

# The Berean Christadelphian

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

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

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

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

**CHRIST IS COMING SOON AND WILL REIGN ON EARTH**  
**Ecclesial News**

*PLEASE NOTIFY US OF ADDITIONS, CORRECTIONS OR CHANGES*

**TORONTO**, Ont.—Home of bro. James MacIvor, 29 Peacham Cres., Downsview 464, Ont, Ph. (416) 2474411--SS 10 am; Mem. 11 am; Sun. eve home of bro. G. Gibson, Ap. 607, 1501 Woodbine, Toronto 365, Ph. (416) 425-1256.

Since our last report, we have had the assistance of 6 visiting speakers: Dec. 7, bro. Robert Philip (Vancouver); Mar. 29, bre. Growcott and E. F. Higham (Detroit); Apr. 19, bro. Braden Edwards (Canton); June 14, bro. Paul Neely (Houston); July 12, bro. Nicholas Mammone (Wanaque).

Bro. Higham lectured for us. his subject being "The Miracle of the Indestructible Jewish Race." All of the other brethren gave us timely words of exhortation. This is something we need more and more as the days of evil increase throughout the world.

In addition to the brethren mentioned above, we were also encouraged and strengthened by the company and fellowship of the following visitors: bre. V. C. Gilbert (Buffalo), August Fabris (Detroit), Douglas Boyce (London), and sisters Rose Philip (Vancouver), Helen Boyce (London) and Mary Sommerville (Wanaque). We thank God for their association and fellowship in the Gospel.

Each month, as the Current World Events appear in the Berean, we realize that they present a complex and sickening pattern that has spread among the people of the world. We know what these things mean, and we also know that the troubles of the present are not to be compared to what we may expect when God's judgments are in the earth, for then the inhabitants will learn righteousness, and not before.

May we have the wisdom to keep ourselves aside from the habits of the ungodly, and turn a deaf ear to the empty and foolish arguments of "Knowledge" as some people wrongly call it, for many who lay claim to it have made shipwreck of their lives.

It is with deep sorrow that we report our withdrawal from sis. Eileen Jolliffe for several months of non-attendance to our meetings. We have written numerous letters of appeal, but there has been no response. If this notice comes to her attention, we hope and pray she will reconsider her position, and come back to us. —bro. G. A. Gibson

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

Sis. Morgan and I take this opportunity of expressing our sincere thanks for the loving regard of the brethren and sisters who signed the Greeting card at the Texas Fraternal Gathering. Their thoughtfulness is deeply appreciated. Likewise also, those who have written to us in recent weeks.

If God wills, and I should improve in health, it is my earnest desire to write to each one. —bro. Ivor Morgan.

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**BOSTON**, Mass. 02115—Hastings Hall, 320 Huntington; Phone (617) 536-7800- S.S. 10:30 am; Mem. 11:45 am; Lect. 2 pm 1st & 3rd Suns.; Bible Cl. Tues. night south of Boston, Wed. night north of Boston. Bro. Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867, Phone (617) 844-9094.

WE share our joy with the Brotherhood in reporting the good confession and baptism of another who has come up through our Sunday School, PATRICIA COYE, the youngest and last of 5 sons and daughters of bro. & sis. Arthur Coye Sr., was immersed in the presence of many of the ecclesia Sat. July 11.

While the door is still open and the invitation remains —

"Come unto me . . . take my yoke upon you and learn of me . . ."

—we pray that others will enter the God-provided Ark before the storm breaks over the kingdoms of men.

On Mar. 29 the Sunday School prize-giving and entertainment was enjoyed in company with many of the Worcester ecclesia.

Interest has continued in our monthly improvement class. Noticeable benefit has resulted. Our lectures do bring the Gospel to a few new ears, but without apparent results. The regular attendance of our young people seems to be most important.

With the joys of the Truth come also its shadows and sorrows. The death of the newly-born son of bro. & sis. Wayne & Pamela Johnson was a sad and sobering event for us all.

Visitors from a distance included: bro. & sis. Tom & Emma Lumley (Miami); bro. David Sommerville and sister daughters, and bro. Nick Mammone (Wanaque). The Worcester brethren and sisters have been frequent visitors. Bre. William and Edgar Davey brought us interesting lectures, while bre. Arthur Coye Jr., Nick Mammone and Tom Lumley exhorted us in the way we should walk before our Lord.

As world events continue to grow in tempo, we cannot hat wonder in the words of Daniel—

"How long shall it (be to the end of these wonders? Blessed is he that waiteth."

In April, bro. Peter Garvey and sis. Cathy Stone were united in marriage in the Lord. May they help one another on the way to the Kingdom.

**RECEIVED LATER—**

We introduce to the Brotherhood 2 more young people who have been immersed into the all-saving Name of Jesus. On Aug. 1, after a good confession of their newly found faith and the expression of their determination to faithfully walk in the Master's precepts, THOMAS FALLANO, age 22, and BARBARA MURPHY, age 21, went through the waters of baptism. Both were raised as Roman Catholics but have found joy in discovering the true Gospel.

On Sat., July 26, the ecclesia enjoyed a Sunday School picnic in Reading. Several Worcester brethren and sisters attended.  
—bro. Kenneth MacKellar

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**WORCESTER**, Mass. 01607—Vasa Hall, 1 Ekman St.: Ph. 617-753-4492—S.S. 10 am; Mem. 11; Lec. 2nd-4th Suns. 2:36 pm; Bib. Cl. Tue. twice mo. 8 pm; Bro. W. Davey, Strawberry Hill Dover Mass. 02030; Ph. 617-653-1148.

SINCE our last report we have welcomed the following visitors around the table of the Lord: bro. & sis. Garvey Sr., bro. & sis. Garvey Jr., bro. & sis. MacKellar, bro. & sis. Sargent Sr., bro. & sis. Mark Russell, bro. & sis. W. Stephen (Boston); sis. Mary Gwalchmai, bro. & sis. Dan Gwalchmai (London); bro. & sis. J. Jackson (Halifax).

We have been refreshed by the word of exhortation by bre. Russell, Garvey Jr., MacKellar and Gwalchmai, and have been given much help by bre. Garvey Sr., Garvey Jr., and Stephen in our lecturing efforts.

Our bro. Stanhope has been quite sick, but we are glad to say that by the mercy of God he has picked up wonderfully. Our sis. Brierley has reached a venerable age which has necessitated her moving into a rest home. Neither is able at present to attend meeting.

On Apr. 1, bro. & sis. Sargent Jr., formerly of N. Springfield, Vt, became members of our ecclesia. This gives us pleasure, as we need the help.

Due to the resignation of bro. Marshall Sr. as Assistant Recorder, bro. Sargent has been elected to that position.

On Mar. 29, the Boston ecclesia held their annual S. S. Entertainment after the Breaking of Bread service. Most of our ecclesia was in attendance and had an enjoyable time.

On Apr. 12 we held our S. S. Entertainment and prize-giving and were joined by the Boston ecclesia, receiving also the cooperation of their Sunday School.

On June 14, we held our ecclesial picnic in Dover, and on Aug. 16 we held our S, S picnic in Charlton, on the farm of bro. & sis. Warren Rankin. On these 2 occasions we were again joined by the Boston ecclesia and had a mutually enjoyable and profitable time.

If it is the will of God, we plan to hold a special lecture in the Little Theatre in Worcester on Oct. 25. Bro. Fred Higham will speak for us on: "World Crises! How Will They End?—an Audio-visual Scriptural Presentation of World History, Current Problems and Divine Purpose."

We pray that God will bless the result, not only in relation to the stranger, but also that by having vividly brought before us the closeness of the return of Christ, we may strengthen the things that remain. —bro. W. Davey

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**EDITORIAL**

**He Came to His Own**

*"The stone which the builders rejected, the same is become the head of the corner"—Luke 20:17*

AT the time this message is being written, our New Testament readings have brought us into the company of Jesus during the closing days of his ministry. We meet him in Matt. 21, and view his triumphal entry into Jerusalem, and watch him as he drives the money-changers from the Temple.

The following day, he was in the Temple again, and began to speak a series of parables, beginning with the Two Sons, after which he spoke the parable of the Householder who went into a far country. A general knowledge of the Truth makes this parable easy to be understood—

"There was a certain householder, who planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country."

The planting of the vineyard was the establishment of Israel as a nation, as the prophets testified (Isa. 43:21; Jer. 13:11)—

"This people have I formed for Myself, that they might be unto Me for a Name, and for a praise, and for a glory."

He sent unto them His prophets, who pleaded with them, but they turned a deaf ear unto their entreaties, and mocked them, and despised His words, misused His prophets.

Finally, He sent His Son in a last effort, but they rejected and brought about his death. However, as the parable shows—

"The stone which the builders rejected, the same is become the head of the corner."

This was followed by the parable of the King who made a marriage feast for his Son. Here the theme is carried through again.

The Pharisees could see that his parables were aimed at them, and they tried many times to entangle him in his talk. A case of this kind appears in Matt. 22, which they invented by their question—

"Is it lawful to give tribute unto Caesar, or not?"

"Render unto Caesar the things that are Caesar's, and unto God the things that are God's," was an answer so conclusive, and yet so unexpected, that they were silenced at once. What a simple answer—and yet what wisdom and depth of meaning! They must have been greatly embarrassed, as they turned and left him.

Then the Sadducees take a turn at it, and try to trap him with their question of a woman who, during her lifetime, was supposed to have had 7 husbands. These, too, were silenced by a most unusual answer, and they must have realized that they had encountered an intellect far superior to their own—

"Ye do err not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

This shows us that marriage is applicable to this life only, and therefore belongs to the imperfect state in which we live. When the perfect is established marriage will no longer be necessary. Therefore, says Paul in 1 Cor. 2: 9—

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God has prepared for them who love Him."

In Matt. 23, we listened to Jesus as he denounced the Scribes and Pharisees. The Scribes were a body of high state officials who, in conjunction with the Pharisees and the high priests, constituted the Sanhedrin.

The Pharisees, however, were the most powerful party among the Jews, both in politics and religion. In politics, they were national, and opposed to the Roman rule. In religion, they adhered strictly to the letter of the Law. Paul was a member of this body, and well described their characteristics when he stood before Agrippa.

The Pharisees also maintained that there existed an oral tradition descended from Moses, of which they pretended to be the sole possessors and, to it, they ascribed authority equal, if not greater, than the Law.

They did, however, possess an intimate knowledge of the Law, but in their eagerness to enforce it on others strictly to the letter, they omitted the weightier matters such as judgment and mercy, for, said Jesus:

"They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers" (Matt. 23:4).

These people watched Jesus closely in order to detect him, as they thought, in some breach of the Law. And they lost no opportunity to take exception to what he said, and eagerly sought how they might confound him with their artful questions. Though they boasted in Moses, they failed to comprehend the spirit of the Law. Having been one of them, Paul was well qualified to give the reason in Rom. 10:2-3—

"For I bear them record that they have a zeal of God, but not according to knowledge; for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Thus Paul describes a body of men who arrogated to themselves the power and authority formerly held by Moses as their lawgiver and judge and, therefore, as Jesus said, "sat in Moses' seat."

What a tragedy! Here was a people "to whom pertained the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises" (Rom. 9:4), and yet, said Jesus—

"They made the commandment of God of none effect by their tradition."

Regardless of all the opposition that was heaped upon him, Jesus finished his work on that tragic night when he instituted the memorial that we celebrate each first day of the week when we partake of the bread and wine which represent his body and blood.

This was followed by his agony in the garden, the betrayal by Judas, and his arrest. That same night he was brought before the council, which was presided over by the high priest, and they tried to justify their actions. The mental suffering that Jesus endured must have been acute beyond description.

The climax came during his mock trial before Pilate, which brought upon him the sentence of death, and this was soon followed by his crucifixion. Oh, what that word conveys! The terrible suffering and agony on the cross, till ended by death.

To the disciples it must have appeared as though their faith was in vain. All hope seemed lost—nothing except despair.

But on the third day, everything was changed. The Lord Jesus rose from the dead. Hope was restored, and joy and rejoicing took the place of sorrow. It was for this joy that Jesus endured the cross, and despised the shame, and is now mediator of the better covenant.

In Rom. 5:1-2, Paul brings before us in a vivid manner our relationship to Jesus' work—

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Separation from God is brought about through sin. In that condition, there is no real peace. But when we become justified by faith as a result of our belief and obedience, we become spiritually-minded, and that brings peace with God. **There is no other way.**

In all his letters, Paul brings this subject before us, but there is no greater example than these words from Phil. 4:6-7—

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God.

"And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus."  
—Editor

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## Distance and Fellowship

SOME inaccurate ideas appear to be entertained by some on the subject of fellowship. They think they are not in fellowship with a meeting or ecclesia if they do not pay or receive a visit from it, and that they are only in fellowship with those actually in their midst.

