

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

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

WORCESTER, Mass. 01607—Vasa Hall, 1 Ekman St.; Phone (617) 753-4492— S.S. 10 a.m.; Memorial 11; Lecture 2nd & 4th Suns. 2:30 p.m.; Bible Cl. Tues. twice mo. 8 p.m.; Bro. Edgar Sargent, 8 Proctor St., Box 296, Ashburnham 01430; Ph. (617) 827-5890.

TIME hasteneth on, man runs to and fro, but the way of the Lord continues its appointed schedule. Meanwhile, the following items have taken place in our area of the Master's Vineyard since our last ecclesial report.

On Jan. 10, Bro MacKellar of Boston lectured on the subject, 'Why Christadelphians Believe the Bible is Wholly Inspired by God.' On Mar. 14 Bro Ricketson of Boston lectured on, 'Jerusalem in Gloom and Glory,' and on May 9 Bro. Stephen of Boston lectured on, 'God has the Remedy for World Distress.' We extend our appreciation to these brethren for their assistance and encouragement by these efforts.

As seems to be the same everywhere, stranger attendance at all lectures is poor. At best we have only 2 or 3, and these have been the results of personal contact. We have been endeavoring to find more profitable methods of advertising.

Our brethren W. Davey and W. Prentice have traveled to Boston to lecture for our monthly exchange of lecturing brethren.

Our ecclesia met with the Boston brethren and sisters on Mar. 21 and enjoyed an uplifting day together. The children's S.S. program in the afternoon was an inspiration as well.

On Apr. 11 our S. S. program was held, and the Boston ecclesia met with us for the day. All were encouraged by the children's verses and hymns, in addition to the opportunity to speak one with the other upon those things which make us wise unto salvation.

Our midweek Eureka classes continue, and although some cannot attend because of the distances which separate us, those that are privileged find it very refreshing.

Once a month most of the brethren and sisters assemble to sing hymns. In the past year we have familiarized ourselves with many hymns which we seldom sang in the past. It also gave us opportunity to learn some of the new tunes in the hymn book now available. James tells us—

"Is any merry? Let him sing psalms" (5:14).

Paul exhorts us (Col. 3:16) to—

"Teach and admonish one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

In addition to the above occasions, we have welcomed the following brethren and sisters around the table of the Lord: bre. & sis. Dan Gwalchmai, Jackson, Sommerville, MacKellar, Ricketson, Sargent Sr., Stephen; bre. Ronnie Wolfe and Mammone; sisters Pat Cove, Lois, Becky and Mary Sommerville. Bre. Gwalchmai, Mammone and Sommerville exhorted us in the Way of the Lord.

Our united love to the Brotherhood as we pass the time of our sojourn working and watching for the Bridegroom to appear. —bro. E. Sargent

FREE BOOK ON VITAL SCRIPTURE TRUTH

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

DIAGLOTT MAY BE GOING OUT OF PRINT

There are indications that the Emphatic Diaglott (interlinear Greek-English New Testament), originally a Christadelphian work and a very useful study tool, is going out of print. At present available from Watchtower, 117 Adams St., Brooklyn, NY 11201, for \$2.00.

EDITORIAL

“Lovest Thou Me?”

“By this shall all men know that ye are my disciples, if ye have love one to another”—John 13:35

IN his preface of the booklet "The Commandments of Christ," bro. Roberts made the following pointed paragraph—

"It is part of the modern restitution of primitive apostolic ways, to recognize distinctly, that while faith turns a sinner into a saint, obedience only will secure a saint's acceptance at the judgment seat of Christ; and that A DISOBEDIENT SAINT WILL BE REJECTED MORE DECISIVELY THAN EVEN AN UNJUSTIFIED SINNER."

These words express a fundamental truth that should be uppermost in our minds every day of our lives, and thereby become a guidepost to our walk in the Truth. But do they? Are we on the alert at all times, endeavoring to keep ourselves in the narrow path that leads to life eternal?

We, who drive automobiles, know that it is essential that we observe the road signs, and, therefore, would never think of deliberately disobeying one of them. Sometimes, we do get on the wrong road, but as soon as we become aware of it, we retrace our contrary course, and correct our position as quickly as possible.

If we are so careful about things that pertain to this mortal life, why is it that we do not exercise the same care, or even greater, to the things that relate to our eternal welfare? We all know we should.

Let us bear in mind at all times and under all circumstances and conditions of life, that we can, by our thoughts and actions, either live very close to God or very far from Him.

Because of our belief of the Gospel, and our obedience in baptism, we are placed in a position where our first and great duty is to believe and obey the commandments as set forth in the Bible. Among them, is the law of our duty to mankind, The Golden Rule. It is emphasized by Jesus in Matt. 7:12—

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the prophets."

In an ecclesia where this principle is observed, although differences of opinion might arise, there would be no disputes and ill-feeling would never develop.

But there is a greater reason why there should be no disputes and ill-feeling in an ecclesia. In our recent daily readings, this is revealed in the last 3 chapters of Luke; and Matthew, Mark and John also give much information relating to the sufferings of Christ. We read these records, but do we stop and think about what Jesus endured and why? Now is a good time to do so.

Jesus was not an ordinary man; he was the Son of God, and John speaks of him in a beautiful manner, when he says in 1:14—

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

Early in his ministry, he came to Nazareth, and went into the synagogue on the sabbath day, and stood up to read from the Scripture. He was given the prophecy of Isaiah, and quoted from it those glowing words, Luke 4:18-19—

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

In the record of his ministry, we are informed of how he fulfilled this prophecy. But John tells us that—

"He came to his own, and his own received him not."

We also read of him that he was—

"Despised and rejected of men; a man of sorrows, and acquainted with grief."

O, what sorrow was his!

The leaders of the people were extremely jealous of him, and watched him carefully to see if they could get something by which they could accuse him. One of the most cruel aspects of his suffering was his betrayal by Judas. One can well imagine the penetrating look that accompanied the words of Jesus—

"Judas, betrayest thou the Son of Man with a kiss?"

Do we ever betray him with a kiss?—pretending to be his friend, but disobeying his commandments? It's a serious thought, for if we claim to be his friend, we must remember his words in John 15:14—

"Ye are my friends IF ye DO whatsoever I command you."

In Matthew's record there is a short sentence that we are apt to read, but fail to stop and think. It is—

"When he (Pilate) had scourged Jesus, he delivered him to be crucified."

Do we know what that means? It was a severe torture by lashing. Following the general practice at that time, Jesus would be made to kneel, and have his hands tied to a short post. His back would be bared, and he would be lashed with a whip made of 3 thongs with pieces of brass or sharp pointed bones attached. It was usual to strike the victim 39 times, and each stroke brought blood. The suffering was intense. The body was frightfully lacerated.

After the scourging, a crown of thorns was pressed upon Jesus' head, causing the blood to run down his face onto his body. Then they took Jesus again before Pilate. How he was able to stand upon his feet is more than one can imagine. Pilate tried to release him, but the leaders of the people cried out "Crucify him!" He was then brought to the place of further torture and death.

He was laid on his torn back, and crude nails driven through his hands and feet. Then he, on the cross, was lifted up and the cross dropped into the hole in the ground. O, what torture as Jesus hung on the cross in the heat of the day! In this terrible condition, he hung there until he died. Think of it—not ten minutes—not one hour, but several hours our beloved Lord suffered the agonizing torture and death from crucifixion.

Why did God permit this? We all know the answer. He did it for you, and me, that a way could be opened by which men and women could attain unto salvation, and be made nigh by his shed blood. Do we fully appreciate what he has done for us? Or are we so obsessed with our own little affairs that we cannot look up and see Jesus, as he hangs on the cross and looks down upon us with piercing eyes, and he seems to speak, "LOVEST THOU ME?"

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him"—John 14:21.

Our lives must be dominated by love. The only power of life is love—love of God, love of Jesus Anointed, love of the Truth and love of our brethren and sisters. If we cannot develop that in ourselves, then all our labors have been wasted as we built upon the sand. —Editor.

The Apostles vs. The Clergy

By BROTHER JOHN THOMAS

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you"—John 15:19

IN order that the antichristian character of the clerical orders of all sects may be complete, we enumerate the points, the principal ones at least, in which the clergy of our times, and the apostles "and their co-laborers, are opposed: —

1. The apostles preached "the wisdom of God in a mystery, the hidden wisdom which God ordained before the Aions to their glory—1 Cor. 2:7.

The clergy know nothing of this.

2. When the apostles preached, they "declared the testimony of God" contained in the writings of Moses and the Prophets; and their own personal testimony to the resurrection of Jesus, together with the revelation of the mystery made known to them by the Spirit—1 Cor. 2:1; Rom. 16:25-26; Eph. 3:5, 9.

This is all Sanscrit to the clergy—they cannot attain to it.

3. The apostles not only showed what was testified in Moses and the Prophets, but they reasoned upon it for its exposition, that the people might understand, and believe it.

And they commended them for not taking what they heard for granted; but **SEARCHING THE SCRIPTURES DAILY** to see if what they said were true, that their hearers' faith might rest on the written testimony of God—Acts 17:2, 11, 12; 1 Cor. 2:5.

The clergy have no taste for such a procedure: reasoning on things religious is with them a step towards infidelity. The less reasoning, the blinder, or more implicit, the faith; and consequently the more passively obedient to clerical dictation and rule. In their system "ignorance is the mother of devotion;" so that in their flocks the most stupid are the most humble and devout.

4. The apostles proclaimed the return of the Lord Jesus to the Holy Land in power, to replant the Twelve Tribes of Israel therein; to unite them into one nation; to re-establish the Kingdom and throne of David; and—having raised the dead, and changed the living, saints—to place them over Israel and the nations as God's kings and priests to instruct and rule them according to His appointments; to give the world a righteous administration through them; and in a multitude of details, to bless them in Abraham and his Seed, as promised in the Gospel—Luke 1:31-33, 52-55, 68-75; Matt. 16:27; 19:28; 25:31,34; Luke 14:14; Acts 18:31; 15:16; Rev. 2:26; 5:10; 20:6.

All this is treated as fabulous by the House of Jezebel!

5. The apostles preached "the Gospel of the Kingdom" for the obedience of faith—Acts 20:24-25; Rom. 16:26. They preached the same Gospel Jesus proclaimed before his crucifixion—Matt. 24:14; and the same that was preached to Abraham, and his posterity in Egypt and the wilderness—Heb. 3:17; 4:2; Ex. 6:6-8; 23:20-33; Gen. 12:1-3; Gal. 3:7-9.

All this to the clergy is as a story to a deaf man.

6. The apostles taught that "without faith it is impossible to please God"—Heb. 11:6.

This the clergy in works deny, when they give sinners in the grip of "the King of Terrors" (ignorant, and therefore necessarily faithless, of the first principles of the Oracles of God, but professing to be penitent) absolution, and what they term "the consolations of religion;" as if the doctrine of Christ had any consolation for villains whose existence has been a life of crime; and whose only repentance is sorrow at the stoppage of their career by conviction and retribution. By works the clergy deny the indispensability of faith, when they rhanitize (sprinkle) the face of a puling babe for the regeneration of its "immortal soul!"

7. The apostles taught that without resurrection there is no future life—1 Cor. 15:12-19.

The clergy deny this in teaching that souls live in heaven and hell before resurrection (if it ever occur, which some of them deny).

8. The apostles taught that the obedient to the Faith are sanctified by the Abrahamic Covenant dedicated by the offering of the body of Jesus—Heb. 10:9-10.

Clerical sanctification knows nothing of this. The clergy profess to be sanctified; but of sanctification in relation to a Covenant made nearly 4000 years ago, and confirmed by the crucifixion, their ignorance and unbelief of the things covenanted, prove that they know nothing.

9. Jesus and the apostles taught that the inheritance of the Saints is the earth, the world, and all things pertaining to them, with eternal life and glory; and to be possessed in the Day of the Lord Jesus after the resurrection—1 Cor. 3:21-23; 1 Thess. 2:12; 1 Pet. 5:10.

The clergy teach that the saints' everlasting rest is beyond the skies.

10. The apostles taught men to believe the things concerning the Kingdom of God and the Name of Jesus Christ; and thereupon to be immersed in that Name for remission of sins; and they did it—Acts 8:12; 2:38.

But the clergy ignore all this, and say, "Believe and be saved"; and to babes, "Be saved without belief!" Hence, they teach two salvations; the one, salvation by faith; the other, salvation without it! By faith of what? "That Jesus died for you." This, and a penitentiary sorrow, will atone for a life of crime; and swing a soul from the gallows into supernal and eternal glory!!! Oh, Balaam, what wilt thou not teach for hire!

11. The apostles taught that Jesus was of the same flesh as the sons of Adam, having all the faculties and emotions common to them; and that when he was crucified, sin was condemned "IN" that flesh—Rom. 8:3; 1 Pet. 2:24; Heb. 2:14-17.

