

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

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

AGAIN we have the pleasure of recording the obedience of 2 more of our group into the sin-covering Name of our Lord Jesus Christ, the only Name under heaven whereby we can be saved. PHYLLIS E. (18) and SHIRLEY J. (15), both daughters of bro. & sis. Arthur Jones, after giving testimony of their faith and desire to obey the Truth, were baptized into Christ on March 26, and we rejoice with those in heaven over this repentance and obedience.

Our prayer is that our sisters will remain steadfast in the Faith, and we ask the Brotherhood to so stand fast in the Lord so as to be a good example in doctrine and practice to these young sisters.

We have had the pleasure of having bro. & sis. Art Bennett of Lethbridge and sis. Grace Punter of Flaxcombe with us. Bro. Bennett gave the words of exhortation and we appreciate these labors of love and instruction, and their company.

The labors in the Truth are increasing. We find there is much work to be done, not only with those who are seeking to find the way of salvation, but also in striving to maintain the purity of the Truth in ourselves and those with whom we are in fellowship.

The words of our Master are particularly worthy of our attention, for his warning is that faith will be lacking in the earth when he comes. Our prayer is that we will heed the spirit's warning, and not be like Israel who perished because of unbelief.

Our best regards to all those who love our Lord Jesus in sincerity, on behalf of the ecclesia here.

—bro. Fred Jones.

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

GREETINGS in our One Hope. It has been our great joy to have for the past 2 weeks the company and fellowship of our sis. Kathleen Jones of Richard, Sask., Canada. She met with us around the table of our absent Lord on May 2 and 9.

It is, God willing, our hope (sis. Lilian and myself) to journey with her to meet around the table on the 16th with the brethren and sisters at Newport, and of Pengam. Your brother in Christ's Name. —Eric Moore.

PAPAKURA—Bro. A. J. Starr, Admore R.D., via Auckland, New Zealand.

LOVING greetings in the bond of the One Faith and One Hope in Jesus Christ, from my sister-wife and self.

We recently much appreciated midweek visits on separate occasions by bro. Les Fisher and bro. & sis. Griffin, and on Mar. 14 we had with us around the memorial table of our Lord bro. & sis. Crocker: all of the Whangarei ecclesia. It was indeed a joyous occasion concerning bro. & sis. Crocker, as sis. Crocker had only about a fortnight before been baptized into Christ (bro. Crocker about 5 months ago) after being well instructed by the Whangarei ecclesia in the things concerning the Kingdom of God and the Name of Jesus Christ, and the way of life required.

It is indeed very pleasing to behold their comprehension and appreciation of what the Truth requires of them, in doctrine and practice. Our earnest prayer is that they ever follow our Lord's example in ever keeping in mind "the joy set before them," to help them to overcome their inevitable trials and temptations throughout their wilderness journey.

With love in the Truth from us both,

—bro. A. J. Starr

Made Nigh by the Blood of Christ

"Ye were without Christ, being aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world"—Eph. 2:12

On a certain occasion Jesus sent forth 70 disciples to preach the Kingdom of God, and to heal the sick. He gave them explicit instructions as to what to do and how to conduct themselves. After their work was completed, it is stated that "they returned again with joy." Then he took them aside privately, and said—

"Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them"—Matt. 10:23-24.

Truly it is a wonderful blessing to be in the company of Jesus, and to hear "the gracious words which proceeded out of his mouth," and to behold how he had "done among them the works which none other man did." But those who saw and heard in the days of Jesus, are not the only ones who are favored, for the blessing has been extended to the present day by the sublime prayer of Jesus when, praying for his apostles, he said—

"Neither pray I for these alone, but for them also which shall believe on me through their word"—John 17:20.

How have we come by our knowledge and understanding of the Gospel? Is it not because we have believed through the apostles' word, and were convinced by their testimony? In fact, we owe an unpayable debt of gratitude to the apostles for what they have done, for without their writings we would know nothing of the Anointed Jesus, "and would be like the beasts that perish." Paul speaks of that condition in his letter to the Ephesians—

"At that time ye were without Christ, being aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world."

In such a state they had nothing to hope for except death, because they were without Christ, and that means they had no relation to the promises made to Abraham which form the basis of the Gospel, and the foundation of true religion. These believers—to whom Paul was writing—had been in that state, but he desires to emphasize the great transformation that had taken place in their lives; therefore, he says—

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

A superficial reading of this statement of the apostle might create the impression that in some mystical way the literal blood of Christ had brought these believers near to God. But this is far from the truth. First, let us look at the shadow. Many years before, on the eventful Passover night in Egypt, the blood of a lamb protected the people of Israel from the power of the destroying angel while he smote the firstborn throughout all Egypt.

This protection was not at all mechanical; it was based on faith. They had been commanded to slay the lamb, and sprinkle some of its blood upon the entrance, or the door posts of their homes. The explanation is in Exo. 12:13—

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you;

"And the plague shall not be upon you to destroy you, when I smite the land of Egypt."

The focal point in this verse is the word "token" which, in this place, means a signal, as a flag, beacon, evidence or mark. Therefore the blood became evidence to show that the occupants of the house had complied with the passover regulations, because they had faith in its operation. This was one of the greatest allegorical transactions recorded in the Scripture of truth. Although it was founded upon facts, and efficacious for the "time then present," it was but a shadow of the greater things to come. It pointed forward to the Lamb of God who should "take away the sin of the world." Therefore, says Paul—

"Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed (or slain) for us."

While Israel kept the feast of the Passover with literal unleavened bread, Paul, in the next verse, exhorts the believer to—

"Keep the feast with the unleavened bread of sincerity and truth."

To keep it in this manner would seem to indicate that our life, after belief and obedience of the Gospel, should be a life of consecration—not in word, but in deed; that is, an active, joyful life devoted to works of righteousness. In view of what Paul says in Rom 12:1 there seems to be no other conclusion—

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Think of it; reasonable, not excessive; but agreeable to sound judgment. Jesus was the anti-typical Lamb of the feast provided by the Father. Like the typical lamb, not one of his bones was broken; but his blood was sprinkled—not literally, but figuratively—upon the doors of the believer's heart. We are, therefore, no longer our own; for we are "bought with a price," and that price is—

"The precious blood of Christ, as of a lamb without blemish and without spot"—1 Pet. 1:19.

The word precious means "of great price or value," and what word could describe it better? Literally, of course, the blood of Christ shed upon Calvary would be useless to anyone. It fell to the ground, and dried up in the same manner as the blood of the lambs did in Egypt. Wherein, then, lay its value? Was it not in what it signified and accomplished? Yes, by all means. Therefore, it is a symbol of faith by which the believer in the things concerning the Kingdom of God, and the Name of Jesus will be saved when the angel of Yahweh comes to take vengeance on them that know not God, and upon those who know Him but do not obey the requirements of the Gospel. He will see the precious blood of Jesus sprinkled on the entrance of the hearts of those who have been faithful in all things, and will pass over them, and they will enter into the joy of their Lord.

To become "partakers of the divine nature," is not a mechanical process. Therefore we must not be satisfied with the mere knowledge of the first principles of the Truth; but having established ourselves upon a rock, let us "go on to perfection," as Paul has said.

To reach perfection in this life is impossible; but it must be our constant aim. There must be an undeviating pressing forward, so that we will be transformed by the renewing of the mind. It is imperative that "we walk in the Truth," "for if we are not knit together in holiness and brotherly love, we will be wasting our time talking about purity of doctrine and fellowship.

Having been "made nigh by the blood of Christ," there must be a close contact with the living and transforming power of godliness that will stir up within us a divine fire of enthusiasm for the Truth, so that, like Jeremiah, God's Word will be "in our hearts as a burning fire shut up in our bones." —Editor

He Is Coming With the Clouds

"Behold, one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before Him"—Daniel 7:13

By BROTHER JOHN THOMAS

In the system of nature whence the symbol before us is taken, clouds are opaque congeries of aqueous particles, exhaled from the waters of the earth into the air by the electricity of the expanse. This being their nature and origin, they furnish a beautiful and expressive symbol representative of those who are present with the Lord in his apocalypse.

In the revelation given to John, the inhabitants of the earth, in their various subdivisions, are styled "many waters"; as—

"The waters which thou sawest, upon which the Harlot sitteth, are peoples, and multitudes, and nations, and languages" (Rev. 17:1, 15).

From these waters have been exhaled by "the Spirit, which is the Truth," from the generations of the past, particles which, when viewed in mass, constitute, as Paul terms them, "a great Cloud of witnesses."

But this Cloud is only seen as a matter of testimony. The subjects of it are in the earth; and perceived only as particles to be exhaled, or drawn out, by the power of those beams, soon to irradiate from the Sun of Righteousness. When he shall "arise with healing in his rays," they will come forth from the womb of the dawn as dew. Every resurrected saint will be a dewdrop, sparkling in the star-like glory of a divine refraction.

The appearance of dew from the womb of dawn, as representative of the resurrection of the saints, is the most beautiful of Scripture similitudes. Before the sun rises, all nature is concealed in the womb of night; and although the herbage is wet with dew, yet is it invisible by reason of the darkness. The dew is, as it were, in Hades, waiting for the birth to be given it by the rising of the sun.

As soon as the eastern portals of the sky begin to open to the light, which is the life of dew, its drops begin to sparkle with the prismatic glory of its refraction. The apocalypse (or appearing) of the dew, is its birth from the womb of dawn; and, however clear the air may be at its birth, oftentimes the heat of the sun's rays exhales it from the herbage, and it becomes invisible until it reappears at the atmospheric dew point in the form of clouds.

If the reader understand this he will be enabled to discern the relations of the saints to Jesus, as the Dew and Clouds of the Millennial Dawn to the Sun of the New Heavens, prepared—

"As a Bridegroom emerging from the canopy, and rejoicing as a Conqueror for the running of a course"
(Psa. 19:5).

The following testimonies will present the matter in a still clearer light. That "dew" is sometimes used for people, appears from Mic. 5:7, as —

"The remnant of Jacob shall be in the midst of many peoples as Dew from Yahweh, as showers upon the grass; which shall not wait for man, nor delay for the sons of Adam."

Mankind cannot control the dew nor clouds, so that the one should remain, and the other not pour down their torrents of rain and hail till they were ready. In what sense the remnant is a "dew that will not tarry" appears from the next verse—

"The remnant of Jacob shall be among the nations in the midst of many peoples, as a lion among the beasts of the forest, and as a young lion among flocks of sheep; who, if he pass through both treadeth down and teareth, and there is no deliverer."

Besides this dewy-remnant, we have Holy Ones who are compared to newly born dew in Ps. 110:3. This is a psalm of David, which he commences by declaring that Yahweh, the Eternal, had decreed concerning his (David's) Son and Lord, that he should sit at His right hand until his enemies should be subjected to him reigning in Zion in their midst.

The enemies of David's Son and Lord are well known to be the Jews, who are not willing to acknowledge him as King of Israel. But in v. 3, the Spirit declares to the Son, saying—

"Thy nation shall be willing in the Day of thy Might; in the splendors of holiness the Dew of thy Birth (shall be) to thee from the womb of the dawn."

The Son's Dew, born from the womb of the Dawn, are his brethren, the saints; born of the Spirit from the invisible at the dawn of Messiah's Day, the day of 1000 years. The resurrection is styled "thy birth," because—

"He, the Deity, Who raised up the Lord Jesus, will raise us up also by Jesus."

And (Rom. 8:11)—

"He that raised up the Anointed One from among the dead, shall also make alive your mortal bodies through His Spirit."

Hence, the birth given to the saints from the grave will be by Jesus through the Spirit; and therefore the birth, in the psalm, is styled "thy birth"—the birth developed by David's Son and Lord; the subjects of which will be Abraham, Isaac, and Jacob, the prophets, and among them David himself, the apostles, and all that believe into Jesus through their word.

In reference to this wonderful birth of the "Holy Nation" (1 Pet. 2:9) at the epoch of Israel's national regeneration, the Eternal Spirit says, in Is. 66—

"Hear the word of Yahweh, ye that tremble at His word. Your brethren that hated you, and cast you out for My Name's sake, said, Let Yahweh be glorified!

"But he shall appear to your joy, and they shall be ashamed.

"A noise of tumult from the city, a voice from the temple, a voice of Yahweh that rendereth recompense to his enemies," as in the destruction of Jerusalem (vs. 5-6).

Then afterwards (vs. 7-9)—

"Before she travailed, she (Zion) brought forth: before her pain came she was delivered of a son.

"Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once?

"For as soon as Zion travailed, she brought forth her children.

"Shall I bring to the birth, and not cause to bring forth? saith Yahweh. Shall I cause to bring forth, and hold back? saith Eloah."

The resurrection, then, is emphatically "thy birth," O Yahweh, Son and Lord of David! Begotten of the Spirit, the subjects of it are as dew from the womb of the dawn. This beautiful figure has also been employed to illustrate the same subject in Is. 26:19. It is there written—

"Thy dead shall live, (as) my dead body they shall arise.

