

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

We plan, God willing, to list ecclesias in Jan., Apr., July & Oct. issues

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

LOVING Greetings in Jesus. We have been saddened by the death of bro. & sis. Wm. Blacker's youngest son, Arthur, who died suddenly from an accident while at work, sustaining multiple fracture of the skull. The accident occurred Feb. 24; he died on Feb. 26, at age 23.

Bro. Hobkirk of Vancouver took the service, assisted by bro. Frank Truelove of Richard. Both brethren spoke words of comfort, placing before the audience the Hope of life in Christ, and the Resurrection. Bro. & sis. Blacker wish to thank all who sent messages of condolence and who shared their great sorrow.

(The Lethbridge brethren desire this to be printed that those among us who have not rendered obedience to the Truth's call may be moved to seriously consider their responsibilities while opportunity remains).

We welcomed around the table of the Lord on Mar. 1: bro. & sis. Frank Truelove, bro. & sis. Edward Truelove, bro. Gordon Jones (Richard), and bro. David Blacker (Edmonton).

We extend our fraternal love and greetings to our brethren and sisters everywhere, and pray God may bless and keep us all from falling, and present us faultless before the presence of His Glory.—bro. Wm. Pickford.

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

ON Sun., Feb. 8, it was with very great pleasure that sis. Morgan and I record the visit and presence at the Memorial Table of the Lord Jesus, of bro. & sis. Kenneth Williams and bro. H. Hodge, of Newport ecclesia.

We regret that sis. Williams Sr. was unable to be with us because of injuries sustained in a fall. We missed her very much, and hope and pray that she will soon recover.

We hope to meet together with the Newport ecclesia and other brothers and sisters in the near future, if it be God's will. In meeting with those of like precious Faith, there is that affinity that is absent when we are in other company. The effect enhances our desire to meet together when our Master returns. All thoughts now are fixed upon the early fulfillment of this ultimate glory.

The hopes of its realization are personal and collective, and that includes our brethren and sisters in various parts of the world to whom we send greetings, and urge them to hold fast to the Word of God which is able to make us wise unto salvation through faith in Christ Jesus. Sincerely your brother in the Hope of Israel, —Ivor Morgan

"Teach me thy way, O Lord"—Psa. 27:11.

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

IT IS purposed, God willing, to publish in one volume of about 900 8½ x 11½ 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.

EDITORIAL

The Deceitfulness of Sin

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness!"—2 Peter 3:11

ON each first day of the week, in our memorial service, we set aside a period devoted to the word of exhortation.

But why? Why should we exhort one another? We have come to a knowledge of the Truth of the Gospel, and in obedience thereto we have been baptized for the remission of our sins, and union with the body of Christ.

Now Jesus said, "He that believeth and is baptized shall be saved," so why should we be concerned about our eternal welfare, and exhort one another each first day of the week? We do so because of other statements Jesus made—

"If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned.

"Ye are my friends, if ye do whatsoever I command you" (John 15: 6, 14).

Why then did he say, "He that believeth and is baptized shall be saved"? The reason is obvious. The only way to GET INTO Christ is by belief and baptism, and the only way to STAY in Christ is to keep his commandments. We make that statement on the authority of the apostle John, for he says (1 John 2:4-5)—

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

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

To remain in Christ is a life-time pursuit, and that is why the letters of the apostles are filled with words of exhortation. Read them and see how they plead with the believers; urging them to—

"Hold fast"

"Stand fast"

"Be not moved away"

"Be strong"

"Be of good courage"

We admit that this is true, but we come back to our question as to the reason we require exhortation. There are several, but one of the greatest is found in Heb. 3, from which we quote vs. 12-14—

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

"But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.

"For we are made partakers of Christ, IF we hold the beginning of our confidence stedfast unto the end."

You, my reader, might say that there is no danger of me being "hardened through the deceitfulness of sin." We are firmly convinced that this danger faces every one of us.

In the case of Paul's companion Demas, we have a glaring example. In his letter to Philemon, Paul refers to Demas as his "fellow-laborer"; but 2 years later, when writing to Timothy (2 Tim. 4:10) he said—

"Demas hath forsaken me, having loved this present world; and is departed unto Thessalonica."

In this place, the word rendered "loved" means in a social or moral sense. There are two sources from which we may determine moral principles—the mind of the flesh, and the mind of the Spirit.

A person who has come to a knowledge of the Truth, and desires to please God, must build his character upon the moral principles set forth in the Word of God; for there are many moral principles established in society that are alien to the Divine ideas and principles exhibited in the Scriptures.

A person who relies upon the Word of God for his instruction in righteousness, will soon become distinguished from others by the way he talks and walks.

What kind of a character are we building for ourselves? A God-pleasing one must be based upon faithfulness, simplicity and humble obedience.

We must recognize that it is not an easy task, for we are living in a period of time when the impulses, desires and ambitions of the flesh are rapidly gaining control of world affairs, and are being cultivated in all phases of social and political life as Paul foretold it would be in the latter days.

Unless we recognize the time in which we are living, and the corruption and violence that abounds throughout the world, there is grave danger that we will become hardened by the pleasantness, or "deceitfulness," of sin. To avoid it we must take our place with (Moses who lived in the palace of the Egyptian king, but—

"Chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" (Heb. 11:25).

And what was the power by which he was able to choose and steadfastly maintain this hard course of wisdom?—

"He endured, as SEEING Him Who is invisible" (27).

With the strong eye of faith, he was vividly conscious of the close and continuous presence of God beside him.

The period in which we live might well be described as the night of universal darkness, when a veil of unbelief and superstition covers the whole earth. As far as we are concerned, it is no surprise, for it is the fulfilment of prophecy.

Although the world is full of trouble, and distress of nations brings sufferings to all people, and we have to share in it, yet we should not be downcast, but, as Paul says, be patient in tribulation.

The human body is susceptible to many forms of disease, and some of the most deadly are among the chronic class. These develop slowly, and in many cases have reached a critical stage without the person having any knowledge of their progress.

The evil heart of unbelief is developed in the same manner because basically it is natural to us all, for we read—

"The heart is deceitful above all things, and desperately wicked" (Jer. 17:9).

Belief of the things concerning the Kingdom of God and the Name of Jesus is something that has to be acquired. Provision has been made in the Scriptures whereby we can overcome our natural condition by the message of the Gospel.

By a **persistent** application of the mind to the Word of God through the method provided for us in the Bible Companion, we are able to grow in the knowledge of that which is able to make us wise unto salvation through faith in Jesus.

Being a Christadelphian is not just having a knowledge of the Truth; it is a way of life, for the apostle reminds us—

"Christ as a son over his own house; whose house are we, IF we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6).

Holding fast to the end is the principle underlying Christ's messages to the seven ecclesias in the Apocalypse, for his concluding promise in each one is to "him that overcometh." With respect to himself, he had said to the apostles—

"In the world ye shall have tribulation: but be of good cheer: I have overcome the world" (John 16:33).

We all know what he means by overcoming the world, for John has defined it for us—

"Love not the world, neither the things that are in the world.

"If any man love the world, the love of the Father is not in him.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15-16).

That is what they were to overcome, and we are in the same position. As an example, we will take the case of the ecclesia in Ephesus. You will recall that when Paul was in Miletus, he called for the elders of the ecclesia in Ephesus, and said to them (Acts 20:29-30)—

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

It will be noted that these troubles were not from outside the ecclesia, but from within. They had been "hardened through the deceitfulness of sin." Thirty-two years later, Jesus said to them (Rev. 2:4-5)—

"I have somewhat against thee, because thou hast left thy first love.

"Remember therefore from whence thou art fallen, and repent, and do the first works;

"Or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

What was this first love that they were to restore in the ecclesia? Was it not their confidence and the rejoicing of the hope? Certainly it was.

But they did not restore their first love. They continued on the downward course until the ecclesia became part of the Catholic system, and the third ecumenical council was held there in A.D. 431.

The evil heart of unbelief had done its work, and it can do the same for us unless we are alert in maintaining our first love.

Among the sayings of Jesus, we have some of the most sublime expressions that we should store up in our minds, and use them when we face problems in our walk. There are also some that cause us to do much heart-searching: the supreme example is found in Matt. 22:14—

"For many are called, but FEW ARE CHOSEN."

If there is anything in the words of Jesus that should make us stop and think not once, but every day of our lives, these are the words. If it were possible that statement of Jesus should be written upon our minds with a pen of iron, and marked with a brand that would never grow cold. What is our position? —Editor

"Be ye holy, for I am holy"—1 Pet. 1:16.

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If it is the Truth, it is GOD'S Truth, and not ours. It is a monstrous and indecent conceit that any puny human being, just because he happens to be privileged to express the Truth of God in a certain form of words, can claim any kind of monopoly or restraint or control over God's Truth in that particular form.

The Old Serpent

By **BROTHER JOHN THOMAS**

"And the Great Dragon was cast out, that Old Serpent called (surnamed) the Devil and Satan, which deceiveth the whole world"—Rev. 12:9

PART FOUR

THIS Crocodile, or Dragon, is said to be at once—

"Surnamed the Diabolos, and the Satan who deceives the whole habitable."

A **surname** is a name added to the original name. The original name for the embodiment of falsehood, unbelief, and disobedience, was "the Serpent." In all the 5 books of Moses we do not once find it styled "the Diabolos," nor "the Satan." The surname was not bestowed upon the Egypto-Romaic-Babylonian Dragon until, as the Little Horn of the Macedonian (or Grecian) Goat, it—

"Magnified itself against the Prince of the Host (Christ)"—Dan. 8:11.

It did this when it falsely accused and crucified him. The Roman power acquired the surname of the Diabolos, because, being falsehood and transgression politically incarnate, it enacted the part of the Old Serpent in tempting the Brethren of Christ **to cross the line** of their allegiance to him in burning incense to Caesar as the god of the earth—"diabolos," in its etymological import, being "that which causes to cross" the law-line of Deity.

* * *

But it also acquired the surname of "the Satan." This word, **sahtahn**, signifies an adversary; and without the definite article "the," may signify any adversary in general. It is applicable to persons and things of whatever kind they may be.

Thus, when the sons of Zeruah counseled the death of Shimei, David rejected their impolitic advice, and styled them Satan (2 Sam. 19:22).

So also when Yahweh became adverse to Israel because of transgression, He is styled Satan. This appears from 2 Sam. 24:1, where it is written, that Yahweh moved David against Israel to say, "Go, number Israel and Judah:" while in 1 Ch. 21:1 it is written—

"And Satan stood up against Israel, and provoked David to number Israel."

* * *

There is also the case of Job. Job was a man of substance and power, being "the greatest of all the men of the East." He was one of "the sons of the Deity" belonging to that generation.

There was among them also another man of power, an oriental, who was nominally a co-religionist, but full of envy and unfriendly feeling towards Job. This is not an unusual circumstance, even in societies reputed apostolic. In these, Satans too often abound, and become adversaries of those they cannot imitate.

In Job's day, there were general gatherings of the Men of the East, with the sons of the Deity, at the place where the symbol of Yahweh's presence was established. If I might hazard a conjecture, I should say they assembled at Salem, in the days of the High Priesthood of Melchizedek. Be this, however, as it may—

"The sons of the Elohim came to present themselves before Yahweh, and the Satan, **hassahtahn**, came also among them."

Here were 2 classes of worshippers, the nominal and the true; the former constituting the Satan; the latter consisting of the Sons of Deity, of whom Job was most eminent and conspicuous.

Among his adversaries, one seems to have been more notable than the rest. This was probably the Chief of the Sabeans, a tribe of Arabia Felix, who fell upon Job and did him much mischief.

To this man Yahweh said by His priest (for, in Scripture, what is said by His priests and prophets, Yahweh is said to say Himself)—

"Whence comest thou?"

To which he replied, as any marauder would—

"From going to and fro in the earth, and from walking up and down in it."

His attention was then directed to Job, whose character was highly eulogized. This developed the latent enmity of the Sheikh, who insinuated that Job's fear of Elohim had been purchased by extraordinary favors; but that, if these were withdrawn, and he were reduced to poverty, he would curse Him to His face.

Yahweh, however, knew Job better; nevertheless, He was willing that he should be tested, that his enemies might be confounded; and a triumph of principle in adversity might be exhibited, as an example for the Sons of Deity in all future times.

Therefore to Job's adversary He granted permission to do what he pleased against him, short of personal injury.

Having obtained this grant, he returned home, and organized his Sabeans and Chaldeans for raids, which, with the fire of heaven, soon stripped Job of all he possessed.

Now, in the first chapter of Job, this is all attributed to Satan, as though, according to popular tradition, it had been done by a Fallen Angel, the world has agreed to call "The Devil."

But, in ch. 2, the Eternal Power informs us that it was He that brought Job to poverty; for addressing his adversary, He says—

"Thou movedst ME against him, to destroy him without cause."

All that was done, being adverse to Job, was attributed to his personal enemy, who was the moving cause; though the efficient cause was the power of Deity Himself. Such was the Satan in Job's case.