Balaam denies this. He taught in the life-time of the apostles, and maintains it in our day, that the nature called Jesus was not similar to that of Adam after the fall; but like a different flesh, such as they suppose he had before he fell—essentially a self-sustaining, incorruptible, and immortal flesh,—and that the body born of Mary was not derived from her substance, but the result of a fresh act of creation! This is denying that Christ came in flesh; a clerical heresy which destroys the apostolic doctrine of the condemnation of sin in our flesh; and abolishes Jesus, the crucified, a covering for sin.

12. The apostles taught that death had been cancelled, and immortality—that is, deathlessness, or life and incorruptibility—brought to light by Jesus Christ in the Gospel of the Kingdom; that the writing of death against the saints had been crossed, or blotted, out; and incorruptibility of body and life for them procured by his resurrection as the earnest of theirs—2 Tim. 1:10.

But Balaam and Jezebel ignore this. They teach the philosophy of their heathen forefathers concerning immortality; and by their tonguery deeds deny that immortality is for those only who believe the promises of God covenanted to the fathers, and yield obedience to the law of faith. Balaam's clerical posterity are "the children of disobedience," and totally opposed to all such doctrine as this.

13. "The World" is today precisely what it was in the days of the apostles. "Woe to the world," saith Jesus, "because of offences!" "The world," he continues, "hates me"; and then says to the apostles—

"Because ye are not of the world, the world hates you.

"In the world therefore, ye shall have tribulation; but be of good cheer; I have overcome the world."

"I pray not for the world."

Their Lord, having commanded them to go forth and preach the Gospel of the Kingdom, left them. They soon after found that the persecution visited upon him came upon them, as he had predicted, saying—

"If they have persecuted me, they will also persecute you."

So that it became a rule experimentally verified, that wherever and by whomsoever the doctrine of Jesus Christ is believed and advocated, it is opposed, and his faithful adherents are reproached. This was Paul's experience, who says of the apostles—

"We are made a spectacle for the world, even to angels and to men.

"Unto this present hour we hunger and thirst, are naked and buffeted and have no certain dwelling-place; and labor, working with our own hands;

"Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat;

"We are made as the filth of the world, the off scouring of all things unto this day."

Since that day the policy, but not the disposition, of the world, is changed in relation to the Truth. This has been prevailed against for a time; even until Christ shall come to punish the world for its iniquity. The world hates the Truth and its advocates and friends to this day, as everyone who is of the Truth knows by experience; and because—

"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father."
—Whose the Truth is.

Now who does not know, that it is the world in whom the clergy live, and move, and have their daily bread? Is it not the lust of the eyes and the pride of life that build their temples? Is it not the pride of life that rents their pews, and fills them with flowery cones of purple and fine linen? Is it not the lust of itching ears that heaps to themselves pulpit-fabulists, who rebuke sins afar off they have no mind for; and wink at, or cannot see, the pious wickedness that festers within their doors?

The clergy are paid, and fed, and clothed, and honored by the world. The world invites them to its feasts; makes them priests and chaplains to its fleets and armies, and public institutions; it makes them princes in lawn, and rulers in the state. These are evidences of its love for the clergy; and it has, ever been that "the world

loves its own;" and they who, like Balaam, love the wages of unrighteousness, it will surfeit with favors and rewards.

It is manifest, then, that the apostles and the clergy, who presumptuously style themselves their "successors," and the "ambassadors of Christ to the world," occupy diametrically opposite relations to that world.

The world is the enemy to the apostles and their doctrine; while it is the friend and patron of the clergy. This irrefutable truth is fatal to all their pretensions. Says James—

"The friendship of the world is enmity of God; whosoever, therefore, will be a friend of the world is the enemy of God."

Therefore, another apostle saith (I John 2:15)—

"Love not the world, neither the things in the world;

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

We need not enumerate any more points of discrepancy between the apostles, and their rivals, the clergy. The antithesis is complete.

Second Voyage to Australia

By BROTHER ROBERT ROBERTS

"The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead"—Ecclesiastes 9:3

PART SIX

MONDAY, AUGUST 9, 1897: TOURING GENOA

JUST a week since we sailed from Southampton. We find letters waiting, with pleasant echoes from home. We should have liked to answer them, but could not—(Accept thanks and love, dear bro. & sis. Cook).

After breakfast and a little writing, we went ashore to have a proper look at Genoa. The day was very hot, and we gladly availed ourselves of the offer of a carriage to have a drive round.

We had no idea Genoa was such a lovely place. As we ascended the rising ground on which the town is built in the form of a crescent fronting the sea southwards, we found the streets improve in quality till they grew quite light and airy of aspect. The houses are built of lightly tinted stone—creamy and light green, with occasional faint pinks, and a highly ornate style of architecture.

One or two streets were wholly occupied with palaces. The palaces did not stand off the street like English palaces, but fronted flush with the street like ordinary houses—only with more stately fronts. Peeping through the main entrance, you could see trim garden enclosures in ample courts behind. The grandeur inside instead of outside: English palaces seem arranged for public view, while these are for private comfort. A combination of both would be the best. This we shall see by-and-by.

We passed through one or 2 squares that were like "fairyland," as the saying is. In one of them, behind elegant gardens and statues, there was a background of high cliff, over which a large cascade was falling with white gleam in the sun. The water was supplied, as we were informed, from an ancient Roman aqueduct.

When we reached the top of the rise on which the back part of Genoa is built, a fine view of hills and ravines opened to our sight in the valley behind.

We descended for perhaps a mile, and then came to the cemetery—the most beautiful cemetery I ever saw. I had no idea there was such a place on the face of the earth. It was in an ideal situation for seclusion—nestling behind the town at the foot of a number of wood-clad hills, which seem to completely surround it.

But its chief beauty is inside: the lofty colonnade for family graves surrounding it on all sides. This is divided into two corridors, or cloisters, running side by side: the first, or outer cloister, is for what we may call second-class graves, and the inner cloister, with open archways to the interior of the cemetery, for the wealthy.

The first cloister is somewhat dark from having no opening in the walls, but still looks beautiful in its stately gloom in distant perspective. Both walls are lined from floor to ceiling with graves. These graves are not excavations in the ground like English graves, but more like a series of closed shelves, fronted by ornamental mementoes of the dead—inscriptions, portraits, wreaths, lamps, etc. The cloister appears to be flagged with graves as well.

But it is the inner cloister that strikes the visitor with a sense of extreme beauty. Only one side of this cloister is used for graves. The other side is open to the daylight through a series of archways running as high as the roof. The side that is used for graves does not at all resemble the walls of the first cloister. There are no shelves, but the wall is divided into a series of niches or alcoves, in which life-size statuary memorialise the dead.

The statuary is in white marble, and mostly consists of groups. These groups are of endless variety in subject and design, and all executed with the most life-like resemblance to nature. There is no uniformity, no repetitions, nothing stereotyped, so far as we could notice: each of the groups was original, and as a whole, they embraced every variety of death-subject.

In one, the physician was feeling the pulse of his very evidently death-stricken patient: in another, a husband was leaning broken-hearted against the door of his wife's grave: in another, an angel was taking the husband, and the family were following with gestures of agonized entreaty, and the angel beckoning them off: in another, an agonized mother was on her knees, and her son standing sympathetically by—and so on through what seemed an endless series of representations through a long vista of beautiful corridors.

The cemetery inside the beautiful quadrangle formed by the corridors seemed reserved for the common people, whose graves thickly dotted the ground everywhere—a little in the English style, but not quite—the slabs not so substantial, and the setting of the graves not so regular. Another un-English feature was the use of lamps everywhere—in some cases lit: wreaths also were artificial and durable.

The centre of the north, or what we might call the back wall of the cemetery, rose into a stately structure, crowned with a dome, and fronted by Greek columns and frieze, the whole standing at the top of a broad flight of stairs which ascended from a broad central avenue communicating with the entrance.

The whole affair was grand: but we could not conceal from ourselves the sorrowful facts behind it: 1, that it was the offspring of superstition: and 2, that it was but the garnishing of the sad fact symbolized by the skull and cross-bones: that with all his wondrous capacities and glories, man is but the child of corruption and the heir of death.

The spectacle of so much artistic beauty in association with so much of human sorrow impresses the imagination: but Reason insists on taking the thing to pieces. What is it all, but so much stone shifted from the quarries, and hammered by grimy human fingers, and placed in position?

And what were all the people whose memories are thus vainly sought to be rescued from oblivion by tricks of human art? Even such as we find the mass of human beings in the land of the living—trivial, insipid, uninteresting, benighted, selfish, carnal—and who, where they have attained a degree of culture and intellectual craving, say unto God—

"Depart from us: we desire not the knowledge of Thy ways."

The fact remains, after all the glossing and the forgetting, that death reigns, and that men are, as Carlyle expresses it, "mostly fools"—a dictum which the Scriptures allege with no less energy of speech—

"Madness is in their hearts while they live, after that they go to the dead."

There is but one proper counterpart to this fact, namely, that God has spoken with the intention of mending it all: and that His speech is in the Bible; and that this only is "the good part that shall not be taken away," as Jesus declared.

* * *

We return to the ship and find her unimproved as a place of habitation after being exposed in a stuffy harbor to the baking heat of an Italian sun for some hours, and more or less infected with coal-dust from the process of getting in coals. However, as "the light affliction" was "but for a moment," we could endure until the passing of the night brought another morning.

TUESDAY, AUGUST 10, 1897: ON THE WAY TO NAPLES

IN bright sunshine and on a smooth sea, we steamed out of Genoa harbor at 10 a.m. and were soon skirting the west coast of Italy on our way southward on the calm blue sea to Naples, which we would reach in 27 hours. The land was more or less visible at a distance all the way.

In several hours, we passed Caprera, Garibaldi's island, on the left, and then the island of Elba, on the same side, and, at the same time, Corsica, on our right.

It would have been a pleasant entertainment to pass written questions round the company for written answers, to this effect: "What great man of modern times was born in Corsica? and who was banished to Elba, and what for? and what event resulted from his escape to the continent: and please describe what change was produced in the state of the world generally by his career?"

It is very certain that the answers would have been very meagre, and a good few absolutely blank. I found the best educated of the company very dim on the question of the French Revolution, though it happened only a hundred years ago.

The latest novel, the last opera, the most recent speculation of chameleon science—form about the extent of the intellectual horizon of the moderns where they have any horizon at all. Most commonly they have no horizon, but are built in by the back yard of their own very small affairs.

This, of course, is not altogether their blame. It is the inevitable result of the system of things under which they live. No reform of the radical nature needed is possible until God fulfill His promise, and "destroys the strength of the kingdoms of the heathen," and set His own appointed King on Zion with such irresistible power that "the isles shall wait for His law."

It would be a nice thing—and nothing more than reason calls for—if there were an officer on board these ocean steam vessels whose sole business it should be to deliver lectures to the passenger on the various points of interest passed in the course of the voyage; and also to make himself familiar passengers' friend, singling out, in particular, for personal attention and conversation the solitary souls who have no friends and make no acquaintances.

This would be scouted as a piece of Utopian idealism in an age which is impelled by brutal competition to cheeseparing thrifts. But it comes within the conception of true civilization. And it would be distinctly within the promise that God will—

"Give pastors according to His Own heart that will feed the people with wisdom and knowledge."

* * *

Sis. Roberts and daughters have been fighting the banker and the evolutionist, who, we find, is a music professor. In the evening, while I was writing in the saloon, Eusebia came down from the upper deck, and said,

"Oh, Pa, I do wish you would come upstairs: Ma and Mr. Fraser are at it, hammer and tongs, about the resurrection of Christ."

I was writing a letter that had to be posted next morning at Naples, so I could not break off: but I said I would hurry up and come. I did so, but when I got on deck, the episode had passed.

WEDNESDAY, AUGUST 11, 1897; AT NAPLES

SERENE weather continues. This morning, we passed several beautiful islands as we drew near to Naples. They looked like "the isles of the blest" on the ocean of everlasting peace; but alas, had we landed, we should have found them no exception to the testimony of Solomon, that "the misery of man is great upon him." All ideal views of the state of man are fantasies, except those prospectively involved in "great and precious promises" written in the Bible and nowhere else.

We steamed into Naples harbor, or rather behind the breakwater (for there is not much of a harbor) about 12:30, to the strains of the ship band, which struck up, as we drew near, according to the general German practice (What for? no Scotchmen will understand).

This musical indulgence will become common, with every other good thing, in the day of the promised blessing. Life is altogether too grim an affair as now conducted. It requires much more than music to end the grimness, of course. Nevertheless, music has an important place and will get it.

But the music of the Age to Come will not be the inane "toot toots" of operatic origin—invented to stimulate the blasé faculties of voluptuaries or gratify the senses of mere worshippers of the imagination. It will be "the music of the spheres" truly—such as was heard on Bethlehem's plains when Christ was born—dulcet but vigorous, ravishing but noble and grand with the grandeur that can only come with the worship of the Eternal in sincerity, gravity, mercy and truth.