"Awake, and sing; ye that dwell in the dust: for the dew of lights is thy dew, and the earth shall cast forth the dead: . . . The earth shall disclose her bloods, and shall no more cover her slain."

This "Dew of Lights" is Yahweh's dew. In the English version, it is—

"Thy dew is as the dew of herbs (ohroth)."

There are only 2 places in the holy writings where ohroth is rendered "herbs"; once in 2 Kings 4:39; and once in the text before us. (It is used once also in the singular in Deut. 18:4). But over 100 times in the singular, and twice in the plural, it is rendered "light."

In Kings, herbs are figuratively styled "lights," because of their appearance when loaded with dew. Hence the light belongs to the dew, and therefore the propriety of the rendering, "Dew of Lights," and the fitness of the expression as a similitude for the resurrected saints in the star-like splendor of holy spirit nature.

The saints in the resurrection-state being thus indisputably likened to sparkling dew drops, the reader will we apprehend, have no difficulty in regarding clouds as their representatives when with the Lord in the apocalyptic firmament, or expanse; styled in Dan. 7:27, "the Whole Heaven" (under which "the Kingdom and dominion, and the greatness of the Kingdom" they are to possess "for the Aions of the Aions" are alone to be obtained).

The clouds of this Millennial Expanse are the sparkling dew drops of Yahweh exalted by His energy to place and power; and gathered together about Him as glorious and towering masses, pregnant with—

"Lightnings, and thunderings, and voices, and great hail" (Rev. 4:5; 11:19; 16:18-21).

The power of Deity in every particle of these Clouds is the omnipotence of the apocalypse. Eternal Power invested with Clouds of virtuous and heroic immortals constituted, in the aggregate, Ezekiel's—

"Whirlwind out of the north, a great Cloud, and a fire infolding itself; and round about it brightness.

"And out of the midst thereof as the color of amber, even out of the midst of the fire; whence proceeded the likeness of Four Living Creatures."

If this be apparent to the reader, the following testimonies will present themselves with great force and beauty to his mind. Thus (Psa. 36:5)—

"In the heavens, O Yahweh, Thy mercy; Thy Truth is to the Clouds."

That is, His promised kindness is manifested in the New Heavens; and His Truth is for those Clouds of witnesses who shall compose them. Again—

"Ye kingdoms of the earth, sing ye to the Elohim; sing the praises of Adonai, Selah; to Him who rides upon heavens of the heavens of old.

"Behold, with His voice He will give forth a voice of strength. Give ye strength to the Elohim, His excellency over Israel, and His strength in Clouds.

"Terrible, O Elohim, out of Thy sanctuaries, the Ail of Israel (art Thou): He that giveth strength and powers to the nation. Blessed be the Elohim" (Psa. 68:33-36).

In this text, the Ail, Adonai, and Elohim are presented as One in Many and Many in One—Ail, the Eternal Spirit, or Theos; Adonai, Lords, the Devar of Ail, or Logos, become Flesh, or Messiah, the Word; and Elohim, the Eternal Spirit incarnate in the Saints, each of whom is a sanctuary, or temple, of Eternal Power, out of which collectively is "the Ail of Israel," in the Aions of the Aions.

With his voice, the Eternal will give strength to the Elohim, whom He will bring forth as sparkling dew; and will establish them as His excellency over Israel; so that His omnipotence will be in the Clouds of Elohim, by and through whom He will do terrible deeds throughout the earth—

"He makes thick Clouds His chariot; and goes on the wings of the Spirit."

A destroyer going up against a nation with great forces, is thus referred to by Jeremiah (4:13)—

"Behold, he shall come up as clouds, and his chariots as a whirlwind."

This was spoken of Nebuchadnezzar's invasion of Judea. Ezekiel also speaks of Nebuchadnezzar's last successor and representative ascending and coming like a storm against the same country in the latter days—

"Like a cloud to cover the Land" (38:9).

The apocalyptic "coming with the Clouds" is the same as that described in Dan. 7:13—

"I was seeing (says the prophet) in the vision of the night and behold, there was coming with Clouds of heaven like a Son of man.

"And he came to the Ancient of Days, and they brought him near before Him."

These "Clouds of Heavens" were the—

"Thousand thousands serving the Ancient of Days; and the myriad myriads that stood before Him."

—the flames of His fiery throne, His wheels of burning fire, and the stream of flowing fire that issues from before Him. Collectively they are a "Son of man" in whom the Ancient of Days, or Eternal Spirit, comes to execute the judgment written; and to set up and possess the kingdom (v. 22).

The apocalyptic Clouds with which the Anointed comes are the same as those referred to by Moses in the passage already quoted from Deut. 33:26. Here, the Ho Erchomenos ("The Coming One"), anointed with the Seven Spirits, and styled Yahoshai Mashiahk ("He shall be Deliverer Anointed," that is, Jesus Christ)—is styled Ail of Yeshuran: the "Who is, Who was and Who is coming." Moses says, that, when he comes to help Israel—

"He rides heavens in His majesty of Clouds."

"Heavens" is used for the constituents of governments, or administrations; just as the sun, moon, constellations, and individual stars, in the celestial universe, constitute the "heavens," because they are "high."

The Hebrew word shahmayim, "heavens," comes from shahmah "to be high." Hence, a body of persons exalted to a high position over "kindreds, tongues, peoples, and nations" are "heavens" which rule. Thus the Spirit in speaking of the overthrow of the political system in Idumea, says (Is. 34:4)—

"All the host of the heavens shall be dissolved, and the heavens shall be rolled together as a scroll:

"And all their host shall fall down, as the leaf falleth off from the vine, and as a falling from the fig tree;

"For My sword shall be bathed in the heavens: behold it shall come down upon Idumea, and upon the people of My curse to judgment."

In this the phrase "the heavens" is interpreted to signify "the people of Yahweh's curse" who rule Idumea, and destined for a great slaughter in Botzra of that land (Isa. 63:1; Rev. 19:17-21).

Again in Isa. 13 in predicting the overthrow of the Babylonish empire —

"The stars of the heavens and their constellations shall not give their light. The sun shall be darkened in his going forth, and the moon shall not cause her light to shine" (v. 10).

The meaning of this is explained in the succeeding verses, as the punishing of the taivail (world—v. 11) of Babylon, made up of its wicked, proud, and terrible, civil, idolatrous, and military peoples. Read the whole chapter.

As to the Sun of Babylon being darkened in his going forth, Isa. 14 exhibits it in beautiful style in the "proverb taken up against the king of Babylon," Belshatzar, in which he is apostrophized as the "Day Star" of the system—

"How art thou fallen from the heavens, O Day Star, son of the morning! Thou art cut down to the earth, who didst weaken the nations!"

And the reason of his fall is predicted in the next verse—

"For thou hast said in thine heart, I will ascend the heavens, I will exalt my throne above the stars of Ail;

"I will sit also upon the mount of the congregation on the sides of the north; I will ascend above the heights of the cloud; I will be like the Most High."

Read in connection with this Dan. 5:22-30, where this predicted impiety is forcibly depicted, as the cause of Nebuchadnezzar's Dynasty being cast out of the Babylonish heavens.

When Isaiah wrote this prophecy, Babylon had only just begun to appear as a speck upon the political horizon of Judea. But in considering its development, he predicted that its government would aim to overshadow Yahweh's kingdom of Judah; and to establish its dominion above "the Stars" of Aaron and David's houses, and over "the

heights" of Moriah and Zion, which were "the heights of the cloud" that rested upon the Wings of the Cherubim in the Most Holy Place.

What has here been adduced will be sufficient to illustrate the Scripture use of the word "heavens," in a multitude of instances. In the same sense it is representative of the members of the divine administration of mankind's affairs in the Millennial Cycle, or World to Come. The Ail of Yeshurun rides these heavens, His eternal omnipotence being incarnated in each of them; so that, as Ezekiel says (1:12)—

"Whither the Spirit is to go, they go."

Or as John expresses it—

"These are they which follow the Lamb whithersoever he goeth" (Rev.14:4).

And (Rev. 19:14,8) —

"The body guards in the heaven follow him upon white horses, clothed in fine linen, white and clean . . . which is the righteousness of the saints."

—clouds of cavalry making war in righteousness; or carrying on a just, righteous, and necessary war. The Eternal Spirit rides these, whose Head, or Commander-in-Chief, is the Great Prince Michael, or Jesus of Nazareth the King of the Jews."

They are the Eternal Majesty in Clouds, or "the Mighty Ones of the East, the Powers of Olahm," who will be Israel's refuge in the terrible affliction that impends.

"Whosoever boasteth himself in a gift of falsehood is as clouds and wind without rain" (Prov. 25:14).

Such, Jude describes those men to be, who had crept into the ecclesias at unawares, speaking evil of the apostles' teaching, which they did not understand—

"They are clouds without water carried about of winds—wandering stars."

This is what the saints of the right stamp are not. On the contrary, they are clouds with water, whose doctrine drops as the rain, and their speech distils as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because they proclaim the name of Yahweh (Deut. 32:2).

Finally upon this point, it is worthy of remark that the rendering of Paul's words in 1 Thess. 4:17—

"Shall be caught up together with them in the clouds to meet the Lord in the air."

—is objectionable. This is one of those things of Paul's writings which Peter said were hard to be understood by the unlearned and unstable. These suppose that Paul taught that the resurrected and changed should be carried up like Elijah to the dew-point of our atmosphere, the region of the clouds there to remain forever with the Lord. But, I object that Paul had no reference to either the clouds or our atmosphere, or to the air itself: and for these reasons:—

In the first place, arpagesometha, rendered "we shall be caught up," neither expresses the idea of up nor down, but signifies—

"To snatch, to seize, to take hold of forcibly, as a wild beast doth his prey."

—and hence, the idea of hurrying off by any kind of force or power.

In the next place, Paul does not say "in the clouds," but simply en nephelais, "in clouds."

Instead therefore of 'caught up in the clouds,' we read 'hurried off in clouds' : so that clouds of saints, by almighty power, will be removed from the east, west, north, and south, where they have been resurrected, "for a meeting of the Lord" in his Kingdom, the Holy Land (Luke 13:28-29).

Bible Questions

1. Pharpar & Pison have what in common?
2. What happened at Endor?
3. What water was too precious to drink?
4. What was "angels' food"?
5. Claudius & Julius: what in common?
6. Who knew God "face to face"?
7. "I have put off my coat": who said?
8. Who said: "Curse God"?
9. What song made trouble?
10. Who said, "I was eyes to the blind"?
11. Who said: "Shall the sword devour forever?"
- 12.40 men & a curse?

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|--|--|
| 13. Who was left as hostage? | 14. Malchus, Bartimaeus: what in common? |
| 15. Sanballat, Geshem, Tobiah: what in common? Which was an Arabian? | 17. Who burned a book? |
| 16. Who dreamed of a cake of barley bread? | 19. Who trembled at Paul's preaching? |
| 18. Who burned many books? | 21. Who was Drusilla? |
| 20. Who said, "What thou doest, do quickly"? | 24. Who said, "Heal her now, O God"? |
| 22. Who said, "Come with us and we will do thee good"? | 26. Naaman, Uzziah: what in common? |
| 23. What did Eldad & Medad do? | 28. What did the town clerk do? |
| 25. A fugitive & a vagabond: who? | 30. Distinguish: Uzzah, Uzziah. |
| 27. What did Caiaphas prophesy? | |
| 29. Who were the 2 women named Deborah? | |
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Second Voyage to Australia

By **BROTHER ROBERT ROBERTS**

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"—2 Cor. 7

PART FOUR

MONDAY, AUGUST 2, 1897: THE DAY OF DEPARTURE

THIS was "the fateful day," as Edward Augustus called it. We got up early, after a night of not very sound sleep. By arrangement, a railway 'bus came at 8:30, and took us and our 20 packages to Waterloo Station.

What a distracting struggle it is compared with what it might be with proper public arrangements! It is a current saying, "They do these things better in France." It would be an excusable variation to say, "They will do these things better in the Kingdom of God." But people in their heathenism only stare. Given the power and the means, it will be seen how wide of the mark it is to describe the friends of God as "duffers in everything but the Truth"—another way of defining the character prescribed by Paul—

"Wise concerning that which is good and simple concerning that which is evil."

And described by Christ—

"Lambs in the midst of wolves."

We arrived at Waterloo Station half-an-hour before the starting of the train, and found a considerable knot of brethren and sisters assembled to see us off. The special train that was to take us to Southampton (80 miles off) was not up to the platform. At last it came, and then there was the usual rush and scramble.

We were fortunate in securing a compartment all to ourselves—7 in number—5 voyagers and 2 companions going with us as far as Southampton. Having disposed of our numerous packages on the parcel rack or otherwise, we were settling down in comparative comfort when we had orders, "You must all turn out. You have got into the wrong carriage: there is only one carriage for the Darmstadt passengers."

