

The Berean Christadelphian

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

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

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

CONTENTS

ECCLESIAL DIRECTORY	Inside Front Cover
EDITORIAL Satisfaction	97
THE HOLY CITY (Bro. Thomas)	99
VOYAGE TO AUSTRALIA (Bro. Roberts) Part 36	103
THOUGHTS FOR TODAY: Hymns	108
UNTIL SHILOH COME	110
SLOTH AND DILIGENCE	119
CURRENT WORLD EVENTS FULFILLING PROPHECY	125
Fraternal Gatherings: Lampasas, Richard, Hye, London	Back Cover
Reprinting of Bro. Thomas' "Apostolic Advocate"	Back Cover
Bible Questions	Back Cover

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

AUSTRALIA

ESPERANCE, W. Australia—2 Emily St.—Mem. 11 am; Class Thur. 7:30 pm. Bro. Ray Hodges (same address).

CANADA

EDMONTON, Alta.—Bro. & sis. David Blacker, 12308 39A Avenue.

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

HAMILTON, Ont.—Sherwood Rm., Wentworth Arms Hotel, Main & Hughson Sts.—Mem. 11 am. Bro. John Fotheringham, Apt. S-32, 895 Upper Gage; Phone (416) 389-8595.

JAFFRAY, B. C.—Bro. Fred Glazier.

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

LONDON, Ont.—Christadelphian Hall, 166 Central Ave. (1 block west of Richmond)—S. S. 10:15 am; Memorial 11:30 am; Lecture 7 pm; Class Wed. 8 p.m. Bro. Dan E. Gwalchmai, 29 Devonshire, Phone (519) 438-7730.

MONTREAL, P.Q.—Massey Rm., Central YMCA, 1441 Drummond—Mem. 11 am. Bro. E. Kercher, P.O., New Glasgow, P.Q., Ph. 514-438-2635. Phone near hall: Sis. Irene Baines, 514-768-5306.

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

TORONTO, Ont.—Home of bro. James MacIvor, 29 Peacham Cres., Downsview 464, Ont., Ph. (416) 247-4411—SS 10 am; Mem. 11 am; Sun. eve home of bro. G. Gibson, Ap. 607, 1501 Woodbine, Toronto 365, Ph. (416) 425-1256.

VANCOUVER, B. C.—At home of sis. Mary Newton, 4125 Smith St., Burnaby, B. C. Phone (604) 433-9998—Memorial 11 am. Bro. Ralph Hobkirk, 949 Belvedere, North Vancouver, B. C. Phone (604) 988-5941.

WATERFORD, Ont.—Bro. & sis. J. Edward Williams, Box 338.

GREAT BRITAIN

BIRMINGHAM 34—46 Falmouth Rd.—Mem. 11 am—Bro. Leslie Allcock.

NEWPORT, Mon.—3 Constance St.—Mem. 11 am—Bro. Ken Williams.

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

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

NEW ZEALAND

PAPAKURA—Bro. A. Starr, Ardmore R.D., via Auckland.

WHANGAREI—YWCA Hall, Rust Ave.—Mem. 10:30 am; Lecture 7 pm. Bro. M. J. Griffin, PO Box 55, Whangarei.

UNITED STATES

ASHBURNHAM, Mass. 01430—Bro. E. Sargent Jr., 8 Proctor St., Bx. 296.

BALTIMORE, Md. 21207—3617 Forest Hill Rd.; Ph. (301) 944-3870—Mem. 10:30 am (home to home). Bro. Russell C. Frisbie (same address).

BOSTON, Mass. 02115—Hastings Hall, 320 Huntington; Phone (617) 536-7800— S.S. 10:30 am; Mem. 11:45 am; Lect. 2 pm 1st & 3rd Suns.; Bible Cl. Tue. night south of Boston, Wed. night north of Boston. Bro. Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867, Phone (617) 944-9094.

BUFFALO, N.Y.—IOOF Hall, Kenmore at Myron, Kenmore, N.Y. 14217; Ph. 716-877-9363—Mem. 10:15 am; S.S. 11:45 am; Class Wed. 8 pm. Bro. W. J. Kling, 372 Ellicott Crk. Rd., Tonawanda, N.Y. 14150; Phone 716-692-3605.

CANTON, Ohio—YMCA, 205 Second St. NW—S.S. 10 am; Mem. 11 am. Bible Class Thur., 7:30 pm, homes. Bro. Paul Inman, 1520 Bonnot Place NE, Canton 44705; Ph. 216-456-5319.

DENVER, Colo. 80209—432 S. Emerson, Ph. (303) 777-9575—SS 10 am; Mem. 11 am; Class Tue. 7:30 pm. Bro. John Osborne, Ph. (303) 424-8494.

DESOTO, Kansas 66018—Bro. James Ross, DeSoto Rest Home.

DETROIT, Mich. 48227—12954 St. Marys—S.S. 10 am; Mem. 11 am.; Class 7:30 pm. Bro. G. Growcott (same address); 313-272-0349.

EVANSVILLE, Ind. 47711—Sis. Carolyn (Mrs. K.) Thompson, 3015 Blossom Ln.

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

LAKE ARIEL, PA. & **WANAQUE**, N. J.—Mem. 10:45 am—Home of bro. H. Sommerville, Lake Ariel 18436, or home of bro. D. Sommerville, 224 Conklintown Rd., Wanauque 07465. Ph. (201) 835-4751.

LAMPASAS, Tex. 76550—Christadelphian Hall, Ave. I East—S. S. 10 am; Mem. 11. Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas 76550. Ph. (512) 556-5249.

MASON, Tex. 76856—Christadelphian Hall, Hwy. 386—Mem. 11 am; Class 2 pm. Bro. W. Edwards, Ranch Rte., Harper, Tex. 78631; Ph. (512) 864-3064.

MIAMI, Fla. 33155—5428 SW 65th Ave.; Ph. (305) 667-7828—Mem. 10:30 am; S.S. 41:30 am; Class Wed. 7:30 pm. Bro. Thomas S. Lumley (same address).

MINNEAPOLIS, Minn. 55409—Bro. Roger Walker, 4210 Nicollet Ave.

NEW PORT RICHEY, Fla.—Bro. & sis. Chris Bird, 710 Pennsylvania Ave.

PORTLAND, Ore. 97212—3344 NE 24th Ave.—S. S. 9:45 am; Mem. 11 am; Lec. 7 pm; Bible Class Wed. 8 pm. Bro. Arthur R. Tilling, 2212 NE Precott, Portland 97211, Phone (503) 287-3064.

SAN ANGELO, Tex.—English Room, Cactus Hotel (All but 1st Sundays)—S.S. 10 am; Mem. 11. Other Sundays at homes. Phone near hall: sis. LaRue (Mrs. Donald Smith, (915) 655-7665. Rec. bro: bro. Bill Muter, 1506 S. Van Buren, San Angelo, Texas 76901, phone (915) 653-7434.

WARREN, Ohio 44483—Bro. Thomas Tulloch, 1043 N. Park Ave.

