

The Berean Christadelphian

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

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

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

CONTENTS

ECCLESIAL NEWS: Halifax, Richard, Pengam, Lampasas, Houston	Inside Front Cover
EDITORIAL: Some Fell on Good Ground	129
Reprinting Bro. Thomas' "Apostolic Advocate"	130
THE HOLY CITY (Bro. Thomas) Part 2	131
VOYAGE TO AUSTRALIA (Bro. Roberts) Part 37	134
THOUGHTS FOR TODAY: Hymns (Continued)	139
IN LABORS MORE ABUNDANT	141
THE MAN THAT HATH SEEN AFFLICTION (Lamentations) Part 3	149
BE YE TRANSFORMED	155
CURRENT WORLD EVENTS Illustrating the Fulfilment of Prophecy	157
Bible Questions	Back Cover

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

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

ONCE again we greet the members of the Household of Faith through the facilities of the Berean.

Since our last message we have welcomed sisters Clara Sparham and Helen Boyce of the London ecclesia to meet with us around the memorial table. We are always pleased to see and visit with those of like precious Faith. We are enabled to discuss those things which we hold in common.

As the months roll on, we see the nations of the world being magnetically drawn toward Israel. Like the inquisitive lion, Britain and U.S. continue to stalk the raging Russian bear, realizing it is dangerous, but unable to turn and walk away.

We are pleased to note that a group of brethren in Texas propose to reprint some of the works of bro. Thomas, and we commend them for their efforts. —bro. J. Jackson

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

GREETINGS to the Household of Faith, particularly to those in isolation.

Our Sunday School program was carried out on Dec. 27, the subject being "The Names and Titles of the Deity." It was based on the wonderful expositions of bro. Thomas, and it was of great profit to us all.

We find the study of Eureka and Elpis Israel very stimulating, and we commend these writings to both young and old who are striving to furnish themselves unto all good works. Nothing has been produced in these days which can compare to these works. Rather than being "outdated," we find them very much up to date, and in line with fulfilled events, prophecy and history.

Having entered into the 70s and reviewing world conditions, it is very apparent that our Master is about to return to fulfill the Almighty's purpose. It is very pleasing to know what this purpose is, and we should devote both our time and knowledge to the enlightenment of men, and at the same time be engaged in the work of building up and strengthening of one another as well as of ourselves.

It was a pleasure to have bro. and sis. Arthur Bennett of Lethbridge and bro. Wesley Frisbie of Baltimore with us lately. Both the brethren spoke words of exhortation which help to furnish us unto love and good works.

The work of proclaiming the Truth must go on, and in our part of the Vineyard it is interesting and somewhat encouraging. The night is far spent and the day is at hand: let us therefore work and hold fast, for the night cometh when no man can work.

Grace and peace be to all who love his appearing. —bro. Fred Jones

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

Sis. Morgan and I are happy to report that all of the Newport ecclesia visited us Apr. 12 for the purpose of remembering our Lord's death until he comes. Bro. Hodge presided and bro. Williams operated the tape recorder from which we received the word of exhortation from bro. David Clubb of London, Canada. It was the address he had given at the Worcester (Mass.) Gathering in Oct., 1969.

We are truly grateful and appreciative for the efforts made on behalf of our Scriptural well-being, and pray that our heavenly Father's blessing may rest upon those, and upon all such efforts by our brothers and sisters everywhere. —bro. Ivor Morgan

HOUSTON, Tex. 77012—8008 Junius St.—S.S. 10 am; Mem. 11; Public Lect. 3rd Sun. 7:30 pm; Study of Revelation other Suns. 6 pm; Elpis Israel Cl. Wed. 7 pm; Bro. C. Banta, 815 Boston, Deer Park, Tx. 77536; phone (713) 479-2568.

SINCE our last report from this portion of the Vineyard much has transpired. We are still temporarily meeting at 3706 Colgate until our new building is completed, which God willing should be shortly.

A couple of weeks after completion we plan, if the Lord will, to have 2 series of lectures, and then have lectures again each month.

We also have 2 radio programs each Sunday morning, one on a Houston station and the other on a station that covers east Texas and part of southern Louisiana. There has not been the response that was expected, but some enquiries have been received.

Those that have met with us around the table of the Lord are: bro. George Booker, sis. Ruth Booker, sis. Jessie Hatcher, bro. & sis. Bob Wolfe, and bro. & sis. Wayne Wolfe, all of the Lampasas ecclesia. We are grateful for their visits, and to bro. Booker for his assistance in speaking those wonderful words of truth to us in the form of exhortations.

—bro. John Packer

LAMPASAS, Tex. 76550—Christadelphian Hall, Ave. I East—S. S. 10 am: Mem. 11. Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas 76550, PH. (511) 555-5249.

LOVE and greetings to those of like precious Faith.

During Feb. & Mar. we welcomed the following visitors at the memorial meetings: bro. & sis. Joe Burkett, bro. & sis. Charles Banta, sis. Eva Banta, bro. & sis. L. C. Carroll, bro. & sis. David Carroll (Houston); bro. Aris Edwards, sis. Seba Edwards, and sis. Bill Muter (San Angelo); bro. & sis. Fred Higham Sr. (Detroit).

Bre. Burkett and Higham gave us encouraging words of exhortation. On Mar. 1 bro. Higham also gave an evening public lecture.

Surely the return of our Lord is nigh at hand!—

"Let us not sleep as do others, but let us watch and be sober. Look up, and lift up your heads, for your redemption draweth nigh."

—bro. Ross Wolfe

EDITORIAL

Some Fell on Good Ground

"These are they which are sown on good ground: such as hear the Word, and receive it; and bring forth fruit, some 30-fold, some 60, some an 100"—Mark 4:20

THE parabolic form of teaching used by Jesus was a wonderful vehicle of truth that served a dual purpose. To those who sincerely try to understand his teaching, the truth is revealed by the power of analogy and illustration.

On the other hand, it conceals the truth from those who are unwilling to hear it, or who, through perverseness, refuse to be instructed. Of this class Jesus said (Matt. 13:13)—

"Therefore speak I to them in parables because they seeing see not; and hearing they hear not, neither do they understand."

In the parable of the Sower, Jesus uses the word-picture of a man sowing seed by hand and, as he scattered it in that manner, it fell on various kinds of soil. Without the explanation given by Jesus, the parable would be difficult for many of us to understand, because we are more familiar with large farms where the seeding is done by machinery.

But in the land of Israel, and other sections of the Mideast, many who sow seed on their properties could say that the parable of the sower describes their own experiences for, even to this day, they take seed in their hands and scatter it over the soil.

In the parable, Jesus selected 4 types of soil, and placed beside them 4 types of the human mind. There are, of course, many more types of soil, and many more types of the human mind. We believe, therefore, that the 4 types used by Jesus are representative of all classes brought into focus, in which the Spirit illuminates the mind through the sowing of the Word.

When explaining the parable to the disciples, Jesus said the seed is the Word of the Kingdom, or, as Luke records it, the Word of God. As the quality of the seed is the same in all 4 examples, therefore the **condition of the soil** is the determining factor, both in the natural and in the spiritual. And herein is an important truth revealed: we do not all manifest the same moral and intellectual capacities. That is why he used a 4-fold illustration.

The 4 kinds of soil are:—

1. *The way side, or the path upon which man and beast travelled. The soil was hardened, and there were no cracks or crevices into which the seed could fall.*
2. *Stony places, where it had not much earth.*
3. *Where thorns and thistles grew.*
4. *Good ground.*

All of these are interesting studies, but for the purpose of this message, we will only consider the good ground. The first thing that strikes our attention is that even though the ground is classed as good, it does not produce uniform crops.

Looking at it from the viewpoint of the natural, every good farmer and gardener knows that unless good soil is cared for, it will soon deteriorate and be covered with various forms of weeds. He has to employ good methods of cultivation, and enrich it with fertilizer, not one year, but every year, as long as he lives.

The same principle applies to those who hear the Word and understand it. From then on they determine to make their calling and election sure. They fully realize that if they are to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ, they must deny ungodliness, and not be conformed to this world.

They must let Christ dwell in their hearts by faith, and follow after whatsoever things are true, honest, pure and lovely. They will also realize that they must hold fast that which is good—the profession of their faith—for they know full well that they will only become a part of the spiritual temple of the age to come, if they hold fast the confidence and the rejoicing of the hope firm unto the end.

Some, said Jesus, bring forth an 100-fold, some 60-fold, and some 30. We understand from this that what we accomplish will be governed first by the capacity we possess, and second **with what energy and determination we apply ourselves in our efforts to work out our salvation.**

We are conscious of the fact that we are few in number, but it has ever been thus. Only a few were saved from the Flood in the days of Noah. Only a few are to enter the strait gate that leads unto life, and only a few are to be chosen in the day of divine inspection.

Therefore, let us not be discouraged, but let us build up within ourselves, and manifest all the attributes of love and the spirit of meekness.

The standard we are striving to hold aloft is the banner that was unfurled by the Lord Jesus. Therefore we must sincerely concentrate on this and show by our walk that we truly have a zeal for holiness. It is essential that we hold the Truth in conformity with apostolic standards. But we must be extremely careful that it does not develop into a form of living by a set of lifeless rules.

No. There must be a complete and enthusiastic self-dedication that can only be accomplished by long searching after God, and concentrated meditation on His holy Word.

Think of Jesus, who steadily pressed forward toward the joy that was set before him, and of how he endured all forms of suffering amidst the blindness and confusion and all the misunderstanding that prevailed around him. What a supreme example he has left for us that we should follow in his steps!

Think, also, of the many other great examples set before us in the Scripture of Truth, and thank God and take courage.

The Bible, the Word of God, holds before us a glorious future—a future free from sin, disease and death—a future of eternal joy to those who overcome—a future when the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.

But for whom are these glorious things reserved? The answer comes to us from the parable as recorded by Luke—

"That on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience."
—Editor

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.

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.

THE HERALD PRESS
4011 Bolivia
Houston, Texas 77018.

The Holy City

By **BROTHER JOHN THOMAS**

"And he that spake with me had a Golden Reed, that he might measure the City, and its gates, and its wall"

—Revelation 21:15

PART TWO — REVELATION CHAPTER 21 (Contd.)

WHEN John was commanded by an angel to measure the Temple, and Altar, and the worshippers therein (Rev. 11:1-2), the measuring reed given to him was "like to a ROD," the symbol of affliction and down-treading to the Holy City by the Gentiles of the unmeasured court, for the long period measured by it, and now happily soon to expire.

But in the measurement of the Holy City, when the down-treading is no more, the measurer is not a man in the flesh, but an angel; nor is his measuring reed a rod of affliction, but a reed of GOLD. This is the most precious of metals, and symbolical of the most precious things pertaining to the saints.

But the gold of the City is more precious than the finest and purest gold current among men, for—

"The city is pure gold, like to clear crystal."

And (Rev. 21:21)—

"The broad way of the City is pure gold, as it were transparent crystal."

The gold of the reed is no exception, nor anywise inferior, to the gold of the City.

Whatever is measured by it has attained to the fullness of perfection, both of magnitude, number, structure, and intellectual and moral attributes—

"The Almighty shall be thy gold, and treasures of silver to thee."

This will be practically illustrated when the saints, inspected and approved at the judgment seat, are born of spirit from above—the transmutation of base metal into gold.

The City is, like the breastplate of righteousness worn by Aaron in the Most Holy, "4-square." Each side of the square was measured at 12,000 furlongs, or 1500 miles, giving 6000 miles for the 4 sides.

But the height of the city is equal to its length; or 1500 miles high. The city is therefore a cube, or 6-sided—the top, the bottom and the 4 sides. The measure of the wall is 144 cubits, which include the length, breadth and height.

Now, if the 4-square of the City be divided into equal square parts, it will be found to contain 144. Each of these gives an area 1000 furlongs long, and 1000 furlongs broad; and in the numerical symbol of the city stands for a 1000 citizens; or in the whole "broadway," 144,000. And this is—

"The measure of a Man, that is, of an Angel."

But, of what man, or angel? Of that Man John describes symbolically in Rev. 1:13-16, "whose voice was as the sound of many waters," because he is constituted of—

"The redeemed out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

Every child is familiar with 30 millions of British in the person of the figurative John Bull; or the same number of Americans in that of Uncle Sam. If these were measured, they would stand miles high, and be proportionately bulky.

Now the Man of the Golden Reed, the Son of Man, is a cube of 144 cubits; and is representative of "a multitude no man can number," all of whom are incorruptible and deathless, and therefore "golden," as it were transparent crystal, and without fault before the throne.

He is representative of the "holy nation" to which the kingdom taken from the chief priests and Pharisees shall be given, that it may bring forth the fruits thereof (Matt. 21:43; 1 Pet. 2:9).