This was peculiarly unacceptable. It was not only a manifest blunder of railway management (for there ought to have been an officer in attendance to show the waiting and ignorant passengers their way): it was a cruel imitation of the tricky boys who tied strings to crumbs and offered the crumbs to the fowls, who eagerly gobbled them, of course, and then found pleasure in pulling up the crumbs from the gizzards of the unsuspecting creatures.

Worse than all, it had deprived us of the opportunity of selecting an advantageous seat in a proper carriage, and made it certain that with such company and such a formidable equipment of impedimenta we should not be able to get seats in one carriage, but should have to scatter one from another and sit gruesomely among unsympathetic strangers, with the possibility of losing track of some of our miscellaneous belongings in the topsy turvy. What could we do but turn out and endeavor to do the best we could in the distracting moment when the green flag is expected to wave. Whether our distress excited compassion, or some master stroke of strategy came to our aid, I know not: but we found ourselves—2nd class passengers with 2nd class tickets—suddenly pushed into a 1st class carriage, and after a momentary struggle, better off than we were before.

After hurried hearty farewells through the open window to 30 or 40 dear friends, the train moved off, and we were soon among the smiling fields and wooded hills of one of the pretty districts of England—"the garden of the world" for the time being. In a little over 2½ hours we were at Southampton.

When the train had come to a stand, our carriage was uncoupled and run down to the water's edge, almost alongside the tender—a small steam vessel taking in cargo and passengers for conveyance to the Darmstadt, at the mouth of the Southampton Water. This Southampton Water is not a river exactly, but a short inlet of the sea, over a mile wide and 6 or 8 miles long. Southampton stands at the head of the inlet.

Why the Darmstadt and other German vessels do not come up to Southampton instead of waiting at the mouth of the inlet for the tender to bring the passengers down to them we did not ascertain. We might have supposed it was the uncertain depth of water for large steamers in the mutations of the tide if we had not seen several large steamers moored at the Southampton wharves. Probably it is to escape heavy dues and dock charges. At all events, we had to sail down Southampton Water to get to the Darmstadt.

It was a pleasant and pretty sail in smooth water. To the left, the land was picturesquely wooded—various noticeable buildings showing among the trees. Netley Hospital was conspicuous on our left, about half-way down. This is a very imposing range of buildings, not far from the water's edge—an institution devoted to the training of officers for the naval service.

The day was fine, and the aspect of things on land and water, under the bright glances of the sun, very cheering. The verdant shores spoke of plenty: the blue sky of peace: and the white sails here and there, of safety and joy. The only sombre element was the knowledge that in all this, there was more of appearance than reality, so far as the bulk of men are concerned.

No: there was another sombre element: we were sad at parting from dear friends in Christ. When men love God, they love one another with an ardor unattainable in merely natural love. The sons of God are commanded to love even their enemies. How powerfully then do they love those who are truly begotten of Him, whose number is not legion among the sons of men!

But the sadness at parting among such is devoid of the gloom that belongs to all other partings among men, because they stand constantly related to a meeting that looms ahead, above and beyond all present vicissitudes. This is not the normal time with them, but the abnormal —

"We have here no continuing city: we seek one to come."

This is not sentimentality but fact—with the class I am speaking of. Of course, there is a class with whom it is not so—such as have a name to live and are dead, and therefore to whom all spiritual exercises are unnatural. Where the treasure is, a man's heart is. Jesus says so, and we know by experience it is true. Those who love the present world are at anchor here: and any allusions to the coming city with foundations, which God has prepared for those who love Him, are liable to seem unreal and out of place. It cannot be otherwise. God has not given them ears to hear nor a heart to understand to this day. We may commiserate such, but the children of God are not to be extinguished by them. Chilling unfaith prevails.

Halfway down the estuary the Darmstadt and another steamer came into view, at anchor at the broad mouth of the inlet (behind them was the coast of the Isle of Wight, a few miles off—an interesting object to such of our company as had not before seen the Queen's private residence.)

We did not know which of the steamers might be the Darmstadt. One had 2 funnels and the other one funnel. Judging by the 2-funneled illustration on the business circulars of the North German Lloyd Steamship Company, we considered ourselves justified in concluding in favor of the 2-funneled boat: but our tender made for the smaller of the two (with 1 funnel).

The picture on the circulars was no doubt the picture of the best steamer in the fleet. Of course, who ever puts the worst sample in the window? Such a thing has been known, but it is not common in a world where the practice is in vogue that was complained of in Israel—

"Every man doth hunt his brother with a net."

Two farewell telegrams were put into our hands before we left the tender—one from Birmingham, the other from Leeds (afterwards another from Omskirk was delivered on board the Darmstadt)—a pleasant and grateful reminiscence of true friends we were leaving behind.

As we drew near, the band on board the Darmstadt struck up: a pretty ceremony which would be prettier if the state of things behind it was pretty. We were soon moored alongside, and the gangway being quickly got into position, the passengers and their friends lost no time in getting out of the tender into the Darmstadt, dragging parcels after them (like the ants on march), because of a demoralising system that makes every man desperately feel that he must look after himself if he does not want to be left in the lurch.

Quarter of an hour was consumed in transferring heavy baggage. Then the signal for "all going ashore" to get into the tender was given, and in another minute, after 3 cheers, the tender and the Darmstadt steamed ahead

simultaneously, and presently parted company—the tender turning round to return—leaving us to gaze from the poop deck of the Darmstadt at the departing forms of dearly loved ones whom we might never again see in the flesh (though the chances on this point were all in my favor).

The tender was soon lost to view, and we were rapidly steaming down the Solent, past the Isle of Wight, westwards towards the Atlantic, Sunshine, seabreeze, blue sky, and smooth sea combined to impart pleasure.

We were now at liberty to consider our ship. She was not so large as we expected: still she was large enough to be comfortable. Our accommodation was clean and fairly ample. The girls (2 daughters and sister-maid) had a four-berthed state room on the starboard side of the vessel, near the stern, with a porthole window that gave them plenty of light, and allowed them an easy sight of the ocean. The old birds had a shady roost not far from them in a darkish passage. It did not matter for us. We were accustomed to "put up with" things.

Besides, there was not much to put up with, compared with the crowded bins and bunks of a sailing vessel. The electric light could be turned on at a moment's notice: the cabin was lofty if not very capacious: and the walls were lightened by a fresh coat of bright enamelled white paint, which almost seemed to have a tile glaze.

Shortly after we were seated on deck, the captain saluted us, and ascertaining our names, asked me, with a beaming weather-beaten face, if I wanted to black boots. I had written a week in advance to say that if the discipline of the vessel admitted of it, I should be glad, for the sake of exercise, to help the scullery boy to polish the boots. The captain seemed to think it an extraordinary joke, and stood there shaking his sides. My daughter Sarah Jane asked him if he would allow. He retired laughing, shaking his head.

The company on board was not a large one—which was an element of comfort. They were largely English-speaking Germans, which was another element of comfort—a problematical saying, which may become intelligible on reflection. You can get on with less ceremony when people around you cannot readily understand you, and when they are as simple as Germans are, compared with the English.

The Germans have not yet acquired the imperial hauteur which renders the middle-class English so obnoxious abroad. There was a sufficient number of English aboard to give us a taste of the national quality, but not in the oppressive form.

We were presently rung into dinner (or "lunch" as they called it: for dinner is the last meal of the day, at 6 o'clock: and it was not but 1:30). We found the saloon a small one, compared with that of the Oruba, containing sitting accommodation for 50 only: but in some respects it was more snug.

We were highly favored in the matter of the allotment of seats (an important item in a voyage during which you have to sit down 120 times at least). Having had some experience on this point, I wrote to the captain before his vessel left Bremen, requesting the allotment of certain seats marked on a plan of the vessel which I enclosed.

When we got into the saloon, I found our request had been granted to the letter. Sis. Roberts sat at the end of a corner table, on the starboard side of the vessel—I and Amy to her right, and Eusebia and Sarah Jane to her left. Being together thus, added unspeakably to the comfort of the voyage.

It was a different affair for me altogether from those owl-in-the-desert experiences which marred previous voyages. The meals on this occasion were far from being an ordeal. I was built round with a wall of reason and love—which made the voyage a source of health and cheer.

Our table was not a large one, still it gave sufficient scope for variety in the type of our immediate neighbors. One of them challenged instant attention in more than one disagreeable way. A red, though not uncomely face, showed that a portly person was not due wholly to nature's bounty. A bald head and long black beard, and strong eyes, lent to his plethoric corporation a marked individuality which would have delighted a sketcher's pencil.

He was positively phenomenal in his over-blown dimensions, but the dimensions were of the bulbous John Barleycorn rather than the muscular Hercules order. He was an Australian, returning home from Jubilee festivities: but I should say he was not a native, but more likely a reformed English scapegrace, who had been banished by his family long ago.

However that may be, he soon extinguished any interest his behemoth aspect might have excited by his beer-barrel loquacity. When he had squeezed himself with stentorous breathing behind the table, he tried to excite laughter by ironical condemnations of alcoholic liquor, of which he imbibed freely from a bottle before him. Drink, he said, was a great curse, and he meant to put it down—whereupon he emptied a glass down his capacious gullet. Then he

wished the entire company the best of voyages, one and all, and would drink to their health. He went on with his fatherly benedictions in a very unctuous and loud-voiced style, which the whole company silently resented. Water he declared to be poison, and advised nobody to drink it.

Finding no response to his silly twaddle, he soon waddled out, and was afterwards found by one of my daughters in the shape of a pair of slippers sticking out horizontally from under a tarpaulin or some such cover. It struck her as so comical that she hastened for paper and pencil to make a sketch. But on her return, something had brought on a change of posture.

Some ask, "Why will people make beasts of themselves?" Many do this. There are various ways of doing it. None seems more effectual than this, "aye, dram, drammin'"—either out of the beer barrel or wine bottle, or whisky flask—or over the shining counter of some Wheat Sheaf. The world is destroyed by many things, and by none so terribly as by drink.

It is not quite a mystery when all things are considered. From various causes, most people are liable to depression, and this depression causes the sense of misery that makes people ask if life is worth living. The chief cause is the mental vapidity that comes from the lack of the Truth, and the powerful incitements it imparts.

Alcoholic stimulus, by increasing the action of the heart, quenches this depression for the time, and makes the unhappy victim forget his misery. When his wine has gone out of him, he is liable to feel like Nabal, with his heart of stone. So he must have some more, and he gets into heaven again. But the effect lasts only as long as the liquor is in the blood. Down he goes again, and up he must pull himself with the fiery stuff, till his life becomes a prolonged chronic "bout." He is more or less drunk all the time: but he is happy in his drunkenness, and he doesn't care, for nothing blunts his feelings to the views of others like drink.

It is a melancholy spectacle to see a man under the power of drink. Human nature at its best is a poor affair: still, it has noble possibilities, but as a slave of the bottle, it sinks below the level of all such possibilities, and becomes the odious thing the Spirit of God has pronounced unfit for the Kingdom of God.

The servants of the Truth are commanded to addict themselves to everything beautiful and good, and to abstain from, and even abhor, everything that is evil. It is a poor symptom of a man's state if he cannot see evil in the debasing habits fostered by the public-house and the dram shop.

I for one refuse to be compromised by men professing the Truth, whoever they are, who would apologize for, still more countenance and participate in, the fuddling, muddling habits of the English population. They are sunk in uncleanness in many ways already: when they steep in the beer-vat besides, they are unfit for the society of those who seek in much painful endeavor to—

"Cleanse themselves from all filthiness of the flesh and spirit—perfecting holiness in the fear of the Lord."

There was no other quite so offensive among the passengers. There was a bank manager in the Indian Civil Service, returning to Ceylon, full of pleasing conceits of an innocent sort. And a tall young evolution-and-socialist enthusiast from Sydney, who agreed with that comfortably-placed arch-pleaser of men, Farrar, that the world would be better without the writings of Moses. Then there was a middle-aged medical man also from Sydney, with that ineffable pity for Bible believers which is the distressing characteristic of modern culture in general.

Chilling and killing is the atmosphere around everywhere, on land and sea. Yet, were it otherwise, there would be something apparently wrong; for is it not written that just hereabouts in history, the world would be, in relation to divine things—

"As it was in the days of Noah."

So that the very discomfort of universal unbelief bring its own corrective.

Fraternal Gatherings

(If the Lord Will)

HYE, Texas, Quarterlies: Sundays, May 2, Nov. 7

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

LAMPASAS, Texas: Friday-Sunday, June 11-13

Bro. Wayne J. Wolfe, Rt. 2, Lampasas, Tex. 76550. (512) 556-6276

(For further details, see Inside Back Cover)

LETHBRIDGE, Alberta: Saturday-Monday, July 17-19

Bro. Wm. Blacker, 1225 6th Ave, S., Lethbridge. (403) 327-5663.