WORCESTER, Mass. 01607—Vasa Hall, 1 Ekman St.: Ph. 617-753-4492—S.S. 10 am; Mem. 11; Lec. 2nd-4th Suns. 2:30 pm; Bib. Cl. Tue. twice mo. 8 pm; Bro. W. Davey, Strawberry Hill Dover Mass. 02030; Ph. 617-653-1148.

EDITORIAL

Satisfaction

"As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness"

—Psalm 17:15

THERE are many forms of satisfaction. A person may have had a desire to travel for many years, and when the opportunity arrived, he became "satisfied." A common form of satisfaction is that of a man who believes his name and character has been defamed by something that has been published either in a newspaper or magazine. He then proceeds to take legal action by instituting suit against the publisher on the grounds of libel. If he wins his case and obtains the money for which he sued, he is therefore "satisfied."

From the Bible, we will cite 2 cases of satisfaction in which a sharp contrast appears.

When the sons of Jacob became jealous of their brother Joseph, they decided to kill him, but later changed their plan and sold him into slavery. One can well imagine their smug satisfaction as they watched him being bound and carried away.

Our other case is the apostle Paul. In the beginning of his career, we find him a persecutor of the followers of Jesus. In his defense before Agrippa, he said (Acts 26:11)—

"I punished them oft in every synagogue, and compelled them to blaspheme;

"And being exceedingly mad against them, I persecuted them even to strange cities."

Being passionately zealous of the Law, Paul—a Pharisee, and the son of a Pharisee—thought he was faithfully serving God.

Not satisfied with his work in Jerusalem, he obtained letters from the High Priest, and started for Damascus hoping he would find some of those hated Christians and, if so, to bring them to Jerusalem for punishment.

Nearing the end of his journey, Paul was arrested by a light from heaven, and from the midst of it he heard the voice of Jesus saying, "Why do you persecute me?" What followed changed the whole course of his life. The persecutor became the persecuted, and the undeviatingly faithful servant of Christ.

By retaining his former zeal, and applying it to his new work, Paul obtained a complete and enduring satisfaction.

This is admirably exhibited in Gal. 2:20, where he says—

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:

"And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

So firm was his determination, and his loyalty to the Truth; so unswerving, that he could say (1 Cor. 11:1)—

"Be ye followers of me, even as I also am of Christ."

In the matter of his faith, he possessed such a full assurance that in the closing days of his life he was able to say—

"I have fought a good fight, I have finished my course, I have kept the Faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day:

"And not to me only, but unto all them also that love his appearing" (2 Tim. 4:7-8).

Almost 1800 years pass by, and we find ourselves in the 19th century, giving special attention to a passenger ship, The Marquis of Wellesley, which was en route from London to New York in May, 1832. The ship's surgeon was Dr. John Thomas.

A violent storm overtook the ship and, as they neared Sable Island, the ship struck the bottom of the ocean with such force that all hope of being saved was taken away.

Not having taken any particular interest in religion, he was greatly perplexed, but determined that if he ever reached shore again, he would never rest until he found out the truth of the matter. Finally the ship reached New York and Dr. Thomas, remembering his resolution, wasted no time in beginning his investigation.

After 15 years of intense study and investigation, he came to the conclusion that he had found the Truth, and the following year he made preparation to publish his findings, and the result was Elpis Israel. What a feeling of satisfaction must have surged through his brain! It is a wonderful book and should be read carefully by every person contemplating immersion.

But to fully appreciate the great heritage that is ours, the story of his life should also be read. This book is highly recommended for it reveals the relentless pertinacity with which he labored to find the Truth, and the course he followed that resulted in its discovery.

His crowning work was, of course, Eureka, an exposition of the Apocalypse. Actually, however, it can well be described as an exposition of the whole Bible. As one reads Eureka, he becomes fascinated with the profound faith, and the penetrating discernment that the author possessed in God's word.

If he be honest with himself, he will bow his head and thank God for the man and his work. Bro. Roberts, who has done so much for us in his impressive writings, speaks of Eureka in this expressive manner:—

"Eureka is a breeze of truth that comes from the high hills of prophetic vision upon the nearly-stagnant atmosphere of the plains of ignorance below, blowing away the sultry vapors and dispersing incipient disease. It is a temple of light, resplendent with the hues of precious stones; in the courts of which, those who love the Truth will often be found."

There are several who do not agree with bro. Roberts, for there are at least 6 expositions of the Apocalypse in circulation among "Christadelphians." These are nothing more than a fulfilment of the prophetic words of Paul in Acts 20:30. While they were directed to the elders of the ecclesia at Ephesus, they are equally capable of being applied to the present generation—

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

They were not satisfied with the Truth as taught by Paul but, like the Athenians, were spending their time either to tell, or to hear some new thing. In these modern days, the same principle applies to many who call themselves Christadelphians. Some even go so far as to say Elpis Israel and Eureka are "out of date" and "not suitable for the present generation"!

When bro. Roberts had finished reading Elpis Israel, he wrote to bro. Thomas—

"Brother Thomas, my gratitude is unbounded. I cannot possibly give utterance to my feelings. What a great salvation has been revealed! What a book is the Bible! What a God is Jehovah!!! My heart swells with grateful emotion when I contemplate these things. My thanksgiving knows no bounds."

Brother Roberts never altered his conviction of the things revealed in Elpis Israel and Eureka. His words above expressed the feelings of the writer of this message, when he read these two books 52 years ago, and he has not changed his mind to this day.

Why? Because no writer during the past 100 years, who has tried to bring out something "new," has written anything worthy of serious consideration. In Prov. 19:23, we read—

"The fear of the Lord tendeth to life: and he that hath it shall abide satisfied."

—Editor

The Holy City

By **BROTHER JOHN THOMAS**

"The Holy Jerusalem descending from the Deity having the GLORY OF THE DEITY"—Rev. 21:10-11

REVELATION CHAPTER TWENTY-ONE

THE "Glory of the Deity" is the Spirit who saith in Zech. 2—

"I will be unto Jerusalem a wall of fire round about, and the Glory in the midst of her.

"Sing and rejoice, O daughter of Zion, for lo, I come, and will dwell in the midst of thee, saith Yahweh."

The brightness of this Glory is very great, for—

"The City hath no need of the sun, nor of the moon, that they shine in it; for the glory of the Deity hath lightened it, and the lamp of it is the Lamb."

This connects the Lord Jesus with the Glory, he being the slain element of the symbolic Lamb.

The bright splendor of the Glory is likened to a most precious jasper stone clear as crystal. A beautiful transparent cerulean gem is the symbol of the Spirit condensed into spirit substance. And as it is the essential and

heaven-descended principle of the city (whose Builder & Maker the Deity is), the wall of the city, and the "first foundation," is a jasper.

In Rev. 4:3, the spirit-occupant of the throne is likened to a jasper. It is the spirit-symbol, being of various hues, such as purple, cerulean, green.

* * *

"And the Holy Jerusalem had a GREAT AND HIGH WALL"

THE Wall of the Great City is the most conspicuous element of it. It is representative of the Deity in federal relation to all the priests, lords, and kings of whom it is composed; and the material of it, of His preciousness.

That "wall" is used of person in Scripture, is evident from these texts—

"What shall we do for our sister in the day when she shall be spoken for?