If this were correct, there would be no "fellowship one with another" in personal absence, whereas John declares this to have been the case with those from whom he was personally absent (1 John 1:7).

Fellowship is that recognized mutual relation of harmony that only waits the opportunity of personal intercourse for its fullest enjoyment. This harmony exists, or does not exist, quite irrespective of the opportunity of its practical illustration.

Suppose, when an ecclesia is asked, "Are you in fellowship with the Mormons?" it should answer that they cannot settle the question as to the Mormons as a body, but must wait for individual Mormons to apply for each individual case to be decided on its own merits.

**SUCH AN ANSWER IS AN EVASION OF THE QUESTION.**

And what holds true concerning the Mormons, is true of the Church of England, or of those who will not avow their faith in the infallibility of the Scriptures.

An ecclesia that is not able to say whether they are in fellowship with such, but must wait for individual applications, is evidently in such a doubtful relation to the question as to prevent confidence on the part of men of straight purpose.

Men do not require to come within so many yards of each other to know whether they are friends. Friendship of this circumscribed order would be a relapse into barbarism. And so a body of men professing to receive the Truth in its uncompromised fulness and integrity do not require to pay or receive visits from another body or members of it, (who are in a doubtful attitude), to say whether they are or are not in fellowship with it.

A little reflection on this ought to clear honest men of all difficulty in defining their position—a process which had become necessary before the apostle John had closed his eyes. —Bro. Roberts, 1887

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**Please tell us as soon as possible of all proposed Fraternal Gatherings. Many have to select their vacation periods early.**

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## **The Leaves of the Wood of Life**

By **BROTHER JOHN THOMAS**

*"The Leaves of the Wood were for the healing of the nations/' of the Lamb"*—Revelation 22:1

### **FRUIT AND LEAVES**

THE wood produced fruit and leaves. A tree without fruit may be very beautiful to look at, but would not be life-sustaining; and a tree without leaves would be dead, or in the winter of its existence.

A wood of trees producing fruit every month, or all the year round; and covered with beautiful unfading leaves: or in the words of Solomon—

"An orchard of pomegranates with pleasant fruits; cypress with spikenard, and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices" (Song 4:13-14).

—is a soul-inspiring symbol of the outflowing, fragrant, genial, and happyfying influences of the New Jerusalem Paradise in the healing principles brought to bear upon the nations in its administration of the affairs of the subjected world.

### **LEAVES ARE BREATHING ORGANS**

The leaves of a tree are the lungs, or breathing organs, of the tree or plant. The Wood of life, vitalized by the living water of the Spirit symbolizes the incorruptible, immortal, and most holy hosts of the new heavens, in the **aggregate**. The Leaves of the Wood, like the Eyes of the 4 Living Ones, are individual saints in **particular**.

In other words, each particular leaf is a saint-constituent of the divine institution, through **which the Spirit breathes** when and where he pleases.

When the earnest of the spirit was shed forth, the Spirit breathed upon the 3000 Pentecostians through the apostles, who were the leaf-bearing and fruit-bearing branches of the true vine.

### **THE BREATHING OF THE SPIRIT**

The report of the wonderful works of the Deity they heard in their own tongues (Acts 2:8, 11) was the breathing of the Spirit, which by the doctrine enumerated healed them of their ignorance and moral degradation—

"He breathes where he pleases" (John 3:8).

He breathed in Jerusalem of old; He will breathe thence anew; not upon a few thousand Jews only, and through 12 men of Israel; but through "a great multitude which no man can number," upon all the millennial nations of the earth; so that as a consequence—

"The knowledge of the glory of YAHWEH shall fill the earth, as the waters cover the sea" (Hab. 3:14).

Then shall the healed nations confess, saying—

"Surely, our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16:19).

### **A LEAF REPRESENTS A PERSON**

That a leaf, when used metaphorically in Scripture, signifies a person, will appear from the following texts. Job, in his reasoning with the Deity concerning his hapless condition, says (Job 13:25)—

"Wherefore holdest Thou me for Thine enemy? Wilt thou break a leaf driven to and fro?"

Again, Isaiah addressing the transgressors in Israel who practiced idolatrous rites in gardens, and under Druidical oaks therein, saith to them collectively (Isa. 1:29)—

"Ye shall be ashamed of the oaks ye have desired, and ye shall be confounded for the gardens ye have chosen. "For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water."

#### **APOSTATE ISRAEL: WITHERED TREE**

In this, Israel, apostate in church and state, is likened to a withered oak, and a parched-up garden; a similitude the very opposite to that of the New Jerusalem Paradise, where, as we have seen, the Divine Government of their nation is likened to a Wood of—

"Every tree that is pleasant to the sight, & good for food."

—and to a well-watered garden. The dried leaves of Israel's withered oak have done nothing for the nations, which are unhealed to this day; and will so remain forever, unless their olive tree do—

"Blossom and bud, and fill the face of the world with fruit."

#### **BABYLON A MIGHTY TREE**

The kingdom of men under the Chaldean dynasty of Nebuchadnezzar is likened to—

"A tree in the midst of the earth, whose altitude was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit much, and on it meat for all.

"The beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs of it, and all flesh was fed of it."

In showing what this signified, Daniel told the king that it represented his power which had "grown and become strong," for, said he—

"Thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth" (Dan. 4:22).

The tree was hewn down. Its fall represented the king's fall from the throne. The fair leaves of the tree shaken off, were the nobles and dignitaries of the kingdom detached from all political connection with Nebuchadnezzar during the seven years of his insanity.

#### **EATING THE WOOD OF LIFE**

To eat of the Wood of Life is to become one of its Trees, or one of the Leaves of it; and to partake constitutionally, therefore, of that nourishment which rises from the root through the stem and branches thereof.

This life-sustaining and invigorating principle is the pure stream issuing from the throne, and maintains it in everlasting freshness and beauty. David, speaking of the blessed of the Father, says (Psa. 1:3)—

"He shall be like a tree planted by rivers of water, that bringeth forth his fruit in his season:

"His leaf also shall not fade; and whatsoever he doeth shall prosper."

Human Government is a blasted and withering oak; but the New Jerusalem Evergreen of the Kingdom when grown is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

The "birds of the heaven" are the chiefs of the nations, whose subjects seek its fruit from one new moon to another, ministered to them by its Healing Leaves for their salvation.

#### **THE LEAVES ARE THE MEDICINE**

Blessedness and saving health is promised unto all nations. The leaves of the wood are the medicine of their cure. Naturally, there are powerful medicinal properties in leaves, but none so powerful and efficacious as in the Leaves of the Wood for the healing of the nations.

Only think, what a wonderful enlightening, purging, and healing property there must be in leaves that can cure ignorant and bigoted Papists, Protestants, Mohammedans, Hindoos, and such like, of all their superstitions and abominations, clothe them in a right mind, and cause them to say in their convalescence (Isa. 2:3)—

"Come, and let us go up to the mountain of YAHWEH, to the House of the Elohim of Jacob; and He will teach us of His ways."

—He who is the life of the Wood and Water of Paradise.

### FRUIT ALL YEAR ROUND

He will then produce, or reveal knowledge, pertaining to "his ways," which knowledge will be exhibited in "the Law," and in "the Word" that are to go forth from Zion and Jerusalem. The Law and the Word of the Spirit will issue from the throne through the Healing Leaves at duly appointed times, or—

"From one New Moon to another, and from one Sabbath to another" (Isa. 66:23).

The "twelve fruits of the wood of life" are the knowledge of good tending to life, being made known, and fed upon, in all the year. Fruit is anything produced. It is not produced to all the world at once; that is, in a single month: but at every new moon of the year's 12 shall strangers present themselves in Jerusalem for instruction, and "from one Sabbath to another."

The living water through the wood produces the healing knowledge. The leaves yield it to the nations, according to the administrative institutions of the new Millennial constitution and order of things.

### NO MORE CURSE

*"And there shall no more be any curse: but the throne of the Deity and of the Lamb shall be in it"—Rev. 22:3*

THE conclusion of the whole matter is that there shall be no more any curse upon the earth and upon them who inhabit it. The Eternal Wisdom and Power did not create the world that it might be forever under a curse.

A curse is only an incidental occurrence, or casualty, in the divine purpose; which was to erect a splendid habitation here fit for Him to reside in; surrounded by neighbors, all of whom should be intelligent, wise, faithful, and affectionate sons with whom He could freely associate and enjoy life.

This was His ultimate purpose in creation as He has revealed it in this wonderful prophecy given to the Anointed Jesus; and by him communicated to the servants of the Deity, through his beloved disciple in Patmos.

### BRIEF CURSE: ETERNAL BLESSING

What is a week's curse of 7000 years compared with an eternity of blessedness to follow? The curse of this Millenary Week is a mere incident in the situation, turned to good account by the wisdom of Him who imposed it. Occasion of the curse was the transgression of the divine law by the "very good" nature formed in and of the dust of the ground (Gen. 3:17-19)—

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

"In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it was thou taken; for dust thou art, and unto dust shalt thou return."

So long, then, as the Sin-Nature continues to inhabit the earth there must be sorrow, toil, and death; for the sentence pronounced upon the sinning nature declares the continuance of the curse to be in all the days of its life.

### ABOLISHING THE SIN-NATURE

To abolish the curse, then, is equivalent to the abolition of the nature cursed with sorrow, toil, disease, and death. This abolition is the consummation of all things, by which is introduced an entirely New Creation; the basis of which is a nature that neither has nor can transgress—that is, the Divine Nature.

**All that comes out of the ground is cursed, and unclean;** so that even the body of Jesus, and the bodies of the approved saints, in resurrection, require to be justified, rectified, purged, or perfected, by all-absorbing spirit, which makes every atom of their substance instinct with incorruption and life; in other words, transforms it into spirit.

### NEW NATURE: PURE AND CLEAN

In such a removal of curse and uncleanness, a higher nature is developed, which is so clean and pure that when it is indicated, it is represented by "fine linen, pure and bright," or "white," and "pure gold, transparent as crystal." How infinitely inferior to this is the nature cursed!

And is it to be doubted for a moment by any reasonable mind, that the transition from the accursed sin-nature, to the pure, bright, golden, and crystal-like, or Divine-Nature, is truly an ascent to the Father, Who is spirit?

The new nature is the fine gold, precious stones, and pearls of the Holy City, developed in the "swallowing up" of the curse; so that, in relation to the saints, "there shall no more be any curse." When they are transformed into

the New-Jerusalem by the **energeia** (Phil. 3:21) or inworking power, that "descends from the Deity out of heaven," there is to them entire freedom from everything pertaining to the curse.

### THE NATIONS Under TREATMENT

But this is not the case with the nations subjected to their iron, but righteous and blessed, rule. These are under treatment for their accursed maladies, which are being healed by the medicine administered by the Saints—the Royal and Divine College of Infallible Physicians.

Their medicinal treatment progresses in all the 1000 years; at the end of which the curative process will be consummated in the destruction of all offending matter; and the abolition of sorrow, pain and death; so that thenceforth "there shall be no more any curse" known in all the earth. "The Leaves of the Wood are for the healing of the nations," who walk in the light of the New Jerusalem—for the taking away of the curse.

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### Bible Questions

1. "He took him out of her bosom"?
  2. "Our beloved bro. Paul": who said?
  3. "I was in a trance": who?
  4. "In a trance I saw": what?
  5. "Into a trance, but . . .": what?
  6. Two people in baskets: who?
  7. Who were "more noble"?
  8. E:JIZ; S:RSG; W:EMB; N:DAN ?
  9. "Ask thee a sign": to whom said?
  10. What was Porcius's other name?
  11. "Bind on thy sandals": who?
  12. K-G-M: whose three sons?
  13. "Son of a Pharisee": who?
  14. "Spearmen 200": when?
  15. "He buried him in a valley": who?
  16. "Fell down flat": what?
  17. "They did work wilyly": who?
  18. \*'A wench went and told': what?
  19. Who was Archelaus?
  20. Send Letters To Every Place?
  21. "He that hath 2 coats": do what?
  22. "Lend, hoping for . . .": what?
  23. Who "would not go in"?
  24. "Take it by the tail": what?
  25. "My servant — is dead": who?
  26. Six men on a mountain?
  27. Twelve men in a boat?
  28. Thirteen men in a boat?
  29. Two men in a well?
  30. Two enemies in a vineyard?
  31. Three men on a mountain?
  32. Fifty men searching for a man?
  33. Who had 2 daughters? (2 L's)
  34. Who had 3 daughters? (J)
  35. Who had 4 daughters? (P)
  36. Who had 5 daughters? (Z)
  37. Who had 6 sisters? (Z)
  38. Who had 7 daughters? (J)
  39. Two men who cursed David?
  40. "Give me a man": who said?
  41. "Get her for me": who said?
  42. "I forced myself": who?
  43. Who "cried all night"?
  44. "I have not proved them": what?
  45. Who "fared sumptuously"?
  46. Who "live delicately"?
  47. Who "lived deliriously"?
  48. Damaris and Dionysius: who?
  49. "His father was a Greek": whose?
  50. Who "condemned the world"?
- 

### Voyage to Australia

By BROTHER ROBERT ROBERTS

*"The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge"—Psa. 19:1-2*

#### PART FORTY

THURS. to MON., JULY 16-20, 1896

THE scenery on the railway route, during the first 1000 miles eastward from Vancouver, is the grandest in the world, with the exception, perhaps, of the corresponding railway in the United States. The train has no sooner cleared Vancouver than the splendid scenery begins. On the left is a wide estuary, with high hills in the back ground; and on the right, woods, and hills. This quiet type of beauty continues during the first day.

