillas could touch off another major Arab-Israel conflict & precipitate East-West confrontation.

In Jordan, where 500,000 Palestinian refugees are crammed into dusty villages, & where guerrillas maintain most of their training camps. Al Fatah has become a state within a state—major threat not only to Hussein's hopes for peace with Israel, but threat to his existence.

Lebanon—½ Christian, ½ Moslem nation which heretofore managed to remain on sidelines—drawn into vortex when Arafat's commandos began infiltrating last yr. to use south Lebanon as an artillery base and staging area against Israel.

Fatah forced govt. to let guerrillas recruit & train in all 15 refugee camps, to maintain guerrilla units on slopes of Mt. Hermon, & to supply them over only all-weather road in area.

To young leftists in Mideast, fedayeen have become Arab counterpart of Vietcong—an ideologically motivated force that promises to sweep away feudal Arab monarchs as well as Israel. (Nwk 12:22)

"Almost total unanimity among Arabs everywhere that Israel must be destroyed." Can such things be in this "intelligent" and "civilized" 20th century? Yet prophecy requires that it MUST be so: "Let us cut them off from being a nation" (Ps. 83:4.—in a clearly latter day context).

US: NEW SPACE ADVENTURES

New era of US space adventure about to begin: 4 major programs well along in planning:

1. Space stations constantly orbiting earth, to bring improvements in weather forecasting, farming, communications & medicine.

First could be launched by '71 or '72. Each to be launched unmanned into orbit 250 mi. above earth. Later 3-man crew will enter station for 28 days, replaced by 2 successive crews for 56 days each.

2. Unmanned flights to vicinity of nearby & distant planets—Jupiter, Saturn, Uranus, Neptune & Pluto—early as '76,

Only once in 179 yrs. are these lined up to permit inspection from single spacecraft on one flight. Such an opportunity begins in '76 & continues to '80.

3. Reusable spacecraft to shuttle men & materials between earth & space stations by '75—airliner sized vehicles would blast off from Cape Kennedy, fly out to an orbiting space base, & return to normal landing on a US military airstrip. Such vehicles could reduce spaceflight costs from \$1,500 lb. to little as \$50 lb.

4. Landing on Mars by astronauts in '80s—cost: over \$50 billion.

12 men would make trip in two bus-sized nuclear-powered spacecraft. After reaching Mars 270 days after launch, 3-man team from each ship would descend in smaller vehicles to planet's surface for up to mo. After 80 days on & near Mars, they'd return to earth.

New activities would be costly—requiring \$8 or \$9 billion a yr., compared with under 4 billion now.

Many in Congress say results would not justify expense, that big space projects should take 2nd place to solving immediate problems on earth.

Surely Nero fiddling while Rome burned was nothing compared to this proud folly! Such mess and misery on earth, and man devotes his money, time and energy to polluting the universe.

POLAND NEARLY "JUDENREIN"

Until Hitler's holocaust transformed it into a massive graveyard, Poland was center of European Jewry. Out of a pre-WW II Jewish population of over 3 million, only pathetic 220,000 survived, & of these only 75,000 chose to stay in Poland.

In next 20 yrs. ⅔ of remaining Jews left, leaving behind a mere 25,000. Since '67, with govt-encouraged anti-Semitism rampant, over 15,000 additional Jews have joined exodus.

It is strange. The Communist regime will have succeeded where even Hitler failed. Poland will finally be "Judenrein"—empty of Jews. (Nwk 1:12)

This bodes ill for solidly-Catholic Poland, with a consistent history of bigoted persecution of Israel. With Lot safely out of Sodom, the fires of God fell.

LAOS: VITAL KEY TO SE ASIA

Laos—where fighting has been overwhelmed by events in neighboring Vietnam—emerging as crisis area of its own. It's a prize in a war that has raged off & on for over 20 yrs. between Communists & anti-Communists.

A look at map shows why. Few countries lie in such a strategic spot. Sitting at very core of SE Asian peninsula, Laos borders China, Burma, Thailand, Cambodia, S. Vietnam & N. Vietnam—the "hot spots" of Asia.

Laos, insignificant in itself, is from Communists' viewpoint a springboard to infiltrate entire region. Conversely, to US, Laos is a buffer against such aggression.

Thru Laos runs Ho Chi Minh trail which N. Vietnam uses to funnel men, weapons & material to S. Vietnam since '50s. To Communists, trail is a lifeline.

In Laos, as in neighboring Cambodia, Reds in S. Vietnam can seek refuge from Allied attack with no fear of pursuit. From this sanctuary they can regroup for fresh assaults.

Domination of all Laos by Communists would be read as a serious threat by non-Communists in SE Asia. Red seizure of Laos would bring Communist troops right up to a 1000-mi. border with Thailand, 1 of US's staunchest Asia allies.