HYE, Texas: Monday-Sunday, July 26 to August 1

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

BOSTON, Mass.: Saturday-Sunday, October 9-10

Bro. K. MacKellar, 86 Walnut, Reading, Ma. 01867. (617) 944-9094.

Details will be announced as soon as they are known.

Speaking Together

"They that feared the Lord spake often one to another. And the Lord hearkened and heard it; and a Book of Remembrance was written before Him for them that feared the Lord, and that thought upon His Name"—Mal. 3:16

THIS verse shines forth as a beautiful gem in a book of exhortation, warning and supplication by the last of the prophets who came in a line of faithful witnesses for God.

This prophecy is set forth in the striking and interesting form of question and answer, as Malachi pleads with his brethren, as all the prophets have done through the centuries. They have exhorted God's people to heed the message of God's mercy and warning while the day of opportunity remains.

The message has been preserved to our times to instruct and warn us in the closing moments of Gentile supremacy. It is not without wisdom that it has been chosen for our consideration in the assembly of the brethren and sisters today.

God spake through Malachi approximately 400 years before the coming of the Savior. His message is just as vital today, 2000 years after Jesus' first advent. The exhortation is equally clear; the analogy we are instructed to apply to ourselves.

Malachi prophesied 120 years after the return from Babylonian captivity under the governorship of Zerubbabel. For 120 years Noah preached unto the world of God's mercy and coming judgments upon their wicked ways; yet they heeded not the warning. It was 120 years from the time that Moses was drawn out of the waters of the Nile until Israel marched as a rejuvenated and refined company into Palestine, under Joshua (the typical Jesus).

"The Lord whom ye seek shall suddenly come to His temple, even the Messenger of the Covenant, whom ye delight in" (Mal. 3:1).

How startling, and how very significant! There must be a dread moment when all the probationary career of the ages comes abruptly to an end. The door is shut. The book is closed. The purpose of drawing out from the nations a people for God's Name has been completed.

Elijah the prophet, of whom Malachi speaks, suddenly appeared on the scene to Israel who were steeped in wickedness. In like manner Christ declares he will appear on the scene in fulfillment of Malachi's words—

"Behold I come as a thief; blessed is he that watcheth and keepeth his garments" (Rev. 16:15).

The exhortation of Mal 3:16 is designed to prepare us, that that day does not overtake us as a thief, but that we be children of the day, ever watching for his coming suddenly; and that we be found clothed with the works of the Spirit and with adequate oil in our lamps.

First from v. 16 let us make this observation. The word "often" does not appear in the original text. It is most significant that it should not appear in this verse. Correctly, we should read—

"They that feared the Lord spake to one another."

If the word "often" is included, it could imply a time or condition when the faithful do not speak to each other. Truly "often" is better than "not often," but the Spirit's teaching instructs us that the faithful are ALWAYS—continually—speaking to one another of the purpose of God.

This is as it should be, for spiritual development and preparation of the elect. They always speak together of the things of the Kingdom of God. Peter tells us (1 Pet. 2:9)—

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him Who hath called you out of darkness into His marvelous light."

As we consider the message of Malachi, we find there are divine charges against the priests and the people. It was a sad commentary on their lives when compared with their earlier good service, for the Spirit in reflection could indicate that they had a name to live. Mal. 2:5-7—

"My covenant with him (Levi—the priestly tribe) was of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before My Name. . .

"The law of truth was in his mouth, and iniquity was not found in his lips; he walked with Me in peace and equity, and did turn many away from iniquity. . .

"For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts."

In the spirit of Peter's declaration, we individually are the "priests" of the Lord at the present time, and the "messenger" of the Lord of Hosts now. (This last is a play on the name Malachi, which means "God's messenger"). We have been called out of the earth's teeming millions to manifest the marvelous light of the Truth, by complete dedication of our lives to Him. Our offerings must be perfect and entire.

True, we cannot attain to complete perfection. But it must be the best and most that our capabilities can devote. Christ's perfection will make up the rest. Yet we cannot presume on his perfection, and stint our own efforts in any way. Christ was not a substitute but a representative of a way of life. Christ is the mark unto which we must strive. There can be no flagging of our service. Paul said—

"In due time ye shall reap IF ye faint not."

There can be no feeling that we have completed our service, until the return of Christ or until we lay aside the mantle in the sleep of death. There must always be in each of us a feeling of insufficiency, a pressing toward the mark, an urging onward and upward, an agonizing toward the perfection set before us.

* * *

Mal. 3:16 particularly emphasizes the thought of SPEECH: the speaking of a certain class of individuals. There is a contrast between the speaking of other individuals in v. 13, and those in v. 16. Malachi had declared of the other class—

"Your words have been stout against Me, saith the Lord.

"Yet ye say, What have we spoken so much against Thee?"

— "We haven't been amiss in speaking about Thee!
Show us what we are doing wrong!"

Their inward thoughts and their actions were speaking louder than their words. They had a form of worship and of service, a "piety" and a "religiousness," and they had convinced themselves that their ways were quite acceptable to God. But by their actions and attitude they were saying—

"It is vain to serve God; and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of Hosts?

"Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."

— "What have we spoken against Thee?"

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

It doesn't take words. God knows the hearts; He knows the words we mean to think. He knows our inward attitude—whether toward pleasing the flesh, or pleasing Him, regardless of our outward protestations, or even our own flesh-pleasing self-deceptions. We can easily deceive ourselves, but not Him. Paul urges us (and how great the need!) to—

"Exhort one another daily, and so much the more as we see that day of Christ approaching."

—for (Mal. 3:2)—

"Who may abide the day of his coming?"

Our speaking and thinking must be primarily of the "things concerning the Kingdom of God." We live in an age which tends to draw our sight from the realities of the purpose of God about to be manifested before the world. We tend to lose sight of the true value of things eternal; because of a shallow worldly philosophy, and an age of frivolity and foolishness, a generation which has no thought of God; the God in Whose hand is the breath of every living thing.

It is paramountly important now that each one of us search our every impulse and act, and direct our minds into channels of thinking about the Word. It is so easy to diverge into byways of thinking, to be distracted.

We must concentrate on that Word of Life. We must make that Word a way of life, "in deed and in truth," as said James—

"So speak and so do, as they that shall be judged by the law of liberty."

Only by such devotion, complete devotion in things large and small, can we bring our lives into harmony with the divine will. The present age has a tendency to build us up in pride of accomplishment and self-esteem; causing us to feel that we shall be saved by our own efforts.

How important therefore that we bend all effort to speak together of eternal things, which will have a humbling and thankful effect upon our minds! It will help us to put aside the dross of worldly language and speech.

* * *

In Luke 24, we have a striking case of "talking together," and what transpired from it. Two men were walking from the city Jerusalem. They had witnessed the death of their Messiah. They were on the road to Emmaus, engrossed in conversation of a topic of supreme importance to them.

Their complete hope for the future had been based on certain events happening, and now that hope appeared to have been dashed to the ground before their eyes. Their hearts were troubled. Still they devoted their thoughts and speech to the divine purpose—

"They talked together of all these things that had happened, .concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people.

"And how the chief priests and the rulers delivered him to be condemned to death, and crucified him. But we trusted it had been he which should have redeemed Israel" (Luke 24:14-21).

The risen Savior approached these 2 men, and drew from their hearts their inmost thoughts and desires—

"O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?"

Before the Master left their company, they were convinced that their Redeemer was no longer dead. Their conversation had developed a clear and positive understanding that their Savior was alive. Christ opened their hearts to the truth of all the Scriptures, because they had "ordered their conversation aright." So it will be with all those who set their minds and thoughts to seek their God—

"It is the glory of God to conceal a thing: but the honor of kings (the world's future kings) is to search out a matter." (Prov. 25:2).

These two men rushed back to convey their new-found understanding to the 11 apostles sequestered in an upper room in Jerusalem behind locked doors: to carry the joyous news that the Savior was alive and had risen from the dead. This incident illustrates the truth of what Christ said 40 days later—

"Lo, I am with you unto the end of the world."

On this principle, he is aware of everything we do and say. He is knowledgeable of our very thoughts, just as he was of these two men. Our every thought, action and deed is exposed to the gaze of him we must face at the judgment seat: of him who will be able to say to each of us, "You did thus or so, or this or that," in relation to our conduct and speech. Isaiah declared

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary. He wakeneth mine ear to hear as the learned. The Lord hath opened mine ear. Harken unto me, ye that follow after righteousness, ye that seek the Lord." (50: 4-5, 51:1)

Here is the hearing and speaking that is important in our lives.

* * *

Another illustration following the resurrection of Christ. An assembly in a locked room. The leading disciple of the time is in prison. Another apostle had already been executed by Herod. A knock on the door, and a young damsel called Rhoda answers the summons, and joyfully carries the news to the assembly that Peter stood without.

What was this assembly doing? They were praying to God with earnest intreaty for Peter's liberation, and speaking of the things which were happening to the Body. They were greatly concerned; no mere lukewarm interest.

Their prayers were answered in the message of Rhoda and Peter. The angel of the Lord had unlocked the prison and delivered their brother to serve the Lord again (James 5:16) —

"The effectual fervent prayer of a righteous man availeth much."

These people were occupied in speaking to each other, and to God in prayer.

How do we apply our speech to one another when we are together? Are our minds on our brethren and sisters? Or are they centered on the passing events of everyday life; engrossed in the mundane passing generation, unconcerned about our brethren and sister, that they languish in ill-health, are in need of divine aid, mental or spiritual or physical? Paul admonishes—

"Speak to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ."

It is very difficult at times to sing and "Make melody in your heart," when you are crushed down with the cares of the present time. But the command is there and its beauty and purpose and wisdom are apparent.

Paul came to Philippi in the work of the Truth, and for this work he was put into prison, with his brother Silas; but not before they were beaten and bruised and bleeding. They were not feeling sorry for themselves, however, while in prison. They were speaking to one another in songs at midnight. They saw the divine joy through the present suffering.

Are we then sorry for ourselves in our light affliction? Do we feel that God has forsaken us because He has not wrought our deliverance immediately?

Looking again at Mal. 3:16, we should note more closely this word "speak." The Hebrew word is *dabar*. One of the basic meanings of this word is "the Oracle," "the Inner Sanctuary of the Lord," "the Most Holy Place"— the place where the High Priest could meet with God once a year; the Place of the Word.

Our speech, if rightly seasoned by Scripture, can become the inner sanctuary, where our brethren and sisters can meet with God. We must speak as the Oracles of God; that when we speak the life-giving waters are coming from our hearts and lips. Oh! that we could be identified with Christ as the soldiers identified him—

"Never man spake like this man!"

This condition can come from God upon us, if we let Him fill our hearts and lips with His Truth, to the end we may glorify His Name. We can become the meeting place of God with our brethren and sisters. Our high and holy calling in all conversation can be a source of strength and courage to each other. This WILL be so, if we speak of eternal things and the eternal purpose, and direct our associations always in this direction.

It is necessary that we carry this thought with us beyond our association together, as we go forth day by day to earn our daily bread. We must not, nor can we, live double lives.

This same thought must be carried through the daily tasks set before our sisters as they superintend the family arrangements, raise the children in the ways of the Lord by example and illustration, and guide the household. There comes a time, though it may be short, each day, when we may speak to one another for courage and strength. We must thereby—

"Bear one another's burdens, and so fulfil the law of Christ."

The indwelling of the Word can strengthen each class for the trials of the next day, as we must again go about our duties. We will thereby appreciate the mutual association between husband and wife, in order that our efforts may be successful in guiding us in the Truth.

By the implanting of the Word day by day, we can learn to speak together in harmony with Mal. 3:16. The time that we can spend together by force of circumstances is very limited each day. Thus it gives more importance to the fact that we must use these moments to the best of our abilities. How sad when we see these moments lost with frivolous talk!—

"Every idle word that men shall speak, they shall give account thereof in the day of judgment."

Mutually we shall be strengthened and rejoice in the things that have happened to us during the day. We unitedly will try to analyze why the things which have occurred in our lives have come upon us in God's wisdom; of

how they apply to the glorious purpose in the divine arrangement; why this refining process to which we have been exposed.

The Creator has seen fit to so dispose this condition of the vale of tears—

"The whole creation groaneth and travaileth in pain until now."

But it is only a step, though a most imperative step in the development of the sons of righteousness into the "glorious liberty of the children of God" (Rom.8)—those children that "fear the Lord and speak to one another." They shall be equipped as was the Master to declare: "Thus it is written."

There is no standing still at the present time. Either we are pressing up the hill toward the mark, toward the top, toward perfection; or we are sliding back into the dizzying depths below. We cannot straddle light and darkness. We cannot serve God and Mammon.