\* \* \*

NEXT day, the traveler finds the country much wilder and more picturesque. The train is always within sight of a wide, rapid river; and now there are rugged hills in all directions. As the day advances, the river grows to a rushing rapid of stern aspect. The hills grow to mountains, rearing snow capped heads in all directions; and the railway track runs tortuously through narrow valleys, and along steep mountain sides, and by brawling waters.

\* \* \*

ON THE third day, we are in the apparently inextricable labyrinth of the Rocky Mountains. The great mountains reach upwards to a height that we cannot follow with the eye from the carriage seat, unless we happen to be in the "observation car"—a roofless carriage, with seats expressly constructed to allow the passengers to see the magnificent scenery.

The river is now a dashing, roaring cataract, of great breadth and violence. This is (perhaps the greatest feature of the scenery. For some 100's of miles, there is a constant Niagara outside the carriage windows, forced into all kinds of abrupt turns and twists as the enraged waters force their way down the ravines and gorges on their way to the sea.

Sometimes the railway runs along a dizzy mountainside, with the waters foaming far below. At one point, towards the center of the mountain range, the railway gradually rises by steep gradients, to avoid the enormous tunneling that would otherwise have been required. In doing this, it winds round the mountains for several miles, almost in the form of a figure 8; so that the passenger at the upper part of the ascent looks down upon the part of the line that he has traveled in the opposite direction, far below.

Not far from this, at Banff Springs, where we stopped for lunch, the scene was one of great beauty. The railway line was at a great altitude above the valley. The hotel stood a little above the line, and in front yawned a wide depression in the hills, backed and surrounded on all sides by towering masses of mountains, scarred and frowning.

The hotel and its well-kept lawns and fountains looked like a bit of paradise in the midst of Nature's grandest desolation.

At one spot, at a great height, the train stops and lets the passengers out on to a platform, from which they look down into an abyss of foaming water.

"Very grand," I afterwards observed to a fellow traveler of the high and mighty order who deprave their senses with narcotics and stimulants, and sear their consciences by the habitual outrage of the noblest susceptibilities of man, and wither up their moral and intellectual faculties by the feverish and engrossing chase of business and "pleasure," and the cultivation of a chronic attitude of scoff and scorn.

"Ya-es," he drawled in a hesitating and scornful manner: "ve-ry gr-and"—in a tone that seemed to say, "There is nothing grand but a glass of grog: only women and fools think mountains grand."

That was my first and last communication with him. He was evidently a fast "commercial." I could not help thinking what an abortion human nature becomes under the action of habits, occupations, styles, and readings, in which some blind respectable people see "no harm."

At one place, the railway crossed a wide river on a bridge, which for a long way on either side was a solid bank. Looking over the side of the bridge I saw a strange commotion in the water, which on closer inspection I found to be due to 1,000's upon 1,000's of large fish, which had apparently come down the wide river, and were obstructed by the railway bank. Towards the middle, they were escaping by the central trestle work.

Salmon abound in these parts, to an extraordinary extent. There are large works in the neighborhood of Vancouver, devoted exclusively to the canning and export of them.

A grand feature at night was noticeable at various points—the conflagration of the woods on the mountain sides. In the dry summer season, the woods get as combustible as tinder wood under the hot sun, and a spark from the engine or other accidental cause is sufficient to set them off.

The fires where they occur are, of course visible during the day, but then mostly as masses of smoke. At night, there is the glare of masses of burning forest, high upon the mountain-side.

At various points on the journey, the native Red Indians were visible, either at the stations offering buffalo horns for sale or at fishing places on the river. They were once the sole occupants of these magnificent regions, and indeed of the whole American continent. Now, they are a dwindling race, driven into corners, and likely soon to become extinct. They are a little like the Maoris of New Zealand, only of a warmer bronze in color.

The only drawback in the long ride was the mosquitoes at a certain point. We seemed to pass through a mosquito belt about a day from Vancouver. The creatures infested the train for a good many hours. Slender and gauzy, they do not seem as if they could be able to do any mischief. But they soon show you what they can do.

They carry an invisible case of surgical instruments and a poison injector which they use with aggravating effect. They light on any exposed part of the skin, and quickly get the apparatus to work, particularly if it is a British skin. You feel the gentlest pin prick: you look and find the flimsy long legged speck in position. You squelch it with lightning speed: you are too late, the deed is done when you feel the prick, though you may not think so for a few hours.

You will discover the fact next day, in the hard, white, itchy swelling, that you feel you could almost tear out of your flesh. In 3 days the effect is exhausted, but for the time being it is irritating, especially if there are a number of bites, which is highly probable.

I put on gloves, and covered my neck with a scarf, and thought I had escaped, but inflamed swellings next day, on the tips of my ears and at the openings of the gloves on the wrists and on my face told me my success was by no means complete.

\* \* \*

On the 4th day, we were in the prairies—wide sweeps of level grass country, where no mountains were visible. This lasted for 100's of miles.

\* \* \*

On the 5th day the land grew undulating again, and we passed through picturesque woods and lakes. The "Lake of the Woods" was particularly beautiful—an extensive lake broken up into wood-clad islands. "Extensive" in America has a larger meaning than in England. The scenery I am speaking of lasted for 2 or 3 hundred miles.

Wasn't it very fatiguing riding in the train day after day for so long a time? It was. The principal drawback is the lack of opportunity for exercise. This could be supplied on a railway conducted on ideal principles, as will be the case in the Age to Come. But it is considered unnecessary to provide for it in an age when it is thought sufficient to get a thing done in the cheapest way, at no matter how much cost in human comfort and well being.

The only thing to be done in the way of exercise I did: I got off the train when it stopped and walked up and down outside: on the platform, if there was one; and on the railway track if there was not.

It was a bit dangerous, as no one gives a starting signal, and you are expected very much to look after yourself. A bell on the engine rings, but when it begins to ring, the train begins to move: slowly, to be sure, and you have to scramble in by the steps at the end of each car. There is a hand rail to enable you to do so, and you get accustomed to it at last.

Night time is the least fatiguing part of the day. Though the first night is rather wakeful with the noise and jolts of the train, you get accustomed to it, and sleep fairly well.

You miss the morning bath. You cannot even substitute a rub-down in a toilet chamber at the end of the car—open to all the wakening occupants of the car—unless you make bold to do as I did, regardless of the surprised glances of the slaves to conventionality. Dip your towel bodily into the water, retire into another place, disrobe, and do the rest.

Oh, shocking! Truly so, but it secured a very necessary luxury. You have to look at tangible results sometimes, rather than appearances. It is agony to force yourself at the moment, but you are the gainer in the long run.

This is how it is in the general battle of life. If you govern yourself by the opinion of the common run, you will do and say the things that are foolish, and rarely—perhaps never—do that which is wise.

Meals were a fairly-managed item. You either got them in a dining car, forming part of the train, or you got off at a half-hour stoppage, and were provided at a wayside hotel, furnished by the company.

You had to pay, of course; either in cash, or coupons bought at the commencement of the journey. If man or woman were unable to pay, they could get nothing but the dry provision of bread and cheese, or what not, that they might have in their basket or bundle.

This is a barbarity that will be abolished when the railways, with everything else, change hands in the Kingdom of God. The widows and the poor ought to be specially looked after, instead of being neglected because they are poor. The lordly, haughty, arrogant bulls of Bashan, that push with their horns, have the fat of the earth, and the first of everybody's mercenary obsequious attentions just now.

**Oh, miserable kingdom of the devil, your days are numbered, and will not last much longer under this glorious sun!**

Towards the end of the journey, I got into communication with an educated young Englishman, who had been travelling in China and Japan. He was troubled at the state of international politics. I soon got the Truth under his attention, and he became greatly interested. We exchanged addresses before parting, with a view to future correspondence. I gave him a copy of the "Declaration" and "Gathering Storm in Europe."

When we got to North Bay (an inlet of Lake Huron) we had to change for Toronto. This was the morning of the last day.

In 9 more hours, as we were approaching Toronto, on Lake Ontario, having stopped at the last station before reaching that city, bro. Edwin Hill, of Toronto, originally of Birmingham, came aboard the train, and soon found me out. He had been on the outlook for some days, but received a telegram at last informing him of the day of arrival.

Arrived at Toronto Station (revolutionized since my last visit) we found bro. Smallwood (become a husband and a father since I last saw him) and bro. McNeillie's daughter.

After getting possession of the baggage (on which I was not charged "excess," as I was afterwards in the States), bro. Hill drove me to his secluded house in Deer Park, where I had a warm welcome from sis. Hill (also originally of Birmingham), and her interesting family of 5 sons and daughters. There was a host of letters and papers awaiting me, which it was a pleasure to go through after a season of complete insulation.

Toronto is a large city of nearly 200,000 inhabitants (mostly Scotch and English), on Lake Ontario, not far from Niagara Falls, as American distances go; and in sea communication with all the world, by the noble river St. Lawrence, which passes Montreal and Quebec, some 100's of miles lower down. It is a manufacturing center in almost every line of industry for Central Canada.

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**TUES. to THURS., JULY 21-23, 1896**

TORONTO was one of the places I nearly left out, along with others, from the cause before mentioned. But instead of leaving it out altogether, as it was on the line of route to the Atlantic, I merely reduced the time. I had originally purposed spending a week and lecturing, but had cut down my appointment to 2 days, which, however, from my railway trip taking less time than I had allowed for, were pleasantly increased to 4 days.

The brethren not knowing when the 2 days would fall had not been able to arrange for lectures, so the time was spent in fraternal intercourse.

On the next day after my arrival, a considerable company of brethren and sisters came together at tea time in (bro. Hill's house. The day was fine, and the company mustered on the lawn both before and after tea, engaging in conversation and singing hymns by moonlight. A very agreeable and profitable evening was spent—the only drawback being the prominence of questions of difference with some in America, alleged to hold the Truth as a matter of theory merely.

I pointed out that the employment of the term "theory" as a description of the Truth would not be sufficient to warrant separation from any one, if it was used in what might be called the scientific sense, without suggesting uncertainty.

The system or scheme of the Truth might be called its theory without meaning that it was doubtful. It was not a happy term to employ, certainly, in this age of unbelief, as a description of a system of faith which was founded on indubitable facts. Still, we must not "make a man an offender for a word."

We must be quite sure that a brother meant the Truth was an uncertain thing by calling it a "theory" before making his use of that term a matter of offence. So also, there were advanced phases of the Truth which, though constituent elements of the Truth, might not be apprehended by those who had just learned—

"Which be the first principles of the Oracles of God."

There was such a thing as "adding to faith, knowledge," and "growing in the knowledge of God," and attaining to manhood in Christ as contrasted with those who were "babes in Christ," "in need of milk."

On Wednesday, at tea with bro. Small wood and bro. McNeillie, I was asked officially whether I endorsed the circulation of a resolution which had been sent out inviting withdrawal on the grounds of uncertainty just referred to.

Being somewhat in ignorance of the circumstances leading to the issue of such a resolution, I was not favorably placed for giving an answer, but I had to say that as far as the facts were before me in the conversation that had taken place, it did not appear to me a wise or necessary measure. It was too nebulous in substance: it did not address itself to a palpable issue: it was founded on phrases on which 2 meanings might easily be put.

I sympathized with the desire of every true friend of the Truth to keep the Truth pure in fellowship, but we must not act on rumor or phrase unless we could be sure that phrases represented actual errors entertained, of which there must be proof, not surmise. We had divisions enough that were unavoidable: it would be a pity to cause a division on an issue that could not be defended.

On Thursday, I met the brethren in association with bro. Hardy, from whom there had been separation for some time, because of alleged sympathy to partial inspiration. These brethren were desirous of reunion, and asked me to meet them. I did so, in company with bro. Hill, by consent, who was privy to all the facts. A conversation of 2 hours ensued (in bro. Hardy's house), from which it certainly appeared there was no just cause for the continuance of the division—though doubtful incidents rendered it inevitable at the time.

A written request for a meeting to bring about reunion was agreed to, addressed, through bro. Hill, to the brethren in association with him. It is to be hoped it will be consummated, for union, and not division, is certainly the Lord's will concerning all who are prepared to avow the truth concerning Him and His affairs, without nullifying reservations.