This cubical man of 144 cubits is the same Paul alludes to in Eph. 4:13 saying to the saints—

"Till WE all come into the unity of the Faith, and of the knowledge of the Son of the Deity, into A PERFECT MAN, into a measure of the stature of the fullness of the Christ."

From this it may be seen, that the Perfect Man is constituted of the Saints, and that his stature is measured. John gives us his measure in bulk and height, which he attains in the resurrection epoch, when "the fulness of the Christ" is manifested in the Bride the wife of the Lamb.

But the measure of the Man is also said to be the "measure of an Angel." The man and the angel are the same; for when the man is perfected, he is a holy nation of citizens "equal to the angels." Besides this, the Perfect Man is heaven-descended, whence he is commissioned to execute the judgment written against Babylon, the Beast, and False Prophet.

He is therefore, an Angel- Man: now with "a rainbow upon his head" (10:1); elsewhere wearing a golden crown, and a sharp sickle in his hand (14:14); again descending from heaven with great power (18:1); then standing in the sun (19:17); and again, he is seen with the key of the abyss, and a great chain (20:1).

The stature of this mighty Angel is 144 cubits, and his symbolical numerical contents, 144,000 of all the tribes of the children of the Israel of the Deity (Rev. 7:4; 14:1).

* * *

"And the Kings of the Earth bring their glory and honor into it" (21:24).

THE Spirit's cubical wife of 144 cubits is the Imperial Governess of the nations for 1000 years. She descends from heaven in the manner explained; and every one of her heavenly constituents is a King and a Priest of the Deity—

"They shall be Priests of the Deity and of the Christ, and shall reign with him 1000 years" (Rev. 20:6).

"And they shall see His face; and His Name shall be in their foreheads.

"And there shall be no night there; and they need no candle nor light of the sun;

"For Yahweh Elohim giveth them light; and they shall reign for the Aions of the Aions"—the 1000 yrs.

(22:5).

The darkness and the light are the same to them (Psa. 130:12); for they are no longer flesh and blood, or earthly bodies, but spirit, because "born from above." Hence, there can be no night to them; for they will be the cloud and smoke by day, and the shining of a flaming fire by night, created by the Spirit upon every dwelling place of Mt. Zion, and upon her assemblies (Isa. 4:5).

They are a new race of "Kings of the earth."

Before their manifestation as the Sons of the Deity, the nations never beheld such kings. They will be "kings by the grace of God," and ruling "by divine right," and asking no favors of mankind.

They are "the Kings from the risings" of the Sun of Righteousness, to prepare whose way the great Euphratean Power, once the terror of Babylon's kings and nations, has been drying up (Rev. 16:12).

When they shall appear upon the theatre of humanity, the reigning kings of Europe will make war upon them; because they proclaim themselves to be the sole and rightful sovereigns of the earth, saying to their Great Captain—

"Thou wast slain, and hast redeemed us for the Deity by thy blood out of every kindred, and tongue, and people, and nation;

"And hast made us for our Deity kings and priests; and we shall reign upon the earth" (Rev. 5:9, 10).

Such a song as this sung in the ears of the reigning monarchs of the world will madden them to fury; and they will lead out all their hosts to battle against them in the vain hope of their destruction. But the Kings by divine right will prevail over, and exterminate them (Rev. 17:14; 19:19), for—

"All kings shall fall down before him; all nations shall serve him" (Psa. 72:11).

Having, then, destroyed the old race of kings, "them who destroy the earth" (Rev. 11:18), the kingdoms of the world are transferred to the New and Holy Jerusalem. Her royal constituents become the "Kings of the earth," according to the promise of the Spirit (Rev. 2:26)

"He that overcometh, and keepeth my works to the end, to him will I give power over the nations; and he shall rule them with an iron rod; even as I received of my Father."

Their glory and honor, and the glory and honor of the nations they have acquired by conquest, become tributary to the New Jerusalem; for these new Kings, and the Great and Holy City, are the same.

They are Zion's Kings, and their throne of empire is the architectural Jerusalem on Mt. Zion, where David reigned. For this now desolate, captive, widowed, and barren city, they have a special, unfailing affection. Even now their words are:

"If I forget thee, O Jerusalem, let my right hand forget her cunning!

"If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy!" (Psa. 137:5).

But when the day of their glory, honor, and power, is revealed, they show their affection in their policy towards her. They deliver her from her captivity under God; and, as the kings her nursing fathers, and their queens her nursing mothers, compel the Gentiles to bow down to her with face toward the earth, and to lick the dust of her feet (Isa. 49:23).

With Jerusalem redeemed, and the glorified saints enthroned within her walls as the Kings of the Earth, the abundance of the sea shall be turned to her, and the wealth of the nations shall come unto her. Her gates shall be open continually, they shall not be shut day nor night; that they may bring into her the wealth of the nations, and that their kings may be brought. For the nation and kingdom that will not serve her shall perish.

Her officers shall be peace, and her exactors righteousness; her walls Salvation, and her gates Praise. Her sun shall no more go down; neither shall her moon withdraw herself; for Yahweh shall be her everlasting light, and the days of her mourning be ended (Isa. 60).

"He said unto me, 'My grace is sufficient for thee, for my strength is made perfect in weakness.' Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in persecutions, in distresses for Christ's sake. For when I am weak, then am I strong"—2 Cor. 12:9-10.

Voyage to Australia

By BROTHER ROBERT ROBERTS

"In the multitude of my thoughts within me, Thy comforts delight my soul"—Psalm 94:19

PART THIRTY-SEVEN

FRIDAY, JUNE 19, 1896

350 miles nearer the equator than when I last wrote, but no glassy seas yet. The temperature is higher—the sun hotter; but the wind is strong. The water is rough as at any time since we started.

It is difficult to walk or stand, and difficult to write, but not difficult to think. The mind's incessant action cannot be quenched by the blustering wind, the rushing seas, or the throbbing, creaking labor of the vessel in the chopping sea.

There are many streaks and hues in the mental prism as it turns and twists. I am reminded of David's words—

"In the multitude of my thoughts within me, Thy comforts delight my soul."

Though it is written—

"He that increaseth knowledge increaseth sorrow."

—it is also written in one of those apparent contradictions that stumble the scorner and charm the wise—

"That the soul be without knowledge is not good."

—and the ways of understanding are—

"Ways of pleasantness, and all her paths peace."

The truth of these sayings is experienced in the multitude of thoughts that chase each other in the Bible-supplied phantasmagoria of the mind, mixed with the pleasant images of distant precious friends, who are His mercies. I am hastening to them at the rate of 17 miles an hour.

Yesterday we passed 2 islands—one on each side of the vessel, but not exactly opposite. There are many of these in our present course as you will see by looking at the map of Australasia, and imagine a straight line from Sydney to Fiji, and a straight line from Fiji to Sandwich Islands.

I am surprised the steamboat manages so well to miss them in the dark. They are too small many of them to be visible on the map—mere dots—the sort of thing we imagine when we talk of islands, yet of considerable size—1, 2, 3 or 4 miles long, say.

Many of them are inhabited by colored men, whose ancestors probably came in canoes from the Asiatic continent, but these are dying out wherever the white man appears. The white man takes possession, and the colored man, deprived of his usual modes of life—hunting, and fishing and warring at large—cannot adapt himself to the new ways, and so ceases.

Few of these islands are large enough to be visited by the steamboat. They look very lonely and desolate as we pass. How different it would be if they were inhabited by immortal sons and daughters of the Lord God Almighty!

How pleasant then to go round visiting them in a yacht, say—not as I am, a moping solitary stranger in the midst of the oppressive children of pride—but in joyous groups of light and love! This is one of the many delights in store in the happy ages beyond, when Christ is head over all.

* * *

SATURDAY, JUNE 20, 1896

WEATHER as rough as ever—rougher, I think. The wind is higher, and sea more agitated, causing the vessel to lurch and labor, and roll heavily. The sky is blue and nearly cloudless, and the sun shines brightly, but the ocean has a broken, angry look.

The temperature is higher; a single sheet is now enough for bed-clothing at night, and even that seems too much. It would be nice enough if it were not for the fatigue caused by the sharp lurching of the vessel. But if there were not so much wind, it would likely be too hot to be comfortable, so 'there you are.'

The reading this morning has been delicious: when is it not so? When we are weak, then may we say with David—

"This is mine infirmity."

Or when we are low from mental depression, we say—

"Why art thou cast down, O my soul? And Why art thou disquieted within me?"

"Still trust God, for thou shalt yet praise Him Who is the health of my countenance."

If we are distressed at our incompetences in those spiritual directions to which we aspire, we may say with Paul—

"No more I, but sin that dwelleth in me."

And with David—

"He knoweth our frame: He remembereth we are dust."

"Like as a father pitieth his children, so the Lord pitieth them that fear Him."

But the readings? Well, RUTH. What a delightful peep at the right way of life prescribed by God's beautiful Law (Deut. 24:19-21). Here are no "thrifty" scrapings to the last straw, but an open-handed liberality that leaves handfuls for the poor.

No one could starve under such a system: no one sink to the despairing depths we see yawning around us in modern times. Of course, it cannot be—now. But it **ought** to be, and it **WILL** be, when we have God's Kingdom back among us, to—

"Judge for the poor and the needy, and break in pieces the oppressors."

We wait God's hand in the matter: and He says—

"They shall not be ashamed that wait for Me."

ISAIAH—nothing less than overpowering in its magnificence! Look at the graphic description of the present evil which, though primarily applicable to Israel, is a true picture of those who consider themselves 'now the people of God':

"Your lips have spoken lies: your tongues have muttered perverseness. None calleth for justice, nor any pleadeth for truth . . .

"Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street and equity cannot enter.

"Yea, truth faileth, and he that departeth from evil maketh himself a prey . . .

"We wait for light, but behold obscurity; for brightness, but we walk in darkness."

But now, the other side—

"The Lord shall arise upon thee, and His glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising . . .

"The Lord shall be unto thee an everlasting light, and the days of thy mourning shall be ended. Thy people shall be all righteous . . .

"I, the Lord, will hasten it in His time."

Men love darkness rather than light. These great and precious promises fall dead upon unbelieving ears—

"O Lord, awake to the judgments that Thou hast commanded!"

"Put the nations in fear, that they may know themselves to be but men."

And what about JOHN? Well, the glory, power, and beauty of the Truth as a present thing—shining with light, glowing with love in righteousness—

"Whom I love in the Truth, and not I only but also all they that have known the Truth, for the Truth's sake, which dwelleth in us, and shall be in us forever."

"Now I beseech thee, lady, let us love one another. And this is love, that we walk after His commandments."

How pleasant it is to obey the commandments of those we love! The love of Christ is at the root of victory, and this love is founded on faith, and faith is founded on evidence.

How could we love where we doubted? And how could we doubt in the presence of truth? And how can we be in the presence of truth if we stand apart from it as the multitude do who neglect the Bible and the facts connected with it—

"This is (truly) the victory that overcometh the world, even our faith."

But, then, "faith cometh by hearing," and they do not hear, who "turn away their ear from hearing the law," or (which is the same thing) allow other sounds and voices to come between.

It is getting too hot now to write without brow-drips rolling occasionally on the paper. I must away on deck to my walk (very difficult in this "reeling to and fro like a drunken man"): and to the wind, which, while it cools, ruffles the feathers, and makes a harmless man look like a bandit: and to Gibbon, who has his turn.

A fellow-passenger came to me from a group of gentlemen, who had been consulting in a corner of the saloon for some time, to ask if I knew what was the name of the new "order" just constituted by Her Majesty in London? He enquired in a manner that seemed to say, "You ought to know."

I had to confess ignorance. He said it had appeared in the papers.

I said I did not keep the track of such things. I wish these people would ask me about something important. Oreb and Zeeb had their court etiquettes and ordinances, no doubt, but what did they matter, when "the sword of the Lord and of Gideon" took the wind out of their foolish pomposities in "the day of Midian"? It is written that—

"The Lord of Hosts hath purposed to stain the pride of all the glory" of the heathen "as in the day of Midian."

A believer in this Word cannot be deeply interested enough in the devices of their pride to follow their kaleidoscopic development in the courtly gazettes and gossipy papers. Christ is all and eclipses all. This will not seem an extreme application of the fact when he is here.

* * *

SUNDAY, JUNE 21, 1896

THE sea quieter this morning, and the wind not so strong. Sky cloudless; sun shining brightly; sea glancing like oil, yet with a troubled look; our good ship plowing faithfully along day and night, and taking me steadily homewards—**homewards!**

But O, I am a lonely stranger on board this ship, and have to take such deep drinks at the fountain of our God in Bible readings, singing and prayer. In this I find sublime strength and confidence.

I have a talk with home friends every day, reading one or more letters, of which I have a big bundle now. It would be unspeakably pleasant to have a breaking of bread with true disciples on this first day of the week. I am as a sparrow on the housetop—as a pelican in the wilderness.