"If she be a wall, we will build upon her a palace of silver.

"I am a wall; and my breasts like towers: then was I in his eyes as one that found favor" (Song 8:8-9).

This is a Bride that hath found favor: and she is styled a wall. Again, the Spirit said to Jeremiah—

"I will make thee to this people a fenced brazen wall, and they shall fight against thee, but shall not prevail."

Also, as quoted before, He styles Himself a "wall of fire round about Jerusalem."

The Bride, then, composed of them who find favor in the resurrection-epoch, is a wall; and the structure of that wall is jasper-like spirit.

The Yahweh-Spirit, as the wall of the legislative and executive body of the Kingdom, encloses all its members; who, having been—

"Baptized INTO the Name of the Father, and of the Son, and of the Holy Spirit"

—are—

"IN the Deity the Father, and IN the Lord Jesus."

And, being in Him, "walk in Him" faithfully, and are born from above—are walled or enclosed in Him with a wall so lofty and great in dignity and power, that nothing can enter within it that is not of the same structure intellectually, morally, and materially, as itself.

The relationship of the Lamb and the Bride in regard to the City Wall will exemplify the idea of "no temple there." The wall of a house or temple is the **building** itself; for no wall, no building—no Spirit, no New Jerusalem in "the time of the dead."

The mixed multitude of believers constitutionally in Christ, in the present evil world, are styled in Scripture, the "House of the Deity," and the "Temple of the Deity." "Know ye not," saith Paul to the Corinthians in Christ—

"That ye are the Temple of the Deity, and that the Spirit of the Deity dwelleth among you . . . Ye are the building of the Deity."

But without the Lamb—that is to say, if not built INTO him—they were neither house, temple, nor builded wall. Naturally, they were separate and distinct, like unconnected stones accumulated for building purposes. While thus, they were neither wall nor temple.

But when cut and polished, and BUILT IN by the Spirit, through Paul, as "a wise master builder"—(that is, constituted the righteousness of the Deity in Christ Jesus who became to them "wisdom, and righteousness, and sanctification, and redemption")—they became "One Body," having him for their Head; and therefore one wall, one temple, and one building with, and inseparable from, him.

This being so, such a society needs no temple, being itself a temple.

This, however, is not to say that there is no temple in the **architectural** Jerusalem at the time. Jerusalem in the hands of the Turks, though it should be utterly demolished, and rebuilt from the foundation, would not therefore be "Jerusalem above, the mother of us all," or the New and Holy Jerusalem. The angel is not speaking to John of things unsymbolical and pertaining to men in mortal flesh; but of saints immortalized and glorified.

Ezekiel in treating of the Temple speaks of the unfigurative, which mortals will help to build (Zech. 6:15), and which become symbols in the construction of the Apocalypse. The Temple he treats of is the "House of Prayer" for Israel and the nations.

But the **apocalyptic** Temple constituted of the Lamb and his Wife, both in the Deity, is for them who are "pillars in it, and shall no more go out."

* * *

"And the Wall hath TWELVE GATES: each gate was one pearl" (Rev. 21:12, 21).

AS many pearls as Gates— 12; and at each gate an angel; and upon each pearl a name inscribed of one of the tribes of the Commonwealth of Israel: and 3 of the gates on each side of the city, situated 4-square.

The 12 gates in the wall are the gates of entrance into the city from the east, north, south, and west, from whence are gathered all upon whom the Name of the City is engraved by the Spirit.

The names written upon the pearls show that the gates are representative of the tribes of the sons of Israel; and that, consequently, the members of the New Jerusalem community become such by adoption into the Commonwealth of Israel. Men must become "Jews inwardly" and "Israelites indeed" to be citizens of "the Israel of the Deity." At the 12 gates are 12 angels, indicating that messengers were at the gates to invite men to do the commandments of the Deity—

"That they may enter in through the gates into the City" (Rev. 22:14).

These angels at the gates represent "the Spirit and the Bride" who "say Come;" together with those who understand, being the constituents of the Bride. They invite all who are athirst and all who are willing; saying—

"Let him that is athirst, come. And whosoever will, let him take the water of life freely."

These are the commissioned angels of the gates of the City—faithful members of the Bride in all ages and generations who are able to teach others—

"The Truth as it is in Jesus."

They are in this passage (Rev. 22:17) commissioned by the Jasper Light to turn men from darkness, and to invite to enter as heirs of the Kingdom and Glory of the Deity.

This they do by preaching the Gospel of the Kingdom "for the obedience of faith;" by which obedience a people are separated from "all nations, and kindreds, and peoples, and tongues;" and adopted as citizens of the Commonwealth of Israel, in the national hope of that remarkable and favored people.

They thus become part of the Israel, styled by Paul "the Israel of the Deity;" which in its glorified state, with the King of kings in the midst of them, was displayed in vision descending from the Deity to Mt. Zion, as already explained.

In all the divine arrangements, the principle laid down in I Cor. 15:46 is always observed in regard to the natural and the spiritual—

"That is not first which is spiritual, but that which is natural; and afterward that which is spiritual."

This order of development obtains in regard to "the Heavens and Earth," body, kingdom, world, commonwealth, resurrection, bride, holy city, New Jerusalem, and so forth.

The natural is the basis of the spiritual.

If there had been no natural sons of Jacob, there would have been no Hebrew Commonwealth of natural citizens. And no natural commonwealth, there would be no spiritual one, or New Jerusalem.

There is, therefore, a **reality** in the 12 sons of the patriarch being set forth as the gates of the City, or Polity, as indicated by their names having been inscribed upon the pearls, as they had previously been upon the precious stones of Aaron's breastplate.

All who "enter in through the gates into the City" are the sons of Abraham, Isaac, and Jacob by adoption through Christ, so that the names upon the 12 pearls are as much the names of the glorified saints, as of the 12 men who originally bore them. The names on the pearls represent the "144,000 of all the tribes of the children of Israel" (Rev. 7:4) now become "Israelites indeed" by that which is sealed upon them: first, doctrinally, in the present state; and afterwards, bodily, in the epoch of resurrection.

* * *

"And the Wall of the City had TWELVE FOUNDATIONS, and on them the names of the 12 Apostles of the Lamb"

THE names upon the foundation-stones of the city wall indicate that each stone is representative of an apostle, as a foundation-element of the New Jerusalem Body Politic. Each of these great polished gems, or precious "living stones," would be beautiful alone; but how much more beautiful when decorated, embellished, or adorned, by all manner of precious stones beside!

The significance of this symbol is expressed in Paul's words to them in Thessalonica whom he had been instrumental in "sealing in their foreheads," and had brought into fellow-citizenship with the saints of Israel (1 Thess. 2:19-20)—

"What is our hope, or joy, or crown of rejoicing?

"Are not even ye before our Lord Jesus Christ in his presence? Ye are our glory and joy."

They were not "wood, hay, and stubble," but "gold, and silver, and precious stones." Such destructible materials as wood, hay, and stubble; or ignoble vessels of wood and earth, are useless; and unfit for incorporation in the glorified Bride of the Lamb.