In Toronto, I met sis. Bowes, an interesting and brave woman, who managed, in some single-handed way, not quite intelligible to me, to bring her 3 boys from ruin in Adelaide, Australia, and across the Pacific Ocean to Toronto, into the neighborhood of relations willing to assist her in the work of educating them.

She is married, and her husband lives. There is a likelihood of their settling together in Victoria (B.C.), which will be a victorious consummation to a troubled episode, in which she has borne a noble part—with the assistance of bro. & sis. Ellis, of Adelaide. God bless and prosper her! She gave me a photograph of her boys, for sis. Roberts.

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## THOUGHTS FOR TODAY

### Autumn

*"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: HIS LEAF ALSO SHALL NOT WITHER, and whatsoever he doeth shall prosper."*

AS we prepare our article we are enjoying the summer season, but shortly it will draw to a close and the radiant shades of red, orange and yellow will appear on the deciduous trees.

Those living in the equatorial area of the world can only witness the splendor of the northern autumn by way of photographs and paintings, but for those of us privileged to live amongst this riot of color we are afforded a breath-taking vision of nature's coat of many colors.

Painters have endeavored to capture the beauty, and while some almost succeed in doing so, nothing can compare to standing by the roadside, encased by the hills and mountains which are embellished with their vibrant complexion which the Master Painter, our Father, has created.

The season however is brief, and one must drink of its splendor quickly for it departs from our view almost as rapidly as it came and we are left alone amongst the falling snow.

The lesson we wish to relay from the scene before us is this; life in the Truth can be linked to 3 of the year's seasons: Spring (our birth into Christ), Summer (the "heat of the day"), and Autumn (the beauty and wisdom of age). Winter alone speaks for itself; cold, isolation and death.

To Youth then, we direct our remarks and our exhortation. Enjoy the wisdom and knowledge of those who have experienced the same difficulties, the same trials and same temptations as ourselves, yet they still stand forth as witnesses for the Truth in unparalleled beauty—a beauty the world knows not of. Reap the benefits of wise advice, consolation and exhortation which the aged can give.

John said of Jesus, "He must increase, but I must decrease," and we borrow this statement to use at this time. Sadly, yet very true, the same can be said of our nature. It decreases; and the aged brethren and sisters must, because of the sin nature we possess, decrease.

Unable to stand any great length of time, unable to hear as well, unable to see as they did before, and difficulty in their walking are afflictions which some suffer. But these infirmities do not affect their spiritual health and we should increase in knowledge from their wisdom even though their health decreases.

The aged also can learn a lesson from this aspect of nature in the Autumn. Not all the trees are beautiful. Some are drab brown and very brittle, and if Youth picks a leaf from such a branch as this to preserve they could become discouraged because a leaf from this tree crumbles under pressure.

**Leaves from healthy trees can be pressed between the pages of a book and afford enjoyment at a later time; dry leaves leave ashes.**

If Age bears a false feeling of superiority, holding its head high and forgetting that at one time it also was young and tender, it can expect no admiration. Therefore let us stand forth in splendor, that Youth will seek us out to

save and preserve the gracious words of wisdom available from our lips. A tree of this caliber has actions and thoughts based on beauty—a beauty of a "thus saith the Lord" statement to motivate their works.

Returning to Youth before we close, we exhort them to gather those leaves of wisdom—the wisdom which is based on the things from above which should be preserved. Enjoy the autumn colors gained from the older members of our ecclesias, save and learn from the labors of love and examples of strength and durability so that, should our youth turn to age before the Lord returns, we also may be arrayed in the comely clothes of wisdom, knowledge and love; our autumn coat of many colors. —J.J.

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## **“Lord, Remember Me!”**

*"He was numbered with the transgressors"*—Isa. 53:12

EACH Sunday we meet to commemorate the sufferings and death of our Savior, the Lord Jesus Christ. God gives us this golden opportunity; to replenish our spiritual reserve, to stop for a new perspective of our lives, and to re-dedicate ourselves to those principles that we hold in common.

This memorial service is infinitely more than a mere duty—something to be done and then forgotten until next time. It is a SUPREME PRIVILEGE, to be joyfully anticipated—to enter into the exalted Fellowship of the Father, to stand alongside His Son and our Elder Brother Jesus at this wonderful moment.

In the bread and the wine before us, we remember that day, almost 2000 years ago, that day when the meekest of all men gave up his life, voluntarily, for our benefit.

Is it really enough for us to pause here for only an hour, to acknowledge, in an off-hand sort of way, that Christ died upon the cross that we might have forgiveness for sins? The words come so easy, for we have spoken them before; but as we say them, do we truly, completely, wholeheartedly BELIEVE them, and feel within us the thrill of their tremendous significance?

In our chapter this morning we read of the death of a man. Perhaps because we read of his death so often (8 times each year by the Bible Companion), we fail to grasp the awesome meaning of it. It becomes almost commonplace to us.

But let us strive now to visualize the sneers of the crowds, the abuse, the torture, the agony of the cross, the immense loneliness which must have engulfed him as he hung there.

Let us try to picture that remarkable day—the greatest day in the history of the world:—

We are poor Jews who have come from the peaceful countryside of Palestine to the bustling city of Jerusalem. We have come, as did our parents and their parents before them, to celebrate an ancient ritual of our nation—the Passover.

Often we have heard the story, and recited it to our children: our forefathers languishing in slavery, delivered by an Angel who slew the first-born of our enemies, led by Moses out of Egyptian bondage, and brought to an inheritance in this the Land of Promise.

We stand now below a hill on the outskirts of the city. Roman centurions and Jewish priests and common people like ourselves jostle us on every side. They are here to witness what is happening on the crest of that hill.

Three wooden stakes, standing starkly upright against the murky sky. To each stake is transfixed a human body. Three men are bleeding out their lives together—in one of the most excruciating forms of death. Who are they? Why are they being treated in this way?

In the center, suffering the death of a common criminal, is the man of whom we have heard so much. His fame has spread even to our remote country village. He claimed to be the Son of God, and his deeds spoke the same. Many proclaimed him as the Messiah to deliver us from the oppressive Romans, to bring a second Passover.

Why has he come to this sad end? We thought it would have been he who would bring the expected Kingdom. How could he allow this to happen instead? We shake our heads, and disconsolately we turn away. The happiness of this holiday season is over for us.

Later, after returning home from Jerusalem, we hear the Gospel of the Kingdom, as proclaimed by that man's followers. And we hear more of what happened that day, and the following Sunday: And the sorrow that we knew then is gone.

**The day of Jesus' death takes on a new and glorious meaning:**

Three dying men upon three stakes. In the center is the Son of God, there by his own free will: "I lay down my life of myself."

On either side of him was a malefactor, a common criminal Both had been found guilty of a crime punishable by death. They were there against their will. They did not want to die.

Thus were fulfilled the painfully expressive words of Isaiah:  
"He was numbered with the transgressors" (53:12).

Why was it necessary for Christ (who did no wrong) to die in such company? Why should such a distracting detail as the two criminals enter into the picture? A consideration of Luke's account throws light upon this peculiar circumstance.

Here were 3 men, all about to die. The only thing they had in common was death itself. Is this not true of all men?—

"All flesh is grass, and all the goodness thereof is as the flower of the field:  
"The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it:  
"Surely the people is grass" (Is. 40:6).

There is no exception to this inflexible principle.

But even with this in mind, Christ was facing death for a different reason than the other two. He was by his death declaring the righteousness of God. He was laying down his life that he might take it up again. He was in the process of shedding the blood of the everlasting covenant, by which he would insure his own eternal life.

And he was opening the way for others, some already dead, others not yet born, to share in this same life.

\* \* \*

And what about his two companions? They faced death because they deserved it. All men have sinned, and sin when it is finished bringeth forth death. And so the sentence of death has passed upon all men.

But these two thieves emerge from the pages of the Bible as representatives of all humanity. And now, as we think back to that time when we stood at the foot of Golgotha, we are struck by this realization! WE also are "numbered with the transgressors." WE are criminals worthy of death, and we deserve to be there also, suffering the same fate as those two.

In the face of this terrible fact only two alternatives are open to us: The first of the two criminals railed upon the Lord. He spoke scornfully, blasphemously. True to his natural instincts all the way, he cried—

"IF you are really the Messiah, save yourself and US."

This man is the perfect example of sinful flesh. Seeking to save himself, he ensured his own eternal death, by a lack of faith and a lack of humility. His attitude is that of the great majority of the world. They have the opportunity for life at their fingertips, but they push it aside and ignore it.

The second alternative is revealed in the position adopted by the other offender. Conscious that death was near, knowing that there was no possible escape, he turned to the Lord Jesus Christ. This man, struck by the futility of his position unless God should help him, exhibited the two qualities that would give him hope: HUMILITY and FAITH. His expression of humility is moving—

"We indeed suffer justly. But this man (Jesus) hath done nothing amiss."

Here is true humility, and a conviction of Christ's goodness and righteousness. He lifted up his eyes and beheld the Sinless One. We need only to look at ourselves for what we are, realizing that our position is the same as that second thief—

"We have the sentence of death in ourselves, that we should not trust in ourselves, but in God Who raiseth the dead."

All of us are prisoners to the law of sin and death. But God speaks to us in His Son's sacrifice (Zech. 9:11-12)—

"By the blood of thy covenant (Christ's blood) I have sent forth thy prisoners out of the pit wherein is no water (the grave).

"Turn ye to the Stronghold (God Almighty, a strong fortress), ye prisoners of hope."

The blood of the covenant—which Christ sheds on our behalf—is the only means by which we may become free from the chains of death. We are not saved, however, in a mechanical, "while-you-wait" sense. But we are saved in a spirit of faith and obedience, the blood of the Passover Lamb being sprinkled on the doorposts of our hearts.

**Our lives must be completely changed by what we see in this bread and wine before us.** James says:—

"Humble yourself in the sight of the Lord, and he will lift you up" (4:10).

Having acknowledged the righteousness of God, and having utterly humiliated himself, the malefactor gave voice to a simple, yet profound, faith: a marvelously discerning faith, considering the circumstances, when most of Jesus' own close followers had lost theirs—

"Lord, remember me when thou comest into thy Kingdom."

With these words he bowed to the Messiahship of Jesus, pleaded for recognition in the day of resurrection and reward, and expressed belief in the Kingdom of God.

\* \* \*

In those days it was customary for a prisoner to be released at the time of the Passover. This was done in remembrance of Israel's release from the prison of Egypt so many years before. The Jews acknowledged that their fathers had been helpless slaves, and that God—in His loving mercy—had helped them when they were nothing, and had brought them under His wing as His Own people.

This special year the Jews released Barabbas—an infamous murderer—when they could have released Jesus the Son of God. They made a complete mockery of the principle which they claimed to believe.

But the ultimate victory was Jesus'. He was already free! He had humbled himself, and become obedient to the death of the cross. Therefore God would highly exalt him.

And the man who was really released was the second malefactor—the typical man. We are deserving of death, but WE WERE RELEASED! Christ released the man who was dying beside him! On that day so many centuries ago, "Christ our Passover was sacrificed for us." "The Lamb of God" had taken away the sin of the world.

Every Sunday morning we gather at the Lord's Table to remember his death. At such a time we need to dwell on the reality of our position. Like the two criminals who died on either side of Christ, we have no ability to save ourselves. Like them we have no worthwhile past to commend us to God. And we have no hope for the future—apart from God's love.

In his manifestation of humility and faith, the one outlaw simply followed the great example of the Lord Jesus Christ himself. We must not permit ourselves to become self-dependent as the other offender, who died without hope in the Lord's presence.

But like the guilty one who was transformed by the living presence of Christ, we must see ourselves crucified with the Lord. And in these circumstances, humbling ourselves and walking by faith, we can turn toward him, saying—

"Lord, remember me when thou comest into thy Kingdom!"

—G. B.

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### ***A Living Sacrifice . . . Your Reasonable Service***

*WE would have liberality in the promotion of God's Truth spring from a self-denying appreciation of it. We feel that we have a right to speak plainly on this subject, for we have proved our faith by our works; and would stir up our friends to do more than we, if they can.*

*We have forsaken ALL for the sake of the Truth. Will our friends go and do likewise; or will they in proportion to their ability begin to do something that will shield them from shame and contempt when they shall appear before the tribunal of Christ?*

*Let them not mistake. We ask them for no bounty for our own individual profit. We are not of that class who say, "We will not preach for you unless you give us 600 or 1000 dollars a year."*

*Our advocacy of the Truth does not depend upon any per annum. We are bound to advocate it as long as we can. Our anxiety is that the advocacy should be efficient; and as we cannot do all that needs to be done, and have*

*friends who are abundantly able to do much, we desire to stir them up to a cooperation that shall not consist in mere words, but in deed and in truth.*

*Let them see to it, for the Lord's eye is upon all their ways, and all their thoughts and motives are known to Him.* —Bro. Thomas

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## **The Man That Hath Seen Affliction The Lamentations of Jeremiah**

### **PART FIVE VERSE SEVEN**

*"Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old."*

AGAIN we see a comparison between the desolations of NOW and the glory that WAS. How like the flesh to remember with sorrow the things that were (not realizing at that time what was possessed), when they are no longer ours! Perhaps this is best illustrated by the remorse felt by Esau, a type of backsliding Israel—

"For ye know that after Esau sold his birthright for one morsel of meat, when he would have inherited the blessing, he was rejected:

"For he found no place for repentance (no change of mind—marg.), though he sought it carefully with tears" (Heb. 12:16-17).