The pleasant promise with which the voyage opened has all vanished. The young doctor salutes occasionally from a distance. "Prophetic rot" has brought me—you know. I am severely avoided; well, in 8 or 10 days it will all be over, and will get among new friends and new letters.

It is a wonderful institution, this system of postal communication over all the world. No matter where you are, there is a vast machinery and a vast army of servants at your disposal to convey whatever message you may have, anywhere.

A thing unknown in ancient days, and days not very far ancient. A preparation doubtless for the age of happy intercourse that will come with righteousness in new heavens and new earth.

The Pacific is a solitary ocean. Although dotted all over with islands on the map, none of these are visible except at the beginning and end of our voyage. We meet no ships, see no birds, discern no living thing in the water—nothing but a vast melancholy waste of waters, and the untiring silent arch of heaven.

Our ship is a little world sailing through space, and like the larger world, has little dwelling for wisdom. The oppressive struts of pride make it a wilderness.

If I had only one companion, it would take off the rigors. Perhaps it is the last voyage I shall be so much alone. Other times—certainly next time—that is, after reaching home, I shall have very congenial society. Probably, always hereafter, one or other will be coming or going with me.

Then, as part of the monotony, the wind is always blowing one way, northeast for days and days. At home, this would be a biting wind, but here it is quite balmy. When we get to the other side of the equator, the wind is steadily south-east (the wind chart tells me). These are called the "trade winds."

I wonder what makes the wind blow always one way near the equator? Perhaps it is the diurnal motion of the earth. The earth is always turning towards the east, and the motion is greatest in the middle belt, and may cause this constant motion of the air from the east, the earth slipping away from under the atmosphere "as it were."

At all events, something in the wise arrangement of things prevents its stagnation and causes life and joy, if man would only allow.

* * *

MONDAY, JUNE 22, 1896

THIS morning like all the rest—bright and boisterous. It is getting hotter. Presumably we are at the hottest, as we are now at the equator—half-way between the Fiji and Sandwich Islands, The thermometer stands at 85 in the shade.

When I look back to the intense heat we experienced in the Red Sea, and contrast it with the comparative coolness of today's record, I come to the conclusion that there must have been something wrong with the thermometer reading given on that occasion. Someone suggested this shortly after the appearance of the statement. I afterwards discovered there was a defect in the action of my thermometer, through air penetrating the mercury.

I write this in the saloon. In the center of the roof is an oval opening about 12 feet by 6 feet, communicating with a music-room above. Since I commenced writing, sounds of a "service" have begun to come through, making it difficult to write.

I do not quite understand this, as yesterday was Sunday—at least according to my reckoning: surely I have not overhauled time by a day. Perhaps the steamer adds a day to make up for the daily loss of time on her eastward voyage. I have just asked a fellow-passenger, and he is in the same quandary as myself.

I thought at first as there was no "service" yesterday, and the people tiring of their frivolous books, that they had arranged for a mental anodyne. But I begin to fear it is all by rote.

Whether or no, the performance creates mixed feelings. The singing is very pleasing for what it suggests, and easily stirs the mind in the present desolate circumstances. The sound of Bible sentences causes the heart to leap for joy in the midst of the absolute spiritual aridity that prevails among these assembled people when they are left to themselves.

Even the droning prayers with the name of Christ interjected, have a certain refreshing effect as the manifestation of a reverence that ought to be habitual and normal with every human

But, oh, listen to the sermon that is now going on! The clerical sorcerer is soaping these elegant and godless sinners down beautifully. Every good thought they have is the working of the Holy Ghost. Heaven is prepared for them all. If they go to the other place, he hints that is by accident.

It is not wonderful that the people like the clerical institution. It gives them a pleasant sleeping draft that sends them off into pleasant dreams. It enables them to sin without distress, and to belong to the present world, while thinking themselves the children of God.

"O Lord, send out Thy light and Thy truth! Manifest Thy judgment, that all nations may come and worship before Thee!"

Life on board is becoming somewhat monotonous—every one doing their part by rote, except the idle passengers who, having no God, lounge about and kill the time with frivolous books and idle talk.

My daily program prevents me feeling the time long. It is—

1., bath; 2, dress; 3, prayer; 4, walk on deck; 5, breakfast; 6, Bible reading on deck; 7, walk; 8, down to the saloon for 1½ hours' writing; 9, an hour on deck, divided between Gibbon and walk; 10, lunch (a disagreeable process—it would be otherwise with sensible ways and congenial company); 11, an hour on deck, with Gibbon; 12, Daily News in cabin (a fresh paper every day out of stock sent me home); 13, nap; 14, walk on deck, with singing and prayer; 15 (at 6:30) dinner (a disagreeable performance: meal too elaborate— "king's dainty meats"—style too stately: people "stiff"—human beings turn refinement into an affliction: their refinement is not refined enough: seasoned too highly with devil's pride, and not enough with the sincerity of truth and the humility of good sense, and the grace of true kindness); 16, a little miscellaneous reading in cabin; 17, two hours' writing in saloon; 18, an hour on deck under the stars, garnished with meditation, singing, and prayer; 19, a few minutes quiet think in cabin; 20, surrender to daily taste of death.

Tid-bits from today's readings: 1, Hannah's answered prayer was not a spoken prayer:

"She spake in her heart: only her lips moved, but her voice was not heard" (1 Sam. 1:13).

This shows how easy it is for us to communicate with God. He requires no shouting or noise. At the same time, "her lips moved." This shows intense mental action. A listless prayer cannot be acceptable. How should we like people to speak to us half-heartedly?

2, The accusation against Eli—

"Thou honorest thy sons above Me."

This shows that friends must never come in the way of what we owe to God. This is what Christ taught: he even went further (Luke 14:26-27). But then, the other side—

"Them that honor Me I will honor."

What an honor to be acknowledged of God in the presence of the angels! (Luke 12:8).

"In all their affliction, He was afflicted."

If God felt it so much, why did He permit it? There is an object, for: "He doth not willingly afflict," The object is—

"That we may be partakers of His holiness" (Heb. 12:10).

"Our light affliction worketh an eternal weight of glory."

And then, the other side—

"The angel of His presence saved them: in His love and in His pity. He redeemed them."

This is the merest dip.

Passed the equator today. I found out the explanation about the derangement of days. It was as I suggested. As the vessel comes eastwards, she loses a bit of a day with every revolution of the earth, and these hits make 24 hours when she has sailed quite round from any given starting point.

For convenience of calculation, Long. 180° is selected as the spot where a day begins and ends. This line passes the Fiji Islands. We were there on Thursday last. Consequently, we had to make up for all the lost bits by putting an extra day in.

Thursday was repeated in the ship's log—which, of course, threw Sunday a day forward. If this was not done, a ship passing Long. 180° eastwards would find her reckoning a day ahead of the rest of the world. As it is, we are brought level: but it causes a curious embarrassment to a diary.

Thoughts for Today

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord"—Col. 3

HYMNS (Continued)

LAST month we introduced our subject with a quotation from Paul's letter to the Ephesians. This month our quotation from his letter to the Colossians is very similar. We, if we are wise, will follow the apostle's exhortation, and rather than singing in "unknown tongues" we'll sing with "understanding."

Continuing then our Thoughts which we began last month, we turn our attention to some of the remaining hymns. Hymn 84:

O blessed Hope! With this ELATE,
Let not our hearts be desolate;
But strong in faith, in patience wait
Until he come!

To be "elated" is to be cheered and exhilarated, to be lifted up and roused. Hymn 103—

He comes with SUCCOUR speedy
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong.

"Succour": he comes with help, with relief and aid; he comes to tend, to cherish and to nurse. Hymn 117—

Oh! Thou by tempests toss'd,
Revil'd, oppress'd, trod down;
In every region crossed,
With grief familiar grown;
Scattered and ABJECT,
PEELED, FORLORN,
Thy name a taunt, thyself a scorn.

Again we are confronted with more than one word in a single verse that may be unfamiliar to us. "Abject" is base, vile, mean, low and outcast. "Peeled" means plundered. "Forlorn" (which also appears in Hymn 119) refers to desolate, miserable, deserted, solitary, wretched, helpless. Hymn 119—

Oh! Hope ye for Zion,
Salvation is near,
And brighter than morn's
ROSEATE glow shall be seen;
The great Sun of Righteousness
Soon shall appear;
The beam of his glory
Shall gladden the scene.

"Roseate": this word speaks for itself; it refers to the color of the rose. The whole theme unfolds as we proceed through the hymn: the Dawn of the New Day. Hymn 127—

In ev'ry CLIME, through ev'ry land,
Proclaim the joyful word:
The holy people are at hand—
Redeemed of the Lord!

"Clime": it is from this word that "climate" is derived, and speaks to us of the surface of the earth. This world-wide knowledge of God is borne out in several of our hymns, but perhaps the one closest to the one under consideration is 90—

Joy, like a flood of light,
Shall roll—
And bathe the world
From pole to pole!

Hymn 143—

Sons of Adam (once in Eden,
Where, like us, he blighted fell),
Hear the lesson we are reading;
Mark the awful truth we tell.

"Blighted": synonyms of this word are shriveled, blasted, killed, destroyed. But we feel that the old dictionary we found assisted us even further: it refers to "blighted" as frustrated.

Hymn 153—

Wondrous was Thy love in giving
Jesus for our sins to die;
Wondrous was his grace in yielding
To the great BEHEST from high.

Injunction, command, instruction, precept, order, bidding and charge are all words meaning the same as "behest." No. 166—

Who shall receive the pebble,
The raiment pure and white;
The holy name of AIL,
The change to Spirit light?

"Ail": this word, or rather a study of this word, could occupy a complete year's publication of the magazine—yes, and even more. The Names and Titles of the Deity is a comprehensive yet necessary subject, for how else can we become better acquainted with Him unless we study His Name, which teaches us of His character and attributes and purpose?

We turned to bro. Thomas for help, and we wish to quote from Eureka 111:93—

"The Hebrew representative of Theos is AIL. This is a primitive word, which to the mind of the Hebrew always presented the idea of strength and power. It is applied in the prophets to the Former of all things when contemplating Him in His almightiness. The meaning of the word is 'strength, might, power,' and when used of a person signifies 'a mighty one, a powerful one, a strong one, a hero'."

Bro. Thomas proceeds to use the next few pages to explain the matter, and we suggest that the rest of the section be read by old and young alike. Then we may truly understand what we sing.

Hymn 170—

The wise in heart revisit oft
Grief's dark SEQUESTERED cell;
The thoughtless still with levity
And mirth delight to dwell.

A "sequestered" cell is a quiet one, one that is secluded and remote, private and withdrawn—the opposite of going to the popular, crowded, worldly house of mirth.

Hymn 172—

SATIATE with truth and love
Our hungry souls,
Fill from Thy springs above
Thine altar bowls.

"Satisfy": to say that this word means "fill" is insufficient. It means to overfeed, overfill, glut. David said, "My cup runneth over." Fill to overflowing with truth and love our hungry souls. The question for each of us to answer is: "Are we really hungry for divine truth and love?"

* * *

If, in the days that lie ahead, we sing a hymn that contains a word we are unsure of the meaning of, let us look it up, write it on the page, and share our findings with others. Let us "lean not on our own understanding." Thinking we know what a word means is dangerous: let us be sure.

We conclude our remarks with the words of the last hymn (a fairly new addition to the book),
No. 185—

Thy body, then, may we discern,
And cheered and strengthened be;
That STRONG IN FAITH,
Our hearts may burn,
And agonize for thy return
To reign on earth with thee.

In Labors More Abundant

“Through infirmity of the flesh I preached the Gospel to you . . . and my temptation which was in my flesh ye despised not, nor rejected”—Gal. 4:13-14

SECOND CORINTHIANS CHAPTERS 11 AND 12

In Paul's 2 epistles to the ecclesia at Corinth is revealed more intensely than anywhere else the great burden that he constantly bore—

“The care of all the ecclesias” (2 Cor. 11:28).

Paul's conflict in Corinth which caused these epistles to be written was largely similar to the conflict in Galatia which caused the Galatian epistle. In both cases it was false teachers who perverted the Gospel and belittled the apostle.

But the conflict in Corinth was much more personal, severe and intense. To the influence of false teachers was added the great pressure of the corruption of the city of Corinth, and the brethren and sisters' own backgrounds as drawn from it.

Corinth was proverbially the vice capital of the Roman Empire. To "Corinthianize" was a word commonly used for lewdness and licentiousness. It was the central seaport and crossroads of the Empire. It was a hub of wealth and activity—the center of Greek commerce, industry and finance. The population was about ¾ million, the majority slaves.

Paul went to Corinth on his 2nd missionary journey, after his disappointing confrontation with the self-satisfied, sterile philosophers of educated and cultured Athens.