Lunch being served, we go ashore. Sis. Roberts and daughters were very anxious to see Pompeii (some 13 or 15 miles distant by rail), and I had hoped there would be time to take them: but as the vessel would resume her voyage in 8 hours, there would only be time to get to Pompeii and back, without inspecting the ruins: so we gave it up, and had to content ourselves with an inspection of the antiquities from Pompeii stored in the Naples Museum. Even this we had to do at a scamper, for it was about a quarter to three when we got there, and the place closed at three.

The streets were full of interest for sis. Roberts and the girls, not so much on account of the high and strange-looking buildings and shops, as on account of the busy, short-statured, withered-looking population hurrying about in all directions.

A painful feature among them was the number of beggars and priests. The aspect of the whole population was sordid, base, villainous.

What else could be expected after centuries of Papal rule? What more demoralising than the doctrine that men can purge their sins by paying the priests once a week? England is bad enough: if the very seat of the Beast is unutterably vile, it is no marvel. The vileness seems to infect everything, except shapes and sounds. Art and music throw a veil over the grosser features of diabolism.

The restaurants look like dens. We went into one of them for a cup of tea, as the weaker members of the company were in danger of fainting by the way. For one cup of tea and one piece of bread and butter we were charged a shilling each. We could have reconciled ourselves to the extortion if the articles supplied had in the least deserved their name. But the tea was exactly like a cup of the senna tea we used to get in Scotland when our mothers wanted to doctor us without the doctor; the butter was like rancid tallow, and the bread almost as if it had been made of chalk mixed with starch. (I suppose there would be better places, but we did not chance on them.)

After escaping from the restaurant we followed Eusebia's leadership to see the arcade, certainly the most beautiful edifice of the kind I ever saw—lofty and ornate, as British buildings are not—suggesting even what the glorious Temple of the happy coming age will be; but oh, the human part of it!—(And what are buildings apart from people?)

"Wherein dwelleth righteousness," is the best part of the promise of the New Heavens and New Earth. Even huts and hovels would be tolerable if all men knew and served God and loved their neighbors: but how glorious when righteous people will inhabit noble dwellings?

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On the way back to the steamer, we passed loathsome forms, prostrate on the foot-pavement, besides the more numerous loathsome walking. Pushing our way through sere and reckless-looking crowds, wearied in the oppressive heat and the merciless man-hunting bustle proceeding on all sides, we were glad to get on board the comparative quiet of our vessel—though it wasn't very quiet just yet.

All sorts of importunists seemed to have got on board in the universal quest for coin. Poor creatures! They say—not there in English— "We maun (must) live." Carlyle used to say, "I don't see it." Carlyle was more right than many people would care to admit. When the flood came, God did not recognize the "maun live" maxim as applied to sinners. He never does, "though He bear long with them." "Maun" (must) becomes "must not" with Him at last.

It is shortly about to become so on a very large scale. Vast multitudes, sophisticated by the glammers of the day, will be surprised to find what little value God puts on human life when it is divorced from the purpose for which He invented it. Piles of corpses throughout the wide world, as in the day of judgment on Jerusalem, will confute nearly forever the favorite popular fallacy that human beings "maun live" whether they honor God or no.

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At supper table on board, I had my first encounter with the two friends sis. Roberts & daughters have been preparing. They had laid the train and now tried to light the fuse, but with only partial success. The enemy, taking the alarm at the first detonation, fled the field — a parable which everyone must interpret according to such dim light as the context may afford.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ"—Rom. 5:1.

The Living Creatures and the Bow

"The four Living Creatures rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come"—Revelation 4:8

EZEKIEL CHAPTER ONE

THE two deepest and most beautiful symbols of the Scriptures are the Cherubim and the Rainbow—God-Manifestation and the Everlasting Covenant. Both appear in the first chapter of Ezekiel. The Rainbow occurs 3 times only in the whole Bible: Genesis, here, and in Revelation. The Cherubim are mentioned many times, from Genesis to Revelation, but this first chapter of Ezekiel is by far the fullest and most detailed reference.

We must have a clear picture of the eternal purpose of God as revealed in the plain and literal portions of Scripture to understand these symbols and to appreciate and enjoy their deep beauties and lessons. Viewed in the light of the Yahweh-Name and the Gospel of the Kingdom, these symbols fall marvelously into place.

God-Manifestation—the Yahweh-Elohim Name—"He who shall be Mighty Ones"—is the true and beautiful Bible picture of which the Trinity is the confused and ugly counterpart. The Trinity is an attempt by Greek philosophers to define the relationship of Christ to God. The Cherubim and the Multitudinous Son of Man symbols are the BIBLE representation of that relationship, and of the Eternal purpose of God with mankind.

God's purpose is to manifest Himself through a multitude of redeemed, perfected, immortalized and glorified men and women whose Head is Christ, and this community is symbolized by the Cherubim. Paul, writing to the Hebrews, calls this community the "Cherubim of Glory"—the vehicle and medium of the manifestation of God's glory, and the instrumentality by which the earth will be filled with that glory.

The Cherubim are the ruling powers of the Age to Come: the 4-square Camp of Spiritual Israel. Ezek. 1, like Rev. 4, portrays the Messiah of Israel in glory upon his throne, surrounded by his saints, and all energized and made glorious by the Spirit of God.

The opening visions of Ezekiel and Revelation are very similar. Both Ezekiel and John were captives and exiles. In both visions appear the throne, the One sitting on it, the brightness, lightning, Rainbow, fire, lamps, crystal, voice, 4 living Creatures full of eyes: man, lion, ox and eagle, feet of burnished brass. Both had wings (but John's, like Isaiah's, had 6: Ezekiel's had 4). Both prophet and apostle fell on their faces, a symbol of death and resurrection.

Ezekiel's prophecy opens with "visions of God" (E1). It ends with the magnificent Millennial Temple of the Age to Come, the center of world worship. Its closing verse names the new world capital of Jerusalem, Yahweh-Shammah, "THE LORD IS THERE."

Chapter 1 is clearly the beginning of Ezekiel's prophetic ministry. He prophesied for 20 years, from the 5th to the 25th of the captivity (chs. 1 & 4).

"Now it came to pass in the 30th year" (v. 1).

The 30th year of what? It would seem most probable that it was the 30th year of his life. Christ and John began their ministries at 30, and Ezekiel, the "Son of Man" of the Old Testament, was typical of both. His last vision, that of the Millennial Temple, would then be in his 50th year. This was the period of priestly service, 30-50, and Ezekiel was of the Priesthood. It would be very fitting, too, that he had the vision of the new Millennial Temple at the end of his period of Mosaic service.

Isa. 6 is similar. This depicts the beginning of Isaiah's ministry. He sees the Seraphim, or "Burning Ones," (a variant symbol of the Cherubim multitude), who sing "Holy, Holy, Holy," as do the Cherubim or 4 Living Creatures in Rev. 4. John applies this vision to Christ when he says (12:41) that Isaiah—

"Saw his glory, and spake of him."

* * *

"In the 5th year of king Jehoiachin's captivity" (v. 2).

This was, of course, the 5th year of Zedekiah's reign, the year after Jeremiah wrote to the captives in Babylon to build houses, for the captivity would be long. Ezekiel prophesied at a time when the Temple, the City, and the Nation were to be destroyed. He was the one to make the announcement to the wicked house of David—

"Remove the diadem, take off the crown: I will overturn it, and it shall be no more till he come whose right it is" (21:26-27).

Ezekiel prophesied in a time of trouble and captivity and darkness and fear. God's Kingdom was being eclipsed and scattered and possessed by the heathen. The long 2520 year Gentile night of "7 times" was beginning.

But shining above and through all is the eternal reality—the glorious, divine, eternal, unfulfilling purpose—

"As surely as I live, all the earth SHALL be filled with My glory!"

—and all who are steadfast and faithful in present, passing adversity will share the glories of that endless day. The Cherubim are the instruments and the result of filling the earth with God's glory. All the divine purpose with man is compressed into this chapter, but its principal aspect is the final phase—the latter days—the establishment of the Kingdom—

"They turned not as they went: they went every one straight forward."

And finally, at the end of the chapter, they stood still, and let down their wings, and the glory of the Lord appears encircled by the Covenant Rainbow, signifying that the storm of conflict is over and, as Zechariah shows in a different symbol of the same time—

"All the earth is quiet, and is at rest."

* * *

The Cherubim have a warlike aspect: they are a "host" or an army. They manifest thunder and lightning. From them the avenging angel gets coals to scatter on Jerusalem for its destruction. In the Revelation they direct angelic judgments on Babylon and the nations.

The Cherubim are the conflict between good and evil: they are the victory and glorification of good. This is a ceaseless, deadly conflict, from the Garden of Eden to the Paradise of God, and in our every act, word and thought, we are on one side or the other.

The world's man-oriented religions fail to realize that God MUST be justified and vindicated, and evil MUST be punished and destroyed, before good can be enthroned and the nations blessed. Many prophets and apostles speak of the coming of Christ and the setting up of the Kingdom as a time of worldwide judgment and display of divine power and wrath—

Psa. 46: *"Behold what desolations He hath made in the earth!"*

Psa. 149: *"To execute vengeance on the nations, and punishment on the people."*

Isa. 26: *"When Thy judgments are in the earth, THEN will the inhabitants of the world learn righteousness."*

Isa. 66: *"By fire and sword will the Lord plead with all flesh: and the slain of the Lord shall be many."*

Jer. 25: *"The slain of the Lord shall be at that day from one end of the earth even unto the other."*

Dan. 7: *"The Beast was slain, and his body given to the burning flame."*

Dan. 12: *"A time of trouble such as never was."*

Hab. 3: *Before Him went the pestilence, and burning coals: He drove asunder the nations: He threshed the nations in anger."*

Zech. 14: *"I will gather all nations against Jerusalem to battle. Then shall the Lord go forth and fight."*

2 Thess. 1: *"The Lord shall be revealed from heaven, in flaming fire taking vengeance on those that know not God."*

Rev. 19: *"In righteousness he doth make war, and smite the nations: he treadeth the winepress of the wrath of God."*

But the fiery, flashing, irresistible Cherubim symbol is not just war and destruction. That is but a minor, necessary, preliminary aspect of their glory. They are God manifest in the flesh: God's eternal, joyful family.

The broad picture is clear and beautiful, though many details are very difficult to fathom. This is as we would expect and desire: the basis clear, but always more depths to plumb and explore. The Cherubim represent the glorified saints, doing God's will and worshipping Him. They are Yahweh Elohim—God manifest in the flesh—partakers of the divine nature.

How do we know they represent the redeemed? It is clear in many ways: they are connected with man, their general form is human, they share Christ's throne, they are holy, they are glorious, they worship and serve God, God inhabits—or dwells in—they, their faces connect them with the camp of Israel, their principal characteristic is life, their voice is both the voice of God and the voice of a multitude.

But perhaps the clearest indication of their identity is when they sing to Christ (Rev. 5:9)—

"Thou hast redeemed us out of every nation, and hast made us kings and priests, and we shall reign upon the earth."

The Cherubim symbolize mankind in perfection: fulness of life, holiness, glory, unity, worship, service, knowledge, unchangeableness and power.

Whenever the Cherubim occur—usually in times of great change and tribulation for the people of God—they are symbols of hope and promise and future glory for faithful men. They proclaim the Everlasting Covenant—

"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

The cherubim occur in the Garden of Eden, the Mosaic Tabernacle, the Psalms, Solomon's Temple, Isaiah, Ezekiel's visions and Temple, and in Revelation.

They always appear in the nearest relationship to God: in the Garden of Eden, excluding natural man; in the Most Holy, where men could not enter; in Isaiah and Ezekiel they execute the judgments of God. God rides on them and dwells in them. In Rev. 4, they are about the throne and also in the MIDST Of the throne.

Christ is the Mercy Seat: the solid gold cover-lid of the Ark of the Covenant. The Cherubim, standing upon the foundations of the Mercy Seat, are solid gold also, and of one piece with him.

They are IN the Most Holy; they have access thereto by sacrifice and prayer and unity with Christ, and in their future solid gold state they will be there with him forever.

"And this was their appearance: they had the likeness of a man."

—of One Man, THE Man. This is the basic key to their identity: they are the "Man of One"—the Multitudinous Man.

They are described in this their first mention by Ezekiel as "LIVING Creatures." Their fundamental characteristic is LIFE (just as natural man's fundamental characteristic is death).

And life not just as passive existence, but intense, endless, tireless activity and motion—never stopping, never resting. To our weak, mortal constitutions, even contemplation of this is tiring. This helps us to realize in a faint way the glories and joys of immortality. We are so used to mortality that we tend to project its frailties and limitations into the eternal future. In Ezekiel's vision, the Cherubim are always in flashing, lightning-like motion, and in the Revelation they—

"Rest not day and night. "

—from rejoicing and worshipping God.