* * *

In the case of Jesus Christ the satanic development assumed a different phase. Jesus was tempted by both the Diabolos and a Satan. These were both concerned in the trial to which he was subjected; and as the one co-operated with the other, they are spoken of as if the same.

Jesus was "led up," or "driven," of the Spirit, into the wilderness "to be tempted of the diabolos"—that which causeth to transgress, and "hath the power of death"—sin's flesh.

This was subjected to the long abstinence of 40 days, at the end of which he felt a hunger that must have been very keen. We all know what would be the promptings of our flesh in a like situation. "Hunger," it is said, "will break through stone walls." It is very obstreperous, and will do anything to satisfy itself. If one had the power, under the pressure of intense hunger, he would convert stones into bread and eat them.

Jesus had that power; and there was one acquainted with the Scriptures who introduced himself to his notice at this crisis and suggested that he use it. Paul doubtless alludes to this personage in 2 Cor. 11:14—

"The Satan is transformed into an Angel of Light."

Such an angel is a messenger enlightened in the Word, who handles it in such a way as to test the fidelity of others to it.

Such an one becomes a Satan in suggesting a course of action in conformity with the promptings of the flesh.

And if Deity became Satan to Israel, and to Job, it is not to be denied that an angel may have assumed the same attitude in the case of Jesus Christ.

* * *

Peter, though a good man and a devoted friend of his Master, was styled "Satan" by Jesus. He had told his disciples that he must go to Jerusalem, and be killed, and be raised on the third day after. But Peter rebuked him saying—

"Be merciful to thyself, Lord; this shall not be unto thee."

He could not endure the idea of such a catastrophe. But Jesus said to him—

"Get thee behind me, Satan, for thou art an offence unto me; for thou savorest not the things that be of the Deity, but those that be of men."

Had Jesus been "merciful" to himself, as Peter advised, he would not have been "obedient unto death;" in the event of which he would have frustrated the Father's purpose, incurred the fate of the first Adam, and failed in the dedication of the Abrahamic Covenant by which alone man can be saved.

Peter's well-meant advice was "adverse" to the first and last of these things, and therefore as such an adviser he was for the time a Satan to Jesus.

* * *

On another occasion the Lord said to his disciples—

"I beheld the Satan fall out of the heaven like lightning."

This was the Satan in heaven contemporary with his sojourn upon earth. He beheld his fall as the prophets beheld things not yet come to pass; for this Satan was still in the heaven after Jesus' assumption to the right hand of the Majesty in the heavens. This is evident from Paul's assurance to the saints in Rome, the Capital of the Satan's empire, that—

"The Deity of peace should bruise the Satan under their feet shortly" (Rom. 16:20).

When Paul wrote this, the Satan was still in the heaven. It was the same Satan that prevented Paul more than once from visiting the saints in Thessalonica (1 Thess. 2:18).

It was their great and potent adversary in the Dragon government, the Pagan Roman Church and State. It was this Great Red Dragon Diabolos and Satan, that—

"Magnified himself against the Prince of (Israel's) host; and by whom the Daily Sacrifice was taken away, and the place of its sanctuary was cast down" (Dan. 8:9-12).

It is symbolized in this place by "a Little Horn, which waxed exceeding great." It was by this Satanic Power that "Messiah the Prince was cut off"; and by which the City and Sanctuary were destroyed (Dan. 9:26). It was the great adversary of Judah & the Saints (whom it reckoned also as Jews).

When the Lord Jesus saw it in vision "fall like lightning" from heaven, he saw their adversary **expelled from the Roman Heaven**, as symbolized in Rev. 12. Paul said it would be bruised "shortly" after he wrote.

It was ejected by the lightning of war from the heaven, about 250 years after, when the Michael and his party fought against the dragon and his angels (Rev. 12:7). It fell out of the heaven, as Jesus said; and John records, that "he was cast out into the earth," to the great terror of those among whom he fell (vs. 9-12).

* * *

The Dragon-Power of Rome, then, was surnamed THE SATAN, because it was the great and persistent Adversary of Christ and his Brethren.

No one intelligent in the Word would confound the Satans related to Israel, Job, Jesus, and Peter, and merge them into one and the same Satan, identical with such a Devil as is pressed into the service of the Clergy, to aid them in scaring sinners into church-membership.

The clerical devil and satan belongs to the mythology of the heathen, and is as unreal as their gods: nevertheless, this mythical phantasm has a real and tenacious hold of their worshippers; who are much more careful to treat him with reverence, than to praise and honor Him by Whom they live and have their being.

* * *

The apocalyptic or Roman- Satan is the great enemy of Jerusalem, and of all related to her. Zechariah saw it in vision, when he saw the Satan standing at the right hand of Joshua to resist him (Zech 3:1).

In all the times of the Gentiles during which Jerusalem and the saints are trodden under their feet, the Holy City is subjected to the Satan. When these are fulfilled, then Yahweh, Who hath "chosen Jerusalem," will rebuke the Satan, in "rebuking strong nations afar off," and making them powerless, and—

"Pluck Jerusalem as a brand out of the fire" (Zech 3:2).

Her warfare will then be accomplished; and her Deliverer will be a wall of fire round about her, and the Glory in the midst of her (Zech 2:5).

* * *

The Satan of Rev. 12, is characterized as the power "which deceives the whole habitable." Not "the whole world," as in the English version, in the sense of all the inhabitants of the globe; but the whole of that portion of it subject to the Dragon-Power of Old Rome.

When the Apocalypse was communicated to John, the Satan in the heaven was pagan. It deceived the people of the empire by the priests and poets (the emperor was High Priest) of the reigning superstition.

But while this Satan flourished in the heaven of Italy, there was another Satan in embryo preparing to occupy the same heaven from which the pagan Satan was foredoomed to fall like lightning. This was the Satan enthroned in Pergamos (Rev. 2:13); where his principal synagogue was situated (Rev. 2:9-24; 3:9).

This Satan consisted of nominal Christians: professors who claimed to be Jews by adoption through Christ; but not being what they claimed, the Spirit denounced them as liars and blasphemers.

They were zealous anti-pagans (as Protestants are, or used to be, zealous anti-papists), but their spiritual condition was that of Sardians and Laodiceans; and fit only to be "spued out of the Spirit's mouth."

These pretenders styled themselves "the Church of God"; or "the Holy Apostolic Catholic Church." They contended earnestly against paganism; from which "with all power and lying wonders" (styled by Paul "the working of the Satan") they alienated multitudes; but failed to indoctrinate them with:

"The love of the Truth that they might be saved" (2 Thess. 2:9-10).

Their Satan was enlarged, and their political influence increased; so that, when the pagan Satan fell from the heaven, the "Holy Catholic" Satan was prepared to occupy the Bishopric vacated by his fall. The revolution of the Sixth Seal substituted the one Satan for the other.

* * *

The Catholic Satan is still in the heaven, and will remain there until he is ejected by Christ himself, after the type or pattern exhibited in Rev. 12.

This final expulsion of the Satan from the heaven is represented in Rev. 20:1-3. In this scene his head is bruised, and "the Dragon the Old Serpent, which is Diabolos and Satan" is bound in the abyss, and shut up and sealed, so that the nations may be no more deceived for 1000 years.

By BROTHER ROBERT ROBERTS

"The God of all grace hath called US unto HIS ETERNAL GLORY, by Jesus Christ, after ye have suffered a while"

—1 Peter 5:10

**PART THIRTY-FIVE
FRIDAY, MAY 29, 1896**

TOOK the 5:15 night train to Melbourne, on a flying visit to bro. Firth, connected with matters on which I had seen him at Sydney. This visit was an afterthought, admitted of by the delay in sailing.

* * *

SAT. & SUN., MAY 30-31, 1896

I SPENT Saturday and Sunday at bro. Firth's house in North Coburg, driving into the breaking of bread on Sunday.

Being a little unwell, I was afraid I would have to lecture, but consulting the paper on arrival, I saw nothing, and concluded I would escape. But when I got to the meeting in the morning, I ascertained that an advertisement had appeared in another part of the paper than I had looked at, announcing that I would lecture on the subject which another brother had chosen for that night.

I was feeling so unwell, however, that I felt justified in asking release, which the brethren kindly granted. Bro. Robertson afterwards wrote me that the brother had a good audience.

* * *

MON. & TUES, JUNE 1-2, 1896

LEFT by an early train (6:30) for Sydney. On the way, got off at Albury: did some writing in apartments there: called on bro. & sis. Dinsmore, and saw sis. Frew, who stood in need of comfort. The brethren saw me off by the late train Tuesday.

* * *

WEDNESDAY, JUNE 3, 1896

ARRIVED Sydney at 11:40 a.m. Wet day. Bre. Bell and Jackson, who were at the station, told me with a cunning look, that the sailing of the Miowera was now put off to the 6th. These delays, it appears, were due to the vessel having to go into dry dock for repairs, in consequence of injuries sustained during a previous voyage.

The Miowera had fallen in with a steamer helplessly adrift on the ocean through loss of rudder. She towed the same for 4 days, and parted in a storm during the night. Each vessel imagined in the morning that the other had gone down. The derelict vessel afterwards turned up all right.

Attended the Bible meeting at night, and took part in the deliberations: a good attendance.

* * *

THURSDAY, JUNE 4, 1896

HAD an interview in the evening with Captain Comte de Rossi and his lady (along with bro. Bell (in reference to obstacles felt to be in the way of their submission to the Truth: obstacles likely to be removed. The Count earnestly desirous of obeying the Truth.

* * *

FRIDAY, JUNE 5, 1896

INTERVIEW, at bro. Bell's, with Dr. Hanson, with reference to evidence of the Bible's truth. Dr. Hanson regards the Truth favorably, but had doubts as to the foundation, which he is now disposed to regard as proved: indeed, he said he did not see how the evidence was to be resisted.

* * *

SATURDAY, JUNE 6, 1896

AFTER writing, sail in a rowboat in the Harbor, with bro. Gardner and sis. Hooper. Miowera ought to have sailed today, but a further delay of 4 days was announced.

* * *

SUNDAY, JUNE 7, 1896

A VERY pleasant day at the breaking of bread with the brethren and sisters in large muster. Day very wet: dine with bro. Colborne. Lecture in the evening, "Bible Religion As Distinguishable From Popular Theory."

* * *

MONDAY, JUNE 8, 1896

GIVEN to writing; in the evening, business conference at bro. Bell's, with himself and bre. Jackson and Payne. Received several copies of a photograph of those 3 (in group), which I left at various points of my subsequent journey.

* * *

TUESDAY, JUNE 9, 1896

IN THE evening, there was a farewell meeting of the brethren and sisters, at which I spoke at some length. I gave a resume of my tour, and delivered myself of friendly criticisms of Sydney procedure (as per request).

I also spoke of the probability of my return to Australia in the course of 15 or 18 months, if circumstances in England could be brought into accommodation with that proposal. If I came, my residence would probably be at Melbourne. Great dissatisfaction had been expressed at this in Sydney: but I thought it might work out for the best.

Sydney and Melbourne were natural rivals: but this feeling had no place in the Truth: and if I stayed in Melbourne and published at Sydney (visiting as the brethren might desire), I would belong to both, and both would be one.

It was possible our arrangements might be cut short by the Lord's arrival in the earth. At the longest, it would only be a temporary arrangement. England would come in for a share of my time, and Canada and the States also, in my passage from one country to the other.

It was a farewell meeting. The brethren said I had no idea of amount of good I had done—both as regards the public and the brethren. Our separations would have been too painful if there had been no prospect of my return. As it was, it was tears and laughter and cries for quick come back.

* * *

WEDNESDAY, JUNE 10, 1896

THE Miowera was due to sail at 4 p.m., after various postponements lasting into a whole month, in which the brethren have wickedly rejoiced. When I got down to the ship at 3:30, there was a crowd of brethren and sisters and much bustling for departure. The Count and Countess de Rossi were among the number.

We had a cordial half-hour together, and then said our good-byes, and all had cleared down the gangway ashore when word went round that the vessel would not sail for 3 hours, owing to some burst pipe having to be repaired. Then all the brethren and sisters all came on board again, and the question was: what was to be done? Bro. Bell went ashore to see if he could find a room where we could have tea together, and hold a meeting. But coming back presently with the report that convenient place could not be found, it was decided they should disperse and that I should be left in peace. So we said our goodbyes over again, and I was glad to be left alone.

I went into the saloon, and wrote a letter. When I had written it I went ashore and posted it, and was sauntering quietly back in the twilight when I was caught by some of the brethren and sisters, who were hanging about for the final departure of the vessel.

They went on board the vessel with me, and presently, as the hour drew near, quite a number of others came—not far short of the whole, including the Count and Countess and a lady friend of theirs, a Mrs. McMillan, who has read Apocalyptic Lectures 4 times, and is deeply interested in the Truth.

We stood talking animatedly on deck in the dark for half-an-hour among many uncouth noises. Mrs. McMillan asked me a number of earnest questions. The Count tearfully implored me to pray for him, and asked me to write. I had many words with many others and messages of love. Then the vessel slipped her cable and all hurried ashore, after good-bye for the third time.