Paul says he was in Corinth "in fear and trembling," but Christ appeared to him and told him not to be afraid but to speak out, for he had "much people in that city." Paul stayed there 18 months, and built up an ecclesia. This was around 50 to 52 AD.

It was about 5 years later that the 2 epistles were written, a few months apart—the first probably in the winter or early spring of 56 AD, and the 2nd in summer or fall, same year.

The first was written from Ephesus, near the end of Paul's 3-year stay there during his 3rd missionary journey.

Conditions were bad in Corinth. There were divisions, serious moral corruptions, major doctrinal errors. The faithful among them were deeply concerned, but appeared to be a small minority.

Paul made it plain that there had to be correction or disfellowship (1 Cor. 4:21; 5:5, 9, 13; 2 Cor. 13:2).

We have 2 epistles and a record of 2 visits to Corinth by Paul—the founding visit and a visit fairly soon after the 2nd epistle. There may have been 2 other letters, one certainly before the 2 we have (1 Cor. 5:9), and 1 possibly between them (2 Cor. 2:4; 7:8), and possibly 1 other visit, between the 2 recorded (2 Cor. 2:1; 13:2).

It is clear from the 1st epistle that the 2 main problems were a glorification of worldly wisdom, and moral corruption. Corinth as a city was proud, clever, self-satisfied, rich in this world's goods, and utterly corrupt.

Herein we have a close parallel with our own day and problems, for these same 2 things are increasingly the main destructive influence pressing upon the Truth—worldly wisdom and moral looseness.

The 2nd epistle was written after Paul had received word through Titus that the Corinthians had finally responded to Paul's exhortations and entreaties with an intense reaction of sorrow, affection, self-purification. He expresses it in ch. 7—

"Your earnest desire, your mourning, your fervent mind toward me" (v. 7).

“Ye sorrowed after a godly sort. What carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!” (v. 11).

People are strange creatures—ourselves included. Enlightened believers are a combination of 2 powerful forces: the ugliness of the flesh from beneath, and the beauty of the Spirit from above. We can swing from one extreme to another, according to which is in the ascendancy.

Paul was able, by warning, entreaty, and loving persuasion, to bring the mind of the Spirit back on top in Corinth.

It is a matter of what our mind is focussed on—what it is tuned in to—what it is giving heed to: the natural motions of the flesh within, or the facts, truths, promises, instructions, evidences in the Word—

"Faith cometh by hearing, & hearing by the Word of God."
—and faith (trust, assurance, conviction) is the power-link between the mind of God and the well-springs of conduct and action within us.

* * *

In the last part of the epistle (chs. 10-13), now that the ecclesia as a whole is restored to the path of Truth and of allegiance to the apostle, he turns his attention to, and openly takes note of, those who had maliciously attempted to belittle and undermine him and turn the ecclesias against him.

He demonstrates his own divine authority, answers their slanders concerning him, and calls attention to the evidence of his long, faithful, consistent labors and sufferings for the ecclesias.

Paul's motive is not self-justification. He does not hesitate to call himself the "least of the apostles" and the "chief of sinners" because he persecuted the Ecclesia of Christ (1 Cor. 15:9; 1 Tim. 1:15).

His concern is for the stability and welfare of the Corinthian ecclesia. For the Truth's sake in Corinth, he must establish his divinely-appointed authority, and he **must** expose the falseness of those who are endeavoring to undermine that authority and turn the ecclesias against him.

There is guidance for us in every detail of this record, and without this guidance clearly in our minds, we are lost.

Every time we—however well-meaningly—allow ourselves to be guided by natural thinking in dealing with problems, we shall get off the true, God-pleasing track. We shall be either too harsh, or too lenient—both are very harmful.

There is only one safeguard: the Word of God. Generally, we must by consistent study fill our minds with a deep background of the instructions and examples of the Scriptures.

And **specifically**, in each particular instance and decision, consciously and prayerfully, each step of the way, seek a direct guide from Scripture as applying to each circumstance we face.

It is clear from what Paul writes, and from the whole history of the early ecclesias as we find it in the New Testament, that false apostles, false teachers, were a constant peril, and that—indeed—as soon as the apostles were gone, they corrupted and carried away the whole Body, except a remnant.

The Corinthians were for the moment purged, and reestablished on a sound foundation, and reunited to Paul, but their continued stability was by no means assured. The flesh, though temporarily dethroned and restrained, is never dead. They had to be regrounded with strong evidence they would remember.

He is, therefore, in chs. 10 to 13, driven to an appearance of self-justification and self-glorification, in his seeking to impress them with the true state of affairs.

It was with great reluctance and embarrassment that Paul writes so intimately of himself, but in God's wisdom and providence, it was good for the Corinthians and for all succeeding generations that the circumstances should require this intimate self-manifestation that Paul gives us in these chapters.

In ch. 11 of this 2nd epistle we have that wonderful, but terrible, outline of Paul's sufferings for the sake of the Truth. We should read it frequently and thoughtfully.

It is surely one of the most powerful antidotes to self-complacency, self-glorification and self-pity in all the Bible.

Who can read this without feeling utterly useless, and abased, and ashamed of the slightest manifestation of self-satisfaction or self-pity?

"Are they ministers of Christ? (I speak as a fool) I am more—

"In labors more abundant . . ." Constant, lifelong, day-and-night complete dedication to the Truth's work.

"In stripes above measure. . ." Beaten more often than he could keep count of.

"In prisons more frequent . . ." Few of us have even ONCE been imprisoned for the Truth.

"In deaths oft . . ." Always in peril of death;

Often he was on the verge of death, (The beatings he had were often enough to kill).

Once at least that we know of he was stoned and his body dragged out of the city, supposing he was dead
(Acts 14:19).

"Of the Jews 5 times received I 40 stripes save one . . ."

40 was all the Law allowed (Deut. 25:3). They gave him 1 stripe less each time, out of perverted carefulness lest they break the Law! What blind hypocrisy!

"Thrice beaten with rods . . ." Roman punishment. These he could possibly have avoided by pleading his freeborn citizenship, but it may then have meant greater hardships for others with him. This may have been why he submitted to it at Philippi (Acts 16:22).

"Once was I stoned . . ."

That was at Lystra, just a short time after they had tried to worship him as a god for healing the sick. How brief and undependable is human gratitude!

"Thrice I suffered shipwreck; a night and a day have I been in the deep . . ."

We have no record of these 3 shipwrecks (Melita was later). It makes us realize how small a part of Paul's labors and trials we know of, and yet the little we do know is infinitely more than any of us ever experience.

"In journeyings often . . ."

Mostly on foot—100s and 100s of miles—often in pain through abuse or sickness; often in hardship; always in danger .

"In perils of waters . . ."

The original is "rivers"; he would often have to find a way across floods and torrents.

"In perils of robbers . . ."

Travel from city to city was slow and hazardous. Robbers abounded who left their victims beaten and helpless.

"In perils by mine own countrymen . . ."

They continually plotted to kill him. He had to constantly be on guard; often had to change his plans (Acts 20:3).

"In perils by the heathen . . ."

"In perils in the city . . ."

"In perils in the wilderness. . ."

Wild beasts and wilder men.

Consider the hardships of travel in those days—the problems of eating, and washing, and protection from the rain and cold. It wasn't always balmy weather and shining sun.

We are appalled even by the hardships bro. Roberts encountered in his travels less than 100 years ago—hard, springless carts on hilly, rutty, rocky trails, where relaxation or comfort was out of the question, and even staying in the cart a constant struggle.

And bro. Thomas' many and long journeyings for the Truth were similarly rigorous and uncomfortable.

"In perils in the sea . . ."

"In perils among false brethren . . ."

Surely saddest and worst of all!

"Weariness & painfulness . . ."

He was under the constant pressure of time and labor. He worked night and day to support not only himself but others too, besides all the labor for the Truth. Tent-making was a menial task: long hours, little pay.

"In watchings often . . ."

What were these "watchings"? Literally it means "sleeplessness," which would be from many causes and circumstances in his incessant travels and labors. It is a great burden to have to carry on intense mental and physical activity without sufficient sleep, and this would be Paul's usual experience.

"In hunger and thirst . . ."

We do not even KNOW what real hunger and thirst are, but they were Paul's frequent companions.

Our idea of thirst is when we play too hard in the sun, and just can't wait till we go across the street to buy a cold drink. And "hunger" just means going an hour or two past dinner.

"In fastings often . . ."

Here is **voluntary** abstention from food. Why? Because of the intensity of his zeal for God and concern for man. Fasting is the natural reaction of great spiritual absorption and devotion. Working and ministering and teaching would often take precedence over care for self.

"In cold and nakedness . . ."

We take comfort so much for granted that the slightest discomfort of cold or heat is seized upon as a justification for cancelling or postponing the work of the Truth. We just **couldn't** have a meeting if the room was above or below a certain temperature!

Let us remember Paul.

And in considering all these sufferings and hardships and humiliations of Paul, consider the type of man he was when we first meet him: consider his ambitions, his education, his preeminent position in his own nation, and his dazzling prospects of ever-increasing power and prestige.

He had every possible advantage that a proud and ambitious Jew could desire (and freeborn Roman citizenship on top of all that).

How the Pharisees to whom he belonged loved the preeminence, and the fawning of the awed and worshipful multitude of the common people, and to be called, "Rabbi, Rabbi!"

But Paul gave all this up—yea, considered it all but dung—DUNG—that he might win Christ and be found of him.

"Besides those things that are without, that which cometh upon me daily—the care of all the ecclesias:

"Who is weak—and I am not weak? Who is offended—and I burn not?"

To what extent do we enter into the spirit of Paul—the spirit of constant, intimate concern for, and identification with, the problems and burdens of the least and the remotest of Christ's brethren and sisters?

* * *

"If I must needs glory, I will glory of the things which concern mine infirmities" (11:30).

This is what he goes into in ch. 12, where he reveals 2 of the most striking and marvelous aspects of his personal experiences in the Truth: his visions, and his "thorn in the flesh"—which are intimately related together as—

"The things which concern mine infirmities."

The "thorn in the flesh, which was an object of scorn and ridicule and disgust to Paul's enemies, really was the very opposite of what they took it to be, for it was actually the result and evidence of Christ's especially favor toward him. It was given him because of his special and unique exaltation in God's use and purpose, to protect him from the temptations of pride—

"I knew a man in Christ above 14 years ago" (v. 2).

He is, of course, speaking of himself. His form of words indicate that he is not speaking as an independent person, or of personal accomplishments, but as a chosen instrument of Christ. When he wrote this, it was 14 years since the beginning of his ministry in the ecclesias, when Barnabas brought him from Tarsus to Antioch. The vision to which he refers was before that.

"Whether in the body, or whether out of the body, I cannot tell" (v. 2).

Paul did not know what form the vision took, or how it was presented to him—whether he saw with his eyes or just with his understanding. It was not important. God's ways of operation are beyond our capacity of comprehending.

“Caught up to the 3rd heaven.”

Peter clearly tells us what the 3rd heaven is. Speaking of the great world dispensations, separated by the universal judgments of God, he refers to the—

"Heavens and earth of old."

—before the Flood—perishing in an overflowing of water: the **first** heavens. Then (2 Peter 3:7)—

"The heaven and earth which are now, reserved unto fire of the day of judgment."

—the **second** heavens. And finally the—

"New Heaven and New Earth wherein dwelleth righteousness."

—for which we look: the third heaven—the Millennium and Beyond.

Especially the Beyond, as far as the visions of Paul are concerned. The Millennium itself is but the brief stepping-stone to the eternal order of things wherein God will be "all in all."

These visions Paul was not permitted to discuss with anyone—not even his closest and most intimate associates in the work. They, were for him alone, of all mankind. What a burden of glory and responsibility for a mortal man to bear!

"How that he was caught up into Paradise, and heard unspeakable words which it is not lawful for a man to utter" (v. 4).

Paul clearly here speaks of Paradise interchangeably with the 3rd heaven, and we find this confirmed both in Jesus' words to the thief on the cross, and also in the reference to 'Paradise' in Rev. 2, compared to the 'New Heaven' of chs. 21-22.

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (v. 7).

What was Paul's "thorn in the flesh"? It is impossible to say. There are many theories. We can, however, determine certain things about it, from this passage and others. The 2 most widely held theories as to what it was are epilepsy, and ophthalmia—a painful, handicapping, offensive-appearing eye disease.

It is to the Galatians and Corinthians, the 2 places where his authority is challenged and his person derided, that he speaks of this affliction. What we do know about it is that it was first of all humiliating and humbling—this present passage says that was its divine purpose.

It was a burden and a handicap in the work of the Truth. He speaks of it as a "thorn"— or more properly a "stake in the flesh." He speaks of it as a "temptation" and an "infirmity"—that is a trial and a weakness.

The big lesson is that Paul had to be handicapped, humbled, mortified, humiliated, for his own safety and good. Pride is the great danger. We can all see it so clearly in all its silliness in everyone else.