* * *

The meaning of the word "Cherubim" is uncertain. Several meanings have been suggested. Actually in this chapter they are not spoken of as Cherubim, but in ch. 10 he speaks of them at length again, and says at the end of the chapter—

"This is the living Creature that I saw under the God of Israel by the river of Chebar, and I knew that they were the Cherubim" (v. 20)

The simplest and most fitting explanation of Cherubim (singular, Cherub, with a hard 'ch' sound in the Hebrew) seems to be from Che-rab, "like the Head" (compare Mi-cha-el, "Who like God.") Certainly the basic idea of the Cherubim is likeness to the Head—no meaning could possibly be more fitting or significant.

And Rab, "Head," means greatness, especially numerical greatness. It is translated "great" 128 times, "many" 190 times, "multitude" 7 times. They are a "great multitude that no man can number."

This matter of likeness to the Head is indeed the very heart of the Truth. The Redeemed who form the Glorious Cherubim figure will be so constituted SOLELY on the basis of their LIKENESS to God and to Christ. Only such as have spent their lifetime endeavoring to develop this likeness will form part of that heavenly host. Those who have spent their energies on other things will not be there.

The Ark and the Cherubim were the heart and center of the whole Mosaic system. This was the only object in the Most Holy Place, and God's glory as it dwelt in the midst of Israel was manifested "between the Cherubim." The Mosaic Cherubim were of "beaten gold." Gold is Faith, and beaten gold is tried, proved, adversity-tested Faith. In Ex. 25:20 we are told—

"Their faces shall look one to another; toward the Mercy Seat shall their faces be."

The Cherubim looked perpetually toward each other and toward the Mercy Seat. They looked nowhere else: their interest was nowhere else. Only such as do likewise will become part of them. In like manner, Ezekiel's Cherubim "turned not" (1:12)—

"They went everyone straight forward: whither the Spirit was to go, they went."

* * *

Natural Israel never saw the glorious golden Cherubim: the veil was in the way—the "veil of the flesh." The priests who served in the Holy Place continually looked on representations of the Cherubim, for they were woven on the inner veil and the 10 inner curtains.

The Mosaic Tabernacle represents the wilderness journey; the Solomon Temple represents the Millennial state. So we find the Cherubim more prominent and visible in Solomon's Temple. Representations of them are there found in the outward Appointments of the Temple, so they can be seen by all the worshippers and not just by the priest. The Cherubim multitude will in that day have been manifested to the world.

In addition to the 2 golden Cherubim on the Mercy Seat, Solomon's Most Holy Place had 2 great Cherubim 15 to 20 feet high, of olive-wood covered with gold. These are the 2 glorified Olive-trees, or "Sons of Oil" — the golden Spirit-oil (Zech. 4:14). This makes 4 Cherubim in the Most Holy: the complete Cherubim number.

Likewise the outer doors of the Temple are 4-fold: 2 double-doors, and on them Cherubim are represented. And again we find them portrayed on the 10 lavers in the court.

The first item David prepared for the Temple was gold for the covering of the 2 giant olive wood Cherubim, and in the reference recording this (1 Chron. 28:18), the Cherubim are called the "Chariot of the Cherubim"—so-called because they are God's vehicle of war and majesty.

This connects them both with Zechariah's Chariots (6:1) and Ezekiel's 4-square wheeled representation. In Zech. 6, horses and chariots go forth from between 2 mountains of brass. They are called the "4 spirits of the heavens" which subdue and quiet the earth. These 4 Chariots are the "Cherubim of glory" which constitute the "Chariot of Yahweh." Psa. 104:3 says—

"He maketh the Clouds His Chariot."

These are the Clouds of glory that accompany Christ: another symbol of the Redeemed. This was the symbolic Chariot of God-Manifestation that Elisha saw when Elijah was taken up. Habakkuk speaks (3:8) of God's wrath poured out on the sea—the great, churning, mire-and-dirt sea of nations—by God's "Chariots of salvation." In Ex. 25:22 God says—

"THERE will I meet with thee, and I will commune with thee from between the 2 Cherubim."

In 1 Sam. 4:4, God is spoken of as "dwelling between" the Cherubim, or, more correctly and meaningfully, as "inhabiting" the Cherubim. God "inhabits" the righteous. Jesus said of his faithful and obedient friends (John 14:23)—

"We (God and Jesus) will come unto him, and make our abode with him."

Paul told the Ephesian brethren (2:22)—

"Ye are builded together for an habitation of God through the Spirit."

"Ye are the Temple of God."

—God's holy dwelling-place. The Cherubim were at the very center of the Tabernacle and Temple symbol: the dwelling and manifestation of God's glory. The basic significance of "Tabernacle" or "Temple" is the dwelling-place of God. The idea of a place of mediation or reconciliation is a secondary meaning—a means to an end. The end itself is DWELLING.

The Hebrew word for Tabernacle is Mishkan, meaning "dwelling place, residence, abiding place." It is related, in meaning, to "Shekinah," the "indwelling"—the Hebrew name for the glory of God that rested on the Cherubim.

The Hebrew word for "Temple" has a similar meaning, but goes further in the sense of size, spaciousness and splendor. It is often translated "palace"—the dwelling-place of a King. Both the Tabernacle and the Temple are frequently spoken of in Scripture as the "House of God," using the general, basic word for "house."

We are told the Edenic Cherubim were "placed" at the east of the Garden. The word for 'placed' is shakan, 'caused to dwell' (from the same root word as Mishkan and Shekinah). The Edenic Cherubim represented a promise, not a punishment. Cain said—

"Behold, Thou hast driven me out this day. . . and from Thy face shall I be hid."

The Edenic Cherubim were God's throne, presence, meeting-place, place of sacrifice and mercy.

"And behold, a whirlwind came out of the north, a great cloud."

Ezekiel's "vision of God" came from the north (v. 4), and the first thing he sees is a whirlwind and a cloud. In ch. 38, Ezekiel speaks of Gog as "coming like a cloud" to cover the land, and Daniel speaks of the King of the North as "coming like a whirlwind."

This is the dark and troublous background of the vision. The cloud and whirlwind from the north were the judgments of God embodied in the Northern invader both of that day and of the latter-days, but they were judgments heralding & leading up to a manifestation of deliverance and glory.

The Northern invader, for all his power and pride, is but an incidental aspect of the glorious and unending divine purpose of self-manifestation. The major, permanent aspect is the coming of Christ in the glory of his Father, with his saints, and this we MUST see in every step of the development of Russia's position and power.

Russia is nothing in the picture: a mere blind instrument; a mere brief and passing phase. The more bitter and evil and threatening Russia gets against Israel, the closer the end is.

It is out of this whirlwind of judgment that the glory of the Cherubim, and the Everlasting Rainbow, and the Eternal Throne, appear. And so it will be when the latter-day Assyrian comes in fury against God's land. And out of the cloud a—

". . . fire infolding itself . . ." (v.4).

—or revolving with flashing brilliance—

"And out of the midst thereof as the color of amber" (v. 4)

This is not amber as we know it: all authorities agree upon that. What it is, is not positively known, but most agree that it is electrum—a mixture of gold and silver, which was much used and highly prized in ancient times, and which has greater brilliance and beauty than either gold or silver alone. The Hebrew word is "chashmal," of which a Bible dictionary says—

"Supposed by Gesenius and most to be a brilliant amalgam of gold and silver."

And International Standard Bible Encyclopedia says—

"Thothmes III is represented as standing in his chariot of electrum."

This is very fitting. Gold and silver are more glorious than either alone. A refined golden Faith, tried and perfected in the fire, is very glorious. But it is not glorious enough for salvation. It must be combined with silver, for silver is Ransom and Redemption.

Silver is the original word wherever we read "money" in the Old Testament. Literally translated, therefore, we have—

"The atonement silver" (Ex. 30:16).

"The redemption silver" (Num. 3:49).

"The trespass silver, the sin silver" (2 Kings 12:16).

Every male Israelite gave Moses a ¼ shekel of silver as a ransom for his life, and this silver was made into the foundation sockets of the Tabernacle. The brilliant electrum glory of the Cherubim was a combination of Christ's atonement and men's faith.

Why 4 Cherubim? It would seem primarily because the Cherubim are a dwelling-place and a vehicle, both of which typically have 4 sides. The plan of the Camp of Israel, God's abiding place on earth, naturally formed a square; the Cherubim are an encampment, an Israelitish encampment. Four-square is a feature of many aspects of both the Tabernacle and Temple. 4 denotes universal dominion: the 4 winds, the 4 corners of the earth.

4 -square is perfection and completion of PLAN. The Holy City goes a step farther: the length and the breadth AND THE HEIGHT were equal—a perfect cube. This was the shape of the Most Holy Place: perfection and completion of BUILDING.

(Continued next month, God Willing)

"Christ also loved the Ecclesia and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Ecclesia, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish"—Eph. 5:25-27.

Boston Fraternal Gathering

Friday evening to Sunday afternoon, October 8-10.

(If the Lord Will)

The Boston brethren and sisters earnestly invite as many as possibly can to come to their Gathering in October.

It is planned to hold it on a large and beautiful acreage of woodland outside and north of Boston. Food and lodging (heated lodge) will be provided on the grounds, so the brethren and sisters may enjoy a maximum of time in mutually-upbuilding fellowship, study and discussion. There are also motels nearby.

The general theme that will unite all the addresses will be 'A Light Glows in the Darkness.' Further details will be published as they are arranged.

Additional information as to accommodation and arrangements may be obtained from bro. Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867: phone (617) 944-9094. Bro MacKellar would like to be notified as soon as convenient by all who hope to come.

APOSTOLIC ADVOCATE: FIRST 2 VOLUMES NOW READY

The first 2 volumes (of 5) of bro. Thomas' first magazine, the 'Apostolic Advocate' are now available in one book, bound in stiff cardboard, at \$3.50. (It is regretted that cloth binding has not proved practical). Address all communications to : Herald Press, 4011 Bolivia, Houston, Texas 77018. Those who have already ordered are being contacted direct.

When the 2nd book (containing vols. 3-4-5, at \$5.00) is ready, an announcement will be made. There is still difficulty in obtaining a sufficiently clear original to produce a good job, but the problem appears in way of solution.

Pleasant Friendship

"Blessed be the Lord, which hath not left thee this day without a Kinsman (margin: Redeemer), that his Name may be famous in Israel"—Ruth 4:14

RUTH CHAPTER FOUR, VERSES 11-15

It is nearly 2,000 years since our Lord said

"This is my body which is given for you, this do in remembrance of me."

Before we partake of these emblems in memory of his death, burial, and resurrection, it is pertinent we reflect on some aspects of the intervening years that have passed, since by baptism we acknowledged belief in those things bound up in the Gospel of the Kingdom of God and the Lord Jesus.

Two thousand years seems a long time to our human minds, and still our Lord tarries, so we ask ourselves, Has time strengthened or diminished our confidence, our convictions in those things we confessed to at baptism? Or are we assailed with thoughts that we may be following cunningly devised fables?

The joy and gratitude which is ours as we meet today is an assurance that confidence in our convictions has not waned: we acknowledge our Heavenly Father as the Creator and Sustainer of all things, and believe He can and will perform His plan with the earth and man upon it.

Briefly we look at some aspects which place our confidence on a sound foundation. Firstly the Bible, the Word of God, on which our beliefs, our faith, is founded. As the years go by it continues to confound its critics and to establish its authorship beyond the capabilities of man.

Its treatment of the nations, particularly Israel, and its fulfilled prophecies confirmed by history, are two items alone that establish the truth of its claim to be the Word of God. Of late years the evidence of archaeology has added its support to the claim.

Only in the Bible can we learn of God the Creator and His plan with the earth and man upon it. Dismiss the Bible and man has no hope or prospect beyond this mortal span. He may create theories of life after death in his imagination, but he is powerless to bring them to fruition; his theories cease with his death.

World events portray starkly the fate of mankind if left to his own devices : his existence is threatened by his own pollution of his environment; ever-threatening is the pressing of the button of atomic annihilation. And who, looking back on man's long, evil history, can be so naive as to think man will ever live peaceably with man of his own volition? In whom then shall we trust?—God or man: the Creator or the created?

Our decision, brethren and sisters, has been made; we strengthen it through contemplation of him who is symbolized by the emblems on the table. To us he was not a follower of fables. We do not think of him and dismiss him as a religious crank; nor do we think him unpractical because he chose death and rejected a temporary kingship of the world, together with its riches and plaudits of the people.

No, we believe he looked beyond the false facade, the vanity and vexations of mortal life, to eternal things; having perfect trust in the Word of God when he endured the tauntings and mocking, the scourging and the agony of crucifixion. The people who loved the praise of men and false riches of the world, taunted him, saying—

"Let him save himself if he be Christ the chosen of God."