Slowly the vessel moved away from the wharf. There were waving of handkerchiefs and cheers in the dark. I did not know whether they were intended for me or the Governor of Polynesia, who was on board; but in case they might be for me, I did my best to respond.

The other people watched us wondering, I daresay, what we could be so cordial about: (I could not help thinking what an interest the Truth and all its exercises adds to life, in comparison with the barren dullness of mere natural life).

But we weren't off yet. I thought we were, and went below to dinner, and afterwards; retired to my well-lit cabin and indulged in reverie and rest till bed-time, when I turned in. It did not seem to me the vessel was really going. And so it proved.

* * *

THURSDAY, JUNE 11, 1896

WHEN I awoke in the morning (after a good night's rest), I found on getting on deck that the vessel was moored in the middle of the harbor in full view of Sydney. Thought I, are we really going to start? However, in half an hour, she lifted anchor, and at last, after a whole month's dallying, the Miowera was off to Vancouver.

We are now at the end of the first day. It has been very pleasant, except for the somewhat heavy roll on the water. I have divided my time somewhat equally between writing, walking and reading (Bible and Daily News).

I have had 2 pleasant general conversations with the doctor, a Canadian, who, I find, is of Scotch parentage, and had a Presbyterian bringing up. I have not broached the Truth yet, but I have laid down lines of approach. Have slipped a copy of Gathering Storm into his cabin.

(Hallo, the engines are stopped: What can the matter be? After rolling a while, like a dead log in the water, ship is off again. In half-an-hour, she stops again, and in half-an-hour goes on again. There is hammering away down in the engine abyss. A third time, she stops again, then finally goes on again. Engines evidently cranky. I heard a lady afterwards remark that the stoppages nearly frightened her out of her life).

Dinner at 6:30; afterwards writing; afterwards an hour's walk on deck in the dark. On the hurricane deck all to myself, away from everybody's sight and hearing: hymns and anthems. Then bed.

* * *

FRIDAY, JUNE 12, 1896

THE sea heavier, and the water coming on board and rushing out again in many noisy cascades. Day bright and not much wind, but sea heavy, and motion of vessel too violent for pleasant writing.

They call this the Pacific Ocean, and I suppose taking it in its entire breadth it justifies its name, but just off the Australian coast, where we are, it is unpacific enough. However, with a stout well-appointed ship, it does not matter much, especially—(here goes another great wave rushing aboard)—especially, "as I was a saying," when every turn of the screw is sending her "home, sweet home."

I have exceedingly enjoyed my reading this morning, especially Isaiah. It is ravishing to hear our own God speak such loving things to Israel, though mixed with reproof.

Though we are not Israel after the flesh, yet having been adopted through Christ, we are as much Israel as Moses or Joseph, or any other of the obedient sons—(here plunges in another great wave, flooding the deck and rushing out at the scuppers)—sons of Jacob, Therefore all these glorious messages are to us.

What a treat it would be to read them with friends of God on board, notwithstanding the rush of many waters. The day is coming when, without weakness, weariness, obstruction, or fear, we shall feast on boundless love, for God is love.

No talk with anybody on board yet, except the doctor. In fact, there scarcely is anybody. The company is small, and most of them are victims of Neptune, so that I have the ship nearly all to myself, which is very nice.

(You selfish man! No—it is because of what people usually are. I would enjoy godly company; but here are the children of the devil. I heard one salute another this morning. It was like the clack of a crocodile's jaws—no music, no soul, no grace, no kindness, What an impoverishing service is the service of the devil!)

The only other person than the doctor with whom I have exchanged words is the sailor in charge of the quarter-deck. He saw paint on my coat—patches of white paint—the hull of the vessel is painted white: I got it I expect while leaning over the rail, waving farewells. The said sailor volunteered to rub it off, also from vest, with kerosene: but in some explicable way, it has come on again.

As some of the sisters said, I want sis. Roberts to look after me. True: in due time I shall have that privilege again, if the Lord will; am rather helpless in some matters by myself.

* * *

SATURDAY, JUNE 13, 1896

THE sea was uncomfortably rough yesterday, the boat pitching too violently to make walking a pleasure. There was very little wind, which made it seem strange there should be so much commotion in the water.

Today it is not much better, rather worse, if anything. The sky is very angry-looking: inky-black, between lightish clouds, with pale-greenish blue streaks here and there. This aspect of the sky is principally behind us. Ahead, also, it is troubled-looking, but not so much so.

During the night, a great sea came tumbling aboard with a noise of thunder, and swilled into my cabin, soaking many of my things. I wondered how the water managed to get in, and found it came through an open ventilator at the top of the wall. My cabin is at the forward end, looking upon the main-deck, not far away from the bow, so that it is liable to get the benefit of every sea that is properly shipped.

It was just midnight, and I had begun to doze off. The rush of the imprisoned water, backwards and forwards, as the vessel heaved up and down, was not quite delicious. It was what we have come to understand as "a state of things."

After a while, the water got away through the scupper-holes, and there was no serious renewal. One never knows at the moment how serious matters may become, so that it is more gruesome than it looks after you have got through it. I think we must have gone through a storm during the night, from the look of those clouds behind us.

Things are a little bit quieter now, but my cabin is uncomfortably wet, with soaked articles hanging about. Several articles of needful attire are hors de combat—among others a tie that had the recommendation of being easily put on, but the drawback of making me look clerical, covering all my shirt breast. To be mistaken for a clergyman was not at all agreeable.

There is a return of white breasts and pin-sticking affliction. Well, we cannot escape tribulation while the present state lasts; it only changes shape.

I have just been having my reading on deck, and having enjoyed it so very, very much—I cannot say which part most.

Peter is most comforting as to the afflictions we are called on to endure. There is a difference between us and the persons to whom he wrote. They had to do with open persecutors, who—

"Blasphemed that worthy Name by which we are called."

We have to do with the scowls and avoidances of men who acknowledge Christ according to their light. In some respects this makes it worse to bear. We have the misfortune or happiness (according as we reckon it) to live in an age of corrupt Christianity, when there is neither the bracing vigor that comes with open persecution, nor the helping comfort that ought to come with a universal profession of Christ's Name.

The whole community, while professing to be Christian, are away from God's Own Book, which they either do not heed at all, or make void by the commandments & traditions of men.

We are helpless in the matter. We could accept reprobation if it would bring the world to God. It is not we who have appointed the Gospel of the Kingdom as the "power of God unto salvation," or who have denounced a curse on those preaching any other. It is not our invention at all. We simply believe and submit, and sorrowfully recognize the position of Christendom.

But we may be of good cheer. We are on God's side, and His words to us by our reading today are—

"Rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be GLAD ALSO WITH EXCEEDING JOY."

I have got a step further with the ship's doctor. Last night, we got distinctly into the stream of scriptural things. I told him much. He wants to read Christendom Astray, which I have handed him.

* * *

SUNDAY, JUNE 14, 1896

A LITTLE like yesterday; dull, foggy, with occasional rain, but the sea is smoother, and the forward horizon brighter, as if we were sailing to sunny lands: the state of the case spiritually also.

After breakfast, I went on the hurricane deck (all to myself), and had my reading, and such a free and pleasant exercise in singing and praying. I observed several glistening pearls in the reading—

"I have chosen thee in the furnace of affliction."

How helpful in our deepest miseries to think that God is not angry with us, or forsaking us, but only putting us through exercises necessary to make us more pleasing to Himself.

* * *

"Be clothed with humility."

How beautiful and healing for others is the modest deportment of a son or daughter of God: how ugly, distressful, and blighting is the pride of the merely natural man. The world is full of it. But the world will shortly be destroyed, while he that doeth the will of God shall endure forever.

* * *

"Casting all your care upon Him, for He careth for you."

If we could remember this at all times, we should never be distressed.

"Underneath (out of sight, but there), are the everlasting arms."

Yet it is needful that we be distressed sometimes that He may work in us His work of enlightenment and humiliation.

"Many are the afflictions of the righteous but the Lord delivereth him out of them all."

He lifts the cloud sometimes even now, and we see His smiling face.

* * *

"The God of all grace hath called YOU to HIS ETERNAL GLORY, by Christ Jesus."

Oh, if we could have our minds always open to this brightness through all darkness beyond! It is there, though concealed often from our vision by the fogs and clouds of human weakness.

It will yet burst, like the long-concealed sun through the clouds, and fill the rejoicing earth as the waters cover the sea. This is God's Own voice. His children hear and are glad. But they have to "suffer awhile," to which they are resigned in hope.

(Continued next month, God Willing)

Bible Questions

1. Who was "buried beneath Bethel under an oak"?
2. "She laid up his garment": who?
3. A man & 2 women in a cave?
4. "Bushy & black as a . . ." what?
5. "The man, wondering at her, held his peace to wit whether. . . "?
6. Who was the Agagite? the Buzite? the Tishbite? the Morasthite? the Shuhite? Gittite? Horonite? Arabian? Edomite? Temanite? Naamathite? Elkoshite? the Mede? the Persian?
7. Who was "of Damascus"? of Aramathia? of Cyrene?
8. Macedonian of Thessalonica: who?
9. Whose "wife's mother"?
10. Whose "sister's son" (2 cases)?
11. Whose "brother's son"?
12. Whose "uncle's daughter"?
13. Whose "uncle's son"?
14. "Wept as he went up": who?
15. "Weeping all along as he went": who?
16. "Went with her along weeping behind her": who?
17. "Sought where to weep": who?
18. "Let there be fair young virgins sought": when?
19. "Let there be sought a young virgin": when?
20. Who "wagged their heads"?
21. "Even to ½ of my kingdom": what 2 kings promised this?
22. Who was circumcised aged 13?
23. Four occasions of smiting with blindness (2 OT; 2 NT)?
24. 4 cases of smiting with leprosy?
25. Loruhamah & Loammi: who?
26. "Butter & honey shall he eat"?
27. "Table, bed, stool & a": what?
28. "Two baskets": of what?
29. "Three baskets": when?
30. "Seven baskets": when?
31. "Twelve baskets": when?
32. Who said, "Doth our law judge any man before it heareth him?"
33. Who said, "Behold the man"?
34. Who said, "Behold thy son"?
35. Who said, "Behold your king"?
36. Who said, "Behold the Lamb"?
37. "Spake roughly to them": who?
38. Who was Peter's brother?
39. Who was a cupbearer?
40. Who was a silversmith?
41. Who was a coppersmith?
42. Who was a tentmaker?
43. Who was a physician?
44. 2 who were publicans?
45. Who was a harlot?
46. Who was a seller of purple?
47. Who was a soothsayer?
48. Who was a sorcerer?
49. Who was a carpenter?
50. Who was a witch?

The Man That Hath Seen Affliction

The Lamentations of Jeremiah

"Though He cause grief, yet will He have compassion according to the multitude of His mercies: He doth not willingly grieve the children of men."

PART TWO

JEREMIAH AS A TYPE OF CHRIST

THE name Jeremiah signifies "Appointed of God; Yah has established."

Each of the Old Testament prophets may be considered as in some way typifying Christ—for they were all the messengers of God. They all sought to turn their countrymen from their wicked ways, and they were all received with hostility by the majority.

Several things in the life and writings of Jeremiah, however, are especially indicative of Christ and his mission. In his birth, Jeremiah certainly resembled Christ and his miraculous origin (1:5, 9)—

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee. "Then the Lord put forth His hand, and touched my mouth . . . and said unto me, Behold, I put My words in thy mouth."

Jeremiah, because of his teaching, fell into such disrepute that he likened himself to—

"A lamb that is brought to the slaughter" (11:19).

In this also we see Christ in prophecy (Isa. 53:7).

Jeremiah, by his preaching, incurred the special displeasure of his own kindred (12:6), again as Christ (Ps. 69:8; Jn. 1:11).

Chs. 7-9 present several allusions to the experiences of Christ. Jeremiah, just as his greater successor, was faced with deeply-rooted wickedness found especially among the religious leaders, the priests and elders of the community. In his efforts to reform a cynical, hypocritical priesthood, and to cleanse the Temple of its idolatry, he firmly pointed forward to Christ.

In these 3 chs., we find the following familiar phrases—

"Is this house, which is called by My Name become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord."

"They (the priests) have healed the hurt of the daughter of My people slightly, saying, Peace, peace, when there is no peace."

"In the time of their visitation, they shall be cast down."

"No grapes on the vine, nor figs on the fig tree."

One of the reasons Jeremiah was hated was that he taught the Jews to humble themselves before the Babylonians, realizing that this was God's way to chasten them for their wrongs (Jer. 37: 8-12). He was therefore despised by the haughty "patriots."

In the same way Christ's teachings of humility and submission were scorned by the many Jews of his time who felt Rome's yoke must be cast off.

Both Jeremiah and Jesus saw that true peace and true freedom could come only through obedience under God's hand, a "bearing of the yoke" (3:27), and a patient waiting (3:26).