All are constantly on guard to justify themselves, to wriggle out of embarrassing mistakes, to cover up humiliating evidence of ignorance or wrong judgment, to relate little self-glorifying experiences illustrating how clever they are and how foolish others are in comparison. Most arguments are just two prides making a foolish spectacle of themselves.

It is hard to see all this in ourselves, though strangely everyone else seems to have it.

Perhaps Paul's most enlightening reference to his affliction is what he says to the Galatians who, like the Corinthians, had once shown him great affection as the bearer of the Gospel of life to them, and then had despised him at the instigation of his enemies. In Gal. 4:13-15 he says—

"Ye know how through infirmity of the flesh I preached the Gospel unto you at the first: & my temptation which was in my flesh ye despised not, nor rejected."

The word for "rejected" literally means to "spit out," and is used about things that are repulsive and disgusting.

This gives us more light on the nature of Paul's humiliating affliction. In their earlier thankful affection for him they had not despised him nor been repelled by the offensive-appearing nature of his infirmity. He continues (v. 15)—

"Where is then the blessedness ye spoke of?"

"For I bear you record that if it had been possible, ye would have plucked out your own eyes and have given them to me."

It is principally this statement that has convinced many that Paul's "thorn" was an affliction of his sight by a disease which gave him repulsive appearance. This, as a counterbalance to his visions, is considered all the more fitting as a reminder, for it was his eyes that were affected by his first vision of Christ on the road to Damascus.

But it is not conclusive and it is better not to speculate. What he says concerning the Galatians giving him their very eyes, if possible, is not an unusual way of expressing extreme affection, and may have no direct reference to the nature of his affliction.

We do know it was a great burden, humiliation and handicap. Beyond this we cannot go.

"For this thing I besought the Lord thrice, that it might depart from me" (v. 8).

He apparently knew its purpose, but still he found it such a grievous burden that 3 times he implored that it be removed. The first 2 times he appears to have been refused, without being given an explanation, but on the 3rd occasion he was given an answer by Christ that was all-sufficient for him.

The affliction was given, he says at first, "lest he be exalted" by his special privileges, and position in God's purpose. This is negative—to prevent something undesirable happening, and Paul would feel it had served its purpose and he was doubtless confident—perhaps rightly so—that the danger of that had passed.

But Jesus' final answer gives the positive, constructive side; and Paul understood, and was content—

"My grace is sufficient for thee: for my strength is made perfect in weakness" (v. 9).

One of the greatest dangers the Truth of God faces in every age is when it attracts clever, capable, self-confident people who take it over and drive it forward to a self-destructive success, like Laodicea—outwardly rich, and successful, and increased with goods, and in need of nothing.

* * *

"MY strength is made perfect in WEAKNESS."

Paul strongly emphasizes this vital truth at the beginning of the first epistle—

"Ye see your calling, brethren—not the wise, the mighty, the noble; but God hath chosen the weak things of the world, the base things, and things which are despised, and things which are not—which are nothing—to bring to nought things that are."

As soon as the Truth starts to get socially respectable in the world, as soon as it begins to attract the "intellectuals," it is on its way out, and a complete new beginning has to be made if anything is to endure.

The painful, distressing, humiliating thorn in the flesh was not just a negative leash to keep Paul from going wrong. Rather, in the love and wisdom of God, it was a positive force to make him a more fitting, suitable and useful vessel for the grace poured upon him and the work set before him.

God's ways are not man's ways. They are usually the very OPPOSITE of man's ways. To the eyes of man's wisdom they are incomprehensible foolishness. The mind of the flesh cannot understand them.

Do we have the mind of the flesh, or the mind of the Spirit?

Do we think naturally and animally according to "common sense," as all the world does, or do we perceive the utter falseness of all natural thoughts? Paul says (1 Cor. 2:15-16)—

"He that is spiritual discerneth all things ... we have the mind of Christ."

After the 3rd entreaty for relief from the thorn, Paul understood and was content.

It was not just a matter of resigning himself to the inevitable, and patiently accepting something he could not help. That is not enough. That will never do. That won't accomplish anything.

That again is just negative. That's no glory to God. If it is glory to anyone, it's glory to the one who suffers meaninglessly in patience. Paul goes much further (v. 10)—

"Therefore **I take pleasure**—I rejoice—in infirmities, in contempt, in hardship, in persecution, in distress for Christ's sake, for **when I am weak then am I strong.**"

When I am most helpless physically, socially, financially—most helpless from every natural, worldly point of view—then am I closest to the infinite strength and power and might and care of Christ who strengtheneth me.

We can see—and Paul could see—that his thorn in the flesh was not just an external added burden to counteract the effect of his visions and revelations.

Rather it was an integral, essential part of the whole pattern of Christ's infinite grace upon him. It was part of the special, unique revelation that was personally given to him of the marvelous working of the wisdom of God.

What is the lesson for us? We are not Paul. The more we learn and realize and meditate upon concerning this man, the more we realize our utter comparative uselessness and insignificance and unprofitableness.

Here was a man who, second only to Christ himself, was completely enrapt and enveloped in the purpose of God—who stood at its very heart and vortex.

But the lesson IS for us. In our little, secondary, inconsequential way, the lesson is for **us**.

It means a complete reversal of all mental values, so as to be able to truly, sincerely, find peace and rejoicing in tribulation and deprivation: a complete change of life-interest, of life-treasure, of life-meaning.

Everything that seems important to the natural mind must become completely unimportant. Everything that seems unimportant to the natural mind must become infinitely important. All the meaningless little round of daily care—what shall we eat, what shall we drink, wherewithal shall we be clothed, where shall we live—must become utterly unimportant to us, if we are to learn the lesson of life.

These things truly must be taken care of in an orderly way, as quickly and simply as possible, but **they CANNOT become objects of interest or absorption or continual conversation.** The mind must be filled with better things.

"I will glory in mine infirmities, that the power of Christ may rest upon me—for when I am weak then am I strong!"

Paul's whole life and joy and interest and treasure was CHRIST IN HIM, the hope of glory. Whatever was related to that was important to Paul; and nothing else was. To him this was the great reality and pleasure and satisfaction of life, and the more everything else was taken away from him, the greater this enjoyment became. He said, simply and all-inclusively:

"To me, to live is Christ."

And so it must come to be with us, if we are to live at all, in any true, and spiritual, and joyful sense.

The love of Christ was Paul's greatest possession—the fellowship of Christ his greatest pleasure. We need not pity Paul for the burden of his suffering, nor commiserate him for the loss of all the rubbish the stupid world holds dear.

Rather we should envy him for the unassailable joy of his single-minded devotion, and emulate him in his casting aside of all things that he might win Christ.

He told the Corinthians earlier in this 2nd letter that he was sorrowful, yet always rejoicing: that he had nothing, yet possessed all things. Paul is so intensely absorbed in the infinite grace and glory of his divine calling that to him all the troubles and cares and losses and sufferings and burdens of the present are but a light and passing thing of little moment.

He sums up his glorious philosophy of life beautifully and movingly in the latter part of ch. 4 of this epistle:—

"God has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

"But we have this treasure in earthen vessels that the excellency of the power may be of God, and not of us.

"We are troubled on every side, but not distressed; perplexed, but not in despair . . .

How often are we too "perplexed"! But, like Paul, we must never despair.

"Persecuted, but not forsaken; cast down, but not destroyed,
"Though our outward man perish, yet the inward man is renewed day by day.
"For our light affliction which is but for a moment . . .

This is how Paul sums up the intense, lifelong burden of suffering and sorrow that he endured for Christ—

". . . our LIGHT affliction which is BUT FOR A MOMENT worketh for us a far more exceeding and eternal weight of glory.

"We look not at the things which are seen, but at the things which are not seen,

"For the things which are seen are temporal, but the things which are not seen are eternal." —G. V. G.

The Man That Hath Seen Affliction

The Lamentations of Jeremiah

PART THREE

Chapter 1: THE AFFLICTION OF JERUSALEM

"There is none to comfort her."

JEREMIAH is of course the speaker throughout this chapter, but his words are as the words of the suffering Jerusalem, the daughter of Zion (see vs. 12-22).

This type of presentation has been used for 2 reasons: First-person, present-tense speech increases the excitement, the nearness, and the importance of the narrative; and secondly, Jeremiah felt the regrets of his people—and even their sins— so keenly that they became an intimate part of his own being.

We are faced with the picture of Jeremiah sorrowed by the desolation of the people, burdened with the grief of the intense suffering of the nation. He had tried for many long years to warn them; to remind them of and recall them to their holy covenant with God: but only a few paid heed.

Jeremiah behaved similarly to Moses and the apostle Paul—two Jews who lamented the actions of their brethren so strongly, who sought their benefit so urgently, that they were willing to jeopardize their own positions before God. In Ex. 32:32 we find Moses interceding for the forgiveness of the people's sins—

". . . and if not, blot me, I pray Thee, out of the book which Thou hast written."

Paul expresses the same sentiment for his stiff-necked brethren in Rom. 9:3—

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

All three of these men- Jeremiah, Moses, and Paul—stand therefore as fitting types of the greatest of all Jews—the Lord Jesus Christ. At his first appearing, Jesus told his apostles to go "rather to the lost sheep of the house of Israel." But the people would not accept the teachings of the lowly carpenter's son of Nazareth. Jesus, lamenting the coming desolation of Jerusalem, cried—

"O, Jerusalem, Jerusalem! Thou that killest the prophets, and stonest them which are sent unto thee!

"How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

"Behold, your house is left unto you desolate."

With his death and resurrection came the new Covenant—the extension of God's purpose to the nations. There is now "no more Jew or Greek." A remnant was to remain—a group of believers called to repentance through association with the precious blood of the lamb. Jesus interceded, and is still interceding, for the sins of his "people" (Isa. 53:4, 12)—

"Surely he hath borne our griefs and carried our sorrows; and bare the sins of many, and made intercession for the transgressors."

"God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ.

"For through him we both have access by one Spirit unto the Father" (Eph. 2:4-18).

How thankful we should be that Jesus is not ashamed to call us brethren—he who did no sin is indeed a faithful High Priest for us who walk unworthily, if we repent and turn again to him—

"For in that he himself suffered being tempted, he is able to succor them that are tempted" (Heb. 2:18).

Should we not also see a lesson for us? Our feelings and affection for the brethren and sisters should be such that we suffer when they suffer, and joy when they joy.

Throughout this first chapter of Lamentations one point stands out—man's helplessness in his forsaken condition. Until a realization had come that these judgments were a result of disobedience, not only was there no comfort in the world but there was none from God.

Neither can "any mere man by any means redeem his brother" from his sins (Psa. 49:7). Seven times is this truth made clear in this one chapter—

"None to comfort . . . no comforter" (vs. 2, 9, 17, 21).

"She findeth no rest" (v. 3).

"None did help her" (v. 7).

"The comforter that should relieve my soul is far from me" (16).

Such a revelation as to the weakness of man finds a rightful place in this first chapter. It is fitting that we must first realize and acknowledge our need for a Redeemer (as the people do in later chapters)—before anything can be done to remedy our otherwise hopeless situation.

Verses 1-11: THE LAMENT OF THE CITY

HERE we see the loneliness and solitude of the city. Her 'lovers' have become her enemies. She is left alone, with only the memory of her previous greatness.

The trials of the whole nation are personified by the city for it was the heart and center of national life—the capital, the place of the Temple, the dwelling of the King and the High Priest, the place where God's glory had been so long manifested, and where the Ark of God had rested.

VERSE ONE

"How doth the city sit solitary"

Isa. 3 specifies an enormous number of 'fashionable' characteristics which the wayward daughters of Zion exemplified, to the disgust of their God. The primary significance of a majority of those is adulterous activity with the world—in a spiritual sense. (Not only is apparel meant there, but ideas as well).

A self-destructive concern for philosophical frills and baubles, for the 'wisdom of the world' instead of the only valuable adornment—"the hidden man of the heart . . . a meek and quiet spirit" (1 Pet. 3:4)—has left the city in such condition. Therefore (Isa. 3:26)—

"She being desolate shall sit upon the ground."

Israel made herself desolate by her all-consuming desire for the things of this world, just as the city of Jerusalem leaves herself solitary and without God's help—because she cared for her Gentile 'lovers' (Lam. 1-2) rather than for God's Word. Her streets became as empty and lifeless as her national spiritual state.

Very well-known among students of ancient history is a medal struck by Rome to commemorate the destruction of Jerusalem by Titus and Vespasian in 70 AD. It is inscribed "Judea Capta" (Judah Subjected), and it depicts a powerful soldier standing triumphant over a helpless woman, who sits destitute upon the ground.

How did this come about to the specially-chosen and highly-favored people of God? Let us ask ourselves, and learn the answer well—

It came about because Judah neglected its true strength—the Lord God.