(Continued next month, God willing)

Berean Western Gathering

Lethbridge, Alta., Canada—Sat. to Mon., July 17-19, 1971

(If the Lord Will)

THE PARABLES OF CHRIST

SATURDAY—11 a.m.

"WHAT IS THE BASIS OF CHRIST'S PARABLES?"

SATURDAY—7 p.m.

'THE SHEEP AND THE FOLD'

SUNDAY—11 a.m.

"THE GOOD SHEPHERD WHO LAID DOWN HIS LIFE FOR THE SHEEP"

SUNDAY—7:30 p.m.

"THE VINE AND THE VINEYARD"

MONDAY S.S. OUTING—11 a.m.

"SUFFER LITTLE CHILDREN TO COME UNTO ME"

"MY SHEEP HEAR MY VOICE"

If you are able to attend, please notify as soon as possible:

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The Seed is the Word of God

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with joy, bringing his sheaves with him"—Ps. 126

In the parable of the sower as recorded in Luke 8, Jesus uses the Word of God to represent seed, and the hearts and minds of the people who hear it stand for the field in which the seed is sown. Of the 4 classes who received the good seed, only one brought forth fruit—

"That on the good ground are they which, in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience" (v. 15).

We will notice as we study the other 3 classes which brought forth no fruit, that there were other influences in each case acting upon the soil and the seed which hindered growth and made fruition impossible.

That seed that "fell by the wayside" was trodden down, and the fowls of the air devoured it. "Wayside" is defined as "the side, edge or border of a highway or road." The good seed of the Kingdom sown in such a place would be trodden down by the feet of those who traveled the road, or "course of this world." The soil would be hard and impervious so that the seed could not obtain cleavage into the ground but lie open to prey of fowls of the air —

"Of every fowl spirit, and of every unclean and hateful bird." (Rev. 18).

Two things were lacking here that are necessary to the full growth and development of the new man of the Spirit, which is begotten of the Word: the soil needed to be prepared, cultivated, loosened and made ready to receive the good seed; and then, in order that the tender plant may shoot forth into bloom and fruit, there must be a coming out and separation from those influences of the world that smother spiritual growth.

"Some fell upon a rock, and as soon as it sprung up, it withered away, because it lacked moisture" (v. 6).

Here again we find 2 conditions adverse to the proper spiritual growth so necessary to the bringing forth of the fruits of the Spirit: the rock, which prevented the roots of the plant from becoming "rooted and grounded" in the Faith, and the lack of moisture. To Israel God promised of their final purification—

"I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezek. 36:26).

God wants us to be as clay in the hands of the potter: pliable, and capable of being moulded by the Word into the image and likeness of Christ. The stony heart resists the penetrating, healing and purifying influences of the heavenly moisture, such as Moses speaks of—

"My doctrine shall drop as the rain, my speech shall distil as the dew, and the small rain upon the tender herb, and as the showers upon the grass" (Deut. 32:2).

The hardness or callousness of the human heart is a common characteristic of mankind in his natural state. It is only when the natural stubbornness and pride of the heart is humbled or broken that scope is provided for the indwelling and maturing of righteousness and truth—

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit"
(Psa. 34:18).

"And some fell among thorns, and the thorns sprang up with it, and choked it" (v. 7).

Concerning those Jesus says (Luke 8:14)—

"That which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring forth no fruit to perfection."

Here are two kinds of seed in the same field, contending for the mastery of the heart. We read of these in 1 Peter 1:23—

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

The corruptible seed is that Paul speaks of in Heb. 6:8—

"But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned."

When Israel were preparing to take possession of the land of Canaan, they were commanded (Numbers 33:52)—

"Ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places" (Num. 33:52).

The reason given for this is stated in v. 55—

"Those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell."

God knew that Israel could not serve Him with singleness of mind and heart unless these thorns and briars were all removed from their midst. Their downfall later came because their "field" was sowed with divers seed, the good seed of the Kingdom being choked by that which bore thorns and briars. We make the same mistakes when we allow the thorns and thistles to cumber the ground where the good seed of the Kingdom is sown. —E.W.B.

Sorrow Is Better Than Laughter

"The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth"—Ecclesiastes 7:4

Paul gives us much to think about when he speaks of foolish talking and jesting as incompatible with holiness. Not because such things are purposely sinful, but they are fleshly and animal, outside the narrow and exalted scope of

the sanctification of holiness, and therefore corrupt and unclean. He couples them in equal condemnation with what natural man considers much graver sins (Eph. 5:3-4)—

"But fornication, and all uncleanness, or covetousness, let it not be once named among you; Neither filthiness, nor foolish talking, nor jesting."

It is prostitution of the mind to the panderings of the flesh, and the mind is more important than the body.

It has been pointed out that the one great and remarkable omission from the Bible as the portrayal of humanity is the complete absence of humor. It has no place there. There is joy, and laughter, and happiness, and rejoicing, and merriness (in its true sense), and lightheartedness (in its true sense), and good fellowship. But no humor—

"As the crackling of thorns under a pot, so is the laughter of the fool"(Ecc. 7:3).
—no warmth, no lasting light: a brief flash, a harsh, grating sound, then cold black ashes.

This fact (the absence of humor), with Paul's and other inspired writers' remarks upon the same subject, is matter for deep thought for those who aspire to the holy reverence of sainthood.

In the first place, humor, however gentle, is rarely without a sting. The basis of every joke is the discomfiture of someone. Minor troubles and difficulties of others always appear humorous, and even major troubles have elements of humor to those who are not affected, often when the seriousness of the trouble makes them ashamed of the impulse. Humor is basically malicious; it's the natural, undisciplined mind of the flesh.

Then again, humor is false. It is evanescent, counterfeit happiness. It creates briefly and shallowly the same sensations; it calls into play the same expressions of the face, although usually contorted and exaggerated. But it creates no bond of friendship. It has no depth or permanence. It is not conducive to intimacy or confidence. In fact, it speaks sadly of a lack of depth, a shallow emptiness, an absence of consideration, a stunted immaturity, a deficiency of experience and understanding. It is sounding brass, and clanging cymbal. It has no warmth. It leaves the heart cold and cheated and uncheered.

Life isn't funny. We realize this when we face its realities—when we consider its hospitals and asylums; its lonely, cheerless homes for the cast-off aged, sitting around waiting to die; its unnumbered hosts of blind and crippled and suffering and bereaved; its multitude of pitiful, frightened, malformed unwanted children, twisted in mind and body; its endless, hopeless, plodding, stumbling parade toward the inevitable last common receptacle of all mortal flesh.

Who can joke and jest if they keep a full and sober realization of these things before their minds?

Life is no joke: it is grimly tragic. But still even amid its tragedy it can be happy and joyful with the quiet happiness of the assurance of the goodness of God, and the knowledge that all this will pass away and be forgotten when it has at last served its divine purpose, and the tried and perfected family of God is complete.

And then again, humor is often so cruelly out of place. Who has not bitten their tongue in shame and confusion after having stirred up a hidden sorrow by a thoughtless word of folly? Solomon says (Prov. 25:20)—

"As he that taketh away a garment in cold weather, so is he that singeth songs to an heavy heart."
And Prov. 14:13—

"Even in laughter the heart is sorrowful; and the end of that mirth is heaviness."
And again (Ec. 2:1-2)—

"I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure. And, behold, this also is vanity. I said of laughter, It is mad. And of mirth, What doeth it?"
Wisdom's verdict is (Ecc. 7:2-4) —

*"It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.
"Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth."*

There was no humor in the life of our Great Example, and his life was perfect in the sight of God. He was a man of sorrows and deep, intimate acquaintance with grief. With the knowledge and discernment and spiritual depth of sympathy and fellow feeling that he possessed, it would be impossible to be otherwise than sorrowful in a world like this.

Nothing would have been more jarringly out of place, or more destructive of the power of his influence for good, than shallow, jangling humor. His mission was to those who had bitterly experienced the sorrow and tragedy of life. With them he had a fellow feeling born of the same experiences. And to them he said—

*"Blessed are ye that weep now: for ye shall laugh.
"Woe unto you that laugh now! for ye shall mourn and weep."*

A mutual sorrow is a far stronger bond of affection than a mutual pleasure, and the consolation of the mutual communion that is born of sorrow is often adequate compensation for it—

*"By the sadness of the countenance the heart is made better."
"Weeping may endure for the night, but joy cometh in the morning."*

—G.V.G.

Daily Bible Study **Vital to Salvation**

"The Holy Scriptures are able to make thee wise unto salvation" —2 Timothy 3:15

SALVATION depends upon the assimilation of the mind to the divine ideas, principles, and affections, exhibited in the Scriptures. This process commences with a belief of the Gospel, but is by no means completed thereby; it takes a life-time for its scope, and untiring diligence for its accomplishment.

The mind is naturally alien from God and all His ideas (Rom. 8:7, 1 Cor. 2:14), and cannot be brought at once to the Divine likeness. This is a work of slow development, and can only be achieved by the industrious application of the individual to the means which God has given for the purpose, namely, the expression of His mind in the Scriptures of Truth.

Spiritual-mindedness, or a state of mind in accordance with the mind of the Spirit as displayed in these writings, can only grow within a man by daily intercourse with that mind, there unfolded. Away from this, the mind will revert to its original emptiness.

The infallible advice then to every man and woman anxious about their salvation is—**READ THE SCRIPTURES DAILY.**

It is only in proportion as this is done, that success may be looked for. The man who sows sparingly in this respect, will only reap sparingly. Much spiritual fructification is only to be realized in connection with fructifying influences of the Spirit in the Word.

To enable Bible readers conveniently to carry out the suggestion of the foregoing remarks, the following tables (The Bible Companion) are placed in their hands, under the guidance of which, their daily readings will be methodical and edifying.

An indiscriminate and haphazard reading of the Bible is unprofitable, and soon ceases to be interesting. Straightforward reading from Genesis is also objectionable. A little read every day from various parts of the Word has been found experimentally to be practicable, attractive, and profitable.

The Bible Companion is arranged on this plan, giving the reader 3 portions in a day, which it will take only 15 to 20 minutes to read, and enable him in the course of a year to get through the whole Bible—traversing the New Testament twice, and the Old Testament once, in course of 12 months.

By a strict adherence to this plan from year to year, the reader will reap much profit, and find himself or herself gradually losing the insipidity of the natural mind, and taking on the warm and exalted tone of the Spirit's teaching, which qualifies for the inheritance of the Saints in light. — Introduction To Bible Companion.

Between Thee and Him Alone

"Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he hear thee, thou hast gained thy brother. But if he shall not hear thee, then take with thee one or two more that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the ecclesia; but if he neglect to hear the ecclesia, let him be unto thee as an heathen man and a publican"—Matt. 18:15-18.

Nothing tends more to the keeping or the restoring of peace than the observance of this law; and no law is more constantly broken. The universal impulse, when anything is supposed to be wrong, is to tell the matter to third persons.

From them it spreads, with the results of causing much bad feeling which, perhaps, the original cause does not warrant, and would not have produced if the aggrieved person had taken the course prescribed by Christ, and told the fault "between thee and him alone."

If good men, or those who consider themselves such, would adopt the rule of *refusing to listen to an evil report* privately conveyed, until it had been dealt with to the last stage according to the rule prescribed by Christ, much evil would be prevented.

Disobedience is almost the universal rule in this matter. The results are serious now in the generation of hatred instead of love. *Much more serious will be the result to offenders against this rule in the day when all matters will be measured and settled by the divine rule.* Jesus indicates that any decision arrived at by an ecclesia in the proper application of this rule will be respected and confirmed by God Himself:

"Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

This is much encouragement to the brethren to be faithful in the matter. The application of the rule will often make it unnecessary to advance beyond the first stage. A brother approached privately, with every opportunity of explanation, will often make concessions that must remain impossible if he is made the subject of public opprobrium, however deserved.

The healing of a matter will often be the result if you go and tell a man his fault "between him and thee alone." If there is no fault, there will be explanation and understanding. If there be, there will be concession and forgiveness.

And we are not to weary in the recurrence of the process. Peter asked how often this forgiveness was to be granted. Christ's answer practically was, "No limit." Peter suggested "seven times" as going a long way. Christ said—

"I say not unto thee until seven times, but until **seventy times seven**" (Matt. 18:22).

He then backed his remark with the parable of the unmerciful fellow-servant, which concluded with the command that we must every one forgive trespassers, on pain of not being ourselves forgiven.

The mind cannot exhaust the beauty of this commandment. How noble is the placable mind! How cordially it commends itself to all classes of men! How hideous and detestable the harsh and unforgiving!