Lastly Jeremiah's lament for his people (9:1) evokes great similarities to Christ and his lament for the judgments to come upon his stubborn generation. The whole of the book of Lamentations is this type of sustained sorrow.

And it is a sobering exhortation and warning for us. God has always given His people instructors and ample warning to change their ways. If His people refuse to listen, judgment is certain.

Jeremiah typifies Christ and his reward—and our future reward as well: Jeremiah was at last put in prison (37:15), just as Christ was killed by those he came to help, and was placed in the prison house of death.

Jeremiah was freed from his prison, typifying the resurrection and immortalization of Jesus—

"So they drew up Jeremiah with cords, and took him up out of the dungeon" (38:13).

The last few chapters of Jeremiah deal with the destruction of Babylon and her allies, in the last days (last days of Judah). Christ also will bring judgment upon spiritual Babylon and her allies, in the last days (the kingdom of men), at which time the lamentations for the Hope of Israel will be at an end, when mourning will be turned to joy—for the saints and the faithful Jews.

(See also on this subject, the introduction to chapter 1.)

THE TITLE OF THE BOOK

THE word "Lamentations" is not found in the book itself. (The word translated "lamentation" in 2:5 is from a different root).

The title "Lamentations" was used by LXX, Talmud, Syriac, and Latin versions, as well as later Greek versions. The Syriac, Latin, and later Greek versions used the complete title as we have it: "The Lamentations of Jeremiah."

The title word "Lamentations" is from the Hebrew word **qinoth**, meaning "dirges," as a funeral dirge, from a root meaning "to wail." This would be an appropriate name in that the book is lamenting the death of the Kingdom of God in Israel—the destruction of Jerusalem and the Temple.

This word is used several times in Jeremiah (7:29)—

"Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places: for the Lord hath rejected and forsaken the generation of His wrath"

"For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so none can pass through."

"Neither can men hear the voice of cattle; both the fowl of the heavens and the beast are fled; they are gone"
(Jer. 9:10; see v. 20).

The title used traditionally by the Hebrews for this book is the first word of the book—**Eeyek** (according to Strong's), which means "How." (The books of Moses are titled by their first words in the Hebrew.) Lam. 1 begins—

"How doth the city sit solitary, that was full of people!

"How is she become a widow! She that was great among the nations, and princess among the provinces . .

"How is she become a tributary!"

Ch. 2 begins with this same note of sorrowful bewilderment:

"How hath the Lord covered the daughter of Zion with a cloud in His anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not His footstool in the day of His anger!"

And again, ch. 4 begins—

"How is the gold become dim!

"How is the most fine gold changed! The stones of the sanctuary are poured out in the top of every street!

"The precious sons of Zion, comparable to fine gold . . .

"How are they esteemed as earthen pitchers, the work of the hands of the potter!"

This word "How" fittingly implies wonder, bewilderment, sorrow of the speaker at the things he is witnessing. How could Judah have allowed herself to become disobedient and placed herself in the position of judgment and tribulation—the disintegration of God's rule through Zion and Jerusalem?

This word "How" would express the thoughts of the people as well: "How could these things have happened to us?"

The nation had been asleep to the warnings of Jeremiah.

This book is included in the megilloth or "rolls" of the Hebrew Bible, along with the Song of Songs, Ruth, Ecclesiastes, and Esther. In the LXX it was placed behind Jeremiah and has remained there. Josephus, the Jewish scholar, included this book with Jeremiah's prophecy.

This book is read today by the Jews on the 9th day of Ab to commemorate the fall of Jerusalem.

THE STRUCTURE OF THE BOOK

EACH chapter is divided into 22 stanzas, except ch. 3, which has 66 (3x22). Chs. 1-4 are alphabetic acrostics, with 1 stanza for each letter of the 22-letter Hebrew alphabet. In ch. 1 the letters are in order. In chs. 2-4 they are in order with the exception of 2 letters—the 16th and 17th Hebrew characters are transposed.

Ch. 5 is not in acrostic, but contains 22 lines corresponding to the 22 letters. (It is possible this is to manifest deepened intensity of grief—that Jeremiah was so grieved as he wrote that he did not tarry to keep the same 'literary' form he had previously followed.)

In chs. 1-3 each stanza contains 3 lines, with the exceptions of 1:7 and 2:19 which contain 4 lines. Ch. 4 contains 2-line stanzas. In ch. 3 all 3 lines of each stanza begin with the same letter and each line carries a verse number. This is comparable to Ps. 119.

The acrostic is common among the Old Testament writings. One purpose was that it was very helpful to memory.

The acrostic style also denotes completeness of thought—in that each letter of the alphabet suggests its own thought, all with the same message. This aid of the acrostic is lost to us in translation.

A significant feature of the Hebrew poetry is the constant repetition of similar thoughts, with only slight variations in meaning between one phase and the next—

"He will visit thine iniquity; He will discover thy sins."

"The elders have ceased from the gate, the young men from their music."

Such phrases as these contribute wonderfully to the beauty of Jewish poetry, and they show how well adapted it is to be translated into other languages—where it still maintains its depth and richness of expression. Of course, one must never forget that this is not just literature or prose or poetry—but the express Word of God.

Other acrostics are Prov. 30: 10-31, Psalms 25, 34, 37, 111.

It has already been stated that the original word for "lamentations" refers to a dirge. Chs. 1, 2, and 4 are dirges or elegies. In the Hebrew form of poetry a dirge or lament is usually concluded with a prayer. We find a prayer at the end of chs. 1 & 2, and a statement at the close of ch. 4 which resembles the prayer of ch. 1. Rather than include a prayer at the close of ch. 4, it's possible the prophet, caught in the sorrow and woe of the picture of afflicted Zion, concludes not just the elegy but the entire book with a prayer—ch. 5. This would be appropriate, for the book on the whole is an elegy.

INTRODUCTION TO DETAILED STUDY

SEVERAL lessons recur often throughout this book. The most obvious is this: that we may see, in the plight of Jeremiah and Judah, both the sufferings of Christ and the persecutions and trials of the saints in this Gentile world.

We are the saints, the people or nation whom God has separated to bear His Name, and ultimately to bear His glory—if we are worthy.

But we have not been separated to a life of ease or luxury. Instead we have committed ourselves to the loss of worldly possessions and honors, and to the chastisement at the hand of our Father in Heaven—

"Remember, O Lord, what is come upon us: consider, behold our reproach!" (5:1).

We must remember that—

"No chastening for the present seemeth joyous, but grievous" (Heb. 12:11).

Therefore we may have the wisdom and foresight to realize our weakness and to lean on the mercy of God—

"Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord" (2:19).

And we learn at last that nothing can separate us from the love of God, which is in Christ (Rom. 8:38). We must accept chastisement in order to be true sons; Paul tells us that God chastises us—

"For our profit, that we might be partakers of His holiness" (Heb. 12:10).

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

Another point amply demonstrated is that all nations and their affairs are controlled by God (Dan. 2:21; 4:17, 25) according to His purpose with Israel. Israel—both natural and spiritual—may "give the hand" to the Egyptians and Assyrians at the present time (5:6). She may be trodden down by "Edom" for now (4:21).

But when God has waited long enough, the respective fortunes of Jew and Gentile will change quite drastically, and God will elevate His people and render unto the other—

"A recompense, sorrow of heart, and anguish" (3:64-65).

Paul told the brethren at Corinth that—

"ALL THINGS are for your sakes" (2 Cor. 4:15).

Jesus told his listeners of certain times being shortened—
"For the elect's sake."

If we would only let this truth sink into our hearts, never could we become discouraged nor feel neglected!

Finally, the principle of responsibility to God is emphasized throughout Lamentations. The practical and scriptural belief is that the sorest punishment is visited upon those who are most responsible—that is, those who have the knowledge. To whom much is given, much will be required in the day of God's visitation.

The nation of Judah was more responsible to God than were the other nations of their time—

"You only have I known of all the families of the earth: therefore I will punish you for all your iniquities"
(Amos 3:2).

This sense of being known of God is explained in Ps. 147:

"He showeth His Word unto Jacob, His statutes and His judgments unto Israel.

"He hath not dealt so with any (other) nation: and as for His judgments, they have not known them"

(vs. 19-20).

The Jews who refused to heed God's messengers, and who followed their own evil inclinations—neglecting His testimony—received the sorer punishment befitting their status—

"For the punishment of the iniquity of the daughter of My people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed upon her" (4:6).

Sodom had been exceedingly wicked, but her punishment was swift, and therefore less painful than that of Judah—whose final sufferings were intense and drawn out (4:8-10).

"If God be for us, who can be against us?" (Rom. 8:31).

A wonderful assurance this may be. But the solemn truth is that the God Who fights for us, may very well come to fight against us—as He fought against Jerusalem (2:5-7). It is for us to ponder this carefully, and to put ourselves in the place of Judah—

"Now all these things happened unto them for ensamples (Gr. 'types'): and they are written for our admonition." (1 Cor. 10:11)

"How shall we escape, if we neglect so great salvation?" (Heb. 2:3).

* * *

THE central thought of Lamentations is found precisely in the center of the book. The proper climax is 3:19-36. Of these verses, 31-33 must be singled out particularly—

"For the Lord will not cast off forever:

"But though He cause grief, yet will He have compassion according to the multitude of His mercies.

"For He doth not afflict willingly nor grieve the children of men."

The book progresses from an early feeling of shame and bewilderment to a growing awareness and appreciation of God's presence and His hand in man's affairs—both to chasten and to save.

What man finds difficulty in remembering is that disobedience inevitably brings chastisement.

The non-repentant will suffer the judgments, woes, & desolations brought by God. The faithful remnant are repentant, accepting chastisement as a necessity for building character, knowing that—

"God will not forget in need, the man that trusts in Him indeed."

Zion, who mourns her desolation and weeps sorely in the night (1:2) is in the end comforted by the birth of new sons, whose days are renewed as of old (5:21).

Patience, endurance, and godliness are characteristics of the true Israelite. The true Israelite offers a confident prayer of deliverance from the oppressor, and a hopeful prayer—a longing prayer for justification and glorification. Sorrow gives way to a new hope—

"Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5).

In the analysis, note the emphasis on "affliction," and the progression: Jerusalem's affliction (ch. 1) is brought by God (ch. 2), is necessary (ch. 3), because of her persistent apostasy (ch. 4), but she will at last be delivered from affliction (ch. 5).

Note also the succession of prayer at the ends of the chapters, culminating in the extended prayer, filling all of ch. 5 (see notes on structure).

AN OUTLINE OF LAMENTATIONS

CHAPTER 1:—

AFFLICTION OF JERUSALEM

"There is none to comfort her"

1-11: Lament of the City

12-15: God's fierce anger

16-17: "For these I weep"

18-19: "The Lord is righteous"

20-22: Jerusalem's PRAYER

CHAPTER 2:—

GOD'S AFFLICTIONS

"The Lord hath done this"

1- 9: Just judgments of the Lord

10-14: Tears of affliction

15-17: Jerusalem's enemies rejoice

18-22: Jerusalem's PRAYER

CHAPTER 3:—

NEW HOPE IN CHASTENING

"I am the man that hath seen affliction"

1-18: Darkness, affliction, derision

19-21: Desired effect: remnant saved

22-30: The Lord's mercies, service & separation

31-33: The central theme:—

Chastening is necessary

34-36: "The Lord approveth not"

37-41: Living man shouldn't complain

42-66: PRAYER:—

We transgressed (42-54)

But judge my cause (55-66)

CHAPTER 4:—

THE REASON FOR AFFLICTION

"For the sins of her prophets and iniquities of her priests"

1-12: Contrast of sons of Zion: fine gold to earth pitchers

13-16: Sins of the leaders

17-20: Vain hopes

21-22: The cup passes to Edom

CHAPTER 5:—

PRAYER

for deliverance from affliction

1-15: "See our reproach," disgrace

16-18: "The crown is fallen"

19-22: The everlasting throne: A hope of renewal

(Continued next month, God Willing)

Thoughts for Today

"He said unto them, Where is your faith?"—Luke 8:25

A STORM-TOSSED SEA

NOT long ago, we journeyed by boat from Digby, Nova Scotia to St. John, New Brunswick across the Bay of Fundy, a distance of some 40 miles.

Under normal weather conditions the journey is enjoyable, but during our last crossing we encountered a storm which rocked the ship from side to side. Leaving the harbor's safety, we began to feel the full violence of the tempest, and as the time passed we were engulfed in the darkness of the night.

So strong were the prevailing winds on one side of the ship, we were unable to open the doors leading to the deck outside, while many inside the ship were unable to venture far at all, due to the sway.

Midway across the Bay we went to the deck outside, and slowly made our way to a position which allowed us a full view of the bow, which the captain had illuminated. From this point we were able to witness the lashing waves spray up and over the front, and thence back to fellow-waves drifting off in a mass of churning foam.

At this point in our trip we began to think of another storm, on another ship, and of another group of people. The account is recorded in the Acts, and of course it is the incident which Paul experienced.