In their ignorance they did not realize he was doing just that; not only for himself but for many others also. They in their desire for temporal things drove crucifixion nails through the hands that had blessed and healed so many of their infirmities; nailed to the cross the feet that had trod unfalteringly through the countryside carrying to them the Glad Tidings of the Kingdom of God and eternal life. They caused the sword to pierce his side in the hope his death would allow them to continue their lives in self-glorification and pre-eminence of their fellows.

"Take my yoke upon you and learn of me," is a privilege we humbly and gratefully accept. Let others, if they wish, seek the praise of their fellows, the desire to be thought somebody, or strive for the elusive riches of this world; but we think of Abraham, Moses, David, the prophets, Peter, Paul, Stephen, and the many others as examples of true wisdom, who, rich in faith towards God, turned their backs on temporal earthly things and will stand forth eternally in the Kingdom of God, whilst their contemporaries who lived only for the present life are now but dust of the ground, having no preeminence above the beasts.

No, we do not dismiss Christ and his followers with the thought that they were sincere, well-meaning people, but of course quite deluded and unpractical. Rather are we convinced that people whose aspirations rise no higher than spending this mortal span, seeking from this world the fulfillment of their desires, their happiness, THESE we believe are the unpractical ones!—for sickness and death are ever present to snatch from them their objective, if they ever attain to it. We prefer to seek the Creator in the words of Isa. 26:8-9—

"In the way of Thy judgments, O Lord, have we waited for Thee.

"With my soul have I desired Thee in the night; yea with my spirit within me will I seek Thee early; for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness."

Our hope is to live in the time when—

"The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. 2:14).

We do not boast, rather are we filled with humility, knowing ourselves to be the mortal flesh of all mankind, and are humbly grateful that understanding of the Gospel of the Kingdom has been granted us. We have not always been in this privileged position, there was a time when we were without God and without hope, aliens from the promises of God; but we heard the voice of God—

"Turn ye and live, for why will ye die?"

Now we seek to follow Christ and the worthies of old who sought the living God. We have repeated Ruth's words—

"Thy God shall be my God."

Let us now glean in the field with Ruth from ch. 4:11-15, for food of sustenance and comfort. We note (v.11) that the people and elders were witnesses of the things spoken in these verses, events which had not transpired but were future. We today can look back on history and witness the fulfillment of nearly all the events pronounced in these verses. V. 11—

"And all the people that were in the gate and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and Leah, which 2 did build the house of Israel, and do thou worthily in Ephratah and be famous in Bethlehem."

At this period of time the children of Leah and Rachel, the 12 tribes of Israel, existed as a united people. Later in their history, as we are familiar, they became divided into 2 kingdoms and were eventually driven from their land and dispersed among all nations.

The house builded through Leah and Rachel was broken down, scattered. How then can we liken Ruth to Leah and Rachel? How can Ruth build the house of Israel as did Leah and Rachel?

"And do thou worthily in Ephratah and be famous in Bethlehem."

—reveals the answer, the start to the rebuilding of Israel natural and spiritual through Ruth. Ephratah (fruitful) is the ancient name for Bethlehem-Judah. The prophet Micah says (5:2)—

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto Me that is to be Ruler in Israel."

And who is this but the babe "famous in Bethlehem" and the "Lion of the tribe of Judah"? And for the worthy Ruth is the fame and honor of a place in the rebuilt kingdom of Israel when the babe famous in Bethlehem rules as the Lion of the tribe of Judah on the throne of David, who was the great-grandson of Ruth, and so the fulfillment of v. 12—

"And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman."

Of this babe born in Bethlehem of the line of Ruth and her great-grandson David, we recall the scripture—

"And the Lord God shall give unto him the kingdom of his father David."

When this comes to pass Ezekiel's prophecy will be fulfilled—

"And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all.

"And they shall be no more 2 nations, neither shall they be divided into 2 kingdoms any more at all" (37:22).

As the natural house of Israel was built through the offspring of Leah and Rachel, so the house of natural and spiritual Israel will be built through the offspring of Ruth.

And the women said unto Naomi of this son born to Ruth (v. 14)—

"Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel."

In the margin the word "kinsman" is rendered "redeemer." How prophetic of him symbolized on the table, made famous in Israel during that short period of approximately 3½ years, when he taught the Gospel of the Kingdom of God, performed amazing miracles, appointed the 12 disciples, and after a life of perfect obedience to the Father, shed his blood on the cross as a perfect sacrifice, overcame the wages of sin which is death, and became the "Redeemer." V. 15—

"And he shall be unto thee a restorer of thy life."

Yes, to the worthies of old and us also, if we hold our confidence firm to the end—

"For thy daughter-in-law which loveth thee, which is better to thee than seven sons, hath borne, him."

Seven sons could never be a restorer of life to Naomi. "Ruth" is defined by Young and others as meaning "Friendship." The friendship and love of Ruth to Naomi was better than seven sons. Naomi had returned from Moab empty and bitter, renaming herself Mara, "bitter." But now in the child born of Ruth she was comforted and renewed in spirit, answering again to the name Naomi, "pleasant."

By the child born in Bethlehem we are restored to a hope of life eternal, turning from the emptiness, the bitterness of death and the present life.

Often we are depressed by the meagerness of our accomplishments in the Truth. From Ruth we can gain comfort, that attainment is not always manifested in the dramatic or spectacular. Consider her life as we know it; we meet her first as a widow who has tasted and been reminded of the one certainty of the present life, death. She is in the act of leaving the country of her birth and her kinfolk, to accompany her mother-in-law to a new country, a new life, and accepting the living God instead of the idols of her country. The depth of her sincerity is reflected in those well-known verses in which she declared—

"Intreat me not to leave thee, or to return from following after thee. For whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people and thy God my God.

"Where thou diest will I die, and there will I be buried. The Lord do so to me and more also if ought but death part thee and me."

In this new life we find Ruth in meekness and trust accepting and following the laws of God made known to her by Naomi. From her lowly position of gleaning in the fields for daily sustenance, she came to be the bride of a mighty man of wealth and a famous mother in Israel.

Perhaps the greatest lesson for us from the life of Ruth is that she lived up to her name: Ruth, Friendship. What an example she has set us who have pledged ourselves to serve the living God through him who said—

"Ye are my friends, if ye do whatsoever I command you."

"This is my commandment that ye love one another as I have loved you."

"If ye love me, keep my commandments."

Like Ruth, we have accepted a new way of life; we seek a country wherein dwelleth righteousness; we seek the living God. Today we glean the fields seeking the sustenance the Lord lets fall for us, even "handfuls of purpose," and if we are to attain to the marriage feast of the mighty Lord, and share in the riches of His eternal Kingdom, then like Ruth we must live up to our name: Christadelphians, Brethren of Christ.

In Naomi's other daughter-in-law, Orpah, a thought comes to mind which we older brethren and sisters should ever be conscious of. Orpah, according to Young, means "Youthful freshness," Orpah also had regard for Naomi, kissing her before they parted, but possibly Orpah did not have the maturity or depth of vision that Ruth had.

Be that as it may, there are those in our fellowship who in their youthful freshness have shown Ruth characteristics, & follow the footsteps of Ruth. We older ones should be ever conscious of the depth of friendship and love manifested by them and be ever alert to encourage, being patient and encircling them with loving care, even as we expect our Heavenly Father to be patient and to care for us.

As young and old glean together in the field of the Lord, it behoves us older ones who have been gleaning and gathering longer, by example and way of life, to let drop some of that spiritual food we have acquired, that the younger may gather and be strengthened, being very careful not drop the husks of impatience, intolerance, or being over-critical. Naomi said to Ruth—

"My daughter, shall I not seek rest for thee that it may be well with thee?"

Let us seek the welfare of each other, keeping in mind the close bond between the elder Naomi and the younger Ruth, that strengthening Bond: Naomi—"Pleasant," Ruth—"Friendship": pleasant friendship.

During this mortal life span the alternatives continue to present themselves daily: we can order our way of life by choosing what our own inclinations or reasoning suggests, or we can be influenced in our decisions and way of life by knowing and heeding the Word of God. If we choose the former, our thoughts and actions will to a large degree be motivated by our fleshly desires; our efforts will be directed to attaining wealth, seeing in riches the key to the world's pleasures. Always to the eyes the grass will seem greener in the next field.

Eventually as age takes its toll and the specter of death draws upon us, as it surely will, realization comes that our eyes have been deceived by the mirage of wealth, which disperses in the air, for—

"We brought nothing into this world and it is certain we can carry nothing out."

We find we have been led to barren ground and oblivion; we vanish even as the mirage we followed.

But if we choose to walk in the ways of God, we realize at the outset that mortal life is but a short span, even if we fulfil the days allotted to man. We see life in its reality: a mix-up of smiles and tears, health and pain; the transition from youth to age; and in the finality, age with its frailties and loneliness as it awaits the return to dust.

Not only do we see this picture, but we are ever conscious that our hopes and desires are not bound up in the elusive mirage presented by the world of men. We look to him who is the Resurrection and the Life, bearing in mind the Master's word—

"If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him" (John 14:23).

Our ears are attentive to hear the voice of the great Shepherd of the sheep—

"This is the way, walk ye in it."

We do not seek worldly honor and riches in this present life; we trust in Him who said—

"I will never leave thee, nor forsake thee."

We trust the Shepherd to lead us from sufficient pasture to sufficient pasture, from water spring to water spring as we journey through life. We constantly listen for the Shepherd's guiding voice, "Follow me," knowing that we will be led to green fields and still waters, to a land flowing with milk and honey, to a land wherein dwelleth righteousness, where every man shall dwell under his own fig tree, when the words of Isa. 11:6-9 will be fulfilled—

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them.

"And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox.

"And the sucking child shall play in the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

"They shall not hurt nor destroy in all My holy mountain; for THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD AS THE WATERS COVER THE SEA."

Made equal to the angels, we will experience the wonders of 1 Cor. 2:9—

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him."

Ruth, when she said, "Thy God shall be my God," and accepted the living God, would not remotely comprehend the honor and glory to be conferred upon her. Likewise we cannot comprehend the ecstasy and the glory awaiting those who hear—

'Well done, thou good and faithful servant, enter thou into the joy of thy Lord.'

Turning to these emblems, our minds take in the babe made famous in Bethlehem. We see also in the bread and wine the Resurrection and the Life, and the fulfilling of the verse from Ruth—

"He shall be unto thee a restorer of life."

How foolish, empty and fleeting the man-made things of this life when placed against the eternal glories and friendship of Christ! His friendship and love offered us, and his faith in God, are testified by these emblems of his death.

He died in faith. Soon in his person we will behold the living proof of his resurrection, and as we pass either to his right hand or his left, so will be manifested how much we have appreciated the true riches and the friendship offered us. Remember that in this day-to-day pilgrimage we are walking either towards the right hand or the left hand of our Judge.

Having begun wisely, brethren and sisters, by accepting the one true God as did Ruth, let us be strong in faith, striving to the best of our ability to live up to our name. Remember his words—

"Ye are my friends, if ye do whatsoever I have commanded you."

"Thy people shall be my people."

We share this bond, one people, children of the living God. May the Naomi-Ruth "pleasant friendship" continue to grow and abound among us, stirring us up, encouraging us to follow our Lord, so that even death shall not part thee and me; that at the marriage supper the ecstasy of the joy of seeing everyone of us present will overflow our cup of eternal love and pleasant-friendship. *May the Lord recompense our work, and a full reward be given us of the Lord God of Israel, under whose wings we have come to trust.*

— R.H.

Bible Questions

1. "I, even I only, am left": who?
2. "Plowed with my heifer": whose?
3. "Troubler of Israel": who?
4. Who said "I am of perfect beauty"?
5. Who was a tanner? a coppersmith? a cupbearer? three tent-makers?
6. "This day is salvation come to this house": whose house?
7. "Two or 3 firkins apiece": what?
8. Vashti, Candace, what in common?
9. "Carry thee where thou wouldest not": who?
10. Who used a towel?
11. "Pure religion & undefiled is—" What?
12. Hadassah: whose wife?

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| 13. "What have I done that thou hast smitten me 3 times? " Who said? | |
| 14. "Why hast thou disquieted me to bring me up? " Who said to whom? | |
| 15. "O generation of vipers!" Who said? | 16. Who killed 85 priests? |
| 17. "Return to thy mistress": who? | 18. Whose 4 daughters prophesied? |
| 19. "This is the finger of God": what? | 20. "Thou whited wall!": who? |
| 21. Necho, Shishak, Tirhakah: what in common? | 22. A left-handed judge? |
| 23. Who said, "Alas, my daughter"? | 24. Who said, "Alas, my brother"? |
| 25. Who said, "Whose damsel is this?" | 26. Who said, "My head, my head"? |
| 27. Who said, "We are able"? | 28. "Not commodious to winter in": what? |
| 29. "Ten cheeses": when? | 30. "Let it be neither mine nor thine": what? |
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THOUGHTS FOR TODAY

Apparel

"Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, Solomon in all his glory was not arrayed like one of these"—Luke 12:27

EXACTLY which flower Jesus was referring to when he mentioned the lily is a matter of debate. Some feel it is the Anemone, while others prefer to think of it as the Easter Lily.