The word here rendered 'sit' is used to convey the idea of a continuous state: to pass one's existence, to remain, to live.

* * *

"That was full of people."

What do we naturally think of when we hear the words 'many people'? One of the first ideas to come to mind is that of a marketplace—people milling about, laughing, joking, and utterly empty of serious thoughts. This is how Isaiah pictured this same city, Jerusalem, when it should have been mourning for its sins—

"In that day did the Lord God call to weeping, and to mourning, and to baldness, and to girding with sackcloth; and behold (instead), joy, gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: 'Let us eat and drink, for tomorrow we shall die'" (Isa. 22:12-13).

To those who thought in their hearts, "Peace and safety!" came rather "sudden destruction" with the wrath of God. Through His prophet Moses He had warned (Lev. 26)—

"I will make your cities waste . . . desolation."

But the people had continued to delight themselves in every imaginable form of wickedness—until it was too late. (Note the summary of Nebuchadnezzar's depredations in Jer. 52—and remember that he was merely God's 'servant' (Jer. 25:9) to perform it.

* * *

"How is she become a widow!"

The city of Jerusalem had lost her Husband, her Lord, and her Protector. All the pains associated with widowhood were hers: absence of God's visible favor grief; a pitiful feeling of helplessness—

"Lament like a virgin girded with sackcloth for the husband of her youth" (Joel 1:8).

A woman is never as alone, never as desolate, never as lost and helpless as she is when she has lost her husband; when there are "none to comfort her." Whether conscious or unconscious of this fact, she was dependent upon him for many necessary things.

Israel was dependent upon God for all. She forsook God, and He, having taken the 'glory' from Israel, left her as a widow. Jerusalem lay defiled, helpless, desolate.

We were desolate before we were betrothed to the Lord Jesus Christ. Remembering this, we ought to recognize our source of strength, and strive that we may not be left desolate, but be taken as the Bride of the Lamb. Let us remember why such things came upon Jerusalem—

"Behold, for **your iniquities** have ye sold yourselves (into slavery), and for **your transgressions** is your mother put away" (Isa. 50:1).

"Your iniquities have separated between you and your God, and **your sins** have hid His face from you" (Is. 59:2).

* * *

"She that was great among the nations."

This implies the rank or prestige the nation had at one time. A contrast is drawn in this verse: once a nation high in esteem; now a crushed and despised captive.

Israel, in its beginning as a kingdom, was highly praised by Hiram of Tyre ("this great people"—1 Kings 5:7) and by the queen of Sheba who saw Solomon's wealth (1 Kings 10). The united kingdom of Solomon's time must have been very nearly unsurpassed in commerce and power. And the kingdom of Judah continued to prosper at times in the years following the division of the kingdom.

* * *

"Princess among the provinces."

Especially in the times of David, Solomon, and Hezekiah, neighboring countries served Jerusalem and Judah (1 Kings 4:21; 2 Chron. 9:26).

The RV changes 'provinces' to 'cities': however the original word implies a region or district (as 1 Kings 20:14-19).

* * *

"How is she become tributary!"

We are perhaps too accustomed to viewing the Kingdom of Judah as having much less majesty and authority than she actually had. Only when we realize the magnificent position she once occupied, and other nations' recognition of God's special favor to her (as 2 Chron. 32:23), can such a phrase as this have its proper effect upon us. Just as God brought the splendor of Egypt and Babylon to the dust, so was He able and prepared to humble Judah.

The word 'tributary' refers to **personal** servitude (cmpr, Josh. 16:10, 17:13, Lam. 5:8, 13).

This verse sets the trend of the book: as a lament. Three contrasts are used—

"Solitary—full of people";
"A widow—great" (Heb: **rab**—abundant in quantity, size, rank; plenteous, populous);
"Princess—tributary": from one who was served to one enslaved.

What a contrast! Thus the statement-question: "How!"

VERSE TWO

"She weepeth sore in the night."

The 'night' is the eclipse of the Jewish light in the heavens, but especially a time when God's Word and His presence was removed.

Jeremiah had prophesied to them of a time when he would weep in secret (in safety, protected), witnessing that which Lamentations describes. He had pleaded with them, speaking the words of the Lord—

"Give glory to the Lord your God, before He cause **darkness**, and before your feet stumble upon the dark mountain, and, while ye look for light . . ."

—They had it all the time, but they wouldn't realize it until the glory departed; and even then only a -few would be aware of what had brought about this trouble—

". . . He turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive" (Jer. 13:16-17).

The Jews did not realize that their 'light' as a nation in the heavens was dependent upon their relationship with God. So they were brought low, to weep over the loss of their estate, with the hope they would by their correction learn obedience.

For 2500 years Jerusalem has been trodden down; and she will continue so (Luke 21:24)—

"Until the times of the Gentiles be fulfilled."

'Night' such as we see it in the world around us is assuredly a time for weeping and sorrow for the natural Jews who ceaselessly must battle their many enemies. For the saints as well, it is a time of mourning, for the Bridegroom is still away (Luke 5:35). But the night in which we weep is a time for watching as well—

"Watchman, what of the night?" (Isa. 21:11).

As followers of Christ, we must not allow the 'night' to lull us into the stupor of spiritual sleep (1 Thess. 5:5-6)—

"We are not of the night, nor of darkness. Therefore let us not sleep, as do others, but let us watch and be sober."

Joy will come to us, IF we are truly looking for and earnestly desiring the day of our Lord's return (Lam. 2:19)—

"Arise, cry out in the night"

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

"I have set watchmen upon thy walls. O Jerusalem, which shall not hold their peace day nor night.

"Ye that make mention of the Lord, keep not silence, and give Him no rest till He make Jerusalem a praise in the earth" (Isa. 62:6-7).

The night around us is dark indeed. How are we using our time? Are we searching fruitlessly for pleasure in the dark shadows of the night? Or are we behaving ourselves as 'children of the light' that is soon to dawn over all the earth? Are we using the Light of God's glorious Word to guide us through this time of evil and darkness?—

"Behold, the Bridegroom cometh!" (Matt. 25:6).

* * *

"Her tears are on her cheeks."

We see 2 things in this: 1. The duration and depth of the mourning; 2. Due to the continued presence of the tears, it seems there was no one there to wipe them away: 'among her lovers' there was 'none to comfort her.'

The cheek is used scripturally as a symbol of persecution and submission: "Turn the other cheek" (Matt. 5:39).

For Abraham's natural seed today, the persecution is endured involuntarily. For us, Abraham's true seed and heirs according to the promise, submission must be given freely, lovingly, for we have the assurance that whatever we endure now is God's schooling and discipline for our glorious eternal future (Rom. 5:3)—

"We glory in tribulations."

* * *

"Among all her lovers."

Solomon inadvertently planted the seeds which led to Judah's prostitution among the nations. He loved many strange women (1 Kings 11), and these indiscretions led in short order to idol worship in the land, and his very condoning of it (2 Kings 23:13). Furthermore, it led to political alliances of convenience with Gentile nations (1 Kings 3:1), rather than a single-minded faith and trust in God. The words of his father David had been forgotten (Psa. 20:7)—

"Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God!"

Later Judah trusted upon Egypt (Jer. 2:36; Isa. 30:7;36:6), Babylon (Isa. 39: 3-4), and Edom and Moab. Her alliances with such is painfully a reminder of the great Roman Harlot—

"With whom the kings of the earth have committed fornication" (Rev. 17:2).

Israel was always committing fornication with her neighbors: either literally (Num. 25:6), or spiritually as a result of alien marriage.

This has always been a serious and destructive problem among the 'sons of God.' Marriage with the 'daughters of men' brought the first apostasy which resulted in the universal destruction of the Flood. It has ever been fruitful of destruction.

In the case of Israel, marriage brought in false worship. The book of Hosea portrays the tragic adultery of the nation, for the warning and guidance of all who love and seek to please God, but the flesh is self-willed and rebellious.

In Ezek. 16, Jerusalem is seen to be no better but even worse than the Gentile 'harlots' of Sodom and Gomorrah (47-51)—

"Thou hast not done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways."

* * *

"All her friends have dealt treacherously with her; they are become her enemies."

All her adulterous activities were of no avail. As Ezekiel prophesied (23:22)—

"Therefore, O Aholibah (Jerusalem, v. 8), saith the Lord God, Behold I will raise up thy lovers against thee."

None of Judah's former friends came to her aid. Edom (Obad. 11-12; Psa. 137:7) and Ammon (Ezek. 25:3; Jer. 40:14), who should have helped and sympathized with Judah, rejected even their ties of kinship and turned against her.

The Jews had rejected the strong arm of God, and they had chosen instead to lean on the 'friendly' surrounding nations. These of course remained friendly only as long as it was advantageous to their own interests. When the Babylonians threatened, Jerusalem learned the lesson of Prov. 19:6-7—

"Many will entreat the favor of the prince: and every man is a friend to him that giveth gifts.

"But all the brethren of the poor do hate him . . ."

—Judah had been 'poor' in faith, and was consequently now poor in strength—

". . . how much more do his friends go far from him! He pursueth them with words, yet they are wanting to him."

Let us learn this lesson well: No amount of preparation, or planning, or building of barns—or diplomacy—can take the place of trust in God. Riches will be lost or spent or useless in the final crisis, youth and strength and health will evaporate before the march of relentless time, friends will desert us when most needed, and—at last—life itself will be taken from us. Our only hope, then, is found in the words of Paul—

"OUR conversation (life, treasure, hope, citizenship) is in heaven, FROM whence we look for the Savior, the Lord Jesus Christ" (Phil. 3:20).

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"Thou, Lord, wilt bless the righteous; with favor wilt Thou compass him as with a shield"—Psa. 5:12.

Be Ye Transformed

"Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as newborn babes, desire the sincere milk of the Word, that ye may grow thereby"—1 Pet. 2:1-2

THE first and most important thing to be impressed upon the minds and hearts of the young in the Truth is the fear and love of God Who has brought them to a knowledge of His Word by means of which they have become related to His eternal purpose in the earth. We must remember Paul's words—

"It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

This simply means that since we have become the sons of God by being united to Christ in baptism, the stern necessity bears upon us all to uphold in our lives the dignity, holiness and righteousness of His Great Name. Paul warns us against taking lightly and with little concern our position as God's people—

"He that despised Moses' law died without mercy under 2 or 3 witnesses:

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:28-20).

It is written (Heb. 12:29)—

"Our God is a consuming fire."

He is a consuming fire to the utter destruction of all those who presume to tread His holy courts without the humble reverence and due regard that belong to all people & things that are separated or consecrated to the service and purpose of Him with Whom we have to do—

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

Then he adds (2 Pet. 3:17-18)—

"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

This is our wisdom, our work in the Truth, our only hope of salvation—

"Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

At first, when we are baptized, we are babes in the Truth. We must grow up to maturity and manhood—to the stature and fulness of Christ. We must reach the point in our growth and development to where we are Christ-like in our characters—in the way we think, act and live.

It is sad and discouraging to see brothers and sisters so much concerned, and wholly absorbed, with interest and attention to matters such as are related only to what goes on around them—that pertain only to the present, passing and mortal existence, with little thought or taste and only half-hearted devotion to those high, noble and eternal things that will always remain when these things that now claim so much attention are forever gone.

We need to be deeply impressed with the important fact that our time now, since we have been brought within the light of God's eternal purpose here on earth—the time that God gives us after baptism—is to be devoted to one single purpose; that is to prepare ourselves for the honor and glory that will be manifested in the saints when they take over the kingdoms of this world, and rule with Christ on his throne.

We cannot afford to lose any time in this work of preparation; for the work is great to which we have set our hands, and the time for its accomplishment is short at the most. When we look at Christ, our living example, and note how he gave ALL his time, interests and affections so that he might please His Father and bring salvation to God's people, **how can we expect to be "like him" when he comes, unless we do the same?**

When the books of our lives are opened in that day, and we look in retrospect at the things we are doing now, and the way we are spending our time—the foolish and worthless things that now claim our attention—we shall groan with agony if it is found that we have neglected the good things and chosen that in which is no lasting profit.

To be glorified in the physical image of the Lord in that day, we must be like him now in character. God will preserve to eternity only those whose lives are conformed to that of His Son who was, in all he did—

"Holy, harmless, undefiled and separate from sinners."

We can see then what our work is that lies before us as we enter the race for eternal life. We must rise from what we are at the beginning to that state of holiness in which ALL our affections and desires **find their outlet and pleasure in fulfilling the will of God**—in giving honor to His Name by magnifying and obeying His Word.

How is this to be done? There is only one way: that is, by constant, daily contact and association with the Word of God—

"Wherewithal shall a young man cleanse his way?

"By taking heed thereto according to Thy Word."

By this means we shall grow from day to day, from week to week, from year to year, till we have spanned the great chasm that separates the flesh from the spirit—the natural man from that which is spiritual. This will leave us no time for anything else, but the results will be eternal and glorious—if we are able to rise to its attainment. — E.W.B.