As we stood on our deck, we tried to visualize this man of great faith standing before the passengers, advising them that the voyage would result in the destruction of the ship, but—if they obeyed his voice—no lives would be lost.

Can we imagine, or even try to imagine, the fear this would give to many? As the storm gradually approached, can we see the people turning to Paul, remembering his words and waiting his further comments?

The story is well known to us, but do; we see in it a lesson for us? Paul's courage and his deep faith in God and his shining example to those around, are all examples that each of us must try to follow.

There was no panic with Paul. The record tells us that at the height of the storm he—

"Took bread, and gave thanks to God in the presence of them all; and when he had broken it, he began to eat."

What sublime serenity! How often have we unashamedly bowed our head in the presence of strangers (e.g., in a restaurant), and offered up our praise and thanks as Paul did? There is no need for great show, but there is also no reason for trying to be as inconspicuous as possible.

What a commanding figure Paul must have been—and more so as he was the prisoner directing the movements of the soldiers.

* * *

While standing outside on our deck, our minds turned to yet another storm, and to another boat. As in the case of Paul, the majority were fearful; yet one on board remained calm.

The difference between the passengers of Paul's ship and our second incident is that those aboard this boat had been, and were, witnesses of the preaching of him who proclaimed 'rest' and 'assurance.'

During trial, they became fearful, even though Jesus was on board. They became so overwrought they finally searched out the Master and asked him— 'Carest thou not that we perish?'

How sadly typical of human nature: "What about **me**?" "Where do *I* fit in?" "Did not **we** preach in thy Name?" "Save **us**"—no concern for the life of their Leader: just an anxiety for their own lives.

Can we not hear similar words echo in our ears, those words of the foolish virgins in the parable: "Open to US!"

What of ourselves? As long as no trial confronts us, as long as we are sailing along smoothly, the natural man cares little: but let a storm cross his path, what then. Possibly we are no better than the disciples were on this occasion, even though we know his presence is near us at all times.

During trials and temptations, do we become fearful? Do we allow our faith to sink, shouting inwardly, "What about us?" when in reality we should be thanking God for His provision of a way of reconciliation, and taking courage? Let us resolve to ever be of "good cheer." knowing that—

"Tribulation worketh patience; and patience, experience; and experience, hope:

"And hope maketh not ashamed, because the love of God is shed abroad in our hearts" (Rom. 5:3-5).

The world around us is politically and ecclesiastically heaving like a storm-tossed sea. We see danger on each side of us: on the right the lusts of the flesh, eye, and pride of life; on the left the swamping waves of strange doctrine. Should the Lord delay his coming all flesh would perish. However, we have his assurance that—

"He that shall come WILL come, and will not tarry."

The word is about to be proclaimed to the troubled sea of nations—

"Peace: be still!"

Meanwhile, let us join hands on board our spiritual ship, and sing with the deepest of meaning the words of Hymn 151—

The rough winds may wrestle,

Our God will perform:

With Christ in the vessel

We smile at the storm.

—J.J.

Not My Will But Thine Be Done

"He that overcometh shall inherit all things"—Rev. 21:7

WHAT a privilege it is for us, just a few out of the teeming millions of the inhabitants of the earth, to be assembled as we are here in the Name of Jesus Christ! How truly inspiring should be the things which engage our attention relative to the high and holy calling which is ours!

There is no possible comparison between a short 70-odd years of mortal life, even at its best, with the marvel and joy of an unending life, and 1,000 years participation in the glorious, peace-bringing Kingdom of God. It most certainly is worth every and any sacrifice and every effort that we can put forth to assure ourselves of reaching the goal that is set before us.

"There is a battle to be fought" and "a victory to be won," and we must "fight the fight of faith" earnestly if we hope ultimately to obtain the promised crown of life.

This great prize is offered to us on definite terms.

Let us bend our every energy to walk worthy of our calling by conforming our ways to the will of our Father. Our Master has told us that—

"Strait (or difficult) is the gate and narrow is the way which leadeth unto Life, and few there be that find it."

Are we going to be among the few? If we are (and note this carefully) it will be because we have "overcome"—

"He that hath an ear, let him hear what the Spirit saith unto the churches:

"To him that OVERCOMETH will I give to eat of the tree of life."

ALL the promises to all the representative Ecclesias are offered ONLY to those who "overcome." Christ's message (Rev. 21:7) is—

"He that overcometh shall inherit all things."

Now overcoming indicates conflict, warfare, something to be subdued or conquered. WHAT is it that is to be overcome? Your salvation and mine depends upon our having a clear understanding of the answer to that question, and also a sound knowledge of how to go about "overcoming."

The Spirit that made the promises to those who overcome, has also given us abundant information from which to learn what it is that is to be overcome, and how it is to be done. The words of our Master in the Garden of Gethsemane, I believe, indicate a very good answer as to what is to be overcome—

"NOT MY WILL BUT THINE BE DONE."

In simple words, it is the **will of the flesh** that must be overcome. Note also in Luke's account that Christ, both before and after his appeal to his Father, said to his disciples—

"PRAY THAT YE ENTER NOT INTO TEMPTATION."

James tells us (1:14)—

"A man is tempted when he is drawn away of his own lusts and enticed."

This drawing away indicates a departing from the right way and a going in a way which is wrong, according to God's judgment and not man's. This drawing away can affect many aspects of our life of probation, and not all of us are subject to the same temptations nor in the same way.

The Word of God is absolutely complete, both in precept and example, as to what God considers good and what God considers evil. God created man with the ability to reason. A man's life and walk are determined by his use of this faculty. God through His Word had laid down the guidelines for man to follow. He has made known HIS WILL.

We have the privilege of reading, studying and meditating upon "what the will of the Lord is," and thus have the opportunity to do according to His will.

Should it be difficult to do what God requires of us, when it is so completely revealed? It should not be, but it very often is. Why? It is so because of the will of the flesh, the devil, who (1 Pet. 5: 8)—

"Goes about as a roaring lion, seeking whom he may devour."

—the heart of man which in God's sight is desperately wicked, the **thinking of the flesh**.

* * *

"Not MY will, but THINE be done."

These few words of our Lord are truly an epitome of his entire life. On an earlier occasion he told his disciples—

"I came down from heaven, not to do mine own will but the will of Him that sent me." (John 6: 38).

In order to perform the will of his Father Christ had to resist and overcome his own will. You have no doubt heard the expression, "We are our own worst enemy." With relation to our salvation nothing could be more true.

Our salvation will be determined by the degree to which we have controlled and overcome the influences of the will of the flesh.

Solomon tells us (Prov. 25: 38)—

“He that ruleth not his own spirit is like a city broken down and without walls.”

This is our task to rule our own spirit, or will, and make it subject to God’s will. We think of Christ as without sin, which is true, but we must not forget:

“He was tempted in all points like unto his brethren.”

Does not Gethsemane give us an example of this? In the anguish of his own struggle he admonished his disciples—

“Pray that ye enter not into temptation.”

His own will was tempting him. He prayed—

“Father, if Thou be willing remove this cup from me:

“Nevertheless not my will, but Thine be done.”

He afterward repeated the admonition to his disciples—

“Rise and pray, lest ye enter into temptation.”

We are not informed as to what went on in the heart of our Master during his ministry. The records indicate a perfect outward control and mastery of every situation such as one might expect of a divine personage, which would lend credence to the doctrine of some that he was God, or a god.

But we are told that he was “tried in all points like his brethren,” but he failed not as we are so prone to do. Christ overcame without failure. We must overcome through many failures.

How else could we finally be said to have “overcome” when we are “judged according to our works”?

Let us look a little closer at the will of the flesh. The operation of the will of the flesh we see manifest all around us in the activities of men—the accomplishment of the design and thoughts of the heart, some good but mostly evil. The times in which we are living were foretold by Paul in writing to Timothy (2 Tim. 3: 1-4)—

“This know also, that in the last days perilous times shall come. For 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.”

This is descriptive of the present generation which is characterized by willfulness and disobedience. Perilous times truly are upon us, and the immorality of men is becoming more and more flagrant. This condition is particularly perilous for the young, and requires great diligence to avoid the contamination of the mind by the works of the “diabolos.”

The “will of the flesh is that process of thinking which caters to the desires, or inclinations of the flesh for pleasures, joys or other ends, in order to satisfy the senses of the mortal man. It is also displayed in the manifestation of anger, malice, lying, vengefulness, etc.

It is this will of man that cannot be subject to the will of God. It is of mortality. It has to be changed. In Romans 8: 7-8 we read—

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

“So then they that are in the flesh cannot please God.”

It is this will that governs all our activities, UNLESS we stay our mind on God—

“Thou will keep him in perfect peace whose mind is stayed on Thee.”

This is the sure answer to overcoming—the mind stayed on God and HIS will, and not on ourselves and our own wills.

“Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word”

(Psalm 119: 9).

We must become thoroughly familiar with God’s Word that it may influence all our thoughts, not only at times, but all the time.

Christ's temptation is an example of what is needed. When Christ was tempted he had in his mind a ready answer—

“IT IS WRITTEN.”

He had a defence based upon familiarity with the Word and the Will of God. This goal must be ours also. In Psalm 119: 97-104, we have this exhortation—

“O how love I Thy law! It is my meditation all the day. Thou through Thy commandments hast made me wiser than mine enemies: for they are ever with me.

“I have more understanding than all my teachers: for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts.

“I have refrained my feet from every evil way, that I might keep Thy Word. I have not departed from Thy judgments: for Thou hast taught me.

“How sweet are Thy words unto my taste! Yes, sweeter than honey to my mouth! Through Thy precepts I get understanding: therefore I hate every false way.”

—a good example of one whose mind is stayed on God. Notice the thought in v. 102—

“Thou hast taught me.”

We are reminded of the potter and the clay—

“The potter hath power over the clay, to make one vessel unto honor and another vessel unto dishonor.”

Also in the hymn (55) we sang at the opening of our meeting—

“Thy way not mine, O Lord, however dark it be;

“LEAD me by Thine Own Hand; choose out the path for me.”

We do not give the full meaning to these thoughts unless we appreciate OUR part in the transaction—

“Thou hast taught me.”

The Potter's molding power over the clay.

"Lead me by Thine own hand."

God will exercise these prerogatives on our behalf only if we are striving to do according to His will. When we cater to or follow after our own will on behalf of the flesh, we interfere with His work in us, which is to perfect us for the work He has designed for us to do in His Kingdom.

Could the method by which He does this be any plainer than what we have just read from Psa. 119:98-100? The Word of God specifies completely the qualifications necessary for one to be a constituent of the Bride, the Lamb's Wife, at the Marriage Supper of the Lamb, in that glorious day which will usher in the Kingdom of God.

It requires only the consistent and persistent effort on our part to understand God's ways and to practice His precepts to bring about in ourselves an attitude and state of mind that will give us the power to order and regulate our thinking and our will so that we may truly say with David—

"Thy Word is a Lamp unto my feet, and a Light unto my path."

God cannot lead us, nor will He "choose out the path for us" if we lean toward the thinking of the flesh and its desires. We cannot serve God and Mammon. We must—

“Fear God and keep His commandments.”

—for as Solomon says—

“This is the whole duty of man.”

* * *

LET us look at a scripture or 2, among many, that characterize the will of the flesh: Paul says (Rom. 6:16)—

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

To the Ephesians he wrote—

"Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

"And be renewed in the spirit of your mind;

"And put on the new man, which after God is created in righteousness and true holiness" (4:22-24).

He told the Colossians (3:5-7)—

"Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

"For which things' sake the wrath of God cometh on the children of disobedience: in which ye also walked sometime, when ye lived in them."

These are characteristics of the world, the thinking of the flesh, the will of man, the old man which must be put off and overcome. This phase of the work of the diabolos has made it a difficult struggle for many. Some have succumbed to this evil power, others have surmounted great odds in overcoming in this respect.

Once again we emphasize the need for the consistent application of our efforts to become familiar with the Word in its precepts and its illustrating examples of the right and the wrong uses of the powers inherent in our natures.

The indwelling of the Word resulting from study and meditation will increase our ability to "resist the devil, and he WILL flee" from us; also remembering Christ's warning to his disciples at Gethsemane—

"Pray that ye enter not into temptation."

Reading further from Colossians (3:8-9)—

"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

"Lie not one to another, seeing that ye have put off the old man with his deeds."

These are also attributes of the old man and must be overcome. The closer we apply our thoughts to "EVERY word that proceedeth out of the mouth of God," the keener will be our appreciation of our failings and weaknesses, and our ability to recognize the things which we must overcome.

And overcome we must!

The Word of God outlines every qualification that must be complied with in order for a saint to be fitted to be a king or priest in the Kingdom of God. The Kingdom will provide no opportunity for the accomplishment of that which we fail to do NOW in the day of opportunity. Overcoming requires striving, and strive to overcome we must if we are not to be—

"Weighed in the balance and found wanting."