It is only those who can stand fire "in a day of inspection" (1 Peter 2:12) who will find themselves the "stones of fire" by which she is adorned for her divine Husband.

Such were many, not all, of the apostles' converts to the Faith. They will rejoice together in the presence of Christ, the Jasper Light and Wall of the great City. And those who have been brought to the obedience of the Faith by an apostle, or by the apostolic teaching, and are declared worthy in the day of fiery revelation (1 Cor. 3:13), will be to an apostle-foundation gem of sparkling glory the garnishment of precious stones upon the foundations of the city.

The elements of the wall, and the precious gems, are built upon the jewels (Mal. 3:17) of the foundation. The reality incorporated into this symbol is found in the words—

"Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner.

"In whom all the building fitly framed together groweth into a holy Temple in the Lord;

"In whom ye also are builded together for a habitation of the Deity through the Spirit" (Eph. 2:20-22).

Which spirit, in the Holy Jerusalem association of the Saints, issues from the Deity out of heaven, and flows through every member of it, as "a pure river of water of life, clear as crystal."

(To be continued, God willing)

"He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him.

"He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him. He was despised and we esteemed him not.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed"—Isa. 53:2-5.

Anything may be freely reprinted from the Berean at any time in any form.

Voyage to Australia

By BROTHER ROBERT ROBERTS

"Whosoever abideth in Him sinneth not. Whosoever sinneth hath not seen Him nor known Him. In this the children of God are manifest, and the children of the devil."

PART THIRTY-SIX

MONDAY, JUNE 15, 1896

TODAY is brighter. Though there are clouds in the sky, the sun is out, which makes it cheery. It is a pleasant change from the fog and the rain of the last few days. Nevertheless, there is a high wind and the water is rough, but I think not so rough as it was. The sea is not coming on board.

Last night, at dinner, I had another long talk with the doctor, who, I think, is beginning to be impressed. We became so absorbed, that "I forgot to eat my bread," to the doctor's amusement, and of waiters and fellow-passengers (the few within hearing reach) the same. I know not if it will come to anything, but I do my duty.

There was no "service" during yesterday. I suppose it was considered the company was too small. There is a cleric on board to whom I was introduced by Count de Rossi before we commenced the voyage, but I have not sought

or accepted his company. What is there in common between a priest of Baal and an obedient believer of Moses and the prophets?

I begin to experience a little of the limpness that comes with unaccustomed meals and ways on board ship: but this wears off when I get ashore, and brings a certain reaction of health. I am not so bad as usual, and will no doubt be all right when I return to England.

I have just had my reading on deck. How delightful! Here are a few gems:—

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

Why?—

"Kings shall bow down to thee with their faces toward the earth, and shall lick the dust of thy feet . . . All flesh shall KNOW that I am thy Savior."

Though this is spoken of national Israel, it applies in its first force to those who are the kernel of that national Israel—the King of Israel and his brethren and sisters, and, therefore to US—if the Lord be pleased to accept us. Unspeakable exaltation awaits if we patiently continue to suffer with him—

"Humbling ourselves under the mighty hand of God, that He may exalt us in due time."

* * *

"That ye may be able after my decease to have these things always in remembrance."

In this we differ from the so-called Christian people around us, who not only do not have these things always in **remembrance**, but do not have them in their **knowledge**. It may be a denial sometimes to live always on manna, but it is only while we are in the wilderness; and it has a purpose (Deut. 8:3). When we reach the land of promise, God will bestow every good thing.

* * *

"Sure Word of prophecy whereunto ye do well that ye take heed."

How foolish the clergy would appear if Peter were to re-appear and utter this sentiment! His absence makes no difference. The wise have become fools, and the children are not to be deceived by them.

* * *

"Add . . . virtue, knowledge, temperance, patience, godliness, brotherly-kindness, love."

What a string of pearls! How lovely would all brethren and sisters be if all came up to the standard of the calling to which they are called! Yet it is written—

"If any man have not the spirit of Christ, **he is none of his.**"

* * *

TUESDAY, JUNE 16, 1896

ANOTHER bright day, but wind high and sea rough, and the salt spray dashing over the vessel. Am better today than yesterday. I think I am going to escape the disorder that I feared.

The days are nicely divided. I have a Daily News in the afternoon: Gibbon before dinner. Writing forenoon and night, and walks on deck 3 or 4 times a day. Bath every morning: pleasant talks at the table, and at any time the pure privacy of my large state room, if I wish.

So you see, the voyage is turning out according to anticipation, except as to the smooth seas, which, as yet, are a matter of hope.

Tomorrow we are due at the Fiji Islands, where I am told (by bro. Payne, before leaving Sydney) a coffee-planter, of the name of Swanston, is likely to come on board in search of me to be baptized. In some way, our literature has got into the Island. Bro. Payne had application from the island for Christendom Astray. Perhaps it is Review of Reviews advertisement. I shall ascertain, if said coffee-planter turns up.

I have been applied to this morning to have my name put on the program for a concert, readings, etc., tomorrow night, but I told them I would prove a wet blanket, which they did not understand. If they press me hard, I may give them a reading from "Gathering Storm."

A gem from today's reading: Samson—

"Wist not that the Lord was departed from him."

—and so fell into the power of the enemy. When the Lord is with a man, he is invulnerable, except as the Lord permits for His own ends.

Now in same day's reading (not perhaps strictly according to Companion, as having had to give mine away to one needing, I have "been reading by guess) we have the Lord's invitation to those who may be walking in darkness—

"Let him trust in the Name of the Lord, and stay himself in his God."

"The Lord is with us while we are with Him."

—shall we not "be with Him"—I trust FULLY? Yes, but this means insulation from many of the ways of man which lead far, far away from Him.

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WEDNESDAY, JUNE 17, 1896

MORNING bright, windy and rough. The jerky motion of the vessel is disagreeable as she tears her way through the tumultuous waters.

After breakfast, I had my reading on deck. Among other gems, secured this—

"Hereby we do know that we know him—if we keep his commandments."

This rule condemns the world and that part of the world that is called the church. "His commandments" are:

"Believe the Gospel; be baptized; break bread in remembrance; love one another; resist not evil; do good to them that hate you; do all things whatsoever I have commanded."

Trying the people around us by this rule enables us to be sure they are out of the way. Does it not, on the other hand, enable us to say—"We know him?" If so, it is not wrong to glory in this: God Himself had given us the warrant—

"Let him that glorieth glory in this, that he understandeth and knoweth Me."

We are due at Fiji today . . .

When I had got thus far, the engines stopped, so I thought we must be there, and folded my things and went on deck. But there was no land in sight. There was hammering in the abysmal depths of the engine-room. So it was evidently a case of further repairs. In a few minutes, the engines started again, and on we went.

I had a delightful read of some home letters. One of Eusebia's made me laugh out right. Till lunch I read Gibbon on deck, after that rested, during which the steamer whistled, from which I knew we must be drawing near Fiji.

I went on deck with bro. Walker's binos, and so it was. But it was different from expectation. When we talk of the Fiji Islands, we think of little clumps of palm-covered land in the glassy ocean and clear sky of the tropics.