Communists now control ½ Laos area & ⅓ of people. Hanoi's forces could probably overrun Laos any time they wanted. (USN 1:5)

Laos manifests the hopelessness of the US position in SE Asia. None of SE Asia is safe if Laos is Communist-controlled. We may wake up some morning and find the SE Asia war has a new and much more ominous face.

PAROCHIAL SCHOOLS: Govt. Aid

Parochial schools, which enroll 90% of all private-school students in US, are in deep financial trouble. Real question is whether Supreme Court is inclined to interpret First Amendment in terms of absolutism or pragmatism.

In recent yrs, US social needs have modified separation of Church & State. Churches receive many kinds of govt. aid for hospital, poverty, & other public works.

In '47, Supreme Court allowed states to finance bussing for parochial school students; in '68, it approved free textbooks for secular courses.

Penna. Education Act of '68 allows state to pay parochial school teachers' salaries, textbooks & teaching aides in math, languages, physical sciences & physical education. (Tm 12:19)

There was a time when the line separating Church and State was zealously guarded in the US, but now it is increasingly blurred and the Mother of Harlots and her daughters are getting their hands deeper and deeper into the public pocket.

US Bumbling MIDEAST POLICY

Nixon has wrought minor revolution in US foreign policy—his "low profile" policy: a partial US disengagement from burdensome commitments abroad.

Last wk., low profile was applied to Mideast. When US's closest ally in that part of world reacted with incredulous outrage, Sec. of State Rogers said, "I can understand why Israel is concerned, but we have to conduct foreign policy how we think best for US interests."

US interests, as Govt. viewed it, called for great "even-handedness" in Mideast rather than unwavering pro-Israel stance taken by Nixon's 2 Democratic predecessors.

US did not try to hide fact it was making conciliatory gestures to Arabs & putting pressure on Israel to accept compromises.

US-Israel relations at lowest ebb since '55 when Eisenhower stopped invasion of Egypt by France, Britain & Israel. In angriest language yet employed toward US, Israel branded US peace formula "appeasement."

Israel argued US was knuckling under to Russia—that US had submitted 10 to 15 position papers to Russia since '67 war, each representing progressive deterioration in US support for Israel.

Golda Meir said: "It would be treasonous for Israel Govt. to accept US proposals. We're not going to commit suicide. We didn't survive 3 wars in order to commit suicide so Russia can celebrate victory for Nasser."

Goal of improving US's standing with Arabs clearly loomed large in US proposals for Israel concessions. US investors with oil and other interests in Mideast have long advocated stronger ties with Arabs, & in Dec. a group of business leaders—including David Rockefeller, Chase Manhattan Bank Pres.—visited Nixon to warn him US influence with Arabs was shrinking dangerously. State Dept., too, has hard core of "Arabists."

US seemed backing a policy that offended Israel, did little to improve relations with Arabs, & left Moscow with no reason to increase pressure on Arabs to come to terms.

All this underscored an unavoidable drawback to Nixon's low-profile stance: it spells out how much US will let opponents get away with. (USN 1-5)

* * *

For over 20 yrs, US has in large measure served as Israel's benefactor, a role Russia has more recently assumed for Arabs.

US role is in midst of transformation, & Israel's plainly alarmed. Golda Meir spoke angrily last wk. of "erosion" of US policy & accused US of "appeasement." Israel argues that US offers Arabs most of what they demanded without any Arab commitment to enter peace talks.

Only major assistance US has given Israel under Nixon—50 jets—was promised by Johnson. (Tm 1:5)

US, in waveringly trying to please both sides, is pleasing neither—it is just encouraging and inviting Russia to further boldness.

20-yr. ITALY-RUSSIA Gas DEAL

Before colorful backdrop of crossed Soviet and Italian flags, ENI Pres. Cefis and Soviet Minister for Trade Ossipov made historic announcement: for next 20 years Russia will pipe total of 100 billion cubic meters of natural gas to Italy.

In return, Italy will supply Russia with large-diameter pipe, pumping stations, cables, etc. Italy put a \$3 billion price tag on deal. Russia will be using Italian pipe and equipment to lay new line 1,500 miles, from Moscow to Siberia, where they've discovered some of world's richest oil and gas fields.

With Italy signed up and Austria already an established customer, Russia can now turn to final terms of deal to sell vast quantities of gas to W. Germany.

It could pave way for even grander political design.

Closer business relations between Russia and W. Europe could have far-reaching consequences, bringing relaxation of tension, weakening NATO, and loosening W. Europe ties with US.

That's awful lot of dividend to get from natural gas. (Nwk 12:22)

How wonderfully, and yet how naturally, the web is weaving! When Russia supplies all of Europe's power, Europe will be helpless. They would not dare oppose Russia in war.