Our life from the time it is influenced by the knowledge of the Truth must be a life of preparation for the part that God has called us to in the new constitution of things when Christ comes to 'make all things new.'

The old man, the thinking of the flesh, our will to do what we naturally want to do—must be striven against, overcome, and made subject to the will of the Father. This is a life work requiring much patience, and—

"In your patience possess ye your souls."

We SHALL conquer, IF our trust is in God and we give heed to His Word.

We have mentioned that our present life is a period of preparation for our part in God's Kingdom. Many though our failures may be in our conflicts with the devil, we must never give up in our efforts to conform to God's way. God's Word gives us every encouragement to do so. In Isa. 1, we have God's message to Israel—

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow."

God requires repentance and a sincere effort to reform. Forgiveness with God is without limit. In Eze. 18 we have the equitable ways of God demonstrated—

"Have I any pleasure at all that the wicked should die, saith the Lord God: and not that he should return from his ways, and live?"

"Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die" (vs. 27-28).

"Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit: for WHY WILL YE DIE, O house of Israel?" (vs. 31-32).

We can trust God to do right, but we must do our part. We are called to be kings and priests in the Kingdom, and this means ruling and teaching people whose nature will be like ours is now. If we have not learned to rule our OWN spirit, by what means shall we teach others how to do so?

When we are subjects of the change that Paul speaks of, "in a moment, in the twinkling of an eye," our natures will be changed from mortal to immortal and we shall no longer be subject to the evil propensities of the flesh, but the characters we have developed shall go with us into the Kingdom. They must therefore be holy. Of the New Jerusalem, John says (Rev. 21:27)—

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie:

"But they which are written in the Lamb's Book of Life."

We must remember that if we are among God's called-out ones, all things will work together for our ultimate good.

When we are faced with temptation or doubts we should not fail to take advantage of our Advocate at the right hand of our God, and present our petitions to God through our Mediator who has been touched with the feeling of our infirmities. Remember what happened at Gethsemane. Luke tells us that when Christ prayed—

"There appeared an angel unto him from heaven strengthening him."

And do we not have the assurance in Ps. 34 that—

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."

Also in Psa. 33—

"Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy."

So we are not alone in our struggles with the adversary. The old adage is scripturally correct: "God helps those who help themselves."

If we put forth the necessary effort to familiarize ourselves with God's Word in precept and example, and apply what we learn to our walk, then we shall with our Father's help control our spirit, or will, and be found among those who, having overcome, shall receive—

"Power over the nations and . . . rule them with a rod of iron."

* * *

TO briefly summarize our reflections:

What possible comparison can be made between a mortal life of endeavoring to gratify self will and fleshly pleasure with an eternal, never-ending life of unimaginable glory and joy and a part with Christ in ruling the world during the 1000 years of the Kingdom of God on earth?

We must learn to deny ourselves and obey God by heeding His Word, devoting a good portion of our time and energy to the familiarization of our mind with the precepts and examples contained in the Scriptures of Truth.

God's commandments are the means by which He will lead us. The better we remember them at the proper time, the better our likelihood of staying in the straight and narrow way.

The more familiar we become with God's principles of conduct for His children, the greater becomes our ability to resist the devil within us and without, and we will grow in appreciation of **what the Master meant** when he said—

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

"Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

"For my yoke is easy and my burden is light."

Christ's yoke IS easy and his burden IS light—IF our mind is "stayed on God." We are the ones that make it difficult through our own willfulness.

The Hope unto which we are called is high, and the attaining of the rich reward not to be taken lightly. God will not be mocked, nor His Word return unto Him void. Let us heed the admonition of our Lord to—

"Pray that we enter not into temptation."

"He that overcometh shall inherit all things."

"NOT MY WILL, BUT THINE, BE DONE."

—W.S.

Current World Events

GERMAN CHURCH ROLLS DROP

Between them, Evangelical Church of Germany & Catholic Church claim 96% of population & divide \$800 million in yrly. revenue.

"Church membership has always been considered a necessary part of a man's standing in the community," one high Protestant ecclesiastic observes sardonically. "As a result, our churches have just about the same public, institutionalized character as garbage collection."

But in W. Berlin alone, 13,500 Protestants dropped off church rolls in '69—70% jump over last yr. Catholic figures not much better.

Figures all the more disturbing to church officials because of red tape involved in giving up church membership. Since Govt. collects up to 10% of a citizen's income to maintain both Catholic & Protestant churches, those who want to drop affiliation must take considerable trouble in registering with court.

"You go to church nowadays!" complains one 60-yr.-old Protestant, " & you hear sermons about politics & aid to developing countries & very little about man's personal relationship with God."

Jesuit theologian Rahner says, "We live in a land of heathens, a land with a Christian past & certain Christian leftovers." (Nwk 1:5)

What a travesty on the holy and glorious Gospel of Christ! So aptly summed up: "A land of heathens with Christian leftovers."

FOOD ADDITIVES: Race Suicide?

For many reasons, manufacturers have infused food with an infinite variety of chemicals. Are these additives necessary or even desirable? Are they safe?

The additive explosion was triggered by growth of food-processing & packaging industry that involved shipping foodstuffs 100's of mis. & storing them for mos.; & popularity of prefabricated, quick-service dishes & meals.

As consequence, Americans are ingesting, willy-nilly, ever greater quantities of additives.

There are 1000s of permitted additives, few have ever been tested thoroughly for harmful effects. No one can be certain that any particular substance may not induce cancer or cause thalidomide-like deformities in the unborn. (Tm 12:9)

This is clearly another way in which God is letting man destroy himself with his own "cleverness." No wonder the race is degenerating into dope addicts and the mental institutions are overflowing.

CRIME Controls WASHINGTON

One of Nixon's first acts as Pres. was to promise all-out war on crime in Capital. He sent several strong anti-crime bills to Congress. Last month Congress adjourned without passing any of them.

'69 showed unprecedented increase in murder, rape & robbery. 100,000 handguns are loose. Crime is the obsession of Washington: controls where people live, shop, how late they stay out, what friends they visit, what restaurants they use.

Most alarming aspect is sharp increase in serious crimes by 11-16- yr. olds—many of them narcotic addicts. Juvenile-court felonies almost doubled in past 5 yrs. We're getting 13, 14 & 15-yivold holdup men.

There's a viciousness to this generation you didn't find 10 yrs. ago. They'll shoot somebody down just because foe didn't have enough money or didn't come up with it fast enough. (Nwk 1-12)

What a blot on the bright US world-image! What a pitiful exposure of folly and failure! Is this a sample of the Millennium they offer the world?

PULSARS: NEW SKY MYSTERY

Pulsars provide intriguing new source of study for astronomers all over world. So far 46 have been found. Scientists think pulsars are neutron stars—incredibly dense embers of once large & bright stars—so dense that 1 cu. in. weighs 10 billion tons.

The pulses, of course, are what pulsars are all about. These very short bursts of radio waves are given off as frequently as 30 times a sec. & as infrequently as once every 3.75 sec. (Nwk 12:22)

Man keeps discovering things that are completely outside his previous experience or theories, but he never seems humbled in his presumptuous evolutionary superstitions.

'69 SHOPLIFTERS: \$2½ Billion

In holiday bustle, shoppers & store employees will steal over \$600 million in products, pushing pilferage losses in stores for '69 to \$2½ billion. A NY chain caught 12,000 shoplifters last yr.

There's a 30 to 40% increase in thefts this yr. No suburban store is safe. Reason for rising tide of pilferage: climate of leniency in courts toward offenders. (USN 12:22)

A sad commentary on mankind, but the last sentence is the saddest. Man is so self-opinionated about his modern theories he will not learn the simplest of principles from God's law.

BIG CHANGES at ROME'S GREG

For over 4 centuries, Rome's Gregorian U. has been pride & protector of Catholic orthodoxy: 8 of its alumni have become saints; 33 have been beatified; 15 have become Popes. Every yr. 30 to 40 become bishops; ⅔ of church's seminary professors of theology have taken part of their education at Gregorian.

When Loyola founded Greg, in 1551, he saw it as an intellectual citadel from which to battle the Reformation; & till 1966 it remained a bastion of authoritarian conservatism. Then Pope named Herve Carrier as rector.

This fall, as Greg heads into 4th yr. of Carrier's rectorship, changes are little short of astonishing. Girls have invaded what was once an exclusively male world; this yr. there are 198 females among Greg's 2858 students.

Khaki pants, sweaters, windbreakers & sport jackets are common. A new snack bar serves beer.

Only few yrs. ago students were forbidden to enter into movie houses. Now students not only may go to movies in town, but get pretty heady fare on campus. Vatican conservatives howled "Pornography!" when Greg. ran Bergman's erotic "The Silence," but the show went on.

First Protestant to lecture at Greg was Methodist Rbt. Nelson. This yr. the resident Prof. is Dr. Dale Moody, a Southern Baptist, whose subject is baptism. Next yr. Carrier hopes to add a Jew to faculty to teach Jewish culture.

Students now have their own uncensored campus newspaper, which enjoys tilting at sacred cows. In an editorial on "party-line journalism," it compared Vatican's L'Osservatore Romano with Pravda. (Tm 12:12)

This is the heart and citadel of Catholic theology. What a change has come over Rome! But this is how she must be if she is to lead the degenerate Babylonian world of the last days.

RUSSIA SEEKS WORLD RULE

Basic aim of Russia under present leadership remains control of world.

On march to world rule, Russian leaders don't want to risk atomic disaster in direct clash with US. Rather, they're thinking of gradual expansion of their own power, & progressive disintegration of US's.

In respect to W. Europe, major aim of Soviets is removal of US forces from European continent. Once US forces were out, Soviets would seek dominance by playing on rivalries of European nations.

Already fear of US disengagement is causing W. Europe nations to buy insurance in East by large credits to Soviet bloc. (USN 1:5)

Apart from the clear finger of prophecy, anyone who is not willfully blind can see that Russia is aiming, and steadily advancing, toward world rule, through the domination and control of Europe. This must come.

US FEARS "PAX SOVIETICA"

Considerable fear in Washington that postwar Pax Americana in danger of being supplanted by Pax Sovietica.

If US resists changes that appear to be inevitable in Europe during next decade, it can expect De-Gaulle's "3rd force" views to prevail after all—this time under W. German leadership. (Nwk 12-29)

This expression, "Pax Sovietica,"—a Russian-imposed Peace along the line of the Pax Britannica of the last century—is increasingly in the news, and in the fears of West.

ISRAEL ARABS FARING WELL

There are 330,000 Israeli Arabs, & in terms of education & economy they fare considerably better than most Arabs elsewhere in Mideast. Their material conditions are constantly improving.

In '48, ½ million chose or were forced into exile, including virtually all educated, urbanized Arabs, 156,000 stayed behind, mostly unlettered villagers.

With a birth rate 3 times that of Jews, Arabs have doubled. One of every 8 Israelis is now an Arab.

Initially, Arabs were treated as conquered people. After '63, Eshkol gradually ended all restrictions and made no move to reimpose them even during '67 war.

Israeli Arabs enjoy full citizenship, with all its rights and all but one of its responsibilities—they're not required to serve in armed forces.

Arab vote in last general election was 80%. Seven Arabs are members of Knesset. Per capita income of Israeli Arabs is \$850 a yr. v. \$200 for Arabs of Jordan River's West Bank. (Overall Israeli per capita income is \$1200.)

There's almost no unemployment among Israeli Arabs. For security reasons, however, they are barred from classified national defense projects. Arab educational facilities have trebled in 20 yrs. (Tm 1:5)

CHURCH MORAL Power ERODED

Most notable fact in religion today is that ministers of all denominations are trying, somewhat desperately but with immense energy, to find new ways to carry God back into everyday life of society.

As so often in history of faith, this new effort to build new ministry is reaction against past failures.

The prevalent eroticism in arts, sexual permissiveness, drug culture, rise in crime & violence, increase in petty dishonesty—all point to erosion of churches' moral authority. Gallup poll records a slippage in US church attendance from 49% of population in '58 to 43% in '68.

The new theologies conceive of a developing world where man is continually changing, & at least the concept of God is changing with him. (Tm 12:26)

The churches have failed because they have not offered the Truth, for only the Truth of God has power to transform and overcome the flesh.

RUSSIA PRODUCES NEW WATER

West scientists were skeptical. Russian claimed to have produced mysterious new substance: water so stable it boiled at 1,000°; did not evaporate; did not freeze—though at -40°, with little or no expansion, it hardened into glassy substance quite unlike ice. Despite its remarkable qualities, was basically the familiar old H₂O.

U. of Maryland chemists & National Bureau of Standards confirmed that "polywater" is a totally new substance with all properties Russians claimed.

Physicist Donahoe thinks polywater could pose a threat to all life. Once let loose, it might propagate itself, feeding on natural water. Proliferation of such a dense, inert liquid could stop all life processes, turning earth into "reasonable facsimile of Venus." (Tm 12:19)

Why quote this? To illustrate that the world is full of infinite and undiscovered marvels—in even such a simple, common thing as water. But still man pompously theorizes and speculates as if he really KNEW something about the earth and nature. They could learn wisdom and humility from the latter chapters of Job, where God speaks so marvelously of all His inscrutable works.