Instead of this, the sea was rough, the wind high, the sky dull, the land nearly concealed in fog, and instead of manifest islands, a long mountainous coast like any continent, stretching right and left as far as the eye could see.

No wonder. The island-in-chief which we were now approaching is 90 miles long, and 50 miles broad, with ranges of tree-covered mountains in all directions. The mountains are very high, dark, jagged, and volcanic looking. In another half-hour or so, we drew near to land.

The fog dispersed as the evening advanced, and the sun shone out, and sent broad shafts of light down through dark and threatening cloud masses that rested on the mountain peaks, with a very striking effect.

We sailed straight into Suva harbor—Suva being the capital of the island. The harbor is a very shallow and primitive affair. We had to go round a long sandbank to the left, and into a small estuary, apparently formed by the mouth of a river. The land was wooded to the water's edge, and the hills behind clothed with trees to their very tops. Among the trees near the shore line were straggling lines of one-story houses.

This was Suva, the capital. There were no wharves to which ships could draw up but merely a wide sheet of smooth water in which they could come to anchor. Outside in the distance, at our sky-line, we could see a long line of surf breaking against an elevated breach.

In the harbor was a British gunboat, also a passenger steamer, decked with flags in honor of the Governor's arrival on board the Miowera. These ships fired salutes as we passed in, and the red-jackets on board the gunboat presented arms.

When we came to anchor, we were quickly attended by boats, which took off the Governor and other passengers amid cheers. The boats were manned by natives—fine, brawny, bronzed-colored men, nearly naked—with bushy heads of hair brushed up into a great size, and evidently dyed.

The Miowera was to stay 8 hours, which would have given me an opportunity of going ashore, but I was blocked by expecting the coffee-planter, spoken of before. Some strangers came aboard as soon as we arrived, but no enquirer for me. Still, as the arrival of the Miowera would take some time to be known, I could not be sure that he would not come at any moment during our stay: so I decided to stay on board. (The planter did not come.)

The captain and most of the people were ashore, and rest of us were left with stewards, sailors, and natives, jabbering and shouting, and making noises as they unladed cargo. We expect to sail during the night: so I will go to bed in port, and awake out at sea.

* * *

THURSDAY, JUNE 18, 1896

NOT exactly "out at sea." When I get up (7:15), we are in harbor still (Suva, Fiji Islands), but not for long. I have not completed my toilet, when I hear the screw begin to work, and peeping through a lavatory porthole, perceive we are sailing out. By breakfast, we are quite out, and sailing along the eastern side of the greater island of Fiji.

Soon the island is a misty mountain range on our left horizon, and now this has vanished and we are once again out on the wide ocean, with nothing but sea and sky everywhere. The day is fine and the sea comparatively smooth.

I think with pleasure that every turn of the screw is lessening the distance between me and home.

We are only 20 degrees from the equator, so we shall be having it hot by-and-by, but not so hot as in the Red Sea, because of a wide sea and tempering breezes. Still, it is warmer already, and I have had to take to a lighter coat—not lighter in color.

The other people are in white and pumps—pretty, but I am not provided, and on the whole would not be at my ease if habited like them. I would seem to proclaim that I belonged to them—which I don't.

They talk heady, and slangy, and foolishly. I cannot talk in that way. I can talk sincerely and rationally. The other people fall silent when that is the style. They are at home in chaffing each other. "Chaff" is falsehood, if you think: people say what they don't mean for the purpose of stinging or raising a laugh.

We cannot imagine Christ chaffing anybody. We are his lovers and disciples. We grow like those we love. The very idea of love in this line is scoffed at by those children of pride. And as for "sin"—"fools make a mock at sin."

Yet sin is the great dividing line between those God esteems and those He despises—

"Whosoever abideth in Him sinneth not: Whosoever sinneth hath not seen Him or known Him.
"In this the children of God are manifest, and the children of the devil."

Love and sin are tender points with the true children of God. What joy when a multitude so characterized are introduced to each other—as they will be at the resurrection: everyone a lover, everyone fearing to transgress: everyone in the fulness of strength and beauty. This and nothing less—along with a multitude of other good things—waits for those who love Him.

Some of our passengers landed at Fiji, and only 1 or 2 joined us from that island. Consequently, our company is reduced, and my meal table, I regret to say, disestablished. I have now to sit at a long central table with fine ladies and gentlemen, who would prefer my empty chair.

I must be thankful for the easy time I have had, and try to make the best of my embarrassing table performance. We cannot have it roses all the time—not yet—the time will come.

The very desert shall rejoice and blossom as the rose. How delightful then to find in every saloon on every sea a company of men and women who all know the Lord, speaking in cheerful gravity and sincerity, and no longer afflicting each other with the pompous inanities of this barren civilization.

Human intercourse will then be a healer and a joy. At present it is a withering oven. Well, ovens are for baking bread. All right: God is using the present state of things as a preparation. We shall see the bread of life in all the earth yet: and what we shall see, we shall perceive it in large measure the outcome of these dreary ages of vanity.

It is a fine ship and fine officers and fine passengers, but a wearisome emptiness in it all because of the absence of wisdom. But there is hope: so courage, my soul.

I have had my reading on deck, away in the topmost part, out of everybody's way. Shall I sample some of the good things I met with?—

"My Word shall not return unto Me void."

This is usually taken to mean its enlightening effect on an audience. It has evidently a much larger meaning than this, which would, in fact, be a very poor meaning by itself—in view of experiences. Here is God's application—

“It shall prosper in the thing whereunto I sent it:

"FOR ye shall go out with joy and be led forth in peace:

"The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa. 55:12-13).

In reality, it means this, that God's promise of salvation for His people will not—CAN not fail: that His Word WILL accomplish its intended purport; so that it may be said concerning the heirs of salvation, as concerning Israel as a nation—

"Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."

What cause of true joy is here! Rejoice in the Lord, ye righteous! It is a very different thing that is meant from the application we hear it receive in mechanical prayers. Not the possible stirring of a dry bone in a lifeless audience listening perfunctorily to a believer reasoning out of the Scriptures: but a whole out-bursting harvest of paradisaic fruitfulness and joy in the presence of the Lord when he cometh.

This is the great and precious promise contained in the hackneyed, but in themselves unsullied because unsulliable, words:

"My word shall not return unto me void."

* * *

A thought has occurred to me this voyage of writing a series of articles, "Great and Precious Promises." The idea of that Scripture phrase is lost in mountains of chaff.

* * *

I found it a pleasant exercise, this morning, to make responses to God's invitation, in the style exemplified by David: he said—

"When Thou saidst, Seek ye My face; my heart said, Thy face, O Lord, will I seek."

When I read this morning, "O, every one that thirsteth," I said, "Lord, I thirst."

When I read, "Come ye to the waters," I said, "O Lord, I come."

When the Word said, "Hearken diligently unto Me," I rejoined, "O Lord, with all my heart I hearken"—and so to the end of the chapter.

I thought it would be profitable to carry out this system in many other private readings, and if we could have an unmixed and sincere company to whom these things were realities, and not hypocritical claptrap, a multitude would not be too great to join with edification in such a true communion with the Word.