The word rendered 'miseries' would be best understood by its original significance. It means to be destitute and is elsewhere rendered 'outcast' (Isa. 58:7). Some give the meaning of afflicted or oppressed, but 'destitute' presents the picture more perfectly. Her beauty had departed (v. 6). She was cast out of God's immediate favor.

\* \* \*

*"Her pleasant things"*

The original means "a delight, something to be desired, valuable." Her things of desire.

As long as Judah's desire was God, she was blessed above all nations. Because her 'desire' had turned to things of the world, the glory departed from Judah, leaving her desolate.

Yahweh had dwelt in the midst of Judah, in the Temple built by Solomon. Yahweh had been the king of Judah. No other nation could claim these wonderful things. And now Judah herself could not—she could only bemoan the fact that she had forsaken God, so God had forsaken her and allowed Babylon to take her captive.

In this time of reflection she realizes that she is desolate, without the 'glory' of the Lord. There will come a time when the "desirable things" shall return (Hag. 2:3-9)—

"Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?"

"Yet now be strong, O Zerubbabel (shoot of or descendant of Babylon), saith the Lord; and be strong, O Joshua (Yah saves), son of Josedech (Yah is righteousness), the High Priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts.

"It is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and THE DESIRE OF ALL NATIONS SHALL COME: and I WILL FILL THS HOUSE WITH GLORY, saith the Lord of hosts.

"The glory of this latter house shall be greater than of the former, saith the Lord of hosts, and in this place will I give peace, saith the Lord of hosts."

This is not a reference to that temple rebuilt by Judah after her release from Babylonian captivity, nor to any other rebuilding effort. The priest "with the Urim and the Thummim" had not come yet. The Ark of the Covenant was not within the Most Holy. God did not dwell between the Cherubim.

The time referred to is the time of the magnificent Temple prophesied by Ezekiel, the Temple constructed after the return of the Lord Jesus Christ, when every nation will go up to the mountain of the Lord to learn of His ways, when all nations shall come before the God of Heaven in sacrifice.

In that day the High Priest (Jesus Christ, the 'Prince' of his people) will officiate, and God will work through the Cherubim of glory (the multitudinous Christ).

\* \* \*

*"When her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock*

*at her sabbaths."*

Here we see a connection with v. 3. The words 'enemy' and 'adversaries' are from the same Hebrew word 'tsar,' which itself comes from the verb 'tsarar,' meaning to "cramp bring into a tight place, into trouble; an opponent (as one who crowds)"—implying those who put her in the straits or besieged her or placed her in this peculiar position. In 2:15-17 we find similar language—

"All that pass by clap their hands at her. Is this the city that men call 'The perfection of beauty, the joy of the whole earth'? He hath caused thine enemies to rejoice over thee . . ."

The commemoration of the Sabbath had always set apart the Jews from the other nations. But the Jews had profaned God's Sabbath by coming before Him in token service. Their sacrifices and oblations were vain and without meaning.

The Sabbath was to remind them of their holy position—called as a separate nation—set apart to show the glory of God in the rule of men. Their minds were to be turned in worship and praise to God on this particular day, as a reminder that all that they ever did should be to the honor and glory of God.

And they were to see in it a time when the people of God would truly have a Rest, and the land would be relieved from total curse.

This curtailment of the observation of the Sabbath was the work of God—God forced her to observe the sabbath rest for 70 years (Jer. 25:8, 11)—

"Therefore thus saith the Lord of hosts, Because ye have not heard My words . . . this land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon 70 years."

There seems an even deeper significance of the mocking at the sabbaths when the original word is considered. This is the only place where this word is used in the Old Testament. It literally means "destruction or desolation—extreme cessation." It comes from the basic root that is translated as sabbath in other places (Strong's Conc.). "Sabbath" means to rest or cease for a time: this intensified form of the word is used here to further picture the desolation.

Those who have placed her in the straits deride or laugh her to scorn not at her regular sabbaths but mocking because of her total desolation, her forced judicial "sabbath" of total cessation from proper sabbatical worship. Lev. 26:34-35 says—

"Then shall the land enjoy her sabbaths as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

"As long as it lieth desolate it shall rest; **because it did not rest in your sabbaths, when ye dwelt upon it.**"

This time would be especially sad for those of the remnant, for those like Jeremiah who realized the desolation in its fullest sense.

#### VERSE EIGHT

*"Jerusalem hath grievously sinned, therefore she is removed."*

Jerusalem, or the nation of Judah, is presented here as a woman, a wicked adulteress who has forsaken Yahweh, her true husband (Isa. 54:5; Hos. 2:2) and who has sinned among her many lovers (v. 2)—

"Pouring out her fornications on everyone that passed by" (Ezek. 16:15).

One idea presented by the word "removed" is that Judah has become unclean as a result of her fornication, and since she is defiled she is removed from the camp. (See v. 17; Lev. 12:2; 15:19). The marginal rendering of this passage offers a different idea, though related—

"She is become a wandering."

Jeremiah used the same phrase in 34:17, where the Jews' future dispersion is meant—

"I will make you to be removed into all the kingdoms of the earth."

\* \* \*

*"All that honored her despise her, because they have seen her nakedness."*

In Ezek. 16:37 we find much the same language—

"Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated.

"I. will even gather them round about against thee, and will discover thy nakedness: unto them, that they may see all thy nakedness."

All the nations who had heaped honors and glory upon Judah now esteemed her lightly because she had not only played the harlot and become unfaithful to God, but she adulterated her alliances of convenience with the nations around her (Ezek. 16:30-34).

What was so pitiful and tragic was that Judah had witnessed the fall of Israel for the same reason—unfaithfulness to God, and yet she would not learn wisdom! She knew that Israel's nakedness was uncovered, her sins unbared, her unfaithful alliances revealed.

The prophet Ezekiel expresses this comparison in ch. 23. Aholah (Israel) had played the harlot with the Assyrians—

"Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. These discovered her nakedness: they executed judgment upon her.

"And when her sister Aholibah (Judah) saw this, she was more corrupt in her inordinate love than she, and her whoredoms more than her sister in her whoredoms. She doted on the Assyrian.

"Then I saw that she was defiled, and that she increased her whoredoms . . . As soon as she saw the Babylonians with her eyes, she doted upon them, and sent messengers unto them into Chaldea. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them. She multiplied her whoredoms . . . remembering how she played the harlot in the days of her youth with Egypt.

"Therefore, O Aholibah, thus saith the Lord God; behold I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side; the Babylonians, and all the Chaldeans, and all the Assyrians.

"I will make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

"I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated: and they shall leave thee naked and bare: and the nakedness of thy whoredom shall be discovered, both thy lewdness and thy whoredoms.

"I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols. Thou shalt be laughed to scorn and had in derision."

There is much to be found in this chapter; it would be worthwhile to read it meditatively. God, working through the Gentile nations, laid bare the sins of the nation of Judah. Judah had become weak, a ready prey to the strong nation of Babylon.

Judah's glorious garments of holiness (Cp. Aaron's garments, Ex. 28) were removed, leaving her—as the Laodiceans—"poor and blind and naked" (Rev. 3:17). The Jews had forgotten their own clothing—the guilt was their own—

"Can a maid forget her ornaments, or a bride her attire? Yet My people have forgotten Me days without number" (Jer. 2:32).

The lessons for us from Israel's experiences are well worth noting. **Our conduct is always obvious to the aliens around us, and they judge all Christadelphians by us.**

Furthermore, they judge God by our example. We are God's representatives to the world, and as such we bear a tremendous responsibility. If we live our faith honestly, letting our light shine before men, then the Gentiles will glorify God because of us (See 1 Pet 3:1).

We should deal with those around us in a scrupulously fair and honest way, keeping the commandments of Christ ever before us, for the glory of God among men.

Also we must strive to cover the "nakedness" of our sins. We have done this first in baptism, by "putting on Christ," putting on the "new man" of "righteousness and true holiness" (Eph. 4:24).

Nakedness carries with it the idea of sin or the uncovered state in which all mankind is without Christ. From the beginning man tried to cover himself with his own invention, but God showed the only way he could truly be covered—as we see in the case of Adam and Eve (Gen. 3:7-21).

When we stand before Christ we will either stand before Him clothed with righteousness, or we will stand before Him naked and ashamed—having committed spiritual fornication; defiled and worthy of only death. After

baptism we must continually strive to keep our garments pure and spotless, so that we will be properly dressed when we are called to appear at the marriage feast.

(To be continued, God willing)

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### ***God Loveth a Cheerful Giver***

*IT was one of the grounds of God's rejection of Israel after the flesh, that they were lacking in the spirit of ready benevolence, finding expression in abundant deeds of kindness.*

*It will be a ground found not lacking in the case of those sent away from the judgment seat, with weeping and wailing and gnashing of teeth. The apostles speak pointedly on the subject John asks—*

*"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, HOW DWELLETH THE LOVE OF GOO IN HIM?" (1 John 3:17) —Bro. Roberts.*

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### **By Himself**

*"God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son"—Heb. 1:1*

SURELY these first words of Hebrews are the most impressive and majestic opening of any of the books in the Bible! They are comparable only to John's Gospel and first Epistle. Both are on the same subject: The greatness of Christ as the Son and manifestation of God.

God spoke in many different portions and many different manners in the past through the prophets. These were not belittled: all were vital, all were glorious. But now has come the full, open, unveiled, manifestation of the glory and goodness and purpose "in these last days." All the "many portions" that went before are fulfilled and completed and bound together in Christ in these "last days." They were the last days of Israel's commonwealth, the last days of the wonderful, but now passing, law given through Moses which had led them so long.

The Old Covenant was ended. It had run its course and accomplished its purpose. It was, as he says later, "waxed old and ready to vanish away." It was the end of the Mosaic age.

**The Temple was about to be destroyed; the sacrifices discontinued; the nation scattered; the Covenant broken off.**

The Epistle to the Hebrews is the great divine call to the Hebrew Christians to now leave the Law and Judaism behind—to go forth to Christ without the camp, bearing his reproach. That to which all the Law and Prophets had pointed for so long had now come—the Seed of the Woman; the Lamb slain from the foundation of the world; David's Son; the Messiah; Emmanuel—God with us.

How much more beautifully and briefly could Christ's position be defined? He was everything. All that went before bowed before him. All that followed after sprang from him.

\* \* \*

*"Whom He hath appointed heir of all things" (1:2).*

The greatness of Christ was what they must see. This alone could free them from their fleshly bondage. And it is what we must see also. See that, and everything falls into place. To this greatness we are invited to be related. God has approached us and called us to him, invited us to be part of His glorious Son, to put away everything else and seize this pearl of great price.

It is well that we constantly contemplate the infinite greatness of Christ in the Divine purpose. It broadens and enlarges our natural, petty, fleshly outlook so often absorbed in trivialities. Paul said to the Corinthians, trying to lift their small cramped minds from petty present things—

"All things are yours—the world, or life, or death or things present, or things to come. ALL are yours, and ye are Christ's, and Christ is God's!" (1 Cor. 3:21-23).

With this most glorious relationship and destiny, how can we for a moment be concerned about the childish passing things of the present? Nothing matters but this. Nothing begins to compare with this. Get this one thing clear and strong enough in our minds, and everything else fades away and disappears.

Hebrews portrays the supreme greatness of Christ—over the angels, over Moses, over the Levitical priesthood—all very great in their place in God's purpose. To these three provisions from God, the faithful Israelites had taken heed and trusted through all their history.

But while Hebrews gives the fullest and clearest presentation of greatness and glory and preeminence of Christ in the divine purpose, it also speaks the most clearly of his weakness and subjection to mortal flesh, and his complete dependence upon and subordination to the Father.

It is Hebrews that speaks of his strong crying and tears; his being saved from death; his being heard in that he feared; his learning obedience by the things that he suffered; his being brought from the dead by the blood of the Covenant; his being made perfect through suffering.

The truth concerning Christ and his real struggle and his great victory is very beautiful and inspiring; more, it is transforming. It can turn ugliness to beauty, and death to life.