Current World Events Fulfilling Prophecy

BOMB ERROR Inflames ARABS

Staging 10th air raid in a mo. around Cairo, Israel planes were supposed to bomb an air force depot. But 2 planes dropped several bombs on a steel plant. 70 workers were killed; 98 wounded, worst toll of civilians since '67 war.

And its aftereffects are likely to be felt for a long time by all concerned, including US & Russia.

In Cairo, 100s of 1000s staged biggest demonstration since 6-Day War demanding vengeance for "blood of the martyrs/" If Israel objective was to weaken Nasser, raid had opposite effect. (Tm 2:23)

* * *

Arab-Israeli conflict in mid-Feb. dangerously close to sweeping out of control. Raid by Israeli jets on an Egypt metal works near Cairo: 70 civilians killed, 100 injured. Israel says it was accident: Arab world rejected Israel explanation. (USN 2:23)

World opinion must turn, and is turning, against Israel. She must be left with only Tarshish as an ally.

MODERN NUCLEAR MADNESS

Agreement to freeze nuclear balance will be hideously difficult to negotiate, even if both sides genuinely want to. Nuclear equation is insane chess game; will soon be made even more insane by MIRV's. Russia's 420 SS-9s, once MIRV'ed—provided with independently guided warheads—could destroy 95% of US's missile force in a first strike.

Soviets have 300 SS-9s already; will have 500 in 3 or 4 yrs. MIRV's are under urgent development by Russia, so US intelligence community suspects Russians are reaching for a first-strike capability. But MIRV's are almost ready for deployment in US, & no doubt Russian intelligence community suspects US is reaching for a first-strike capability. (Nwk 2:16)

It is a hopeless and deadly juggling act, struggling to briefly postpone universal disaster. Evil man now has destructive powers that he is totally unfit to control.

One Poseidon sub carries equivalent of 160 Hiroshimas. (Nwk 2:16)

RUSSIAN ORTHODOX POLITICS

Schism in Orthodoxy? Differing views of Patriarch Athenagoras of Constantinople & Russian Patriarch Alexis of Moscow confront Eastern Orthodoxy with its greatest institutional crisis in centuries.

Last yr., Alexis agreed to recognize Russian Orthodox Metropolia in US as "the Orthodox Church of America." This would force difficult choice on other Orthodox jurisdictions in US: either to unite with new church, or continue with distinctly second-class status.

Alexis' move has already been challenged by Athenagoras, who, as "first among equals" in the Orthodox communion, claims right to grant independence to all dependent churches. Last mo. Athenagoras warned Moscow he would not recognize proposed new church in US, & predicted "disastrous consequences" for world Orthodox harmony if Alexis proceeds with plan.

Ireney, head of Russian Metropolia, warned Greeks that they, not Russians, would bear responsibility for any schism. The real issues are political. (Nwk 2:16)

Very significant! The "religious element in Russian politics must grow and become more apparent.

PAPACY, CELIBACY, HYPOCRISY

Dutch Catholic bishops announced support of married priesthood last mo., accepting conclusions of their pastoral Council against written directives of Pope.

Pope refused to see Holland's Cardinal Alfrink, & has criticized Dutch bishops. Rome seems convinced that a recent papal letter to bishops, demanding support of mandatory celibacy, will effectively isolate the Dutch. (Nwk 2:9)

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To Pope, priestly celibacy is "a crowning jewel" of Catholic Church. To most former priests, & to many who have not left, it is a crown of thorns.

Scholars assume most of Jesus' disciples were married, since Judaism frowned on bachelorhood. There's good reason to believe majority of priests & bishops during first 4 centuries were married; so were many Popes (last was Adrian II in 9th century).

At urging of Popes & Councils, monastic austerity was gradually forced on clergy. Pope Benedict VIII in 1018 formally forbade priestly marriages. The prohibition was solemnly extended by First Lateran Council of 1123.

Parish priests frequently scandalized the faithful by taking wives, or keeping mistresses & concubines, as did Popes & Cardinals.

After Protestantism rejected celibacy, Council of Trent declared it an "objectively superior state of life" & imposed excommunication on priests or nuns who violated it.

Both ancient Eastern Orthodox churches & Eastern Rite communities in union with Rome have always allowed married priests.

In recent yrs. Church has ordained married converts from Protestant ministry. Final answer may not be given in Pope Paul's lifetime, but issue's becoming ever more urgent. (Tm 2:23)

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Vatican last wk. announced all priests would henceforth be asked to make annual public affirmation of vows of celibacy and obedience.

This was papal response to enduring crisis: most notable mass defection of priests (& nuns) from service of church since Reformation. The vast majority are in honest rebellion against what they feel is authoritarian, outmoded church organization.

Catholics not alone in this problem. Increasingly, US Protestants are losing ministers; 3000 Protestant clergy leave US pulpits yrly.

6500 nuns left convents last yr. alone. Vatican has on file at least 10,000 requests from priests asking release from vows. 1000's more left without asking at all. In past 3 yrs.. world population of Catholics up 14 million—but there are fewer & fewer replacements for priests & nuns who leave.

Those leaving are some of best men in church—some of most intelligent, most enterprising. They are occupationally top men, capable of holding down really good jobs.

Some predict that in next decade "the most creative & healthiest will continue to depart in mounting numbers, leaving conservatives with balance of power." (Tm 2:23)

A false system is being torn apart and exposed for those with eyes to see, but it is what the flesh wants, and it will be strong for its purpose at the end, to oppose Christ.

"PROGRESS" AND POLLUTION

Increasing number of Americans challenging construction of nuclear-powered generating plants that they fear will pollute waterways with excessive heat & radioactive wastes. On basis of present construction plans, by '80 1/6 of fresh-water runoff in US will be used to cool power plants; by 2000, will be 1/3.

In the end, pollution problem runs smack up against growing need for electric power. AEC chairman Seaborg told Congress anguish over environment will be nothing compared with cries of people when power failures plunge them into prolonged blackouts—not minutes but perhaps days.

Federal Power Commission estimates that by 2000, US will demand 8 times as much power as now. There's not enough coal or natural gas in earth to fire conventional plants, & air pollution from such plants would be intolerable. Thus nuclear plants appear inevitable. (Nwk 2:16)

Pollution and "progress" are on a collision course. Christ must come soon and teach man the simple facts of true living.

SCHOOLS: State of BREAKDOWN

Finch, Sec. of Education, says US high schools in state of breakdown whose symptoms are all too clear: "Violence,, drugs, dropouts, passive acquiescence of boredom, incredibly mobile but profoundly unhappy students." Disruption & discontent evident on all sides. Last yr. 6000 "incidents"—from racial strife thru political protests to arson attempts—in US high schools.

1/3 to 1/2 of students have tried drugs; number of users steadily rising. Drug revolution, barely begun in colleges few yrs. ago, has already swept US high schools. Drug use now accepted fact of life for 30 to 50% of high school students.

"You can't separate political revolution from cultural revolution," insists a radical at Berkley (Cal.) High "When a kid gets busted for smoking pot, he realizes what cops are all about. It makes him question a lot of laws."

Many students start using drugs because of peer pressure. "To be part of the group you smoke," observes a senior. "Smoking's the 'in' thing, like wearing mod clothes." Drugs offer an obvious escape from parental & school pressures.

"The movies they show us about drugs are so stupid they're funny," says a junior.

Dr Louria, Pres. of NY Council on Drug Addiction, said, "In couple of yrs. every high school & college in US will be inundated by heroin." Not only more students using drugs but age of users lower & lower.

Society, students know, has granted them more liberty than any previous generation; but schools, they feel, restrict & thwart them.

Widespread student demand for scholastic "relevance" frequently carries with it contempt for learning in any traditional sense. "I haven't found a book worth reading," a Portland girl blithely admits.

For almost a decade in decaying inner cities of US, high schools have been beset by a crisis in educational standards. It's much harder to reach kids today. There's tremendous cynicism & arrogance.

US school systems have not really begun to come to grips with problems of educating a new kind of student. Piecemeal reform & concessions to student pressure will not be sufficient.

"What's needed is frontal assault on existing school structure that will replace outmoded teaching methods, & obsolete behavior codes with new forms & ideas more in time with the times. We have to listen to the young people & build from there. (Nwk 2:16).

These are appalling and almost unbelievable facts. This nation, and the world, are very, very sick. Man's folly is testifying to the Scriptures' truth. It must be this way at the end. The saddest part is the last sentences: "New ideas in tune with the times: we have to listen to the young and build from there."

GERMANS PRESS FOR DETENTE

Continuing forward movement in dialogue between E. & W. Europe. One striking example of this momentum came last wk. when E. German Premier Stoph sent personal letter to Brandt proposing they meet to begin formal discussion.

Bonn has opened talks with both Poland and Russia. It has nudged its allies into re-examining opportunities for dismantling postwar confrontation in Europe. (Nwk 2:23)

In the works: a German deal to help Russia develop data processing, automation and management techniques. (USN 2:23).

2 Germanys closer than ever to talking at highest level. Brandt's policy toward E. Germany popular with W. German electorate. Brandt not resting on his laurels, sending special envoy back to Moscow this wk. for 6th secret session. (Nwk 3:2)

Another big and encouraging Sign, as Rosh and Magog converge.

REDS TURNING TO HARD LINE

Last wk. Garaudy no longer member of either Politburo or Central Committee of French Communist Party on which he had served for 14 & 24 yrs. For his outspoken criticism of Czech invasion & other Soviet ventures, France's Communists demoted one of their most distinguished leaders.

An impulse has seized many West Communist parties. Especially in larger ones the hierarchy is reasserting demands for orthodox, centralized ideology. Open criticism is rarer—& riskier.

The post-Czech era has placed nearly all West Communists in a painful dilemma. In beginning, many leaders hotly criticized Russia. Now they argue that protest can do no good & should cease.

Trend's to more internal control, clamping down on heretics & making orthodoxy supreme. (Tm 2:23)

As it must be. Brute force is the only power natural man knows. The Czech invasion is the key to future.

WHY NATIONS EYE NIGERIA

Before civil war began in 67, Nigeria was producing 582,000 barrels of oil daily. Now—just 7 wks. since end of fighting—prospectors have set sights on quota greater than ever—1 million barrels daily by end of 70.

Now war's ended, Nigeria's considered one of Africa's more stable nations. Moreover, round trip from W. Europe refineries only 4800 mis. It's 11,500 from Mideast. (Nwk. 3:9)

ITALY IN POLITICAL CHAOS

Italy. Political chaos has become way of life: 4 times in 20 mos. Italians have been without Govt., have only a caretaker one now. Strikes have cost 400 million man-hrs. of output. (USN 2:23)

"Political chaos" in the seat of the False Prophet, and the Communist party getting stronger all the time. Pope must soon make his deal with Gog.

VIETNAM ENDS US POWER ERA

Nixon's new foreign policy is a major watershed in US history—as significant as US's emergence from isolationism a generation ago. Till now, postwar period has been largely dominated by US strength, military & diplomatic. Today, US is trying to scale down its preeminent role & leaving world more to its own devices.

It is not certain that a mighty nation can deliberately shed great-power responsibilities without sacrificing its national interests.

US's turning point was in jungles of Vietnam. When ½ million GI's were sent to fight a land war in Asia, US's 20-yr. effort to impose order on a disordered world reached floodtide. The policy foundered on a resurgent nationalism abroad & an irresolute will at home.

Few recognize dangers inherent in Nixon Doctrine. It has increased possibilities for miscalculation by 2nd-rate powers. US insistence that Europe work out its own destiny reinforces the inclination of W. Germany to make overtures to the East—a gesture that was unthinkable in the very recent past.

The peril in all this is that the superpowers could become the unwilling pawns of the newly ambitious players on world stage. S. Vietnam & Egypt, among many others, have already demonstrated their ability to commit their powerful patrons to courses US & Russia probably would not have adopted on their own.

The possibilities for miscalculation are enormous. (Nwk 2:23)

25 yrs. ago, US was respected, feared, and supreme in world power; Russia was weak and ostracised; Germany was broken; Europe was in shambles. What a change!—and all in the right direction!

REDS Control INDIA INDUSTRY

Virtually unnoticed by rest of world, 2nd largest city in India has fallen firmly into Communist hands. Communist in E. India are building up power base for drive to control all India & its 600 million people—1/5 of human race. Already Reds dominate police & labor unions.

In Calcutta, Communists can do almost anything they want. Central Govt. involved in internal problems, appears unable or unwilling to halt Red advance.

Communist strategy is a blend of murder & terror, persuasion & legality. Last yr. over 100 political assassinations in W. Bengal.

Calcutta's port moves over ½ of India's foreign exchange. It's one of India's 2 major financial and business centers. Calcutta area includes nearly all India's machinery production, most of steel industry.