That we cannot have yet. But in the desert, and in the corners, and amongst kindred souls when we may, it would be a delightful exercitation—a sort of refreshing splash in the water of life for dreary thirsting pilgrims. In John, I pondered this:

"Whosoever abideth in him, sinneth not: whosoever sinneth, have not seen him, or known him . . . In this, the children of God are manifest, and the children of the devil."

How much more serious and holy is the high calling than religious people in general have any idea of? The study of the Mosaic Tabernacle and the Law might show them this.

By the way, some are asking, "Why are you giving us the Diary instead of the articles on the Law?" They imagine the Diary pushes out the Law by occupying space. This is not so.

It is easy to produce the Diary. It is not possible—or scarcely so—to write the articles on the Law while I am on the wing. It requires something of a "continuing city" for the production of these—and of this, for a year, I have had none.

As soon as I can, I will get back to these, and a few other things I have been thinking of. If I could only have a few shorthand secretaries—but what is the use! God lets out the rope the length He wants. I must make the best of what I have—in true gratitude—which I daily seek to do.

(To be continued, God willing)

Thoughts for Today

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord"—Ephesians 5:19

HYMNS

THIS month, rather than looking to nature or to the general movement of life around us to derive our lesson, we chose to write a few lines regarding some of the hymns in our book. Of Israel it is recorded that they—

"Honored God with their lips but their hearts were far from Him."

We, being spiritually Israel, must "take heed" lest the same thing happen to us. Our hymns are equally as important in our worship to the Father as other portions.

Perhaps we concern ourselves too much as to speed and harmony, but give insufficient concern to the WORDS being sung.

Since bro. Roberts' day, vocabulary in general has changed, and several of our hymns (chosen in bro. Roberts' lifetime) contain words no longer used by the population of today's world.

The question which comes to mind is: "Do we, in our day, understand the words we sing?" And, understanding them, do we MEAN them? Do we fulfill them and live up to them?

We have selected a few of the hymns which contain words seldom used today, and briefly refer to the general explanation. Hymn 34—

Thou, O Jehovah, shalt endure
From change & all mutation free,
And to all generations sure
Shall Thy remembrance ever be.

"Mutation"—do we all know that this means variation, alteration and fluctuation? Perhaps in this case, as in the following, we are unsure of the true meaning. Therefore we suggest that these be written alongside the word in our hymnbooks.

Perhaps if we marked our hymn books like our Bibles we would think more of what we are singing. In this manner we shall be able to refer to the margin while we sing and thereby honor God with both lip and heart. Hymn 36—

Turn us again, O Lord our God,
And upon us VOUCHSAFE
To make Thy countenance to shine;
And so we shall be safe.

"Vouchsafe" also appears in Hymn 159, and means to grant, allow, accord, give, concede and yield. Hymn 42—

O measureless might, INEFFABLE love,
While angels delight to hymn Thee above,
The humbler creation, though feeble their LAYS,
In true adoration shall LISP to Thy praise.

In this one verse we are faced with 3 words in which, unless we understand their meanings, we fall into the condition of Israel of old.

"Ineffable" — indescribable, unutterable, unspeakable, inexpressible, wonderful.

"Lays" are the lyrics or narrative of a poem: truly our lyrics must appear feeble to the Measureless Might.

"Lisp": this word caused us to search even further than the books we had available at home, for they only referred us to the letter "s" being pronounced with a "th" sound. In a very old dictionary we found a description which we feel applies very well to the word lisp as used in the hymn: "To articulate as a child." Are we not all God's children, offering our simple worship in childlike dependence and trust unto our loving Father? Hymn 47—

O give thanks to nature's King
Who made every breathing thing:
His our warm & SENTIENT frame,
His the mind's EXULTANT flame;
Oh, how close the ties that bind
All things to the Eternal Mind!

Very seldom, if ever, have we heard this word "sentient" in our everyday conversations. It means "discerning by the senses, having the faculty of perception and sensation, and a mind as capable of feeling.

48— The second word, "exultant," is a little better known: it means rejoicing greatly, triumphant, joyous. Hymn

By day, by night, at home, abroad—
Still are we guarded by our God:
By His INCESSANT bounty fed,
By His unerring counsel led.

"Incessant" means unceasing, continual, eternal, uninterrupted. Hymn 53—

Place on the Lord reliance;
My soul, with courage wait:
His Truth be thine AFFIANCE,
When faint and desolate.

This word "affiance," when its true meaning is unfolded, brings great depth to the whole hymn. As brethren of Christ, it is our hope that we may partake of the marriage supper of the Lamb, that we may be part of the multitudinous Bride. However, until such time as this is fulfilled, we are "engaged" to him, which, along with the word "betrothal," is exactly what "affiance" means: pledge, trust, confidence. We are familiar with the word "fiancée." The root of all these related words is the Latin word for "faith." Hymn 57—

The Lord is King: lift up thy voice,
O earth, & all ye heavens rejoice:
From world to world the joy shall ring
The Lord OMNIPOTENT is King.

65— There are 3 words which are very closely associated, and we mention them as a matter of interest. "Omnipotent" (which also appears in Hymn 105) means almighty, infallible, all-powerful. "Omnipresent" (though not in the hymn) means present everywhere. "Omniscient" again refers to God: all-knowing, all-wise, all-seeing. Hymn

On him in rich EFFUSION poured
My Spirit doth descend:
My truths & judgments he shall show
To earth's remotest end.

There are 2 meanings to the word "effusion": the first, to gush, pouring, discharge, emission; the second, utterance, oration, address, speech. Hymn 72:

Jesus lives! No longer now
Can thy terrors, death, APPAL us\
Jesus lives! By this we know
Thou, O grave, canst not enthrall us.

No. 81: "Appal" means alarm, terrify, scare, horrify; while "enthrall" means to enslave, bind, subdue, capture & hold.

Watchman! Tell us of the night;
Higher yet that star ascends:
Traveller! Blessedness and light,
Peace & truth its course portends!

Synonyms of "portend" are: forebode, betoken, threaten, indicate, foretell, foreshow.

If the Lord will, we will continue next month on our journey through the Hymn Book, selecting words which may be hard to understand. —J.J.

Until Shiloh Come

"Blindness in part is happened to Israel, UNTIL the fulness of the Gentiles be come in. And so all Israel shall be saved"—Rom. 11:25-26.

JACOB'S PROPHETIC BLESSING — GENESIS FORTY-NINE

ONE OF the factors which separates us from the remainder of the world's people is our belief in the "Hope of Israel"—our understanding of the position of the nation of Israel—the Jews—in God's sight. Paul had this in mind when he spoke from bondage in Rome (Acts 28):

"For the Hope of Israel I am bound with this chain."

Paul shows the "hope of Israel" to be an essential element of God's Truth—called the "Gospel of the Kingdom." In the letter to the Romans, he develops this thought—

"Hath God cast away His people? Let it not be! . . .

"Have they stumbled that they should fall? No, but rather, through their fall salvation is come to the Gentiles.

"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins" (Rom. 11:1-27).

The natural Jews always have had, and always will have, a special favor in God's eyes. Through their own sins and shortcomings, they have often suffered adversity—but this does not set aside or alter God's purpose with them. They will yet occupy a unique position among the nations.