To us it matters not which flower the Lord had in mind. The point to remember is that man, regardless of all his labor on himself, cannot be compared with the natural beauty of the untoiling lily. Solomon, with all his wealth and glory, still did not measure up to the humble lily which grew unobtrusively to maturity in God's Own way.

Many times we are apt to forget that God looks on the heart, as we proceed to clothe the outward man. Untold millions of dollars are spent yearly, the world over, in endeavors to beautify the flesh.

CONSIDER THE LILY: From God's good earth the plant derives its nourishment, growing strong and beautiful; no fancy paint required, no artificial color used.

Solomon mentions the Beloved of the Lord as having lips like unto lilies; pure lips, lips which speak of pureness resulting in unadulterated actions.

Consider the lily; with the pure air and radiant sunshine, the lily grows and develops. It drinks deeply of the gentle rain from heaven, adding greater strength to its comeliness.

"Consider": examine and take heed, be attentive to and contemplate, pay attention to—the lily of the field. Do we? Are we so concerned with the clothing of the outward man that the inward man suffers?

The despicable dress fashions of both male and female today creep insidiously into the body of believers. Could the reason be that we are endeavoring to substitute the lack of Christlikeness with a camouflage of worldliness?

Consider the Lily: Yea, Solomon in all his glory was not arrayed like one of these delicate, equally proportioned, perfect in symmetry and co-ordinated in color, flowers.

The next time we appear before the Table of the Lord in any of the immoderate, outrageous and unreasonable costumes of the present fashion extremists of this wicked world, let us pause for a moment and ask ourselves the following question—

"If my call to the judgment seat should come at this moment, how should I feel standing in this attire before my Judge and Lord? Will HE be favorably impressed?"

Just whom are we REALLY trying to impress: God or man?

—J. J.

Why Did Jesus Tolerate Judas?

JESUS tolerated Judas because Judas outwardly conformed to the precepts of righteousness during the 3½ years that he sustained the part of "one of the 12."

Jesus knew him, but did not act on a knowledge that could not have been appreciated by either Judas or the other disciples. He waited till Judas should reveal himself, which is the divine procedure with us all.

If Jesus had expelled him from the apostolic body before his real character was manifest, it would have caused confusion, besides removing a needed instrument for the hour of betrayal. —**Bro. Roberts, 1897**

Current World Events Fulfilling Prophecy

"O Assyrian, the rod of Mine anger! For he saith, By the strength of my hand have I done it, and by my wisdom . . . Shall the axe boast itself against him that heweth therewith?"—Isa. 10

"GRIM RECORD OF US ATROCITIES." Remarkable no. of US troops, past & present, readily admit doing things pretty much equivalent to what Calley did. War—particularly counter-insurgency war—tends to brutalize those who fight it. Grim record of US atrocities in putting down Filipino insurrection around 1900.

In Viet war, US decided to put heavy stress on firepower—massive aerial & naval bombardment & artillery barrages. At least 325,000 civilians killed since '65, most as result of US action.

Such carnage suggests a parallel to My Lai. Saturation bombing, free-fire zones, & forced evacuation may well constitute war crimes. These are policies ordained, or at least ratified, at highest levels of US Govt. US tactics in Vietnam certainly have been devastating & ruthless. (Nwk 4:12)

"CIVILIZED" MAN PLANS PLAGUES. In the deadly arsenal of modern warfare, no weapons are more nightmarish than those that have emerged from the biological labs. Between them, US & Russia have manufactured enough biological warfare agents to virtually wipe out entire human race with diphtheria, botulism, typhus & forms of plague far more lethal than Black Death of Middle Ages. (Nwk 4:12)

"COLLAPSE OF CIVILIZATION"—When NY Mayor Lindsay announced massive budget cutbacks last mo. 100s in Brooklyn's Brownsville section took to streets in general rampage; set 15 major & scores of smaller fires; looted dozs. of stores; bombarded police with rocks; & stoned firemen fighting flames.

Rioting left sections of community smoldering in ruins, & rioters & families even worse off than before. Four out of 5 Brownsville families are on welfare. When Boston Mayor toured area, he saw it as "first tangible sign of collapse of our civilization." (Nwk 5:17)

US-CHINA RAPPROCHEMENT could have immense impact on world affairs. Even moderate warming could alter course of war. Accommodation between Washington & Peking could make both N. Viets & US more receptive to a compromise settlement, & could make US public more willing to accept less-than-victorious solution.

Other countries could be faced with difficult choices in wake of US-China reconciliation. Japan may feel inclined to adjust its diplomatic stance. Japs announced last wk. that a delegation will visit Peking for talks on normalizing relations.

Of all nations, however, Russia could be most strongly affected by better US-China relations. By threatening to buddy up to China, US might wring concessions from Russia on Berlin, Mideast & arms talks.

By getting along with China, US could increase its influence among Russia's allies. When a big Communist country makes friendly gestures toward US, it legitimizes similar gestures on the part of smaller Communist states. (Nwk 4:26)

URBAN SCHOOLS OFTEN SO BAD that despairing parents no longer care whether children attend. A savage teacher strike in Newark; over ½ of Newark's pupils out of school for 10th straight wk. Newark's crumbling schools have fallen behind for yrs. Guards have been on hand regularly in city's 89 schools, vainly attempting to prevent vandalism & racial clashes. Group of picketing teachers beaten to ground by a gang using clubs & bicycle chains. When they get back to school, it seems unlikely Newark's children will learn any more than they ever have. (TM 4.19)

DRUG ADDICTION AMONG VIET VETS far more wide-spread than almost anyone anticipated: 40 percent of soldiers have used illegal drugs. (USN 4:12)

VIET WITHDRAWAL—Till recently Army high command favored leisurely withdrawal down to a big "residual force". But they've become desperately aware of what Vietnam is doing to Army—the Calley horror, drug epidemic, breakdown of morale & discipline, near-total destruction of prestige of uniform. Two-thirds of generals now favor risking rapid drawdown to minimum professional force.

US has made S. Vietnam dependent—pathetically dependent—on US support. To cut off support to S. Viet Army would render it nakedly defenseless before N. Viet Army, now being lavishly re-equipped by Russia & China with excellent weapons. It's hard to imagine a more revolting act of betrayal by a great nation toward a small ally. Yet this is precisely the direction in which left wing of Democratic Party is pushing whole party. US mood is now so rancid, it could conceivably be a winning issue for Democrats. (Nwk 5:3)

IRELAND: CHILDREN OF VIOLENCE. Many of young Catholics & Protestants who battle each other—& British Army—in N. Ireland haven't reached their teens. But their faces are hard-set—mute evidence that, in a country still torn by age-old religious hatred, the sins of the fathers have already been visited on the sons. Urchins turned urban guerrillas, Ulster's children are most vivid testament to what 2 yrs. of sectarian warfare have done to their soot-poor homeland—& what future may hold for N. Ireland.

Divided by a 1½-mile "peace line" of barbed wire, children of both religions grow up in identical squalor, & have passed prematurely from innocent games of childhood to deadly serious business of street warfare. Bands of children now roam streets til late at night, defying police, priest, schoolteacher & parents. "We like to play riots," says an 11-yr.-old Catholic, wielding a rock & a cardboard shield. They soon progress from toy guns & cardboard shields to real thing. They learn to make nail bombs & they squirrel away secret arsenals.

After so many generations of hate, it's hardly surprising that Protestant youths are still swayed by rhetoric of a demagogue like Rev. Paisley, or that Catholic kids admire IRA. Ulster's children—like their parents—are blinded by religious hate. The mood of hate, fear & violence has already seared minds of countless children in N. Ireland. In some cases fear of the riots has afflicted children with long-lasting nervous symptoms.

Children show little of traditional respect for teachers. "Their language has become atrocious," says a teacher. "Even girls use 4-letter words all the time—in my presence." Worst of all, youthful violence seems to be growing increasingly pointless. Many seem to be stoning buses & beating up people more for fun of it than for ideological reasons. If this continues much longer, there'll be a race of children who will never have any respect for law & authority.

What will happen to Ulster when this new generation comes of age? It's today's children who are politicians of future. These kids will be really hardline. They are the people who are going to change society, & the way they want to do it is by the gun. (Nwk 4:19)

US FOOD SUPPLY IN DANGER. Blight threatens corn belt—heart of US agriculture. Corn is 70 percent of all grain fed to cattle, hogs & poultry. In '70 blight raced across corn lands in a matter of wks., its spores carried on wind. Harvest was cut 10 percent. This yr. could be worse. Blight lies in wait all across corn belt. The strain that broke out in Florida last yr. was something new. Called "Race T", it attacks corn leaf, stalk & ear. (USN 5:17)

YUGOSLAVIA FALLING APART?—Many observers have long feared Yugoslavia would virtually fall apart on Tito's retirement. Now suddenly looks like disintegration might come even sooner. Conflict among squabbling nationalistic groups—Serbs, Croats, Slovenes & others—which he was attempting to forestall, has come into open even before he could step down. Soviets already are trying to exploit situation in effort to re-establish satellite status for all or part of Yugoslavia. (USN 5:17)

RUSSIA PERSECUTES ITS JEWS. Scores of Russian Jews who dared ask right of emigration to Israel still languish in prison. But their plight has only strengthened resolve of other Soviet Jews, who, by 100's, now demonstrate publicly for full civil liberties in Russia itself & freedom to go to Israel if they want. This unprecedented militancy has had extraordinary results; rather than indulge in mass repression, Russia is now letting 100's leave. Only weapon Jews have is their readiness to embarrass Govt. publicly.

To Jews in West, emergence of a resilient Jewish Community inside Russia seems nothing short of miraculous. Only 5 yrs. ago, the 3½ million Jews there were intimidated, fearful, silent. Today, these "Jews of Silence" have found a voice. From Riga, Leningrad & Minsk—3 centers of Soviet Jewish militancy—come reports of Jews who have threatened to form defense leagues unless local police cease to harass them.

Their courage is a miracle. In Israel the Jews have an army, but there is beauty in what is happening in Russia. The "beauty" lies in an unexpected rise in Jewish identity & pride, much of which is traceable to Israel's decisive victory in '67 War. The '67 War also inspired in many Soviet Jews the desire to live in Israel.

For centuries Jews have been made to feel unwelcome in Russia. Under Czars, a strictly defined Pale of Settlement limited Jews to certain areas. The Bolshevik revolution smashed the walls of the Pale &, for first time in Russian history, affirmed full equality for Jews. Thus encouraged, many Jews joined Communist Party & fought in civil war with Red Army—whose organizing genius, Leon Trotsky, was himself Jewish. After the civil war, Jews flooded into Russian schools to study medicine, engineering & law, so that they could fill state's need for technicians.

Under Stalin, Soviet Jews suffered greatly—but at first no more than Gentiles. As Stalin grew older, however, his anti-Semitism became more open. Beginning in late '40's, Soviet press waged vicious campaign at Jewish artists, writers, & musicians. In '52, over 20 leading Jewish intellectuals were shot, & at least 400 more were packed off to prison.

Khrushchev's attitude toward Jews was less harsh than Stalin's, but it was under his leadership nonetheless that most of such Jews as remained in high party posts were weeded out. And this bloodless political purge was followed by a wave of trials for "economic crimes" in which 150 Jews were executed for petty offenses.

Then came the 6-day War—& a new anti-Zionist campaign by Govt. In a spate of articles & books with blatant anti-Semitic overtones, "Zionists" were blamed for Hungarian revolt of '56, Polish student uprising of '68, & Czech "anti-socialist" movement in '69.

Many Russian Jews seem to have rediscovered their Jewishness. Says one who recently emigrated from Russia, "We no longer consider ourselves Soviets. We are JEWS!!" (Nwk 4:19)

DRUGS RAPIDLY BECOMING as great a threat to US forces in Vietnam as the enemy. There's considerable speculation Hanoi may be facilitating flow of cheap heroin into S. Vietnam to demoralize US forces & pick up considerable foreign exchange. The heroin scandal only heightens already tense relations between US & S. Viets. (Tm 4:19)

ALLENDE WARNS US. "We've given world a lesson," Allende declared jubilantly last wk. Five mos. Ago Allende became world's first Marxist head of state to win office in free elections. Last wk., in nationwide municipal contests, he won bigger share of vote & fair-sized endorsement of his policies. He got impressive increase over 36 percent he received in '70 elections. Results obviously strengthened Allende.