By so much we may estimate the superiority of the doctrine of Christ over all other teachers. *No system of teaching places man so low and God so high*, the duty of mercy in such an imperative position. The reason self-evidently is, that other systems are of man: Christ's alone is of God. —Bro. Roberts

Current World Events Fulfilling Prophecy

"God increaseth the nations, and destroyeth them. They grope in darkness without light. He maketh them to stagger like a drunken man"—Job 12:23-25

Japan, Russia & Common Mkt. industry growing faster than US. At present rates, US in 3rd place in 30-40yrs., after Japan, Russia (USN12:7)

Terrorism, not riots, feared in 71. New dangers seen: sabotage, political kidnappings, assassinations. High schools are scenes of expanding race strife & violence. Sabotage may soon be tried to cripple factories, headquarters, utilities. 1970 toll: over 200 riots, 25 dead, 1000 bombings. Colleges: 1800 student demonstrations, sit-ins, bldg. seizures, arsons. Schools: 530 race incidents—68 percent over '69. At least 88 police killed, a new high. Not month passes without bombing at some college. (USN 1:4)

To dominate Suez passage; have major influence in oil states; exert political pressure with military backing at key points—these are Russia's apparent intentions. Russia today has capability for intervention she's never had before. (Tm 1:4)

Bank robbing is American as apple pie. Doubled in past 4 yrs. Hardly pays to buy insurance: rates so high they're well above amount lost in average robbery. Employee embezzlements double losses from robbers. (Tm 1:4)

Communists— who've been dominant political power in "red-belt" of central Italy since WW II—have chosen to make it showcase of good govt., rather than push Communism. They seem shrewdly determined to prove all Italy would be better off Red. (Tm 1:4)

Crime cost to taxpayers soaring: no end seen: means more police, more trials, more convicts, more jails, more taxes. Major offenses—murder, rape, robbery, burglary—now near 5 million a yr. & rising fast. Criminal justice costs \$8 billion a yr. (USN 12:28)

Not just capitalist countries plagued by labor unrest: Red world has same problems. Ferment started bubbling in E. Europe last Dec. when Polish workers walked off jobs. Gomulka Govt. resigned. Ripples from Poland spreading. Workers in other Red countries demand higher pay, more incentives, lower prices. If Polish workers thru illegal strikes could topple govt., those in other Red countries might try same. (USN 3:15)

Growing violence abroad. In battles with Marxist students, Turkish police up against young men trained by Arab commandos to use guns, dynamite, gasoline bombs. Casualties high on both sides. (USN 3:15)

India's 10-day-long national election marred by political murders, stolen ballot boxes, widespread voter intimidation. Knives, guns, dynamite used. Pakistan abruptly canceled Mar. 3 National Assembly session called to consider home rule for E. Pakistan. E. Pakistani mobs swept thru streets in protest, burning & looting; police fired; scores killed; 100s injured. Violence clearly undermining democratic institutions in both nations. (USN 3:15)

Israelis have little fear of the Arabs; it's Russia that worries them. "Russia's out to destroy us," they say. "Unless US makes clear to Russia that Israel is off limits, Russia will move, & that will be end of Jewish dream." "Doesn't US realize that Israeli control of Sinai Peninsula is last major obstacle to Russian domination in this part of world?" Massed along Canal are 90,000 Egyptian soldiers, backed by bristling array of Soviet missiles & long-range artillery. Russia has equipped Egypt with guns firing 200-lb. shells over 19 miles. Missiles have 42-mi. range. Israelis talk of nuclear arms as weapons of last resort. "We have the people & technology to make them; if it's a question of survival, they'll be made & used. (USN 3:15)

For first time in history, Russian fleet patrols Mediterranean, while ancient czarist dream of a power base in Egypt grows more tangible each week, as more & more planes, missiles & men unload in Cairo. (Nwk 3:1)

IN ½ century since Ataturk wrenched Turkey out of chaos, it has made real progress toward becoming a modern Western state. But today problems have converged into crisis & debate has turned to invective. The future of Turkey's parliamentary democracy itself is threatened. Premier Demirel seems incapable of coping with the troubles. There is anarchy in the nation's universities, outright armed warfare between leftists & rightist students —18 students killed in 2 yrs. Galloping inflation, rising antiUSism. Demirel's image has been tarnished by scandal. Turkey's military leaders watched all this uneasily from sidelines. Chief of Staff warned: "No one should doubt that the armed forces will break those hands which reach out to damage the nation." Demirel's close advisers admit dangerous situation exists, & they're keeping nervous eye on army. Anytime you get what looks like anarchy in such a conservative society, you get a longing for authority—& in Turkey there is only one place that is going to come from. (Nwk 1:18).

A CLEAR device for perpetuating Fascist, white-minority domination of southern Africa—the hydroelectric project in Mozambique, a \$½ billion undertaking that could turn a large portion of the Zambezi River Valley into one of the most fertile & productive regions of Africa. When completed, it will produce 4 million kilowatts of electricity a yr. —70 percent more than Egypt's Aswan Dam—& create a 125 mi. long lake that will irrigate a region now dirt poor. The sponsors—a consortium of firms & banks from S. Africa, France, W. Germany, Italy & Britain—believe the huge supply of cheap power will enable Mozambique to exploit its coal, iron, copper, manganese & other minerals, & develop a thriving steel industry. Africa's black nations are outraged over project's potential economic benefits for S. Africa. They charge it will strengthen Portugal's grip on Mozambique. Determined to kill project, Kaunda & his allies have resorted to diplomatic pressure on Western nations. It has become a prime target for the black guerrilla movement in Mozambique. Portuguese commander has responded by unleashing his 50,000 man army in search-&-destroy operations. (Nwk 11:16)

MIDEAST: Toward Showdown. Both sides sense final showdown at hand. "Next 6 mos." said Sadat, "will be decisive in our destiny." Some Israelis fear a misstep could mean end of Jewish nation. (Tm 1:11)

Reds eager to take, not give. New Russian & Polish treaties with Germany are German giveaways. E Germans, with Soviet OK, keep interfering with traffic to Berlin. (USN 1:4)

Ever since '67 War, Russia's 3 million Jews have taken increasing pride in their identity; 1000s have applied (with rare success) for permission to leave Russia. Kremlin's stance has hardened. (Nwk 1:4)

Allende has named Communists to run ministries of Finance, Labor & Public Works; has placed Chile's economic life in hands of Communist Party. He already expropriated 2 US-owned cos., unveiled program for state

control of banking, trade, agriculture & major industries. Submitted constitutional amendment for nationalization of copper industry, backbone of economy. (Nwk 1:4)

In spite of taking vast areas of land, Israel actually ended up with border 68 mi. shorter than before war: lines straighter, much easier to defend. Building 170-mi. road from Eilat to Sharm el Sheikh to keep permanent Israel presence on Gulf of Aqaba. (Tm 1:4)

Communist forces determined to isolate capital of Phnom-Pehn from rest of Cambodia. Serious fuel shortage there. Flow of refugees has swollen capital's population from ½-million to 2 million. Cambodia lost 10 battalions in 10 wks. (Tm 1:4)

Slum residents generally pay more for food, furniture, appliances, & sometimes housing than middle class or rich. In 17 of top 25 US cities, poor also pay more than fair share of taxes. (Nwk 1:4)

N Viet forces have made big gains in Cambodia. They must be stopped in Cambodia for Vietnamization to succeed. US now committed to war by proxy in Cambodia. (Nwk 1:25)

US welfare system a living nightmare. Spent \$14 billion on welfare last yr., over twice 5 yrs. ago. More US spends on poor, greater seems need for more. Welfare has brought some cities to edge of bankruptcy. So great are numbers that they numb. Chicago: up from 485,000 in '70 to 625,000 this yr. Newark: 25 percent get aid. Los Angeles: over 800,000 & rising 10 to 15,000 a month. Michigan expects 1 in 7 on welfare by '72. NY City: 1,100,000, costs \$1.7 billion—6-fold increase in 10 yrs. Whole vast structure patched, haphazard, almost impossible to grasp, let alone control. (Tm 2:8)

US "Welfare State"; Stampede to get on dole & demand more & more as legal right. 4th generations living on relief as permanent way of life. Biggest growth in welfare was in latter '60s, period of full employment & peak prosperity. In '60, total relief: \$3.7 billion. By '70, \$12.8 billion. At present rate, 8 percent of population on relief by '75 at \$25-billionyrly. cost (USN 2:8)

War within a war: "Fragging" (from fragmentation grenades Americans use against each other in Vietnam). With drugs, insubordination & race tension, fragging is part of disintegrating discipline in Vietnam. "If we must fight it as we are now," a Gen. said, "then let's get out as fast as possible; we're just murdering ourselves sitting there". . .

Sometimes that's literally the case. Soldiers tell of bounties up to \$1000 being offered to kill a "gungho" officer who's too eager for combat, or a stickler for trifling rules. Often race tensions set off a fragging...

Fragging's just part of a problem confronting an army that no longer has any real mission but to survive. As one GI put it, "We're the unwilling doing the unwanted for the ungrateful." It's hard to exhort soldiers to fight a war that even Pentagon wants to write off fast as possible. (Tm 1:25)

In past 2 mos., Communist troops managed to threaten Phnom-Penh with isolation by severing main links with outside world. (Tm 1:25)

Smokers 20 times more likely to die of lung cancer; 10 times more likely to die of cancer of larynx; more susceptible to ulcers, stillborn babies & urinary cancer.(Tm. 2:8)

Real shooting war is climaxing 18 mos. Of violence in N Ireland. Weapons now include machine guns, nail bombs, grenades, explosives, land mines. Roots of current crisis stretch back to partition of Ireland in '21. This confirmed predominantly Protestant 6 counties of N. Ireland as part of UK. Partition never accepted by Catholic minority in N. Ireland. (USN 2:22)

In S. America, relations with US deteriorating seriously; Reds making new gains. Rising nationalism opening way for Reds to move in. New Soviet embassies springing up, bringing horde of propagandists & subversive agents. As country after country nationalizes major industries — oil, copper, electric power — & expels foreign interests, Reds busily jockeying for positions of power. Communists are organizing workers, including those on farms, & in some cases dominate labor movement. Future isn't bright, because economic & social questions haven't been given consideration necessary to make real improvement. (USN 2:22).

Laotian operation marks make-or-break point in Indochina war. If S. Viets can't "do the job" in Laos, then Nixon will really have little choice but to cut his losses & withdraw from Vietnam soon as possible. But if S. Viets can "do the job" (cut Ho Chi Minh Trail thru current dry season) it will indeed be a different war . . .

In recent wks., shipment down Trail highest ever. No doubt about objective—major offensive against Saigon & Delta, timed to coincide with '72 US elections. N. Vets must & will react. How? Only way to solve that problem is to defeat S. Viets & throw them back over border. Because (from N. Viet point of view) problem must be solved, that's what they'll in all probability try . . .

What's shaping up is real turning point in war. If S. Viets suffer debacle, basic US strategy will have been knocked into cocked hat, & quick pullout may be only course. Stakes are enormous: for Viets, for US, for world. If S. Viets are routed, then it's almost wholly predictable that Communists will achieve their objective, & Saigon will be renamed Ho Chi Minh City. That will mean death or misery for many 1000s of S. Viets who have fought on our side. It will mean US has lost 45,000 dead, spent around \$100 billion, & suffered worst internal divisions since Civil War—for nothing. (Nwk 2:22)

For wks., Western oil cos. have been fencing with Oil Producing Countries (OPEC) over higher payments. OPEC countries have abandoned old political rivalries & joined to squeeze cos. (most of them US). They threatened to cut off all supplies, depriving W. Europe of 85 percent of its oil; Japan of 91 percent. Last wk., talks broke down. Oil cos. used to be able to play off 1 country against another but after Suez closing in '67, & Trans-Arab Pipeline ruptured for 8 mos., demand outran supply. OPEC took advantage of turnabout to settle old scores. Even more infuriating to Arab group is that West's oil-consuming govts. largely favor Israel cause. Shah of Iran announced all 10 countries will raise prices, take it or leave it. (Tm 2:15)

RUSSIAN sub base in Cuba nearly complete, with bunkers for nuclear weapons, steel antisub net, anti-aircraft guns. Could service any of Soviets' 76 nuclear subs. Doubles Soviets' sub capability in US waters. (Tm 12:28)

US families in trouble—threatens US future. Students in rebellion, young living in communes, unmarried couples living together—call into question very meaning & structure of stable family unit as our society has known it. One in 4 marriages ends in divorce. Rate rising dramatically: in some communities it's 70 percent. Each yr., ½-million teens run away from home. No society ever survived after its family life deteriorated. (Tm 12:28)

Nursing homes often unsafe, care poor, help poorly trained. Many patients wait hours for medical care. Cruelty to patients common. Doctors unavailable when needed; often give insufficient care. (Tm 12:28)

"War" was word used by Prime Minister to describe N. Ireland situation. Belfast inhabitants live in permanent fear of fresh bloodshed. Struggle has entered new, more dangerous phase. Threatens to become full-scale guerrilla war. (Nwk 2:22)

Sudan civil war & Eritrean uprising are extensions of Arab-Israel conflict. Sudan situation further complicated by Russia's powerful thrust toward Indian Ocean. Sudan's revolutionary regime more & more dependent on Russian military support. Russians constructing a naval base at Port Sudan on Red Sea that will be useful when Suez is opened, in expansion of Soviet naval activity in Indian Ocean. Now Russia's installing anti-aircraft missiles to defend base . . .