INDONESIA: HOPES ARE DIM

Across Indonesia—world's 5th largest nation & potentially one of richest—bright hopes for development & stability are being eroded by fresh doubts about future: doubts about economic progress, political stability—even structure of Indonesia itself.

Business stagnant; unemployment high & growing. Worse, country can't seem to turn corner toward development.

Politically, threatening currents are moving: Army complains Suharto pays too much attention to West-trained economic advisers, too little to military men.

Communists, though still battered from attempted coup in '65, are rebuilding on sounder foundations.

Continued corruption, incompetence & obstructionism of many local military & civilian chiefs cause fear that Suharto's "new order" may be dashed by realities of "same old Indonesia."

What happens in next few years is of vital concern to US. Indonesia may be world's biggest untapped storehouse of oil, nickel, bauxite & other minerals.

Growing feeling that if visible, village level improvements aren't achieved in 2 to 3 yrs, pressures will close in from both right & left.

Communists making important comeback; their chance of powerful revival extremely good if Suharto fails to deliver progress & reforms promised. (USN 12:29)

Nuclear powers of world working at breakneck speed to increase devastating power of their strategic arsenals. (USN 1-5)

GRIM FUTURE CRIME PICTURE

City will be composed of high-rise high-security apts. and prospering commercial areas, surrounded by squalor. In suburbs, behind window grilles and electronic surveillance equipment; nervous homeowner will always keep gun handy.

After yr. of study, National Commission on Violence saw that grim picture of future life in US. It noted that US prisons, far from reforming convicts, only aggravate their criminal outlook. (Tm 12-19)

This is the brave "Great Society" that man has built.

3 BILLION, Maybe 4½ BILLION?

Analysis of rocks brought from moon indicated Ocean of Storms 2.3 to 2.5 billion yrs. old.

Same tests applied to Tranquility rocks suggest age of that plain roughly 3 billion yrs. Subsequent, more refined experiment made Tranquility's age more ancient—up to 4.6 billion yrs. (Nwk 12:22)

Maybe 3 billion; maybe 4½ billion yrs. And that is "science"! This is pitiful! These blind philosophers cannot see God Who manifests Himself in every blade of grass, and yet they babble about what happened billions of years ago!

RELIGION PERSISTS in RUSSIA

For 52 yrs. Kremlin rulers, using every means at their disposal, have been striving to eliminate belief in God, but "religious virus" still infects Soviet society and E. Europe countries. It has been long apparent that important elements in Red society are dissatisfied with communism & are searching for an alternative to what they consider a waning ideology.

In West, especially in US, some offspring of upper middle class are currently glorifying the materialistic teachings of Marx, Lenin & Mao as an antidote to boredom of affluent existence. But youngsters behind Iron Curtain are increasingly turning to religion to seek answers to questions that perplex them. (LndFP 1:1)

The French Revolution went through the same godless phase, but religious superstition is deeply embedded in the natural mind of the flesh, and wise govts. learn to manipulate it rather than try to stamp it out.

CRIME LEAP vs. NIXON PROMISE

In campaign for presidency, Nixon promised all-out war to make US streets safe again. After yr. in office, violent crimes are more numerous than ever. Nationwide, they jumped 12% in Nixon's first 9 mos.—faster than the 85% rise in 8 yrs. under Democrats.

Each day brings more new evidence that US city dweller conducts his life as in armed camp.

US capital supplies most embarrassing evidence of Administration's inability to curtail crime. In first 10 mos. after Nixon took office, serious crimes in capital rose 29%. (Tm 1:26)

MAN DESTROYING ENVIRONMENT

US environment seriously threatened by the prodigal garbage of world's richest economy. In Los Angeles, once sweet air befouled with carbon monoxide, hydrocarbons, lead compounds, sulfur dioxide, nitrogen oxides, fly ash, asbestos particles & countless other noxious substances.

Airplane pilots say whisky-brown miasmas, visible from 70 mis., shroud almost every US city. What most Americans now breathe is closer to ambient filth than to air.

By curbing disease & death, modern medicine has started surge of human overpopulation that now threatens to overwhelm earth's resources. At same time, technological man is bewitched by dangerous illusion he can build bigger & bigger industrial societies with scant regard for iron laws of nature.

What most worries ecologists is man's blindness to his own utter dependency on all ecosystems: oceans, coastal estuaries, forests, grasslands. Those ecosystems constitute the biosphere, a vast web of interacting organisms & processes that form the rhythmic cycles & food chains in which ecosystems support one another.

The biosphere is an extraordinarily thin global envelope that sustains only known life in universe: 370-ft. maximum over land, (height of tallest trees), & top 500 ft. of ocean (where most marine life is).

The biosphere is a closed system, a balanced cycle: nothing wasted; everything counts. For example, about 70% of earth's oxygen is produced by ocean phytoplankton—passively floating plants & animals.

ONLY IF THE BIOSPHERE SURVIVES CAN MAN SURVIVE.

As key producers, green plants alone have power to harness sun's energy & combine it with elements from air, water & rocks into living tissue—the vegetation that sustains animals, which in turn add their wastes & corpses to natural decay.

It is a nature's efficient reuse of decay that builds productive top soil. Yet so delicate is process that it takes 500 yrs. to create 1 inch of good topsoil.

The process is governed by distinct laws of life & balance. One is ADAPTATION: each species finds a precise niche in ecosystem that supplies it with food & shelter.

Still another law is DIVERSITY. More different species in area, less chance any single type of animal or plant will proliferate & dominate. Even rarest, oddest species can be vital to life. Variety is nature's grand tactic of survival.

Man has violated these laws—and endangered nature as well as himself. By adding just one alien component to a delicate balance, man sometimes triggers a series of dangerous changes.

Nature immediately tries to restore balance—and often over-reacts. When farmers wipe out one pest with powerful chemicals, they may soon find crops afflicted with 6 pests resistant to chemicals. Worse, impact of pesticide like DDT can be vastly magnified in food chains. Thus DDT kills insect-eating birds that normally control pests that now destroy crops.

World population 1 billion in 1850, 2 billion by 1930, now 3½ billion. Current projections: 7 billion by 2000. Biosphere cannot sustain that many. Only death, war, pestilence & famine can reduce the number.

Modern technology is already pressuring nature with 10s of thousands of synthetic substances—many almost totally resist decay—thus poisoning man's fellow creatures, to say nothing of himself. Radioactive wastes' toxicity lingers 100s of yrs.

Though US has only 6% of world population, it consumes 40% of world production of natural resources: massive production means massive filth. US produces 50% of world's industrial pollution.

Every yr. US plants discard 165 million tons of solid waste, & gush 172 million tons of smoke & fumes into air.

Now 50% more nitrogen oxides in Calif. air: this has direct bearing on quality of light reaching earth. At present rate, just matter of time before light will be filtered out of atmosphere & none of our land will be usable.

Calif. air pollution already so bad it may start wave of mass deaths by '75. Almost every other day, LA public schools forbid children to exercise lest they breathe too deeply.

California's intense irrigation is raising level of water table to bottom of irrigation trenches. Salts are pulled to surface—and do not evaporate. In time soil becomes too saline to support crops.

Fertilizers are spread liberally on Calif.'s superb farm lands. Soil becomes addicted to chemical additives & loses ability to fix its own nitrogen. So more & more fertilizers must be used.

Making problem doubly serious, nitrates turn up in water supply, endangering human health.

Known as "Europe's sewer" Rhine river so toxic even hardy eels have difficulty surviving.

Where do most pollutants end up? Probably in oceans. Oceans can absorb only so much filth: many ecologists worried about effects on plankton (vital link in life cycle).

As problems solved, remedies create more problems. Example: Aswan Dam. When team of ecologists studied its effects they were shocked. For one thing, waterweeds clogging shoreline behind dam may well spread evaporation thru transpiration to point where lake lacks enough water to drive generators.

Dam stopped silt flow down Nile, which in past offset natural erosion of Nile delta. Downstream erosion may wash away as much productive farm land as is opened up by new irrigation systems. Without nutrient-rich silt reaching Mediterranean, Egypt sardine catch declined from 18,000 tons in '65 to 500 tons in '68.

As final penalty, irrigation projects in delta have allowed a moisture-loving snail to thrive. Since it carries schistosomiasis, most of delta people have had that agonizing liver & intestinal disease.

Another ready assumption is that nature is endlessly bountiful, but supply of both land & resources is finite. We're prospecting for very last of our resources, & using up nonrenewable things many times faster than we're finding new ones.

We've already run out of earth & nothing we can do will keep humankind in existence for as long as another 2 centuries.

Far more knowledge is needed about how ecosystems work. Even simplest is so complex that largest computer cannot unravel it. Environment experts visualize future dramas of disaster bordering on science fiction. (Tm 2:2)

POWER-STRUGGLE FOR NIGERIA

Compounding horror of Biafra was moral ambiguity that enveloped it from the first. Great powers and small became involved, for questionable reasons.

Russia, eager to regain foothold in Black Africa, delivered arms to help crush a rebellion that Moscow would, in another context, have hastened to hail as "a just war of national liberation."

Britain, worried about Soviet influence and its own oil interests, supplied weapons to Nigeria.

DeGaulle, fearful that a too powerful Nigeria would serve as an irresistible example for its former French colonies, backed Biafra. He might also have been hoping Biafra victory would give France a crack at immense Biafra oil reserves.

Biafra was also supported by S. Africa, Rhodesia & Portugal, all obviously interested in preventing a united Nigeria from realizing its potential as most powerful state in Black Africa. (Tm 1:26)

ISRAEL-GERMAN 'Normalization'

Key word in future relations between W. Germany & Israel is "normalization." It has unpleasant connotations.

Israel enjoyed privileged status with W. Germany during Kiesinger regime. That appears ended.

New govt. made is clear it wants rapprochement with Arabs. More ominous is Brandt's stated desire to improve relations with Russia, E. Germany & Poland.

Bonn's prepared to make far-reaching concessions to do this. At recent press conference, Brandt twice refused to answer questions about anti-Semitic purges in Poland.

Intimations of appeasement at Israel's expense seem daily growing stronger. (DtJN 2:6)

US LEANS MORE on A BOMB

Most profound changes in decade taking place in US defence policy, & in shape of its armed forces. Being sharply downgraded is strategy of "flexible response," introduced in '61 by Kennedy & relying heavily on conventional arms. It's being replaced at accelerated pace by Nixon strategy of far stronger reliance on deterrent nuclear power. (USN 2:2)

US SUPPORTS GREEK DICTATORS

Greece: Dilemma for West: When military men seized power in Greece 33 mos. ago, seemed unthinkable to most of democratic world that they'd get away with it. Yet they have.

Disturbing parallel between US's acquiescence to Greek junta & its earlier support for undemocratic govts. in places like Saigon.

Nixon seems to have concluded there are more compelling reasons for placating junta than opposing it. Mediterranean is steadily yielding to Soviet influence, & even a once staunch NATO ally like Turkey is allowing Russian fighters to land at its air bases. So Greece even more important than before.

By giving junta its approval, US has signaled the colonels' enemies—both home & abroad—that regime will probably never be ousted by diplomatic means.

Threat of arrest for most innocent of "crimes"—perhaps nothing more than being seen talking with someone who, in turn was overheard grumbling about govt.—hangs over everyone's head.

Within consciousness of many Greeks lurks unspoken fear of torture—fate suffered by scores of their countrymen, whose gruesome accounts of brutality have given junta its most indelible public image abroad.

By bestowing enviable status upon police informers, govt. has built up a spy system that keeps tabs on everyone.

Most people have found that sooner or later, no matter what their position, some demand will be made, some sign of submission or conformity will be required.

It may be something trivial, like having to put out flag on coup's anniversary. Or it may be a crucial test, as whether to shelter a friend from police, or help someone escape. Pendulum swings from shame to fear. One is forced into intolerance and ruthlessness.

Forgiveness & understanding are dangerous luxuries. (Nwk 1:19)

NIGERIA: "POPE RESPONSIBLE"

All along, it had been more of an atrocity than a war. For every soldier slain, scores of men, women & children slowly starved in shrinking confines of their wasted tribal homeland. As world watched in helpless horror, a proud nation sacrificed perhaps 2 million of its people in a hopeless cause.

Nigeria announced it would accept no aid from any who had supported Biafra. To many on federal side, chief offender was Catholic Church. Lagos govt. charged Vatican with "sustaining the rebels with money & vital supplies & transportation links with the outside world."

Role of Vatican, statement continued, "has had tragic consequence of prolonging rebel resistance, leading to deaths of many innocent people." (Nwk 1:26)

ISRAEL LOOKS TO US FOR HELP

Israel made it plain that, in wake of Franco-Libyan arms deal, it had no choice but to turn to US again.