"Don't put up roadblocks for us," he told US. "The worst thing would be if we were to fail not because we are inept but because artificial roadblocks are put in our way. If that happened, people of Latin America would have no recourse but violence. If so, day will come when no N. American will be able to set foot safely in S. America. This is the great political responsibility US has." (Tm 4:19)

SOVIET PRESENCE IN SE ASIA EXPANDING at impressive rate. Today, in every major city in SE Asia outside of Vietnam, it's commonplace to see Russian seamen, diplomats, trade officials & uniformed Aeroflot crews. Sleek Soviet commercial airliners touch down in SE Asia capitals. Philippines expected to establish full diplomatic relations with Moscow. Malaysia & Singapore already have.

None of this would have been possible without a fundamental change in attitude on part of SE Asia leaders. This is just the beginning. Soviet entry into SE Asia is part of a whole new expansionist world strategy.

Happily for Soviets, their goals have neatly dovetailed with changing interests of most of SE Asian countries themselves. Till few yrs. ago, all these nations relied wholly on US as their guarantor against both possible Chinese external aggression & against internal subversion. But in light of Nixon's decision to reduce US presence in Asia, there's great uncertainty throughout area over future US course. Soviet entry has given Asia govts. an alternative counterweight to China.

It's in Malaysia that Soviet hopes seem to run highest. Since they established formal relations in '68, Soviet Embassy there has grown by leaps & bounds, & Western diplomats believe it will be regional headquarters for Russian activities in all SE Asia. Secret negotiations have been conducted for Soviet aid in reorganizing Malaysia's Navy, expanding Air Force, & providing artillery, tanks & modern weapons. (Nwk 4:12)

PAKISTAN WAR PERILS US "BRIDGE." Outbreak of civil war in Pakistan could have far reaching consequences—not only to 70 million E. Pakistanis—but to US & balance of power on subcontinent of S. Asia.

Pakistan was born amid religious strife in '47, & has been torn intermittently by violence ever since. A million persons were killed in religious rioting that followed British decision to partition India into 2 nations, Hindu India & Moslem Pakistan. In one of history's largest mass migrations, 7½ million Moslems moved from India into Pakistan & 10 million Hindus from Pakistan into India.

A common belief in Mohammed is the only tie between E. & W. Pakistan. Race, culture, economy, language, even food are different. W. Pakistan's 310,000 sq. mis. have population of only 60 million; E. Pakistan's 70 million are crammed into 55,000 sq. mis.

Nobody believes E. Pakistan could last very long as an independent state. It doesn't have wherewithal to support itself without a great deal of outside help. Chances of somebody moving in & taking over would be good. The Communist Party organization in E. Pakistan bears strong similarity to the violence-prone Naxalite Party which is giving India trouble in W. Bengal just across border.

US regards upheaval in Pakistan with extreme seriousness. For yrs. US has considered Pakistan (member of both CENTO & SEATO alliances) as strategic "bridge" between US interests in Mideast & Far East. (USN 4:12)

RUSSIA TIGHTENING ITS HOLD OVER EGYPT. To degree realized by few outside Arab world. \$4½-billion in Soviet military aid since '67 has turned Egypt into a "virtual protectorate."

Soviet engineers helping build giant industrial complexes. Russian agronomists reclaiming arid lands. Soviet drillers hunting new oil sources. Russian educators revamping school system along Soviet lines. New agreement for vast electrical power network that will, says Podgorny, "bring light to every village of Egypt." \$700-million expansion of big steel center at Helwan; Russia rushing 120,000 tons of new equipment. \$100-million phosphate complex at Quena; \$150-million smelter at Aswan; 20,000-ton ferrosilicon plant. This has left Cairo with \$3-billion debt to Moscow.

Russia now Egypt's biggest customer: two-third of cotton crop—Egypt's largest export—now goes to Soviet bloc. Increasing quantities of Egyptian goods being made to Soviet specifications, using Soviet machinery in Soviet-engineered plants. This makes Egypt more and more dependent on Russian spare parts. Russians have shown themselves hard bargainers, even when dealing with "friends." (USN 4:12)

ANOTHER "SCIENCE" SOMERSAULT—Upgrading Neanderthal Man: Almost from moment his bones were first discovered in Germany's Neander Valley 100 yrs. ago, his name has been synonymous with brutishness: a squat, shambling creature. Now, Neanderthal man rapidly being rehabilitated into a more attractive ancestor of modern man. How did so sophisticated a creature acquire such an unwarranted reputation? As Harvard anthropologist Hooton once commented: "You can, with equal facility, model on a Neanderthaloid skull the features of a chimpanzee or the lineaments of a philosopher." (Tm 5:17)

INTERNATIONAL GUERRILLA TRAINING—Involvement of N. Koreans in Ceylon insurrection dramatized extent to which guerrilla training has become an international activity. Today, with foreign "scholarship" & forged passport, a young, aspiring revolutionary from any of several doz. countries may travel halfway round world to learn use of rifles, machine guns, Molotov cocktails & political kidnapping. Then, after mos. or yrs. of training, he returns to home country to put education into practice. Almost every region of world can qualify today as either terrorist target or training ground. Many countries dabble in terrorism, but 5 in particular have become large-scale exporters of insurgency:—

N. KOREA has trained 2000 guerrillas from 25 countries; 700 are currently in special camps. Training lasts 6 to 18 mos.

CUBA has trained 2500 Latin American guerrillas in past decade.

ALGERIA: Over 20 "National liberation fronts" & assorted movements maintain offices or representatives in Algiers, which has reputation of "home of revolutionaries."

CHINA has emphasized training of insurgents from elsewhere in Asia. Chinese program one of toughest & most fervent, & is extremely rigorous.

RUSSIA prefers to remain in background, but they're deeply involved in financing & control of programs in Cuba, Algeria, N. Korea & among Arabs. Recent Mexican case revealed how closely Russia working with N. Koreans. Ceylon civil war showed that Russia still maintains 2-pronged policy of giving official support to relatively moderate leftist govts., while at same time subsidizing local subversive opposition movements. (Tm 5:10)

ISRAEL CONCERNED by important increase in Soviet arms shipments to Mideast; especially worried that recent deliveries include latest Soviet weaponry & aircraft, so sophisticated that they must be operated by Russians. That implies deepening Soviet involvement. (Tm 5:3)

MISERY IN HAITI—Duvalier was a sadistic despot who twisted a potential paradise into a land of heart-rending poverty & stomach-turning brutality. The excesses of cruelty he visited upon his own people almost defied belief. Last wk., latest chapter in Haiti's long, dark night came to end when Duvalier died.

Since a slave riot in 1804 made Haiti world's first black republic, a succession of govts. has brought fertile land—once richest of all France's W. Indian colonies—ever closer to ruin & despair. Duvalier did nothing to reverse that trend. The poorest nation in W. Hemisphere, Haiti's labor force is 85 percent unemployed or underemployed. It has lowest yrly per capita income (\$75), lowest life expectancy (33 yrs) & lowest literacy (7 to 10 percent) in hemisphere. (Nwk 5:3)

DISHONESTY IN BUSINESS—thievery, kickbacks, etc., on rise, adding billions to cost of goods & services. In terms of \$s & numbers involved, it far exceeds street crime. Employees steal over \$10 million a day—about \$3 billion a yr. When you add kickbacks, stealing of co. secrets & other malpractices, total's probably several times greater. Kickback payments alone estimated \$5 billion a yr. Inventory shortages at all-time high. Inventory

shrinkage at dept. stores is 2½ to 3 percent—exceeding profit return—& sales are \$37 billion a yr. 70 percent of all inventory losses due to employee stealing; shoplifting 15 percent; bookkeeping manipulation make up rest. (USN 5:3)

HOLLAND BOILS OVER: Dutch have never had to endure any serious internal threat to political system. Now, suddenly, all changed. Dutch society has boiled over. Maoists shut down world's largest port, Rotterdam, last yr., while anarchists won seats on Amsterdam city-council & smoked hashish thru first council meeting. Pornographic publications & live sex shows have proliferated. Recently, Dutch terrorists dynamited an oil refinery causing \$300,000 in damage; & servicemen sabotaged \$2 million worth of military equipment. The economic system so carefully constructed is threatening to break apart at seams. Already, trade balance for 71 has deteriorated to a \$276 million deficit.

Long proud of its reputation for cleanliness, Holland now finds plethora of pollution problems, from filthy waters of Rhine basin which receive waste of much of W. Europe to littered & fetid canals of Amsterdam. Mercury-pollution in Dutch waters is third highest in world (behind Sweden & Japan). Industrialized Rotterdam smothered more & more frequently under cloud of smog.

Population density highest in world: though Dutch already viciously cramped for space, there's an acute housing shortage. National election last wk. was significant move to left.

But nowhere is traditional Dutch society being buffeted more than in Holland's ultra-progressive Catholic Church. In 70 only 48 new priests ordained, while 470 priests left Church. Even those Dutch Catholics who retain church allegiance are defying authority with abandon. (Nwk 5:10)

RUSSIAN NUCLEAR MIGHT—In recent wks., a shudder of uneasiness has passed thru community of people who know, & care, about nuclear strategic balance between US & Russia. If a multi-MIRVed, 25-megaton Soviet missile is what is going to be put into the new holes that US spy satellites reveal are being rushed to completion, that means end of our Minuteman complex as a credible nuclear deterrent, perhaps within 2 yrs.

And in March Russia successfully completed their 3rd test series of a satellite intercept vehicle. Soviets have probably already achieved capability (which we lack) to blind our intelligence satellites. Experts believe they are also on way to achieving capability to knock out, with very powerful multi-MIRVed missiles, our land-based nuclear deterrent. All clues indicate Russia going all-out to achieve in near future a decisive nuclear-strategic superiority. (Nwk 5:10)

ARABS MORE MILITANT, organizing for eventual war. Israelis turning more adamant, building settlements on Arab lands they hold. (USN 5:10)

FAITH & TAXES—4800 W. Germans a wk. are renouncing Christianity to escape 10 percent surcharge on the income taxes of church members. The surcharge nets Protestant & Catholic churches over \$1 billion a yr. In past 3 yrs., 480,000 Germans have formally renounced their religion. More new churches built in past 20 yrs. than in 400 yrs. since Protestant Reformation; many of these bright new buildings nearly empty most of time. (Tm 5:10)

"CHRISTIANITY" IN ETHIOPIA —According to ancient tradition, Christianity was planted in Ethiopia 1600 yrs. ago by a Syrian missionary who created a Christian empire that now stands amid a sea of Moslems. With 9 million members, Ethiopian Orthodox Church is 1 of largest Orthodox communities, & is most entrenched established church anywhere in world. Suffering is an integral part of the Orthodox way of life in Ethiopia. Church owns 13 percent of land, from which it gets \$50 million yrly.

Church expects record tourist take in Lalibela this yr., but none of it will ever find its way back to the village. Except for hotel, where tourists enjoy electric lights & showers, Lalibela has no electricity & so little water that local medical clinic recently had to shut down. Church has refused to support a land-reform bill that would limit amount landlords can collect from tenants on their land. Church's mission seems to be simply to endure forever. (Nwk 5:3)

HEROIN lies at root of many of US's most agonizing problems; responsible for 50 percent of city crime; causes untold deaths; spawns torment across US society in ghetto & suburb alike. Drug trade dwarfs biggest international corporations. Turkey is source of 80 percent of US heroin.

It's one of the most complex problems humanity has. We're kidding ourselves if we think we can solve it, but we must try to relieve it because we're in a crisis. Biggest obstacle to US efforts to squash Turk opium production is growing anti-USism. Pound of heroin costing \$275 to produce retails for \$100,000.