Soviet advisers directly helping Sudan govt. in civil war with 6 million Black southerners. There's long history of hatred between the 2 regions: in 19th century, Arab slave traders carried off 2 million Blacks in chains from S. Sudan. Russians are engaged in ground operations & have flown helicopters in combat. Israel parachutes arms & supplies to Black rebels . . .

In Eritrea, seeds of current revolt against Ethiopia lie deep in history. Eritrea has been a field of battle between Arabs & Ethiopians since 8th century. After WW II, Ethiopia got Eritrea under UN mandate. Even without Eritrean revolt, Ethiopia has grave troubles. Its 25 million people have per capita income of \$63 per yr. — 1 of world's lowest. Only 7 percent can read: 90 percent are subsistence farmers, & 60 percent of these are tenants on feudal estates. Basic need — LAND REFORM — stymied because most in Parliament & Cabinet are landholders. (Tm 3:1)

When 270 million Indians vote next wk., Mrs. Gandhi will be issue, & stakes exceedingly high. She seeks full mandate for leadership that would free her from endless compromises. Ever since Congress Party split into 2 hostile factions a yr. ago, she has increasingly had to bow to demands of tiny regional factions, left-wing parties or even Communists, in order to win a vote. Result was paralysis. Habitual shelving of decisions had already made India's long list of difficult problems all the more intractable . . .

Near-anarchy in key industrial state of W. Bengal: economy in crisis, prices spiraling, unemployment soaring. Specter of violent upheaval—& perhaps even disintegration of India—seems more menacing than ever. The mammoth, woefully inefficient Indian bureaucracy has managed to stifle production in virtually every govt.-run industry. As result of poor management, steel industry, for example, can meet only 50 percent of nation's needs. Red tape enwraps entire economy . . .

In vital W. Bengal, land grabbing Maoist "Naxalites" & urban guerrillas have brought Calcutta and surrounding area to verge of violent revolution: 6 a day fall victim to political assassinations. Police no longer venture into some areas. Nearly 200 firms closed or near bankruptcy; unemployment soaring; production down. (Nwk 3:1)

Could US today cope with surprise Russian nuclear attack? Answer's far from encouraging. Not since Pearl Harbor has US been so vulnerable. Russia stepped up development of strategic missile power at same time US was

relaxing its defense development. Big defense system US built 10 yrs. ago has deteriorated: large gaps in radar surveillance; no electronic screen at all in vast area between Mississippi & Colorado rivers. Radar planes & ships almost completely discontinued; populous East & West coasts dangerously exposed. There's no warning if a Russian missile should be fired over S. Pole; no warning system at all for sub-launched missiles. US's defense has failed to keep up with potential threat...

Russia, spending 5 times as much as US on civil defense, has elaborate plans to evacuate major cities & provide shelter from nuclear blasts. US offensive capability stayed nearly constant since '65. Soviets now have more missiles than US—about 1440—& more strategic bombers—over 900. Russia has 30 Polaris-type subs & is expected to pass US in that category in few yrs. Russia's air defenses are strongest in world. It would take US 6 to 10 yrs. of building up to match Soviet defenses. (USN 3:8)

Profound changes in China. On move again, after 4 yrs. of chaos, turmoil & semi-paralysis. People back at work, govt. in control. Relations, with outside world undergoing startling changes that could hold major significance for both US & Russia. Army has emerged as supreme power. All across country, only effective power is in hands of military. (USN 2:15)

US criminal justice system too swamped to give more than roughest justice—too ragged to be called a system. We have a non-system in which police don't catch criminals, courts don't try them, & prisons don't reform them. Paralysis of civil courts; takes up to 5 yrs. to get judgment in damage suit. The causes & crazes of the '60s—civil rights, peace, draft resisting, pot—brought arrests by 1000s & exposed middle class to ramshackle "justice" that poor had always known . . .

Not even ½ the crime is reported; yet figures are chilling. Yrly count of known "serious crimes"—from auto theft to murder—now 5 million & rising. Only 1 in 5 arrested, 1 in 12 convicted. Much US "justice" still transacted in foul-smelling jails where 2 or 3 men sit for mos. awaiting trial in cells too tiny for one; in filthy police courts where drunks & prostitutes come to the bench in batches of 30 or 40, & where a "trial" takes a minute or 2 from charge to sentence; in prisons old & brutalizing. NY City alone has a backlog of 10s of 1000s of criminal cases—nobody knows how many—& defendants who can't make bail languish over 18 mos. in jail waiting for a day in court. .

In 90 percent of cases in many cities, the glut forces a sort of harried, bargain-counter justice, the state trading knocked-down sentences for pleas of guilty simply to keep system going. Yet even basic repairs become difficult in a political climate. Criminal justice has deteriorated into a fragmented series of processes thru which those who are caught bump along from arrest to jail to court to punishments that often fit neither criminal nor crime. Police can't investigate even 10 percent of known burglaries & average homeowner who reports one "might just as well be writing a letter to Santa Claus." Courts in desperate disrepair: badly managed, woefully undermanned, inundated with cases. System often at worst at precise point where it should be best: juvenile & misdemeanor courts where at least some fraction of new offenders might still be turned around...

The lowest adult courts are a worse shambles still. They sit in shabby, noisy courtrooms, shoveling cases thru at rates running up to 300 a day or more. The sheer surge in crime—148 percent in 10 yrs.—has jammed courts. If justice results, it's purely incidental...

The jails jumble convicted & presumptively innocent men together in disastrously overcrowded cell blocks & bullpens. Beating, rackets & homosexual rape are common, suicides — & now riots — disturbingly frequent. "When I first went to jail," says one, "I was a 17-yr. old sneak thief. When I came out, I knew how to cut narcotics, how to commit burglary, how to embezzle. That was my crime school." 85 percent of all crimes are committed by repeaters. Justice in crisis: legacy of generations of neglect. Even given will, would take generations to correct. (Nwk 3:8)

Remarkable Soviet achievement raised further doubts on US emphasis on costly risky manned space flights. Venera 7 reached Venus, survived descent & functioned after landing, transmitting first scientific data to earth from another planet surface. It operated 23 minutes on hostile surface of Venus: temperature 900 degrees F, atmospheric pressure 90 times earth's. Venera 7 was 17th Soviet mission to Venus. (Tm 2:8)

Moscow & US launched "SALT" talks 14 mos. ago on note of optimism. Mood now is gloom. Behind pessimism is deep distrust. (Tm 2:1)

POLAND: Trouble escalated at dizzying pace: peaceful demonstrations to sporadic riots to full-scale confrontation between army & 10s of 1000s of ordinary citizens. Polish turmoil underscored problem prevailing in all Soviet bloc: increasing impatience that living standards lag far behind West. (NWK 12:28)

Developing in US: pattern of terroristic violence that could be more perilous than rioting of few yrs. ago. May be beginning of urban guerrilla warfare. Alarm grows: security measures tightened everywhere in US—especially

Washington. Bombs explode 3 a day across US; 1096 in '70, double over '69. Protection against bombers now recognized cost of doing business or running school. Attacks on police increasing: 97 killed in '70, a new record (86 in '69). In first 2 mos. of '71, 23 police killed, 246 wounded. (USN 3:15)

ETHIOPIA in vicious civil war: another spark of flame to Mideast tinderbox. US & Israel supply Selassie with guns & advice; Arabs, Russia & China aid guerrillas. Ethiopia's location, commanding vital S exit of Suez, gives it a highly strategic position. Eritrea ruled by Italy over 70 yrs., then by England till UN federated it with Ethiopia in '50...

In reaction to Selassie's repressive policies, Eritrea's "Liberation Army" began hit-&-run attacks. Now controlling two-thirds of Eritrea, they impose own taxes, & just last mo. hijacked an Ethiopian Airlines plane & gunned down a US Army mail courier. Govt. response savage, placing Eritrea under martial law, burning villages & farms, summarily executing suspected sympathizers. Prizes at stake in Ethiopia are great. For US, there's Kagnev station, only US base in Africa & crucial relay link in US military communications. (Nwk 3:1)

Compared with WW II & Korea, Viet vets are unheralded, unwanted. Vet benefit woefully inadequate compared with other yrs. Of 5 million jobless, at least 1 in 10 is vet. Often search for adequate housing is even harder. Much of war's unpopularity unjustly transferred to men fighting it. Never has US vet met such indifference & hostility. He's back, but who cares? (Tm 3:15)

Discontent & despair in Britain. Unemployment worst in 31 yrs. 2nd largest auto insurance co. has followed Rolls Royce bankruptcy. Inflation 9 percent yr.; economy growing by paltry 1 percent. (Tm 3:15)

Kidnapping on rise thru world. It's effective method of springing fellow-terrorists from prison, collecting huge ransoms to fatten revolutionary war chests. (Tm 3:15)

Only rich can afford to be ill; even modestly well-off may not be able to bear cost of long illness. Daily hospital cost up from \$56 to \$144 since '60. (Tm)

MIDEAST: Experts feel peaceful settlement improbable; Arab-Israeli gulf unbridgeable. Another more dangerous war likely. To balance Egypt-Russian ceasefire violations, US promised Israel more jets, tanks, & electronic equipment; gave \$1½-billion credit. . .

2 peoples fighting for same homeland. To Jews, Israel is restoration of ancient Jewish state of Biblical times, end of 2000-yr. exile. To Arabs, Israel is racist tool of imperialism that has driven out a people who trace their ties to the land back to Canaanites. . .

Despite Arab reliance on Russia & Israel dependence on US, neither US nor Russia has leverage to force parties to agree. Russia does not want solution: it needs perpetual turmoil to advance its Mideast interests. Egypt now has greatest concentration of missiles anywhere in world, plus 100s of new big guns. Israel has sophisticated new electronic equipment from US, plus planes, tanks & guns. . .

Danger of direct US-Russian confrontation greater than ever. In '56 & '67 wars, Russia only had advisers in Egypt: could readily pull back. Now, with Russian combat personnel flying planes & manning missiles, direct involvement will be harder to avoid. If Russia intervenes, that will tip balance against Israel & increase pressure for US intervention. That's why outbreak of new war so dangerous. (USN 12:28)

More cities running heavy budget deficits: threatened layoffs countered by threats of strikes that could shut down city's operation. Cities in deep financial trouble. Inflation, rising costs, lower tax bases are pinching treasuries. (USN 12:28)

With economy in grip of raging inflation, each day bringing fresh tidings of major bankruptcies, strikes & setbacks to nation's prestige, Britain, like Job, seems singled out for trial by ordeal. A national newspaper apocalyptically wrote: "Is this Britain's dance of death? Long slow decline of this nation is accelerating into collapse; sick man of Europe is fading fast." Already groggy from strikes that cost 11 million man-days in '70—Britain's economic woes growing by the day. (Nwk 3:15)

Jews in Russia routinely get harsh treatment. Vast majority of Russia's 3½ million Jews suffer job discrimination, racial slurs. Regarded as outsiders or even potential traitors; treated worse than most citizens. Kremlin's strong pro-Arab policy has cast Israel & Jews in role of enemies. Soviet policy is against all religions, but Jew is discouraged to far greater degree than either Christian or Moslem from trying to practice his faith. In all Russia, only about 60 synagogues, dozen ordained rabbis...

But Soviet Jew can't shed identity even if he wants to: he's always listed as Jew in domestic passport all citizens must carry. Forbidden his own schools, can't learn Hebrew or Yiddish in public schools—they're not taught. Strict quota system in universities: Jew may be only 3 percent, so it's impossible for many highly qualified young Jews to get higher education. Situation worse because of recent international tension. Many being fired from jobs; harder than ever to get into universities or suitable jobs later. Police surveillance & harassment on rise. . .

Present wave of abuse began soon after '67 War. Because of Israel's swift defeat of Moscow's Arab allies, Kremlin needed scapegoat; blamed worldwide conspiracy of Zionists backed by neo-Nazis and US imperialists. Campaign has reawakened ethnic consciousness in young Jews. Using the underground self-publishing system, young Jews type Hebrew songs, poems & folklore, & pass them on to friends. As sign of solidarity, they show up outside synagogues during holy days to sing & dance. Secret police also show up, taking pictures & trailing participants to homes. 40,000 Jews during past 3 yrs. have dared risk official wrath by filing applications to go to Israel. Almost all have lost jobs & been subjected to intimidation & insults by police & neighbors. (Tm 1:25)

Following Jesus' command to spread "good news," & "make disciples of all nations," Christian missionaries have scattered across earth since first Pentecost in Jerusalem. Missions in many parts of world are livelier than ever before. Some of new activity, especially among Protestant evangelicals & fundamentalists in Latin America, has been result of Vatican Council. Council's decree on religious liberty was quickly felt in Catholic countries; severe restrictions on Protestant evangelizing disappeared. At end of WW II, only 2 million Protestants in Latin America; now 10 times that. Over ½ people of Pacific islands of Oceania now Christian. Virtually all UN delegates from Black African nations were educated in mission schools . . .