"France has become, with Russia, most active element in upsetting balance of security and peace in Mideast," said Eban. "Answer is to look to US for equipment and loans, & to increase our own self-sufficiency." (Nwk 1:26)

NATIONS SEEK NIGERIA OIL

Nigeria well on way to becoming Africa's 2nd-largest producer of oil (after Libya). Most of its wells owned by Shell-British Petroleum, of which British Govt. owns 49%.

From beginning, Britain supplied Nigeria with enough weapons to fight but not enough to win. Slack was taken up by Russia, which, in hope of gaining foothold in Black Africa, provided biggest weapons in Federal arsenal. (Nwk 1:26)

* * *

Hardly had Biafra fighting ended when world's oilmen hustled in, checking damage, & preparing to tap wells blocked off for 30 mos.

By March, drillers expect production of 780,000 bbl. a day; enough to put Nigeria in world's top 10.

Nigeria's oil particularly in demand: it's low in sulfur; 6,000 mis. closer to Europe than Mideast; & controlled by stable govt.

Oilmen confident production will be 2 million bbl. a day by '75, giving Nigeria annual revenue of \$1 billion. (Tm 2:9)

ISRAEL CONTROLS EGYPT SKIES

For considerable time, Israel's been tightening screws on Egypt. Planes make daily raids, & range with impunity & growing frequency thru Nile Delta, even to outskirts of Cairo.

In a series of dogfights that cost Egypt 66 planes (While Israel lost 6) since last summer, Israel unequivocally established total domination of Egypt skies. Egyptian masses have stood by as radar & missile networks were demolished. (Nwk 2:2)

* * *

For past mo., Israeli fighters relentlessly closing in on Cairo, bombing & strafing military sites in ever-narrowing circle around Egyptian capital. Nasser's humiliation could hardly have been more complete.

This international demonstration of Nasser's impotence came at time when many observers scented political instability in Cairo. As seen from Israel, most effective way to prevent full-scale war in Mideast is to prove Arabs can't win. Said Dayan: "What we do, we do because we have no alternative." (Nwk 2:9)

* * *

Irresistibly, Israel is bringing struggle with Arab world to very doorstep of its principal capital. 12 times since Jan. 7, jets have struck at military installations around Cairo. Last wk.'s raid closest yet.

Current war of attrition has been under way since last March, when Egypt launched thunderous artillery barrage against Israel troops along Canal. Cairo's upper classes plainly weary of the war. (Tm 2:9)

DUTCH Church: Against Celibacy.

From Vatican Council thru 2nd Synod of Bishops, Pope has repeatedly banned hierarchical debate on clerical celibacy. But despite his objection, issue was fully debated by Dutch Pastoral Council.

Ballot results represented overwhelming victory for partisans of married Catholic clergy. Holland's Cardinal admitted: "If celibacy situation stays as is, there shortly will be no more young priests."

Council voted to drop mandatory celibacy for future candidates to Dutch priesthood, to permit married priests or priests wanting to marry to stay in ministry, & to welcome married into priesthood. (Nwk 1:19)

* * *

Another challenge to papal authority, perhaps gravest for yrs., developing from Netherlands. Dutch Pastoral Council—a national assembly of bishops, priests & laymen—against papal wishes voted 93-2 for permitting priests to marry, despite letter from Pope urging Council to uphold established doctrine.

Pope criticized working papers drawn up for Council deliberations: said they minimized papal responsibilities and powers. (USN 1:26)

SA CATHOLICS TURN to LEFT

In S. America, from Colombia to Cape Horn, from Rio de Janeiro to Santiago, Catholics in angry, combative mood. Bishops ask end to "injustice, inertia, and venality."

In Chile: Bishops voted to divest Church of all holdings;—property, land, securities. What Church spends from now on will come from members' contributions. Why? "We want to do away with capitalist system."

In Colombia: organized group of priests urges boycott of national elections. Say they: "Wipe out parties that support neocolonial capitalism. If necessary, priests should be guerrillas/" (USN 2:16)

* * *

For generations, Catholic Church in Latin America was identified with rich, & few "good families" who controlled most countries.

In '60s Vatican Council's pressures for social reform began to exert dramatic changes. Today, clergy has been drawn into conflict with conservative regimes throughout Latin America.

As result, progressive priests & laymen are being hounded in Brazil, world's biggest Catholic nation. Of Brazil's 245 bishops, only 15 firmly support military regime; 40 have joined Archbishop Camara in publicly opposing Govt.; most of other 190 lean to left.

Some bishops are heeding growing number of priests who insist Catholicism can transform society—and save its soul—only by embracing revolution, even Marxist variety.

"We expected revolutionary movement, but never anticipated it would build to such intensity at very heart of Church," says Msgr. Gremillion, of Pontifical Commission for Justice & Peace. "We now find that many revolutionary Catholics are farther to left than Moscow Communists." (Tm 2:9)

US-USSR-CHINA: 3-WAY CHESS

Throughout '60s, peace among Russia, China & US was maintained by a kind of equilibrium of hostility.

Moscow & Peking were at sword's point from early days of decade; Moscow & US came close to conflict over Berlin & Cuba; US & China on frigid terms for most of decade.

In dawning days of '70s, however, the 3 are at threshold of a series of bilateral talks that could alter delicate relationships among them—could also, by inadvertence or otherwise, upset that strained but saving equilibrium.

US & Russia are discussing strategic-arms limitation. Moscow & Peking are talking, without success, about easing tensions along 4500-mi. frontier. Last wk. China closed circle of negotiations among 3 by agreeing to resume long-suspended meetings with US.

China genuinely fearful that breakdown of border negotiations could lead to war with Russia, & hopes talks with US will compel Moscow to be more conciliatory.

Russia deeply disturbed by prospect of renewed Sino-US talks; has almost paranoid fear US might turn up in China's corner. China haunted by similar nightmare of Russia making deal with US. (Tm 1:19)

* * *

Epic, 3-cornered tussle appears certain to evolve in '70s between Russia, US, China. Will be like chess game in 3 dimensions: a move on 1 section of global chessboard almost bound to provoke reaction on another square.

All 3 have fears of a nightmare coalition of other 2 against them. The 3 will probably settle for present triangulation, maintaining a nervous balance of power.

By holding others at arm's length, each able to play on opponents' fear of encirclement, & to maneuver 1 corner of triangle off against other. (Nwk 1:16)

EGYPT SEEKS POWER in LIBYA

4 Egypt battalions in Libya; Egyptian technical advisers at all levels of govt. Just how deep Egyptians have penetrated Libyan regime was vividly unmasked by machinations leading up to Mirage sale. Indeed, it was Nasser's chief agent in Libya who advised Libya to buy planes.

From all indications, there's intense battle for influence over Libya between France & Egypt.

Peace in Mideast looked farther away than ever. (Nwk 2:2)

LIBYA PILOTS Train in GREECE

100 Libyan jet pilots being trained in Greece—answering question of where Libya was going to find pilots to fly 110 planes they're buying from France.

Libyan cadets get basic instruction on US-built jet trainers. Greek instructors received pilot training in US. (DtJN 2:6)

BRANDT PUSHES TIES TO EAST

Brandt in office less than 100 days, but already introduced whole new approach to dealing with Communist nations. (Nwk 1:26)

WHY FRANCE BACKED BIAFRA

Why did France keep shipping guns & aid to Biafra, prolonging war that much of world hoped would soon end?

For DeGaulle, a united, prospering Nigeria was a dangerous pole of attraction for nearby former French colonies where France's influence still runs strong. He wanted Nigeria divided & weak. And France hoped to get Biafra oil. (USN 1:26)

USSR HELP WON NIGERIA WAR

Moscow sent planes, heavy artillery & technicians to Nigeria. That tipped scales. Artillery & air attacks knocked out Biafra's lifeline by air with outside world, so rebellion collapsed. (USN 1:26)

* * *

"Why should we pay any attention to rest of world?" asked Nigerian official. "You've lied about us for yrs."

About the only foreign country treated kindly was Russia, which supplied Nigeria with warplanes & heavy weapons, & at end of war made no criticism at all of way Lagos handled relief effort.

In Moscow, Nigerian Ambassador said victory was result of Soviet aid — "More than any other single thing, more than all other things together." Asked about implications for future cooperation with Russia, he said 'Sky's the limit!' (Nwk 2:2)

SPAIN DICKERING WITH EAST

Spain has signed consular pacts with Rumania, Poland, Hungary. It's moving toward contracts with Russia with view to expanding trade.

Foreign Minister in Moscow last mo. reportedly talked to high officials: first Spanish minister to visit USSR since Civil War. (USN 1:19)

CRIME IS STILL GROWING FAST

Crime marches on: 70's first days support Hamlet's alarm: "Rank corruption, mining all within, infects unseen."

32 W. Virginians, including former Gov. & other notables, indicated last wk. for malfeasance & peculation. In Morgantown, W. Va., a young prosecutor, who spent his first yr. in office crusading against organized crime, was seriously injured when a bomb went off in his car.

N.J. lurching thru one of its periodic discoveries of mobster influence on public men & public affairs. In Penn., no known leads to identity of brutal killers of union leader Yablonski, wife & daughter.

The headlines merely reaffirmed the humanity of the race, which in Space Age remains as susceptible to greed, graft & curse of Cain as has been since dawn of time. For weak, temptation ever at hand; for brave, violence waits patiently in ambush.

W. Va. & N.J. seem to justify theory of democracy that argues, not that people are virtuous enough to rule themselves, but rather that no man's ever virtuous enough to be allowed for long to rule others. (Tm 1:19)

FRANCE SELLS JETS TO LIBYA

After denying for wks. it was about to escalate Mideast arms race, France abruptly announced sale of 50 Mirage jet fighters to Libya.

Deep sense of betrayal in Washington. To make matters worse, France did not bother to notify US till long after public announcement—a seemingly calculated affront.

Seems clear France has abandoned all but pretense of denying arms to participants of '67 war—as far as Arab side concerned. There's no way of preventing Mirages from coming under Egyptian control. (Nwk 1:19)

* * *

France to sell 100 warplanes to revolutionary regime of Libya, biggest aircraft deal in French, history. Initially, Paris said only 15 planes involved; then 50. When they finally upped it to 100, feelings between Pans & US ran high.

Egypt & Libya me already military allies. Gaddafi, who led Libya coup, has readily volunteered to help fight against Israel.

Mirage deal gives France a number of political & commercial advantages. Pompidou has been trying to restore French influence in N. Africa. Could also mean sympathetic hearing for French oil companies. (Tm 2:2)

* * *

In Algeria, Morocco & Tunisia, officials convinced that Mirage jets Libya's buying from France will fall into Egypt's hands. Tunisians convinced political merger between Libya & Egypt is merely matter of time. Then Mirages can be used perfectly legally by Egypt against Israel, or anyone else. (Nwk 2:16)

Fraternal Gatherings

1970 LAMPASAS FRATERNAL GATHERING

THEME: SCRIPTURAL PAIRS

Illustrating the Two Ways — Life and Death

CAIN AND ABEL: "And the Lord had respect unto Abel and his offering, but unto Cain and his offering He had not respect."

Friday, 8 p.m.

ISAAC AND ISHMAEL: "For the son of the bondwoman shall not be heir with the son of the freewoman." Saturday, 11 a.m.

JACOB AND ESAU: "Jacob have I loved, but Esau have I hated." Sat., 3 p.m.

THE DAY OF JUDGMENT—The Scriptural Definition: "For we must all appear before the judgment seat of Christ."

Saturday, 8 p.m.

DAVID AND GOLIATH: "Thou comest to me with a sword . . . but I come to thee in the name of the Lord of hosts."

Sunday, 10 a.m.

JESUS AND JUDAS: "He that eateth bread with me hath lifted up his heel against me." Memorial Service, Sunday, 11:15 a.m.

Notify: Bro Wayne J. Wolfe, RR2, Lampasas, Tex. 76550; (512) 556-6276

1970 BEREAN WESTERN GATHERING

THE HISTORY OF THE TRUTH IN THE LATTER DAYS

A review of past events associated with the establishment of gospel truth, and the ensuing corruptions thereof, from the day of Christ to our own time.

TRUTH & Fellowship: Founded, corrupted, lost (AD 30-1835) ...

Fri., 10:30 a.m.

TRUTH REVIVED: A basis of faith and belief established and used in fight against error and corruption (AD 1848-1905)

Fri., 7:30 p.m.

FAILURE by majority to uphold principle of fellowship (1905-56)

Sat., 1:30 p.m.

REJECTION of the basis of faith by the majority: reunion with error effected by use of compromising statements (1957-70)

MEMORIAL MEETING: "The foundation of God standeth sure."

SUNDAY SCHOOL: "Let no man despise thy youth, but be thou an example of the believers" (1 Tim. 4:12)

JUDGMENT: Based on the Word of God governed by history, essential to salvation—to be the final instrument in the destiny of man. ...

Sat., 7:30 p.m.

Sun., 10 a.m.

Sun., 12 noon

Sun., 8 p.m.

Please notify: Bro. Fred Jones, RR1, Richard, Sask., Phone (306) 246-4628

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