Red troublemaking not limited to Calcutta. To south, Kerala State is under strong Communist influence. Given importance of Calcutta & W. Bengal, Communists now have leverage on all of India. (USN 3:2)

ARABS SABOTAGE AIR FLIGHTS

For few perilous days last wk. Mideast war seemed to have burst its bounds. Bitter conflict suddenly flared out along world's airlines. Near Zurich, rescue workers filled 47 coffins with corpses from a Swiss airliner that exploded and crashed on flight to Tel Aviv.

For Israel, air routes to Europe and America are a precious umbilical cord. Though Israel has good seaports, it depends chiefly on air to bring in badly needed tourist revenue and carry out vital exports to overseas markets. Long interruption would be disastrous.

Initial repercussions of bombings gave an ominous clue to what might be expected if sabotage continued: 7 major airlines suspended mail and cargo shipments to Israel, one suspended a passenger flight. There was talk among pilots of refusing to fly anywhere in Mid-East.

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Last wk., after explosions hit 2 planes—one bound for Israel, the other carrying Israel mail—terrorists seemed escalating to murderous new level.

A blast in a mail sack tore gap in Austrian plane shortly after it took off from Frankfurt. A Swissair plane bound for Tel Aviv plummeted into a forest soon after taking off from Zurich, killing all 47 on board. Arab commandos were quick to take credit. (Nwk 3:2)

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Airports all over Europe appeared under siege: gun-toting police & armored cars patrolled runways; baggage x-rayed, stethoscoped, scrutinized top to bottom; passengers frisked for weapons.

Shortly after explosions, a terrorist group took credit. (Tm 3:9)

TERRORISTS SHAKE HUSSEIN

Last wk., Hussein tried to keep militant Palestinian commandos in check by restricting their right to carry arms. & by prohibiting their practice of arresting citizens who refused commandos orders.

The commandos flatly refused to obey, & after a number of bloody skirmishes, Hussein rescinded.

Exuberant in victory, the Palestinians poured into streets of Amman firing into air & shouting anti-Hussein slogans. "King took terrible licking," said one observer. "Now if commandos as much as sneeze, he could fall." (Nwk 2:23)

In spite of all, Hussein holds on, and leans West. Jordan (Edom, Moab & Ammon) belongs with Tarshish.

For wks. Israel has been rubbing it in. They've pummeled Arabs almost at will with wide-ranging air & commando attacks.

Russia has waded too deeply into Mideast quagmire to simply cut their losses & run. For sake of their own standing in area—& elsewhere—they must somehow shore Nasser up. (Nwk 2:16)

HOW DID MAN GO SO WRONG?

It's the curse of modern man continually to confront new possibilities of self-destruction. He emerged from WW II armed with nuclear weaponry that gave him power to obliterate all human life. His population has since grown at rate that could threaten disaster on global scale.

Now he's face to face with new man-made peril, poisoning of environment with noxious chemicals, garbage, fumes, noise, sewage, heat, ugliness, and overcrowding.

Growth has traditionally been considered a blessing, & nowhere more than in US. This worship of growth is one of critical obstacles to replenishment of environment. US may reach a point—perhaps in 10 yrs.—when rate of growth is absolutely disastrous, & economic growth may have to be eliminated altogether.

To understand ecology—& present dilemma man has created—one must understand "ecosystem." An ecosystem is sum total of all living & nonliving parts that support chain of life. Four primary links:—

Nonliving matter: sunlight, water, oxygen, carbon dioxide, organic compounds, other nutrients used by plants for growth.

Plants: from microscopic phytoplankton in water up thru grass & shrubs to trees, these organisms convert carbon dioxide & water into carbohydrates required both by themselves and other organisms.

Consumers: higher organisms that feed on producers. Herbivores (cows, sheep) are primary consumers. Carnivores (man, wolf) feed on herbivores & are secondary consumers.

Decomposers: these tiny creatures—bacteria, fungi, insects—close ecosystem circle when they break down dead producers & consumers, & return their chemical compounds to ecosystem for reuse by plants.

Growth & decay tend to balance each other. Nonhuman environments have a remarkable resiliency. It's manmade interference—or pollution—that can profoundly disturb the ecosystem & its equilibrium.

Seen from black depths of space, earth is lovely blue & white stippled island in archipelago of the planets. It is unique, with its surface wetted by water, cushioned by greenery, fanned by air.

Close up, the earth—& particularly that part occupied by US—presents far different picture. US women carry in their breasts milk that has 3 to 10 times more DDT than Govt. allows in dairy milk. Cuyahoga River so overrun with industrial discharges that last summer it caught fire & burned 2 RR trestles.

Such is home of most technically advanced population on earth. HOW DID MAN GO SO WRONG?

As more people demand ever-greater quantities & varieties of goods, industry digs more voraciously into environment. Consequence of this self-enlarging system can only be massive pollution.

Americans pay billion of \$s each yr. as price of contaminated air. Some paying with lives; respiratory ailments, asthma, bronchitis, lung cancer, emphysema, growing at alarming rates.

Los Angeles has some of worst air pollution & land violation US has known. Frighteningly, Los Angeles may be harbinger of future urban scene.

Lake Erie's dead; Lake Michigan given 9 yrs. to live—and one pollution expert calls that "optimistic."

Land, water & air are not only areas of pollution. In past 16 yrs., noise assaulting ears of city dwellers has doubled, & increase shows little sign of abating. Last wk., task force reported NY City noise has "reached a level intense, continuous & persistent enough to threaten basic community life."

Dangers of noise go beyond deafness. It has been demonstrated that noise can cause physiological changes, including cardiovascular, glandular and respiratory problems.

To look at much of US industrial landscape today requires strong stomach. In Detroit, industrial waste from massive Ford Motor Co. has turned Rouge River into ribbon of bilge that has contributed measurably to death of Lake Erie.

Volume of industrial pollution indeed staggering. Food, textile, paper, chemical, coal, oil, rubber, metals, machinery & transportation industries spill staggering total of 25 trillion gals, of waste water yrly. On-the-job noise pollution cost US employers over \$4 billion yrly. in accidents, absenteeism, inefficiency & compensation.

Battle against pollution must also overcome jurisdictional boundary lines that carve planet into separate sovereignties. A nation's laws for conservation of ocean fisheries are useless if other nations practice no restraint. Any rational approach to a worldwide affliction such as pollution requires national & local rivalries be put aside.

We can change our ways only if we adopt a social ethic—almost a new social religion. Whatever form this religion takes, it will have to be based on harmony with nature as well as man, instead of the drive for mastery.

The obstacles to reform—man's traditional notions of growth, sovereignty, individualism—are formidable. Human beings who take most readily to regimentation, overcrowding & esthetic privation rise to positions of leadership & also out-breed their less adaptable fellows.

The real specter that pollution casts over man's future is not, perhaps, extinction but mutation into some human equivalent of the carp now lurking in Lake Erie's fetid depths, living off poison. (Nwk I: 26)

WAR HEAVY DRAIN on ISRAEL

Dazzling prowess of Israeli arms tends to distract attention from fact that economically, Israel's highly vulnerable. Fighter-bombers cost \$4 million apiece—and on strikes into Egypt last wk. they were expending bombs, cannon shells & fuel worth \$3500 on each sortie.

Similarly, tanks involved in such battles as last wk. on Golan Hgts. cost \$300,000 each, and fuel and ammunition for day's sally by one tank cost \$6000.

For tiny Israel these & all the other costs imposed by escalating Mideast hostilities are very nearly ruinous. Govt. spending will account for 55% of Israel's gross national product for '70. Fully ½ of Govt. spending next yr. will be defense.

Since '67 Israel's trade gap has steadily widened; last yr. \$600 million; could top \$1 billion this yr. Israel taxes highest in world.

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Cost to Israel of fighting Arabs \$3 million a day—40% of national budget. 80% of taxes go for defense. Israel spent \$500 million in '69 abroad for defense supplies: yrly. foreign trade deficit \$900 million. Nasser says Arab "attrition war" could last 100 yrs. (USN 1:19)

Israel's performance is brilliant but, naturally speaking, hopeless. Terrible times to come will break her pride and teach her to depend on God alone.

GERMANY-USSR: Huge Gas DEAL

Last wk, Russia & Germany signed what may be biggest trade deal ever between USSR & a West nation. By end of '72, Germany will deliver 1 200,000 tons of 56" steel pipe to Russia. Soviets need it for pipelines to open natural gas reserves in Siberia, world's richest.

In return, Soviets will send Germany 52 billion cubic meters of gas over 20 yrs., starting in '73.

In another step toward closer East-West trade links, Yugoslavia & Common Mkt. last wk. signed a 3-yr. trade agreement. Treaty highlights growing trend of Communist nations to work with Common Mkt. rather than oppose it. (Tm 2-16)

Very good! Self-interest and mutual advantage are the only ties that bind nations. This move is a powerful link and a big step.

"STAGGERING" DRUG INCREASE

Frightening new dimension to newly evolving drug society. What was once quick trip to oblivion for hopeless & despairing ghetto dweller has become quick kick of children of middle-class US. Even in the neighborhoods of "silent majority," there's staggering increase in drug use. In NY City in '69 heroin killed 224 teenagers, 55 of them 16 or under; youngest was 12. Problem's of staggering proportions..

The very young have adopted a practice common among teenagers using drugs to flee from a world they don't like & feel helpless to change. Adult society that bred this problem & by example, still encourages it—is unequipped to cope with it.

Modern medicine has made use of drugs highly legitimate, as something to be taken casually & not only during moments of acute & certified distress. Our children, in being casual about drugs, far from being in revolt against older generation, may in fact be acknowledging how influential a model that generation was.

The child drug user is the casualty of great & upsetting social change. By turning to drugs as antidote to shortcomings they see in adult society, today's young have made solution far more difficult than ever before. (Tm 2:16)

The significant point: our children are what we make them by our own conduct and example. The lesson goes very deep, for all natural human conduct is ignorant and evil, and can only lead to evil.

OLD AGE: "SOCIETY'S SHAME"

Old age is society's "secret shame." It's even more repugnant than death itself. "La Vieillesse" (Old Age), published last wk. in Paris, is an overwhelming condemnation of brutal manner in which human society exploits, then disposes of its old.

Modern Western society truly degrades the old. The "peace" of old age is only a myth. The old are first abandoned, then left to sink into apathy & lethargy, leaving them frustrated, angry & terrified at prospect of a death that cannot be serene. (Nwk 2:9)

Sad, but true. Aging and death are enemies. There is only one Peace.

Bible Questions

1. "Lay a lump of figs on the boil"?
 2. "Sick of a fever": who?
 3. "Bloody flux": who?
 4. "At Miletus sick": who?
 5. "Diseased in his feet": who?
 6. "Fainted, & sick certain days"?
 7. "It was very sick": what?
 8. "Son of —?— fell sick"?
 9. "His sickness was so sore that no breath left in him": who?
 10. "My head, my head!" Who said?
 11. "Sick at Capernaum": who?
 12. "Daughter grievously vexed with a devil": whose?
 13. "His bowels fell out": whose?
 14. "Eaten of worms": who was?
 15. "3 days ago I fell sick": who?
 16. "Shall I recover?" Who asked?
 17. "Fallen sick of his sickness whereof he died": who?
 18. "This sickness not unto death"?
 19. "She was sick, and died": who?
 20. "Suffered many things of many physicians": who?
 21. "Issue of blood 12 years": who?
 22. "Spirit of infirmity 18 years"?
 23. "Full of sores": who?
 24. "Bound up his wounds": whose?
 25. Who "made a supper to lords, high captains, chief estates"?
 26. Who "made a great feast to 1000 of his lords"?
 27. Who "made a feast unto all his princes & his servants"?
 28. Who "made a feast unto all his servants"?
 29. Who "made them a feast, & did bake unleavened bread"?
 30. Who "made a great feast the same day that . . . "?
 31. Who "gathered all the men of the place, & made a feast"?
 32. Who "held a feast in his house like the feast of a king"?
 33. Who made a feast for 7 days 'for so used young men to do'?
 34. Who "made a feast for women"?
 35. When was Jesus "much displeased" with his disciples?
 36. On what errand did Jesus send Peter and John?
 37. What was 10x1½ cubits?
 38. What was 28x4 cubits?
 39. What was 30x4 cubits?
 40. What was 300x50x30 cubits?
 41. What was 100x50 cubits?
 42. "Who "made havoc"?"
 43. "3 days without sight": who?
 44. "They laid her in an upper chamber": who?
 45. "She went up and laid him on the bed": who?
 46. "Mighty in word & deed": 2 men?
 47. "We wot not what is become of him": who?
 48. "7 men of honest report": who?
 49. "They came to the iron gate": who? What happened?
 50. "They have sown the wind, & shall reap the whirlwind": what book?
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