CATASTROPHE in a GENERATION

Current projections of 6 to 8 billion people on earth (twice as many as now) presage global catastrophe, probably in next generation.

It will strain earth's dwindling resources while endangering the stability of ecosystems that supply food, oxygen & water—the necessities of life. Man is filling the air with over 800 million tons of pollutants per yr.

We're spending twice on the supersonic transport what we spend on medical research in one yr., & that's going to cause more disease noise, air pollution & traffic congestion. (Tm 1-12)

The warnings are clear, but man goes on his giddy way, like the inhabitants of Pompeii under the gathering smoke clouds of Vesuvius.

SOVIET MINORITIES' UNREST

Unmistakable signs that national consciousness of Russia's non-Russian majority is increasing. In past few yrs., Crimean Tartars & Ukrainians have openly protested against denial of ethnic rights.

When they carried out their revolution, Bolsheviks inherited from Czarist Russia an unwieldy hodge-podge of 130 separate racial, ethnic & national groups, many with their own language, culture, & degree of economic development.

During their 52 yrs. in power, Soviet leaders have made bad situation worse. Kremlin permits non-Russians little direct political expression. The Great Russians make no effort to hide their scorn for non-Russian people of Soviet Union.

In age in which demands for separate national expressions are heard round world, Kremlin has steadfastly kept tight lid on its own minority groups. (Nwk 1:12)

Russia assiduously fosters subversion abroad, but she brooks no foolishness at home, or in her satellites, as befits an ambitious imperial power.

EGYPT-SUDAN-LIBYA ALLIANCE

Nasser declared at rally in Sudan that Egypt would put million men under arms against Israel till victory achieved & all occupied lands recovered.

Visit followed creation last wk. of a "revolutionary alliance" of Egypt, Sudan & Libya. Sudan & Libya offer full support to Egypt in struggle against Israel, & will send troops to Egypt front. (LnFP 1:2)

Radical Arab leaders of Egypt, Libya & Sudan, after disagreement at Rabat with conservatives, hastened to co-ordinate their own anti-Israel policies.

If these 3 really get together, note this: Each can provide something other 2 don't have. Egypt has people & arms. Sudan, Africa's biggest country, has plenty of land for farming. Libya, one of world's great oil producers, has lots of money. (USN 1-12)

This is an interesting interim step, and helps move things toward the end, but we do not believe it can last, for Egypt is the primary King of the South, while Sudan and Libya belong with the King of the North.

BRO. ROBERTS EDITION HYMN BOOKS ARE AVAILABLE AGAIN

HYMN Books, which have been out-of-print for a long time, are now available: cloth, \$1.25; artif. leather \$1.90; leather \$3.40—original bro. Roberts edition (with slight changes). It would be wise to stock up. For convenience, they may be ordered through bro. Growcott, or direct from: Dawn Book Supply, Rear of 17 Leegate, London S. E. 12, England. Price includes postage.

Bible Questions

1. "Ye are gods": who said it? "
 2. Have what "more abundantly"?
 3. Who said, "Master, say on"?
 4. Who heard "a sound of a going in tops of mulberry trees"?
 5. Whose "ships were broken that they were not able to go to Tarshish"?
 6. "Go down to thy house and wash thy feet": who?
 7. Who "loved Maachah above all his wives"?
 8. "And about the time of the sun going down he died": who?
 9. "When the sun waxed hot, it melted": what?
 10. "In floats by sea to . . .": where?
 11. "All their hinder parts were inward": whose?
 12. "All dead corpses": who?
 13. "Sick in Capernaum": who?
 14. "At Miletus sick": who?
 15. "Thy father is sick": whose?
 16. "Sick of love": who?
 17. "She said, He is sick": who?
 18. "Make thyself sick": who?
 19. "Sick certain days": who?
 20. "Certain man was sick": who?
 21. "She was sick, and died": who?
 22. Who cast what under a shrub?
 23. "All the men were about 12"?
 24. "There followed him a mess of meat from . . ." whom?
 25. "Brought it to her mother"?
 26. Who had no dealings with whom?
 27. "His chains fell off": whose?
 28. Who said, "Come and dine"?
 29. Who said, "Kill and eat"?
 30. "She wept & did not eat": who?
 31. "It is his angel": whose?
 32. "The doors being shut": when?
 33. "Children have ye any": what?
 34. "Cut to the heart": who?
 35. "Pricked in their heart": who?
 36. Who made Blastus their friend?
 37. 10 men on a journey up the coast of Palestine: who?
 38. "He is a chosen vessel": who?
 39. Niger, Lucius, Manaen: who?
 40. "Sirs, ye are brethren": who?
 41. "He commanded the chariot to stand still": why?
 42. "Inquire in the house of Judas": for whom?
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