\* \* \*

*"By whom also He (God) made the worlds" (1:2).*

Rather—

"Through whom He made the ages—the aions."

All the ages—dispensations, different periods in the development of God's purpose—revolve around Christ. As in English, "made" in Hebrew is far more than to just create; it is to prepare, make ready or arrange.

\* \* \*

*"Who being the brightness of His (God's) glory" (1:3).*

This word "brightness" simply means the "fullness of the shining forth." It has always been the yearning of godly men to see, and feel, and more fully comprehend the glory of God. Moses, pressed down beyond measure with the burden of faithless, childish, fleshly, rebellious Israel, said—

"Show me Thy glory."

Just as the disciples said—

"Show us the Father, and it sufficeth us."

Herein, in a glimpse of God's glory, and in a direct reassurance of His divine mercy and love, Moses found strength to continue the battle alone.

Christ was the full manifestation of that glory to man—

"The Word was made flesh, and dwelt among us. And we beheld his glory, the glory of the only begotten of the Father, full of grace and truth."

So John begins to tell this same beautiful marvelous story of Immanuel, "God with us."

Grace and truth—what a power they have! These are the basic divine characteristics from which all else springs. Their power and beauty lie in their inseparable oneness. Together, they are divine eternal love; separated they cease to exist.

This was the "light of the knowledge of the glory of God in the face of Jesus Christ," of which the apostle speaks to the brethren at Corinth, exhorting them to—

"Behold as in a glass the glory of the Lord."

And be thus—

"Changed into the same image from glory to glory."

Let us devote our lives to this divine experience. "Change" is the key word. What we are today is never good enough for tomorrow.

\* \* \*

*"And the express image of His person" (1:3).*

More literally & correctly—

"The exact engraving of His substance."

We might point out, first of all, that this loses much of its basic meaning if we do not have a true understanding of the wonderful revelation of man being made in the image of God. But it goes much further—for it is clearly something special as related to Christ—as related to his greatness, as related to his work and accomplishment for men.

"The exact engraving of His substance."

The perfect man, the perfect image of God, the perfect, flawless, unblemished manifestation of God—the perfect Son and likeness of the perfect Father.

Perfection is a tremendous and overwhelming conception. We shy away from it as unearthly and unreal, but the command is—

"Be ye perfect even as your Father in heaven is perfect."

This is what we must aim at constantly, unceasingly, every moment—  
"BE YE PERFECT."

—every deed, word and thought brought into captivity to the mind of Christ.

There is a tremendous power and incentive and joy and glory in even the **attempt** to be perfect. What greater adventure, what greater ambition, what greater satisfaction can anything in life offer more than this complete mastery of the mind and body by the power of the Spirit of God!

This was Christ. This was his power. This was his greatness before God and men. His life was the most lowly; his circumstances the most humble; his possessions nothing; his end complete desertion by his friends, and rejoicing and triumph by his enemies.

And yet, he could truly, calmly, peacefully, triumphantly say of that end—

"Peace I leave with you, my peace I give unto you— be of good cheer—I have OVERCOME THE WORLD."

\* \* \*

*"And upholding all things by the Word of His (God's) power" (1:3).*

The "His" is clearly God in each case: His glory, His person, His power. The apostle is speaking of Christ's life on earth—an aspect of his work and accomplishment. Truly today in his glory he upholds everything by the Word of his; own power. He said himself, after his resurrection (Matt. 28):

"All power is given me in heaven and in earth."

But that is clearly not its meaning here. It is actually much deeper and more meaningful as related to the divine purpose.

In the days of his flesh and weakness and struggle and overcoming, how did he "uphold all things by the Word of God's power?" It is clearer if we look into the meaning of the word "uphold" (phero). Basically it means, according to Liddell and Scott, "to bear or carry a load," secondarily, "to endure or suffer." The thought is beautifully expressed in Isa. 53—

"He hath borne our griefs, and carried our sorrows—the chastisement of our peace was upon him; the Lord hath laid upon him the iniquity of us all."

The key thought is, not just that it was laid upon him, but that he bore, he carried it, he **sustained it to perfection** "by the Word of God's power." We remember his immediate reaction to the tempter—"It is written." Surely that was "enduring all things by the Word of God's power." Isaiah covers this thought when he says, by the Spirit—

"He opened not his mouth."

There was perfect acceptance, complete resignation to the will of God—

"Thy will not mine be done."

Job was a wonderful man— a wonderful example of suffering in patience and in faith—a record for all time that few have equalled. But it could hardly be said of him that he "opened not his mouth." In fact, his great realization was of his failure in that respect—

"I have uttered that I understood not, things too wonderful for me, which I knew not . . . Therefore I abhor myself in dust and ashes."

James says—

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

There was only one such, "bearing all things by the Word of God's power." Christ bore, endured, suffered all things in the pure perfection of godliness. Paul says of love that it—

"Beareth all things, believeth all things, hopeth all things, endureth all things—and never faileth."

This was Christ—

"Greater love hath no man than this."

\* \* \*

*"When he had by himself purged our sins." (1:30).*

Or rather more correctly, as the RV—  
"Made purification of sins."

It was broader than "our sins." It was universal—  
"Behold the Lamb of God that taketh away the sin of the world."

He took away sin—conquered sin—destroyed sin—all sin—UNIVERSAL sin—by his perfection.

One man did this: **one man alone**, strengthened, of course, by God in Whom he fully trusted. Consider the power, and eternal effect, of one man's perfection—one man's perfect, single-minded, wholehearted, dedication to perfect obedience—

"As by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life."

It was one man alone—terribly, tragically alone. This passage in Hebrews points that out—"BY HIMSELF." He knew it must be that way—

"Ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone because the Father is with me."

He was alone with God all his life, and in his death. We have read recently of Paul—

"No man stood with me—ail men forsook me."

But the results are an eternal multitude of joyful, loving companions that no man can number.

\* \* \*

*"Sat down at the right hand of the majesty on high." (1:3).*

He sat down. The sacrificial aspect—the terrible aspect—of his work was done. He said—

"It is finished."

He sits at God's right hand: the closest communion, the highest honor, the most joyful relationship. No higher position is possible in the whole universe—on the right hand of the Creator and Ruler of all. In writing to the Colossians Paul bases a deep and urgent exhortation upon this particular point—

"If then ye be risen with Christ, seek those things which be above, where Christ sitteth on the right hand of God."

This should be the center of all our interest—

"Set your affection on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God."

This is a glorious command, a life-giving exhortation, a tremendous mental and spiritual revolution. It is the only course that will find acceptance in the great day soon to come.

\* \* \*

*"Being made so much better than the angels" (1:4).*

More correctly, and more clearly, as in the RV—

"Having become so much better."

It was a "becoming;" through suffering. Paul says in the next chapter that he was—

"Made a little lower than the angels."

The Psalm from which he quotes refers to man in general, and to Christ in particular as inseparable from man—the man, the only man as man should be, Hebrews 2 is largely concerned with Christ's complete identity with mankind and their weaknesses, temptation and sufferings and the basic fact that this was absolutely essential if he were to be mankind's Savior and High Priest.

\* \* \*

*"As he hath by inheritance obtained a more excellent name than they" (1:4).*

Christ's superiority to the angels was not only in his accomplishment but in his divine Sonship. As the apostle says later (ch. 5)—

"Though he were a son, yet learned he obedience by the things he suffered."

He was Son of God from his beginning, though humbled for the purpose of his perfection. Having perfectly overcome, he showed himself worthy of his sonship, and thus received the honor both by birth and by achievement.

This v. 4 begins the section of ch. 1 in which Paul contrasts Christ with the angels and shows how much greater he was in every way. Things were said of this promised Savior—Messiah —Emmanuel—never said of angels. As the bearer and fulfiller of the memorial Yahweh Name—"He who Shall be Mighty Ones"—he is addressed as "God" and "Lord." This is the deep beauty of God-manifestation, not the meaningless confusion of the Trinity.

In the closing words of ch. 2. Paul beautifully sums up his great work and victory—the destruction of sin and the loving, compassionate, all-understanding, mediatorship between weak, failing, striving man and the God of all holiness and purity and power—

*"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.*

*"For verily he took not on him the nature of angels; but he took on him the seed of Abraham.*

*"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.*

*"For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (2:14-18).*

Let us rejoice that—

"We have such an High Priest who can be touched with the feelings of our infirmities."

—G.V.G.

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*"My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord"—1 Cor. 15:58.*

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*"Love suffereth long, and is kind. Love envieth not. Love vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not provoked; thinketh no evil; rejoiceth in the Truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."—1 Cor. 13:4-8.*

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## "I Thank God for Thee"

PAUL says he "thanked God, making mention of Philemon always in his prayers."

In this frank allusion to the subject-matter of his private petitions, we have insight into another feature, which deserves our notice and imitation. Paul was not above thanking God for a worthy fellow-laborer, and letting him know it.

In our dry, democratic days, this fruit of the Spirit is nearly extinct. A universal self-esteem kills generous gratitude in the birth, and fears to lose its own exaltation by even implied appreciation of another's worth.

This is an obstinate shrub of the desert, which must be cut down to make way for the lovely flowers of Eden, which delight the eye and regale the senses with their fragrance.

**But when will the cutting-down be?** Well, in some cases it will take place now, under the exhortation to "mortify and crucify" all the characteristics of the old man of the flesh. It is better to apply the knife ourselves. "If we would judge ourselves, we should not be judged." —Bro. Roberts

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## Current World Events Fulfilling Prophecy

### DEATH: MODERN SUPERSTITION

Every day over 5000 Americans die. Of those Americans who say they believe in God, a recent poll reveals, 1 in 4 does not believe He is powerful enough to raise them— or anyone else—from the dead.

Mankind is frightened by the mere word 'death,' & nowhere more so than in US. If the fact of death were once admitted to be a reality even in US, then it would also have to be admitted that US isn't the earthly paradise it's deemed to be.

For the first time in human history, man has the power thru nuclear technology to rub out all traces of life by his own hand.

Contemporary US culture—rampant eroticism, violence, the drug & hippie revolutions—point to a deep fault in US spirit.

The conduct of life is being fundamentally altered by the harrowing anticipation of death. What would we see if we cut thru our obsession with sex? That we must die. **Today, evolution theory is probably US's definitive form of faith.**

The very possibility of a global nuclear holocaust throws the future of human history into doubt, & radically questions man's ability to quell the barbarian within himself.

Thus we Americans try to control death—to kill before being killed. Traditionally war has lent death meaning by linking it to a high noble purpose. But for 1000s of youths who see no purpose at all behind US role in Vietnam, military induction merely opens a lane to the land of the dead.

There is a real danger that US may succumb to its own technological strength. Religion of nuclearism could unleash a demand to get it over with, trigger use of ultimate weapons. Hatred of military-industrial complex has already nourished a counter-willingness to destroy US with a bang.

Whatever its more immediate provocations, violence erupting in US cities is fed, by a desperate need to avoid death. Nation's more alienated youth are looking inward for sense of immortal life. One segment turns to drugs to expand consciousness, abolish time & thereby squeeze eternity into one intense moment. They want immortality now. Others grope for a kind of communal immortality by retreating to rural communes.

Without the aid of commonly-accepted myths about death, few Americans, it seems are capable of fashioning a private perspective on death strong enough to cope with the prospect of dying. There is almost no relationship between what people think they think about death & how they really feel when they face it.

The presence of death is obscured, repressed & swiftly dismissed.

100s of Americans are putting faith in "cryonics"—an expensive method of freezing fresh corpses until such time as science can discover some method of bringing the frozen dead back to life.

Many of those who want immortality now are turning to the occult for assurance of survival. From séances to witchcraft to astrology, Americans are exploring psychic phenomena as never before. Psychic research is rapidly gaining tolerance among intellectuals—and even academic respectability.

US physicians rarely face up to the enigma of death: neither do most theologians. Their typically US tendency to substitute morality for metaphysics betrays a profound loss of theological nerves—and a deeper denial of that hope in God that has always fired the radical religious imagination.

In our own increasingly apocalyptic age, the search for eternal life seems more desperate than ever. Death crowds our vision & renders old ideologies meaningless.

The Old Testament offers no theories of personal immortality—only the hope that God will one day establish his Kingdom & thereby vindicate the just. To those who first preached the Christian message, Christ's bodily resurrection was taken as a concrete sign that God's kingdom was at hand.

In the vision of both Judaism & Christianity, the image of resurrection & the ultimate transformation of human history merge. (Nwk 4:6)

### **ALL US MISSILES OUT TO SEA?**

US is planning to disperse its missiles & bombers at sea for safety against sneak attack. Reason for urgency: Russia's growing arsenal of massive warheads. Nuclear missiles & bombers would be largely removed from US—dispersed on carriers, surface ships & subs, all sailing random patterns across world's oceans.