About 3500 years ago, there occurred an event which bears close resemblance to other events happening in this 20th century. (And indeed it should!—for God's hand is the governing agent in both cases).

A host of people were journeying toward the land of Canaan, which they claimed for their own in the face of seemingly insurmountable odds. The Gentile nations had listened fearfully to the tales of this (to them) powerful new God, Who had rained destruction and death upon proud Egypt, and they sought a way to defeat these "Hebrews."

In this situation, Balak (the king of the Moabites) called the prophet Balaam to curse the children of Israel as they approached the land of Moab. And the answer came, perhaps unwillingly, from the lips of Balaam—a solemn pronouncement of great significance to all peoples and all times—

"How shall I curse whom God hath not cursed? Or how shall I defy, whom the Lord hath not defied?

"For from the top of the rocks I see him, and from the hills I behold him. Lo, **the people shall dwell alone**, and shall not be reckoned among the nations.

"Who can count the dust of Jacob, and the number of the 4th part of Israel?" (Num. 23:8-10).

"The people shall dwell alone." No other phrase of such short length could offer a better summary of Israel's situation throughout its long history. They were to be a peculiar people, separated from the heathen nations around them, and protected and disciplined by God's angels—to show God's praise and glory to their neighbors. It is true that often the children of Israel failed to live up to their calling; but God's ways have never been thwarted by man's foolishness and perversity. Though many of the Jews have longed to be absorbed into the Gentile world, God has preserved them for millenniums as a separate and special people. Zechariah speaks particularly of our own time, when he speaks of the day that God (12:3)—

"Will make Jerusalem a burdensome stone for all people."

But Israel has always been a burdensome stone to the nations—her continuing existence has posed countless problems to rulers for many, many years.

What has happened to every empire that subjugated and persecuted the Jews? Where are they now? They can only be found in the history books and archeological records.

Where is the Egypt of the Pharaohs? . . . wealthy and arrogant Babylon? . . . the Persian and Roman Empires? . . . the Germany of Hitler? Never has there been a more obvious fulfillment of a prophet's words—

"All that burden themselves with it shall be cut in pieces."

Again, as Balaam surveyed the host of Israel, the words came (Num. 23:24; 24:9)—

"Behold, the people shall rise up as a great lion and lift up himself as a young lion:

"He shall not lie down until he eat of the prey, and drink the blood of the slain."

"He couched, he lay down as a lion, and as a great lion: who shall stir him up?

"Blessed is he that blesseth thee, and cursed is he that curseth thee."

* * *

And finally Balaam speaks again the Word of God concerning a very remarkable person who was to arise and fulfill the will of God who sent him; a person who was to become the embodiment of the one "Hope of Israel"—for Gentiles as well as Jews—

"I shall see him, but not now: I shall behold him, but not nigh:

"There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners (princes: marg.) of Moab,

"And destroy all the children of Sheth (or 'tumultuous ones, children of noise'—see Jer. 48:45)"—Num. 24:17.

These verses from the book of Numbers have a very close connection with the prophecy concerning Judah in Gen. 49. Here we shall focus our attention, especially on vs. 8-10, concerning the true and perfect "Lion of the tribe of Judah," called also the "Shiloh."

And here we will find one of God's most wonderful promises concerning the Kingdom of God and the future Hope of Israel.

Jacob was an old man—about to die—when he called his sons together. He spoke to each individually, but his words had a much greater significance than simply that of personal communications. Jacob spoke concerning the 12 tribes of Israel in the future. His purpose was—

"That I may tell you that which shall befall you in the last days" (Gen. 49:1).

In this case (as in most others), the scriptural phrase "Last Days" means one of two things (or perhaps both)—

(1) The Last Days of Jewish times—which ended with the overthrow of the city of Jerusalem, which had rebelled against the Romans. The Jewish Law and way of life had decayed and waxed old, and was then (70 AD) ready to vanish away.

(2) The Last Days of Gentile times—which will end shortly with the second coming and the Kingdom of Christ. We see the stages of transition. It was predicted by Christ himself that—

"Jerusalem shall be trodden down of the Gentiles (only) until the times of the Gentiles be fulfilled."

Jerusalem is now in Jewish hands for the first time in 2000 years, a sign that the fulfillment of time is fast approaching.

Both these "Last Days" have a place in this prophecy of Gen. 49—and they have a close connection as well with the two advents of Christ.

* * *

The first few verses (3-7) give hints of the condition and actions of the Jewish nation at Christ's first coming. They had degenerated very badly. They were—as Jacob had predicted— "unstable as water"—weak, "flowing down," decreasing in godliness, "not excelling"—a shame to their Father's eyes.

In this condition, they had no use for the message of salvation preached by Jesus, and with their "instruments of cruelty," they "slew a man." They crucified the Lord Jesus Christ.

Thus they, in effect, "dugged down the wall" of their city Jerusalem; and they were divided and scattered—because they did not recognize the "day of visitation." And thus, these "Last Days" of Judah are sad ones—full of man's sins and futility.

* * *

From v. 8 to the end of the chapter, the "Last Days" in which the prophecies are to be fulfilled are concerned with—

1. Christ's coming to judgment, to select true spiritual Israel.
2. The destruction of Israel's enemies;
3. The establishment and continuation of God's Kingdom; and
4. The institution of natural Israel as the head of the mortal nations—the first dominion of the Kingdom.

We shall concentrate on 3 verses (8-10) in the section of this chapter concerning Judah.

V. 8: "Judah, thou art he whom thy brethren shall praise: thy hands shall be in the neck of thine enemies; thy father's children shall bow down before thee."

Judah, "whom thy brethren shall praise." There is a play on words here, for the name "Judah" means in fact "praise." Judah was the tribe of kings, the largest and most powerful of the tribes.

The tribe of Judah did attain a small degree of pre-eminence over the other tribes. But the language of this verse goes much beyond anything which happened in the past during God's first Kingdom.

Paul speaks (Rom. 2) of the Jews of the Old Covenant—and he makes a comparison, similar to Jacob's, between "Judah" and "Praise" (v. 28)—

"He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh . . ."

The vast majority of the Jews were not the true Judah. In fact, only one person truly merits the title of "Judah"; and this is Christ, for he alone always showed forth the praise of his Father. In him these words of Paul find their fullest application—

"But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (v. 29).

"Thy hand shall be in the neck of thine enemies." This could be true of the natural tribe of Judah only in a very small, inconsequential sense. It must find its true fulfillment in Christ and his immortal armies—who execute God's vengeance on the heathen in the future.

"Thy father's children shall bow down before thee." This points most definitely to Christ. Jacob's children gave only very grudging loyalty to the kings of Judah, and 10 of the 12 tribes early separated into another nation.

But of Christ this phrase has much significance. All those who are truly the children of his Father in heaven will bow down before him. The others, the sons of their father the devil, have nothing to do with Christ.

In Psa. 69, David speaks prophetically the words of Christ—

"I am become a stranger unto my brethren, and an alien unto my mother's children."

Jesus' half-brothers and his other relatives were among his enemies, disclaiming his actions and teachings—until they were finally persuaded to become his followers, only after his death and resurrection.