Among Protestant evangelicals, communicating Gospel is still core of missionary effort. They take injunction to preach literally. Dozens of high-powered transmitters cover world with round-the-clock broadcasts. "Wycliffe Bible Translators" train in test "village" of primitive huts in Mexican jungle, then live unaided in Latin American bush for 6wks. To get Bible to many primitive peoples, they must create a written language out of oral dialects, first developing an alphabet, then a dictionary...

Conservative, evangelical Protestants cling stubbornly to conviction that sets them apart from liberal Protestants & most Catholics: belief that salvation is impossible without faith in Jesus. The Trappist monk Merton felt Buddhism & Christianity could mutually reinforce one another. Jesuit Lassalle, who offers Zen contemplation at his Japanese monastery, believes Zen can produce "profound prayer & spiritual union." Official Catholic willingness to accept Merton & Lassalle indicates depth of recent change in Catholic theology. Vatican II acknowledged "true & holy" aspects of other religions. New Catholic view is that saving invitation & power of God reach out to all men even if they don't attain "explicitly faith in Christ & Church." (Tm 2:22)

Britain's determination to sell arms to racist S. Africa puts London on collision course with Commonwealth's Black African nations. Said Singapore Prime Minister: "If we can't contain our present difficulties, it's unlikely Commonwealth can last." Uganda says it will leave Commonwealth if arms sale goes thru. (Nwk 1:25)

On Dec. 29, 1890, US 7th Cavalry opened fire on bedraggled band of Sioux at Wounded Knee, S. Dak. When last bullet splattered to a stop, over ½ the 350 Indian men, women & children were dead; many slaughtered as they lay wounded. Decades of worthless treaties ended there. The remnants of Sioux, Cheyenne, Apache & other tribes were concentrated on unfertile, game-poor reservations, where they were bilked by corrupt agents & died of disease, malnutrition & melancholia. . .

"Civilization" continues to advance. Recent report charges federal funds for Indian education have been siphoned off for white schools. Discovery of immense oil deposits on Alaska's North Slope threatens to uproot 1000s of Eskimos, Aleuts & Indians. (Tm 2:1)

Motive force for US's theft of land & identity from Indians was "Manifest Destiny"—doctrine that white men were "ordained" to rule this continent. The yrs. of great land grabs & worst Indian wars began in 1860. Within 30 yrs., the Cheyennes, Utes, Apaches, Sioux, Comanches, Navahos, Kiowas & Arapahos were ruined; all the great tribes who threatened white man's ease of access to gold, forests, grazing land, whatever he thought he wanted.

"Manifest Destiny" was simple to operate. We'd buy or battle Indians off land we wanted. Treaty would be made, giving them new lands "in perpetuity." In perpetuity meant till we wanted it. Then we'd ask for it back. Their refusal proved they were ignorant savages, & we'd defeat them with modern weapons & herd survivors onto reservations. Not only did white man steal land; he also destroyed it, even then. . .

The books I review, wk. on wk., report destruction of land & air; they detail perversion of justice; they reveal national stupidities. None of them—not one—has saddened me & shamed me as this book has. It has made me realize we don't know who we are, where we came from, what we have done, or why. (Book Review, Nwk 2:1)

He's one American in 30, born to a people, a faith, a history which he can embrace, reject or ignore, but cannot forget. He is, on average, wealthier than his neighbors & far better educated. He's the American Jew. Jews exert more power in US society today than ever before—and many are more ready to use it as openly as all other minorities use their power. Most US Jews today have new sense of pride in selves & race. Key to that pride lies in Israel. Whole world has marveled at determined strength of tiny nation carved from desert, but Jews have marveled most of all. Israel's '67 victory was end of image of Jew as loser . . .

Unwillingness of many US liberals, including progressive Christian churchmen, to rally behind Israel during War & in diplomatic conflict since then, has disillusioned many US Jews. "In threat to Israel's existence, we sense a personal threat to our own. Many of us now feel that when chips are down, only Jews will stand up for Jews" . . .

Major symptom of increased solidarity has been mighty upsurge in support for Soviet Jewry. In Brussels this wk., 500 Jewish leaders, authors, scientists & politicians meet to organize coordinated worldwide pressure campaign on behalf of Soviet Jews. It will be "most powerful demonstration yet to Jews in Russia that world Jewry is with them." For once Jewish history everywhere coincides. Today what happens in Israel affects people in NY; what happens in Russia affects people in Israel. Rise of black militancy has posed major challenge to characteristic liberalism of US Jews. Support of Israel ranks well above faith & observance of Jewish religious law is average US Jew's conception of what is required of a "good Jew" . . .

Proportion of Jews in college is twice that of general US population; in graduate & professional schools it's triple. The Jews are only 3 percent of US population, they provide over 10 percent of college teachers; at prestigious universities such as Harvard, Jews are as much as one-third of faculty. Politically, US Jews achieved more power in past 20 yrs. than in 2 centuries before. Since '67 War, 17,000 Jews from US have made their home in Israel—more than had settled there in previous 20 yrs. (Nwk 3:1)

New turn in Indo-China war, drawing US more deeply into Cambodia. If Cambodia can't hold, S. Vietnam in trouble & US withdrawal endangered. To protect its huge stake in Vietnam, US likely to be drawn deeper & deeper into Cambodia struggle. (USN 2:1)

Red forces on move: commando raids & terror attacks in Cambodia; increased movements in Laos; hint major Red offensive in Vietnam (USN 2:1)

Only hrs. after they burst into old city of Jerusalem in '67 war, Israelis began tearing down walls dividing Jewish & Arab quarters. "We've come home," exulted army's chief rabbi with tears, "never to be moved again, never!" One soldier said, "I feel like a man coming home after wandering for 2000 yrs." Israeli effort to Judaize Jerusalem meeting increasing resistance. (Nwk 1:25)

In troubled US Army in Vietnam, troops sometimes seem more hostile to own officers than enemy. Recently erupted into shooting & death.(Nwk 1:25)

Once cocky Palestinian commandos in tailspin ever since being murderously mauled by Jordan Army in civil war. Depleted of men, money & arms—and divided by a bitter dispute—the guerrilla movement has been repeatedly outmaneuvered by Hussein's forces. Commandos have now abandoned their frontal tactics & adopted underground methods. (Nwk 1:25)

Direct relation between cigarette smoking & heart disease. (USN 12:28)

Yugoslavs, who aren't members of Moscow bloc, worry. If Polish disorders spread, Russia would crack down, would certainly try to wreck Yugoslavia's liberal Communism from within. Europe's Iron Curtain is hardening again, increasing the desperation of prisoner peoples. (USN 12:28)

Public anger at Communist regime in Poland has again erupted into riots, strikes & demonstrations. Average Polish worker makes under \$125 a mo.; needs \$200 to support family. Over one-third of Polish women must work, many men hold 2 jobs. Poor crops, too, reducing food available (USN 12:28)

Extreme increase in narcotic use by young, with damaging results—even death. Child abuse increasing significantly. Massive increase in pregnancies among young girls, some only 13 or 14. (USN 2:15)

Momentous agreement by the 6 nations of Common Mkt to move toward monetary union by '81. Specific plans for a single currency. Monetary & economic union would presage establishment of something akin to a U.S. of Europe. People, goods, services & capital would circulate freely. (Tm 2:22)

Much of Italy is an environmental disaster area. 85 percent of its shoreline is polluted by oil spills & industrial wastes. 80 percent of coastal cities have no sewage-treatment facilities. Most wastes are simply dumped into local rivers, which then strew filth into Adriatic. Because Adriatic & Mediterranean are fed mainly by such rivers, scientists fear these seas may soon become irreversibly polluted. Mediterranean may be devoid of any life up to 25 mis. from its coasts in 2 or 3 generations. Unchecked water pollution cut fodder production 60 percent, increased cattle mortality. (Tm3:15)

Mercury, a poison that destroys brain & nerve cells, found in Great Lakes fish; also in ocean tuna, swordfish & Arctic seals. An industrial waste, it has tainted oceans to alarming degree. Stinking nodules of oil cover 1400-mi. stretch of mid-ocean. Since '50, pollution & overfishing have killed 40 percent of ocean marine life. (Tm. 1:4)

Next to E Germany, Hungary is E bloc's most successful economy. Industrial output up 33 percent in 5 yrs.; real income up 30 percent. Kadar assured Russia Hungary would remain Moscow's loyal ally. (Tm 12:7)

In past yr., US troop strength abroad down 200,000. In next 6 mos., 150,000 more to return: from Vietnam, Korea, Thailand, Philippines, Japan, etc. In past 2 yrs US shut down or reduced over 100 foreign bases; bigger cuts planned. Strength in Europe down 21,000 since '69. Pullbacks from overseas in line with overall reduction of armed forces from 3½ million in '68 to 2.9 million now. (USN 12:28)

US standing in Latin America being nibbled away. Russia hears opportunity knocking. Ill wind for US is favorable wind for Reds. (USN 2:15)

What worries Europeans about Nixon policies is that Russia seems bent on exploiting Nixon's efforts to cut down US commitments abroad, to reduce military spending, to give higher priorities to domestic problems of welfare, crime, pollution & the like. (USN 3:8)

Confrontation of Israel & Arabs, if allowed to drift to war, will almost certainly lead to US-Russia confrontation, with slide to big war. (USN 3:8)

Soviets' huge SS-9 intercontinental missiles to be equipped with 6 independently-targeted warheads. Recently, Soviets had 11 days of tests for destroying spy satellites. "Foxbat" plane now believed in production: unquestionably best of kind in world. After Cuban missile crisis, Russian diplomat Kuznetsov said, "This is last time you Americans will be able to do this to us." During Cuban crisis, US had 6 to 1 missile advantage. Kuznetsov's comment was clear warning Soviets meant to reverse odds. They've been working doggedly at it ever since. (Nwk. 2:15)

2 wks. ago, 1500 police surprise-raided 286 children's homes in Rome. Dozens were filthy, unheated; many had inadequate food & clothing. One of worst was "Institute of Jesus the Divine Worker": plumbing out of order, sheets not changed for months. "Many of these children are 30 times worse off than in prison," said Rome's district attorney, "75 percent should be closed at once." 90 percent of homes are related to church organizations. Directors of 18 orphanages (including 12 priests & 3 nuns) charged with abuse of office & ill-treatment of children. (Tm. 3:8)

In few short yrs., Soviet Navy has become world's 2nd largest; sub fleet is largest. Missile warships & nuclear subs being added in rapidly expanding shipbuilding program. Forces of Russia & its allies exceed anything world has seen. Primarily geared for offensive operations: heavy emphasis on mobility, great nos. of personnel carriers, self-propelled artillery & offensive aircraft. (USN 12:7)

Last wk., in daring, devastating attack on Phnom-Penh airport, few Red guerrillas destroyed practically entire Cambodian Air Force, blew up a vast ammunition dump. Destroyed, along with planes & hangars, was much of credibility & prestige of govt. Guerrillas made it clear how much US help Cambodia will need to keep Reds at bay. (Tm 2:1)

Marijuana may injure brain. Memory lapses —"blackouts"—more frequent among marijuana users as time goes on, & last longer. Drivers under marijuana influence react erratically as drunks. (USN 2:1)

Tensions over Berlin rising. With no concessions on Berlin, Kremlin leaders can crow at Party Congress about their success with German Treaty. Latest of 13 Big 4 meetings on Berlin ended without progress. Expect none. (USN 2:1)

Total US welfare cost today \$15 billion. Welfare load fast propelling many city govts. to bankruptcy. Welfare machinery resembles Rube Goldberg contraption, & runs just about as well. From coast to coast, bitterness & hostility mounting as quickly as welfare rolls themselves. (Nwk 2:8)

Soviet aid has kept Cuba afloat for 10 yrs; Cuba owes Russia over \$3 billion, exclusive of military aid. Why is Russia spending so much on a small country? Value is enormous. It gives Russia a friendly port where no other exists; can provide Soviet Navy with food & facilities for repairs; could interfere with shipping thru Panama Canal & threaten Canal itself; could threaten shipping coming from Mississippi River. Reports recently of building of a base for nuclear subs. Today Russia's missile-sub force could annihilate a substantial part of US population coast to coast. (USN 3:15)

NY City: Dangerous air pollution chronic. Surrounding rivers & bays veritable cesspools. Public transportation appalling; breakdowns in vital services seem rule rather than exception. (Nwk 12:7)

\$3.00 per yr. (only for those who desire to pay)

Printed in U.S.A.