Missiles & bombers based inside US make country an automatic target for a devastating surprise attack, increasingly vulnerable to advanced Soviet weapons. Russia is expected to have 420 mammoth SS-9 missiles by 575, each with three 5-megaton warheads able in 1 strike to destroy 95% of US missiles in their underground silos even with near misses.

By '75 Russia is expected to have a missile-armed sub fleet capable of annihilating US bombers on the ground in a surprise attack.

It is illogical to maintain a 1000 missile force on land in hopes that 50 will survive a sudden attack. And land-based deterrent forces lack credibility since missiles must traverse known, narrow, & heavily defended corridors of approach to Russia.

The strategic concepts presented in the '50s for installing missiles in US are losing validity. (USN 4:13)

### **US: FRUSTRATION & FAILURE**

Atmosphere of discontent spreads across US. Frustration, vexation, defiance, anxiety & a brooding dissatisfaction. Rising numbers are uneasy or upset. Labor turmoil growing. Illegal strikes, tax revolt, disrespect for law on rise. Attitude: if you don't like a law, ignore it."

Violence escalating. Fear of crime on streets. Drug addiction reaching epidemic proportions. Rebellious youths; old standards of morality being battered.

**Public education an aggravating problem: costs soar, quality down.**

Undercurrent of foreboding about Laos & Cambodia.

People beginning to feel they just can't do anything to reduce taxes, fight crime, or slow down inflation; can't even control their own children.

Particularly dangerous is increasing attitude of "We have nothing to lose." When a large minority feels it has nothing to lose, times are ripe for violence on a large scale.

High school graduates can barely read; can't write a coherent sentence or do simple arithmetic. Teachers, once regarded as models of dedication, now going on strike like factory workers.

Teens are graduating from marijuana to heroin before they even begin to earn diplomas. After pouring billions into huge programs., they're not working. (USN 4:20)

### **Mideast CONFRONTAT'N LOOMS**

Russia moves deeper into Mideast conflict. Moscow is moving to active participation in fighting alongside Nasser. Soviet planes take off & land at Cairo at rate of 7 per hr. Russia's Mediterranean fleet increased by 30%.

Later this yr., Kremlin will be faced with hard choice: pull out of Egypt altogether, or risk further involvement by sending more men, missiles, & jets piloted by Russians, pilots.

Major aim of Arab states is destruction of Israel; but US is pledged to maintain its survival. The more Russia is called upon to assist Arabs against Israel—and there's no sign Arabs even close to being able to do the job alone—the greater is risk of Soviet-US confrontation.

Big Soviet naval fleet now sails Mediterranean. Russia can now utilize facilities in Egypt, Syria & Algeria, while West has lost bases in Arab states. (USN 4:6)

### **POPE EASES MARRIAGE RULES**

Last week Pope removed the "promise" requirement entirely for non-Catholic partner, & ruled that local bishops may henceforth grant dispensations from a Catholic ceremony. A mixed marriage "for serious reasons" may now be performed by other than a Catholic priest.

The Catholic partner will continue to be required to promise "to do all in his power to have all children baptized & brought up in the church." But the non-Catholic partner will merely be informed of the promise. (Tm 5:11)

### **RUSSIA: BIG GAINS OVER US**

Gen. Wheeler, Chairman, US Joint Chiefs of Staff, says:

"US hasn't built new missile launcher in yrs. Strategic forces have remained static. Ship-building program curtailed sharply; fleet getting over-age» Haven't built new fighter planes, new bombers. By soonest we can have new bomber (in '75), youngest B-62 will be 16 yrs. old.

"Russia has recently put at least 3 new fighters into air, have new medium bomber, have developed ABM system around Moscow, have increased levels of SS-9 & SS-11 missiles, are installing SS-13s, & are working on another missile—all at same time. They've built up their fleet.

"The relative strategic capabilities of US & USSR have changed radically in last 6 yrs., due to very substantial buildup of Soviet offensive strategic weapons.

"You can't stop advance of science. Trying to ban MIRV is trying to ban scientific advance. It can't be done. Ever since the scientist devised bow & arrow, military men have been trying to cope with the things the scientific community has come up with.

"It's within China's capability to have 12 to 25 ICBMs in mid-'70s.

"We're all concerned about Mideast: very dangerous, very explosive. US has very substantial interests there. Oil's one, but there are others—strategic interests: Suez, Mediterranean. Europe gets bulk of its oil from Mideast. As US influence has declined there, Russia's has increased.

"Soviets believe that as long as there is turmoil in Mideast, as long as US influence is declining, it's good for them. It gives them better opportunity for penetrating the area & increasing their influence.

"US is increasingly regarded as being the prime supporters of Israel, & Arabs believe that as such, we're not their friends." (USN 4:20)

### **US NEEDS GREEK DICTATORS**

Last wk., all but 2 of Council of Europe's members voted to condemn Greek govt. on 10 specific counts of torturing political prisoners.

But France insisted that censure amounted to interference in internal affairs of another state (Paris is dickering with Athens for sale of gunboats & jets). Nearly 2000 political prisoners are under arrest.

Greece is getting sizable US military aid. Real US fear is that Greece may be irretrievably lost as eastern anchor of NATO. With Turkey demonstrating increasing anti-USism, Libya reclaiming major airbases from Western control, & Soviet naval strength growing in Mediterranean, Greece figures even more significantly in US planning.

Greece is now resupply & liberty spot for Sixth Fleet ships, refueling stop for US planes to SE Asia, & prime location for communication nets & missile sites on Crete. (Tm 4:27)

### **MISSILE HALT? LITTLE HOPE**

SALT: Race to Halt Arms Race. Unless US-USSR move quickly, they may well miss chance to prevent nuclear arms race from taking an abrupt leap. Outlook is far from optimistic.

Both are conducting advanced tests of next generation nuclear weaponry, particularly MIRVs, which vastly increase destructive power of an individual missile.

Point of no return may already have been reached in deployment of MIRVs. (Tm 4:20)

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As US-Russia meet on arms, issue's clear: find way to quickly control nuclear race, or invite unprecedented peril. Odds against real success are overwhelming. Will take near miracle to avert new & dramatic escalation.

A spectacular buildup of ICBMs is underway in Russia—an attempt to create a one-shot knockout force against US. Russia's ICBM strength up 5-fold since '66. Each SS-9 can carry a 25-megaton payload quite accurately for 9800 miles.

At present rate, Soviets will have 500 SS-9s by '74, with multiple reentry force that could knock out 95% of all US missiles in a surprise attack. By '75, Russians could have 35 to 50 nuclear missile-carrying subs. Soviets now testing an improved ABM.

It's this combination—rapid deployment of 100s of world's most powerful offensive missiles, plus new missile-launching subs, plus new missile defense system—that's giving rise to fear Russia's trying to shift strategic nuclear balance decisively in its favor.

US is about ready to start producing MIRVs which could at least triple the number of nuclear weapons directed individually against targets in Russia.

Work is underway to refit 31 US subs with newer missiles, replace ½ of present land-based ICBM force with MIRVs, & to proceed with phase 2 of ABM system.

Even with best will in world to reach agreement, fast-developing technology threatens to upset any balance that might be negotiated on basis of today's arsenals. (USGST 4:20)

### **S. AMERICA: REIGN OF TERROR**

Suddenly foreign officials in S. America being seized right & left as pawns in deadly power game. Brazil terrorists shot US consul fleeing kidnap attempt. Next day, German Ambassador to Guatemala kidnapped & killed.

In 1 mo., 7 attempts to kidnap foreign officials in 4 S. America countries. To ransom kidnapped officials, Brazil, Guatemala & Dominica have freed 41 terrorists.

Guatemala has vowed reprisals against guerrillas & suspected supporters, causing fears of a wave of repression that could affect the innocent too.

Kidnapping works, & they'll continue to use this tactic till some way found to stop it. Greater worry: will epidemic of political kidnappings spread to US? (USN 4:20)

### **S. AFRICA: A CRUEL PICTURE**

S. Africa now transformed from a modestly prosperous nation depending heavily on gold mines, to industrial giant of Africa. Ironically, boycotts by foreign nations to combat apartheid forced it to diversify its economy. Gross national product doubled in 10 yrs.

Wealth is not shared equally: most goes to Whites. White per capita income \$2300 yr.; Black \$210. White standard of living 2nd highest in world. (Compare Ethiopia \$50 yr.; Upper Volta \$35).

Blacks cannot own houses. Black teacher gets under ½ white does, though he must work double shift.

Govt. insists Blacks' real homes are in far-off rural areas; calls them "temporary sojourners in urban areas." When their usefulness as workers is finished, they will be jettisoned in these "homelands," which many of them have never before seen. They're always at mercy of "influx laws" governing Blacks who work in White areas.

Govt. recently announced that in future Blacks barred from being clerks, typists, cashiers, telephone operators, receptionists, counter assistants & salesmen. (Nwk 4:27)

### **ULSTER: RELIGIOUS HATRED**

Paisley, leader of N. Ireland extremist Protestants, showed last wk. that his militant anti-Catholicism has a strong appeal to Protestant voters by winning a seat in Ulster's Parliament. He warned voters: "You can't talk peace till the enemy surrenders: enemy is Catholic Church."

What worries Ulster's moderates is that Paisley's election might lead to fall of Govt., in favor of a hard-line Protestant group. (Tm 4:27)

### **BRITAIN: Gamblingest Nation**

Britain is Europe's gamblingest nation, & legalized betting may be its largest industry. By current system of taxation, quite literally the only way a person without capital can acquire a substantial sum is in a gambling win. (Tm 4:20)

### **MAN: DESTROYER OF EARTH**

Dirty cities also poison countryside, as Los Angeles is doing to San Bernardino Forest, 80 mi. away. Smog is killing forest at rate of 3% a yr.; has damaged 60% of Forest's 160,000 acres. (Tm 4:13)

## **CHINA Fears RUSSIA & JAPAN**

China has sent out 18 ambassadors back to posts, has resumed exploratory talks with US, is discussing frontier disputes with Russia.

What's behind switch? Fear. China wants to make Russia think twice before its starts shooting.

2nd nation China most fears is Japan. She suspects Japs will soon dominate resources of rest of Asia. Peking fears Japan will take over job of Asia's policeman.

China sends arms to Palestine guerrillas, to help keep Mideast war going, & keep Russia bogged down. Peking's objective is to irritate Russia, not to be friendly with US. (USN 4:20)

## **"IF NO GOD, ANYTHING'S OK"**

Lenin is almost the only symbol shared by world Communist movement. The more remote from Leninism the Soviet system becomes, the greater is effort to invoke him.

Lenin always considered the coercive system he built as a temporary necessity. Lenin's ultimate goal was liberation of humanity, & creation of a classless Utopia when the state, as envisioned by Marx, had "withered away."

Yet it was under Lenin that the Cheka was created—the brutal, terrorizing model for all later Soviet secret-police systems.

Lenin considered coercion as a temporary weapon in Socialism's struggle against its enemies, while Stalin applied it as a method of everyday rule.

Lenin created the instrument of power that allowed Stalin to do as he did, & Lenin formulated the principle that made all Stalin's crimes possible: "Our morality is completely subordinated to class struggle.

This is the 20th century extension of Karamazov's doctrine that, "If there's no God, everything's permitted." (Tm 4:27)

## **RUSSIA: DEEPER INTO EGYPT**

Russian engineers are busy in Egypt these days, rushing to complete new missiles sites. Missile & its radar so complex, Russia mans sites with own crew. They're also sending guard detachments. With the new missiles, 1500 to 2000 Soviet experts & troops have arrived in Egypt in past 6 mos.

Escalation in fighting could lead to a direct confrontation. Russia is training Nasser's army & air force, & have established a no. of military training schools. (Tm 4:13)

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Russian pilots in Egypt demanded an immediate US countermove. That should have been done early. It wasn't done because US was preoccupied with Cambodia. (Nwk 5:18)

## **KOREA PROSPERS: Expects WAR**

Once crushed by war, Seoul today is among world's biggest & most thriving cities—thanks to industrious Koreans & billions in US aid.

Most Koreans convinced renewed war with N. Korea will come sooner or later. N. Koreans are better-equipped—with best arms Russia & China can supply. 60,000 US troops still in S. Korea. N. Korea's belligerency makes Red attack possible any time. (USN 4:20)

## **US BUSINESS: UNDER SIEGE**

US business is under siege—target of many-pronged assault ranging from political protesters to embezzling employees. US office bldgs., banks & dept. stores have been damaged by bricks, fire & bombs. Uniformed guards patrol many companies.

Petty thievery & white-collar crime rising. Inside thievery up 10% in '68 to \$3 billion, equal to 1.7% of total retail sales. Some stores lose 6%. (Tm 4:13)

## **YOUTH: Revolt Against Authority**

Across US, parents increasingly disturbed by what they see among their troubled young—rising revolt against authority in all its forms.