Let's face facts," said one drug expert. "Cure to heroin addiction won't be found in Turkey or France or Laos. Ultimately we'll have to find cure to sickness in our own society."(Nwk 3:29)

ISRAEL INSISTS ON RETENTION of Jerusalem, Gaza, Golan, & Sharm el Sheikh. Sec Rogers made it clear US believed Israel was dragging its feet on peace settlement. "In modern day situations," he contended, "geography's not important. What's important is political arrangement. We're talking about a contractual agreement with provisions made for security, & with an international peace-keeping force. We think that's most adequate possible guarantee you can conceive of in modern life." (Nwk 3:29)

PROPOSAL TO GIVE PEKING the Chinese seat in UN got majority of votes last yr. Next fall US may no longer be able to block Communist Chinese admission. Taiwan's edge over mainland China in recognition stakes dramatically dwindling. (Currently 65 nations recognize Taipei, 50 Peking). US now keeps only 10,000 troops on Taiwan; 7th Fleet no longer patrols strait. If China attacked, would US really send troops or use nuclear weapons? (Nwk 3:29)

PHILIPPINES: engulfed in strife over a yr.—violence & disorder escalating. 25 yrs. of independence have left most Filipinos frustrated & disillusioned. Social injustices worse than ever. Minority of rich accumulating more wealth at expense of vast poverty-stricken majority. Growing anti-USism. Unemployment rising, foreign investment frightened off. Crime, corruption, social injustices plague nation. (USN 3:29)

NEW ROUND OF ARMS TALKS, just starting in Vienna. Soviet construction indicated deployment of an "advanced generation" of ICBM missiles—bigger even than their massive SS-9. Three previous sessions failed to produce accord even on general approach, let alone details. (USN 3:22)

LAST MAJOR PROTESTANT HOLDOUT against a female ministry began to weaken this month when Anglican leaders gave member churches permission to ordain women. Decision affects 47 million Anglicans in 90 countries. (Tm 3:22)

ECONOMIC SUPER-POWER. Starting from postwar pile of rubble in nation almost devoid of raw materials, Japs have built an economic superpower. Today it's flooding world mkts. with shoes, ships, steel, cameras, cable, cloth, cars, transformers, TV sets, tape recorders & radios. Jap economy third most productive in world, behind only US & Russia. Gross national product up from \$26 billion in '56 to over \$200 billion today, Japan makes ½ of world's ships.

US is confronting something totally new in world: a mighty industrial economy shaped by Oriental history & psychology. Every part of Jap economy directed toward national goal; almost everybody feels a sense of participation in achieving it. Bureaucrats, bankers, executives, workers—all labor hard to make Japan a world power thru economics. The economy is an expression of a society that values order, security, harmony & industry. (Tm 5:10)

E. GERMANY'S FOREIGN TRADE up 60 percent from '66 to '70; output rose 37 percent, E. Germany world's 9th greatest industrial power; national income up 29 percent to \$29½ billion. (Tm 3:29)

GREEKS HOSTILE TO US—Ambassador Tasca has succeeded in establishing good relations between US & authoritarian colonels of Greece's ruling junta—but at cost of damaging traditional faith & esteem of Greek people for US. When Greek colonels overthrew constitutional govt. in '67, Johnson expressed US distaste by embargoing all heavy-weapons delivery, & turning cold shoulder to junta. But Nixon has reversed this on grounds that strategic importance of Greece as NATO's southern anchor counts for more than moral issues.

US has tried to do 2 contradictory things: gain regime's support to preserve US strategic interests, while opposing it to assuage US conscience & stave off angry public opinion. It's an impossible policy. Greeks from all walks of life believe US is behind their unpopular regime, & for first time, they're becoming hostile to US. (Nwk 5:3)

NEW YORK "DESTRUCTION"—When NY Mayor Lindsay took 11 fellow mayors on tour last wk., their reaction was stunned disbelief. Acres of abandoned houses in Brooklyn look like Dresden after the war. Not only is NY \$300 million in red for current yr., but next yr. faces \$1 billion deficit with precious little relief in sight. "We're no longer talking about N.Y. deteriorating; we're talking about its destruction." (Nwk 5:3)

SOUTH AFRICA —Deep & growing discontent among S. Africa's 17½ million Blacks & Coloreds has sparked Black awakening that could have unpleasant consequences for S. Africa's 3.6 million Whites in yrs. ahead. Recent poll showed 90 percent of all Blacks believe there's no goodwill between Whites & non-Whites. Despite hazards, urban Blacks are speaking out as never before, causing wave of unease in White community.(Nwk 5:10)

FADING "EMPIRE"— Sun still never quite sets on British Empire, but it's sinking ever lower on horizon. Apart from Hong Kong, Britain rapidly withdrawing its historic military presence from Far East. Huge naval yard & 3 airbases in Singapore being turned over to local govt; Persian Gulf bases to be closed down soon; & Aden has become a port of call for Russian navy & a barracks for Arab guerrillas.

Britain's withdrawal from Far East is a reluctant political retreat. Heath promised to halt pullout east of Suez that Wilson pledged in '68. But harsh imperatives of economics have forced him to adopt Wilson policy. (Tm 5:17)

EARTH AN "ARMED CAMP"—Progress of civilization has turned earth into elaborately sophisticated armed camp. In '70, money spent on means of killing one another at all time peak of \$204 billion. Global manpower in armed forces & military-related employment, 60 million. (Tm 5:17)

US: DIVISION, & MAD PLEASURE. Unrest & divisiveness suddenly tearing whole fabric of US society: marked turnabout from national unity of 50 yrs. ago. Bitter controversy over Viet war has created major split. Just as bitter is racial conflict. US's 13 million welfare recipients being mobilized by National Welfare Rights Organization to demand bigger payments; less restrictions.

Pursuit of pleasure has crystallized into a "fun cult" among young, & is reflected in a growing rate of absenteeism among older workers. At all levels of society, "Have fun!" is becoming a slogan as well as a benediction.

There's never been a period in our history, except in Civil War, in which we've been so divided, so lacking in unity of national vision, purpose & moral consensus as now. TV, reaching into almost every home, is feeding people's unhappiness with selves & nation. (USN 4:19)

SWEDEN IN TROUBLE—Sweden—"welfare nation" long regarded as model of stability, social progress & labor peace—now in deep trouble. Problems piling up on all fronts—strikes, inflation, sky-high taxes, balance-of-payments deficit, unemployment, rising crime in cities. Darkening pessimism has spread to all walks of life. Over past 20 yrs. crime rate up over 150 percent. Violent crime increase especially rapid. Robberies over 7 times level at start of 50's. (USN 5:10)

JAPS' ECONOMIC "MIRACLE." Against heavy odds, Japs rose from WW II ruin to achieve "economic miracle." Japan is one of poor countries of world in oil, coal, iron: minerals modern industry consumes in vast quantities. These handicaps don't deter Japs. 20 yrs. of dynamic, sustained growth sent nation skyrocketing into 3rd place in world. Jap economy still expanding over twice as fast as Russia or US.

Nippon Steel is biggest producer on earth; has world's largest blast furnace—twice the capacity of biggest in US or Russia. Almost all of Japan's oil is imported. Rarely does it have over 3-wk. reserve. Japan literally dependent on rest of world for raw materials; it's tapping resources of 114 countries. Jap trade expanding at double world average; piled up a surplus of well over \$11 billion in past 4 yrs. One in every 4 families owns a car; most have TVs, washing machines, refrigerators.

But price of phenomenal industrial development has been heavy to individuals—& nation. Over two-thirds of Japan's 103 million live in cities, most jammed into narrow coastal plains stretching 400 mis. from Tokyo to Hiroshima, a corridor dominated by petrochemical & steel plants, auto factories & other complexes of industrial age.

Air is foul & waters polluted far beyond either US or Russia. One of every 5 Tokyo school children suffers physically from air pollution. Living conditions are going from bad to worse. Families often crammed into 1-room apts. in cities choked with people. (USN 4:26)

IN INDIAN SUBCONTINENT, 2 CIVIL WARS have opened new seas of troubles. In E. Pakistan, poorly-armed rebels try to hold out against Army. In Ceylon, rebels push country toward anarchy. A united Bengal, joining India's W. Bengal to E. Pakistan, would create a nation of 115 million in a strategic area facing Indian Ocean. Wouldn't take much to set India & Pakistan at war again. Pakistan would expect Chinese aid; India would expect Russian help.

Fighting on Ceylon already has killed 100s. A leftist Govt, still pushing thru nationalization programs, is up against a wrecked economy. Men forced out of work are joining student rebels who found no jobs. (USN 4:26)

WEST'S POWER FADES IN ASIA. In Asia, a 200-yr. stretch of almost continuous Western military preponderance is rapidly ending. Two yrs. ago, US had 740,000 troops on bases from Thailand to Japan; will fall below 420,000 by June 30. By yr. end, British Far East Command will have shrunk to a token presence of 4000 men & few ships.

Asian nations quickly rejiggering their old diplomatic patterns. THAILAND has been US's staunchest military ally in SE Asia. But Nixon Doctrine & declining US aid have persuaded Thais times are changing. They've established

trade with 10 Communist countries. Recently they signed a trade agreement with Moscow, & are "studying" question of better relations with China.

INDONESIA'S "Nonalignment" took on a strong Western tilt after Chinese-sponsored coup of '65. But now Djakarta has led Asian effort to pressure US into a military withdrawal from Indochina. Lately Indonesia has begun to talk about normalizing relations with Peking.

MALAYSIA has made an even more startling turnabout: has begun negotiations with China, offering to open trade & diplomatic relations. Malaysia is talking of closing its consulate in Taiwan.

SINGAPORE calmly allows China to operate a major bank on its soil, the N. Koreans to run endless ads in its newspapers extolling the virtues of Kim Il Sung, & Soviet ships to call at its superb port.

PHILIPPINES encouraging efforts to open channels to Peking. Even S. KOREANS, Asia's toughest anti-Communists, beginning to talk of trade with China.

Fear of China that froze most Asian capitals in '60s is rapidly melting away. Another powerful factor in Asian realignment has been failure of US effort in Indochina. And there's deep disenchantment with way US has fought war. Asians have seen that B-52s & free-fire zones are no answer to a local insurgency, & they are aghast at how badly US technology & firepower ravaged countries they were supposed to "save." (TM 4:19)

BETRAYED ISRAEL DISTRUSTS "GUARANTEES." There's 1 thing that unites the people of Israel, & that is the memory of May, '67 — the wks. before the war. Something happened to them during those wks., when enemy troops were massing at their borders, & UN forces were being withdrawn—when world's eyes turned toward their country & watched in silence for next event to happen.

In this generation, average Israeli will certainly not trust UN. UN's performance produced a shock not yet forgotten. Israelis are fully aware world expects them to rely on international "guarantees" once again. Mrs. Meir says, "We want good public relations; everyone wants to be liked, & so do we. The whole world was in favor of Czechoslovakia; her public relations were excellent; but see what happened!"

Israelis are cynical about way world, led by Russia, mouths pieties like "No land can be taken by force." They ask, How did Poland get to Oder-Neisse line? How did Russia get Baltic states & a piece of Finland? "Why do they always apply double standards to us?"

They're also cynical about fact that world equates Sadat's announcement that Egypt is ready to consider peace with what is in turn required of Israel. They say: "Egypt is ready for peace; so are we: that's a balanced exchange. What we must do, what we must give up, must be equated with what Egypt is willing to do, what it is prepared to give up & agree to." (Tor G&M 4:2)

VAST RUSSIAN ARMS TO EGYPT. Russians last yr. hurried into Egypt \$2½ billion worth of advanced aircraft, the most sophisticated air-defense missiles, & other arms, as well as 1000s of Soviet pilots & missile crews to man these weapons. Never before had Russia injected anything like the quantity of sophisticated military equipment into a non-Communist country in so short a time. (USN 4:12^)

RUSSIA BIGGEST WINNER IF SUEZ OPENED. A Suez pact would boost Soviet influence in Mideast, & make easier a speedy penetration of Russian naval power into Indian Oceans Even with Canal closed, Russia has been expanding its naval presence in Indian Ocean. With Canal open, Soviet warships would have a direct route from Black Sea to Red Sea, to S. Asia, & Persian Gulf with its extremely wealthy—& politically weak—oil sheikdoms.

Closed Canal costs Europe \$600-million yrly. in added oil costs alone.

Another big gainer from a Reopened Canal would be Egypt. Egyptian morale would soar, & Sadat's reputation would skyrocket. A Suez agreement would permit over ½ million Egyptians evacuated from cities along the Canal Zone to return home. Egypt once again would begin earning hard currency from ships passing thru the waterway. Israel has less to gain & more to lose in a Suez settlement. (USN 4:19)

E. PAKISTAN DESTRUCTION CONTINUING. Estimates of dead: 200,000 or more. Observers report virtual pogrom against E. Pakistan's educated leadership, raising specter of region reduced to peasant serfdom. Last wk. rebels announced formation of Bangla Desh provisional govt. Observers believe long guerrilla phase of civil war already begun: Army holding most of towns, & rebels; controlling much of countryside. (Tm 4:26)

ALLENDE PUSHING DRASTIC CHANGES. Seizing everything in sight seems to be a winning formula in Chile. Allende pushing drastic changes to extend Govt. ownership & control. In elections throughout Chile in Apr., Allende's Popular Unity front got 50 percent of vote, compared with narrow 36 percent plurality by which he was elected. (USN 4:19)

PAKISTAN BECOMING NEW WORLD CRISIS. China is backing up W. Pakistan. India's terrorists, particularly Maoists in Calcutta, seemed ready to make common cause with Bengali "freedom fighters" in E. Pakistan. Russia denounced by W. Pakistan as "meddler." (USN 4:19)

MOSCOW WANTS TO GIVE SYRIA a more potent role in Mideast: urging Damascus to agree to joint military command with Cairo, which would let Egypt use Syrian airfields in new fight with Israel. (Nwk 4:26)

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