More children using drugs than in past, & at lower age levels. Illegitimacy rising, even among middleclass. For over 50% of children, school is a failure.

Our culture today makes immediate gratification so possible that we blur future goals. Affluence itself causes problems for young. So many today are raised to feel: "Whatever happens, I'll survive."

In past, child soon learned he'd better get along in school or he might not have a job or food. He found a goal early in life—just to survive.

TV has played a very big role in this change. It portrays and promotes affluence. (USN 4:27)

## **JORDAN GUERRILLAS REVOLT**

Even after '67 War, when many Arab nations blamed US for their humiliating defeat, Hussein continued to maintain cordial relations with US. His friendship was rewarded with arms, economic aid, & intercession to help his beleaguered govt. resist pressures from Israel, Russia, Egypt, & Palestine guerrillas.

Last wk. Jordan was boiling again. Cause was a planned visit by US Asst. Sec. of State.

Commandos decided to disrupt the visit. For 3 days crowds rumbled thru Amman. Finally mob burned US Information Service library, roared on to US embassy. Planned visit was to improve relations between US & Arabs. (Tm 4:27)

### **VIET WAR US TURNING POINT?**

Perhaps Indochina War not only can't be won but can't much longer be sustained. Perhaps US is not now capable of fighting to a successful conclusion this kind of war, or any war remotely like it.

The pervasiveness & intensity of opposition to US's attacks on Cambodian sanctuaries probably presage a turning point both in US & world affairs. (Nwk 5:18)

### **WORLD VIOLENCE INCREASES**

Throughout world, individual acts of violence steadily increasing. Terrorists plant bombs in big cities, kidnap officials, hijack or blow up commercial airplanes. Many of yesterday's rebels now govt. heads. (USN 4:13)

### **YALE STUDENTS Black Panthers**

What began as a kidnapping & murder trial of Black Panthers developed into a crisis for a famous university—and presented serious questions for all Americans.

**Majority of student body at Yale endorsed a strike in support of members of an organization dedicated to criminal violence, anarchy & destruction of US.**

Pres. Brewster of Yale does not feel black revolutionaries can get a fair trial within our judicial system. (USN 5:11)

### **BIG CHANGES DUE in RUSSIA?**

Can Lenin's Communism Survive? Speculation that something big is about to happen in Russia. Russia's standard of living is one of lowest among industrialized countries. It has one of world's most inefficient farming systems. Russian society is shot thru with class privilege, & discrimination in favor of ruling few.

By Red timetables, '60s were to be golden decade for Russia, but something went wrong.

Minorities: oppression & resentment; peoples of the 14 non-Russian republics of USSR are minorities & treated as minorities, though together they outnumber ethnic Russians.

Harassment of Jews: Soviet oppression of minorities extends in a particularly stringent way to Jews. Kremlin's profound distrust of its 3 million Jews stems mainly from fear their religious & national sentiments may make them put Israel ahead of their Soviet homeland; & with intellectual caliber of many Jews encourages them to question established authority.

Soviet Jews are not permitted to emigrate to Israel. They're compelled to publicly toe Kremlin's official anti-Israel line. Any expression of sympathy for Israel risks persecution.

Jews are severely handicapped in any attempt to assert their religious identity. No Jewish school, clubs, or libraries: no Jewish newspapers, & only 1 Jewish magazine which publishes Soviet propaganda. Moscow has only 2 synagogues.

Russia's entire attitude to Jews is built from beginning to end upon aim to liquidate the people, to dissolve it in huge mass, to destroy it.

Many Western analysts believe Russia's armed crackdown on Czechs was ordered to prevent Czech nationalism from spreading not only to other states of E. Europe, but to Soviet republics.

Mass discontent: a rising wave. What the dissidents are protesting, in most cases, is lack of freedom to speak, publish, & assemble freely. Govt. cracks down not only by sending offenders to prison, labor camps or insane asylums, but by economic penalties.

Subjugation and hostility: Russian troops are stationed in Czechoslovakia, Poland, Hungary & E. Germany. Soviet relations with Yugoslavia & Rumania are strained. Albania is an avowed enemy of Russia.

Economic woes: scarcity & squeeze. Russia urgently requires a change in economic system. An explosion—that is to say, a nationwide revolt capable of overthrowing the present regime—is impossible. The machinery of repression is too powerful for that. Nor can there be much hope for gradual democratization, because there's no real political life in Russia at all in Western sense of term.

But there's very real possibility of a new reign of terror such as seen under Stalin, & such as the Russian people have known so many times in their history.

Conspiracy and struggle are still the sole means of transferring power at the top in Russia. Russia's present group is unquestionably the oldest in any nation of importance in modern-day world.

In some ways, it is a throwback to the Curia of the Vatican—that ancient clerical bureaucracy that deteriorated into a body of venerable reactionaries. (USN 4:20)

### **FLORIDA: 'FLIRTING DISASTER'**

Florida is losing to despoiling highways, sprawling developments & coastal landfills that destroy breeding grounds of key marine creatures. Whole state flirting with ecological disaster.

For yrs. Florida's "Gold Coast" has blithely dumped raw sewage a mile offshore, assuming Gulf Stream would carry it away. Sewage may actually be trapped right by the hotel-lined beaches.

2 new power generators require 800 million gals, per day of cooling water from the bay. It's spilled back at least 10° hotter, creating a barren, lifeless zone. Florida has put economics before ecology. (Tm 4:13)

### **COLLEGE TURMOIL ESCALATES**

College campuses erupting in protest at over 1 a day, including every major section of US. (USN 4:13)

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Volley of Nat. Guard rifle-fire that left 4 students dead at Kent State had far-flung effects. Antiwar forces got a new rallying cry: "Kent Massacre." Turmoil swept 100's of colleges. Scattered riots hit.

'64: Berkeley, Cal.; birth of US student revolution. First widespread & open use of profanity & obscenities split once-tranquil campus atmosphere.

'65: Beginning of "teach-ins" & first burning of draft cards.

'66: Students forced a university to suspend operations.

'67: Militant protests; revolt spread.

'68: Yr. of Black student demands. First campus deaths from violence.

'69: First time guns appeared openly in hands of students.

'70: Demonstrators burned bank, shot & killed a student. Student strikes & mass demonstrations. Major highway blocked. Finally the death at Kent State. '70' should break all records for violence.

Since '69, over 375 demonstrations on 76 college campuses; arson & bombings 30 times; over 50 bldg. seizures; 1600 arrests; \$1.4 million damage. (USN 5:18)

### **S. KOREA FRIENDLY to RUSSIA**

S. Korea has invited Russia to send delegates to Asian Development Bank's convention in Seoul—friendliest gesture they've ever made to Russia. With N. Korea drawing close to China & US talking of withdrawing its 55,000 troops, S. Korea apparently looking for new friends wherever it can. (Nwk 4:13)

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Viet War, with unexpected suddenness, has come to be known by a far more encompassing term: Indochina War. (Tm 4:13)

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### **GERMANY: "BOUND to RUSSIA"**

Keep eye on E-W trade, now Germany's warming up to E. Europe. Germany ready & able to grab Soviet-bloc business. New German-Soviet pipeline agreement is kind of deal that will insure long-term trade. When Soviets have repaid credits from German banks for pipe, they'll keep earning foreign exchange from natural gas sales—enabling them to buy still more German goods.

Russian trade offers Germany other opportunities in auto & truck production, fertilizers, railway equipment, power projects, chemical plants, shipbuilding facilities, & joint ventures in 3rd countries.

**"If we enter into even only a fraction of these deals," says a German expert, "we'll be bound to Russia for decades to come."**

Germany already heads list of traders with Soviet bloc. France is driving for a doubling in trade with Russia in '70-74. Italy, like Germany, deals with Russia on a huge pipeline contract. (USN 4:27)

### **YALE: "POLITICS of DESPAIR"**

Yale is suffering from a sickness which has afflicted whole US academic community. Yale, like every other major college, is currently graduating scores of bright young men who are practitioners of the "politics of despair." These young men despise US political & economic system. They are, in turn, despised by the masses of ordinary Americans.

Minds of many of these bright young men seem to be wholly closed. They live, not by rational discussion, but by mindless slogans: "Free the Panthers," "Stop killing in Asia."

Implications of such sloganeering—that a Black radical can't be tried for a crime, no matter what the evidence; that Asian Communists have a unilateral right to kill—are hardly ever discussed.

Yale, in short, is in danger of becoming intellectually a closed society. So are most US universities. Danger is deadly indeed. (Nwk 5:18)

### **"APARTHEID" IN RHODESIA**

Rhodesia's new constitution assigns separate living areas for Blacks & Whites. Churches must register & get govt. permit for their activities.

Catholic Church refuses, because to do so would limit its freedom to deal with all people, regardless of race. Catholic Church, with 450, 000, is 2nd largest denomination in Rhodesia: runs 34 hospitals, 10,000 schools. (Tm 4:13)

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Ever since independence from Britain in '65, Smith has gradually consolidated White rule in Rhodesia, and adopted a constitution ensuring the 4.3 million Blacks would never achieve a parliamentary majority over the 232,000 Whites.

Complex new Land Act divides Rhodesia into 2 equal areas, Black & White. Most fertile farmlands & booming urban areas are in White part. (Nwk 4:20)

### **JAPS' PHENOMENAL EXPANSE**

Japs sure they'll replace US as richest nation; now 3rd among industrial powers (after US & USSR). In US; Sony, Panasonic, Honda, Toyota & Datsun are commonplace. Jap salesmen working whole world, from Sverdlovsk to San Francisco.

Japan's output nearly triple all Africa, 1½ times all S. America, greater than all of Asia excluding China. '70 output will be \$200 billion, about 1/5 US level. Japan's growth rate in last 10 yrs. 12% yrly.—3 times US's. Expected to double in next 5 yrs. & quadruple in 12.

For 14 yrs. Japs have led world in ship-building; built nearly ½ of all new tonnage in '69. Since '60, Jap auto production jumped from 7th to 3rd place in world. Steel output could hit 160 million tons in '75, surpassing US & Russia. Japs use more computers than any country except US & Germany.

National team spirit overrides dividing lines between govt., business & labor.

Japs committed to buy \$2½ billion Australian iron ore, bauxite & coal in next 15 yrs., & new deals still being made. Japs are main buyer of Australian wool; 2nd only to US in sales to Australia. Japs running rings round US in steel, aluminum, electronics. (USN 4:6)

### **TRILLION \$ for ARMS in 6 YRS.**

Arms are big business everywhere. Most nations are eager to build up military strength.

**In 6 yrs.—'64 thru '69—world spent over \$1 trillion on arms & armed forces. Every yr. military spending: averages \$56 for every man, woman & child in world.**

US arms sales abroad \$1.3 billions a yr., plus \$½-billion in gifts of arms. France sold 700 Mirage jets to 8 countries since '58. Soviet arms sold to Arabs since '55: \$5 billion.

Britain refuses to ship arms to S. Africa, Greece, Spain; US refused war planes to Peru & Argentina. France now supplies all 5 countries with arms. (USN 5:4)

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The present US torpedo can be outraced by some of Russia's most modern subs. (USN 5:11)

### **DRUGS: GROWING US PROBLEM**

Marijuana plague engulfing US is not confined to slums, suburbs or schools: it affects army as well. Drugs in Vietnam almost as available as candy bars. 60 to 80% of US troops there smoke marijuana. US will be wrestling with drug problem for long time, home & abroad. (Tm 4:6)

### **SAY US IS "BIGGEST THREAT"**

Shock waves from Cambodia & Kent State were felt everywhere at once—including many nations that are tradition friends or allies of US. There were sprees of anti-US demonstrations.

Even in Denmark, a NATO ally, one newspaper wrote: "The time has now come to realize that biggest threat to freedom comes from US." (Nwk 5:18)

### **DIVORCE SOARING IN RUSSIA**

Divorce rate soaring in Russia. Abortions commonplace & believed to equal live births. Russia having to deal with rising crime. If agricultural production is not boosted sharply, Russia in '70s will be forced to become a major food importer to feed its expanding urban population. (USN 5:18)

### **RUSSIA: Easy MIDEAST SUCCESS**

Russia hasn't had to use any armed force, hasn't had to conquer any territories, hasn't established a Communist regime, & yet has developed a deep penetration of eastern Mediterranean. (Tm 4:20)

### **US COLOSSUS: FEET of SAND**

US Colossus, as world sees it, has its feet held in quicksand of polluted & crime-ridden cities, its future clouded by violence rising from race problems & youth problems, its authority questioned everywhere.

A strange flotsam of US youth drifts overseas; some are drag addicts & draft dodgers; most denounce everything US. (USN 5:18)

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Israel says: Doesn't want to fight Russia, but once missiles are moved within 20 mi. of Canal, they'll be bombed. If Russian pilots try to protect sites from air, Israel will fight them too. (USN 4:20)

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