There is a thought-provoking lesson for us here: Are we truly the Father's children? We must judge ourselves in this respect: We are the children of God and the brethren of Christ only if we "bow before him," and if we obey his words and love one another.

Judah, then, in this verse, is no more than another name of Christ. It may be our name as well—if we are truly a part of the One Body of Christ—that is, if we give praise to God in our prayers and services, and in our daily life. Peter speaks to the believers, in 1 Pet. 2:9—

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

If we are not willing to show forth the praises of our Heavenly Father—in all our actions—then we may as well stop here, and not speak of the glorious promises in the next 2 verses—for we will have no part in them.

V. 9: "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?"

Dr. Thomas, in Elpis Israel, in commenting on this verse, speaks first of all concerning national Israel—

"Judah is now 'stooping down, and couching as an old lion'; and in view of his present prostration, Jacob inquired, 'Who shall rouse him up?' Yes: who shall do it? Who shall start him, to his feet again, that he may rend and tear down, and devour the enemies of Jerusalem? Who but the Shiloh, whose goodly horse in the battle Judah is appointed to be?"

Judah, and the other tribes of Israel, should have been God's lion in battle—strong and fearless, putting 1000's of the enemy to flight. But they failed because they put their trust in everything imaginable, except their God. Thus Dr. Thomas sees here a sad picture—Judah is tired and old, unable to wage her battles.

Israel, God's nation, may seem to be strong now—as she stands before her Arab enemies. But against the onslaught of Russia, she will become as the feeble lion of Dr. Thomas's picture.

Only when Christ and the saints roar from Zion as a great lion, will the Jews' fortunes be reversed. Then the words of Balaam, quoted before, will be realized in full (Num. 23:24)—

"Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down till he eat of the prey, and drink of the blood of the slain."

* * *

V. 10: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

The word "until" has occasioned much misunderstanding concerning this passage. Reading it as it appears in the King James Version, it seems that Judah will continue to reign until the moment when "Shiloh" (or Christ) comes, and then he will cease to reign.

This is not the intended understanding of this passage, as Dr. Thomas comments in *Elpis Israel* (p. 281). The Hebrew word translated "until" is actually of very indefinite meaning.

What is really meant is this: The scepter (or royalty) has already departed from natural Judah. This happened when the last of David's descendants was removed from his throne by the Babylonians.

Christ will restore the scepter to Judah, for he is a natural descendant of that tribe—as well as the one true "Judah" of God.

The Kingdom of God is perpetual—it lasts forever. It has not, however, been continuous. It has instead been liable to long interruptions—as the one in which we are living today.

When "Shiloh" comes, it will never be interrupted again—until at last it is delivered up to the Father.

* * *

Having put this word "until" more or less out of the way, we may now examine more closely the other (and more relevant) parts of this verse.

THE SCEPTER: The "scepter" is literally a "stick" or a "rod." the word is used in the Bible in two ways—

1. For ruling—as a symbol of kingships, authority, and influence ("the scepter of thy kingdom"—Psa. 45:6). This same word is therefore often translated "tribe." Christ and the saints will break in pieces the nations with a rod of iron (Psa. 2:9) and then rule as kings and priests upon the earth.

2. For correction (as in 2 Sam. 7:14—"I will chasten him with the rod of men"; and Prov. 22:15—"the rod of correction"). Christ will wield the rod to correct his brethren after the flesh, to discipline and teach them God's ways.

They will look upon him whom they have pierced—and they will mourn for their past sins. Then Christ will open for them a "fountain" to cleanse their sins—and he will cut off the idols from the land (Zech. 12:10; 13:1-2).

National Israel will thus be elevated to a new and higher position among the nations—because of the moral change she will have undergone. The "first dominion" will come to the daughter of Zion (Mic. 4:8).

* * *

THE LAWGIVER: This word is from a root word "to engrave" (as upon stone). The same word is used in Job 19:23—

"Oh that my words were printed (engraven) in a book!"

The giving of the law is here associated with the kingly tribe of Judah. In the past, Moses—of the priestly tribe of Levi—was the man whom God chose as His lawgiver. Never in the past was Judah or any of his descendants a “lawgiver.”

The time in which "Judah" is God's lawgiver is the future, the Kingdom Age. This may be seen in Psa. 108:8-9—

"Gilead is Mine; Manasseh is Mine; Ephraim also is the strength of Mine head:

"Judah is My lawgiver: Moab is My washpot: over Edom will I cast out My shoe; over Philistia will I triumph."

Christ will then fulfill his predicted role as the "lawgiver." He will combine the 2 offices of King and Priest over God's Kingdom. When Edom and Moab and Philistia—and all nations—are subjugated to him, Isa. 33:22 v/ill be realized—

"The LORD—Yahweh—is our Lawgiver."

And the wonderful promises of Isa. 2:2-4 will come to pass:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: & all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob:

"AND HE WILL TEACH US OF HIS WAYS, AND WE WILL WALK IN HIS PATHS: FOR OUT OF ZION SHALL GO FORTH THE LAW, & THE WORD OF THE LORD FROM JERUSALEM."

* * *

"SHILOH": This word is the key—the center of our subject.

The word itself signifies unity, blessing, peace; and thus it very definitely points to Christ—who is called in Isa. 9:6 "the Prince of Peace."

Jesus spent more than 3 years preaching the Gospel of peace throughout the land of Israel; and after his ascension to heaven, his disciples carried the same message to the Gentiles (Isa. 57:19)—

"I create the fruit of the lips: Peace, peace, to him that is far off, and to him that is near, saith the Lord; and I will heal him."

At this time, Christ did not offer to his listeners any guarantee of **immediate** peace or freedom from trouble and strife.

(He promised instead that his words would set father against son, and would make a man's enemies those of his own house.)

But Christ did offer the **peace of mind** which comes from a sure hope and a patient faith, in the midst of an evil and misguided world. He offered the peace of forgiveness, of God's mercy, and the security of being joined to the Father in spirit and in Truth (Matt. 11:28)—

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

And at the same time Christ preached the Gospel, or good tidings of peace in a future Kingdom "not of this age"—a peace which would at that time encompass the whole world and all peoples.

* * *

In Isa. 8:6 a stiff-necked people are seen refusing "the waters of Shiloah that go softly." They were refusing God's offer of "peace" (and rejoicing instead in the favor of Gentile kings)—just as their descendants were to refuse the Gospel of peace preached by the "Shiloh," saying—

"We have no king but Caesar!"

Because of this, destruction was measured out upon them, and the king of Assyria stretched out his wings and overflowed their land.

Shall we make the same mistake that these Jews did? Jesus offers to us the "waters of Shiloah"—the knowledge of the Truth, and guidance and mercy from God, leading us to the time when we never will thirst again.

Let us take heed to the past examples of failure. Shall we also refuse the "waters of Shiloh that go softly"?

* * *

The name "Shiloh" is used most frequently in the Bible as the name of a small village located in the land of Canaan—where God's Tabernacle resided for a time after Joshua and his followers had entered the Promised Land.

Very little else is known of the village except this (its location is even uncertain); but even this little is worthy of mention, as a type of Christ & us, the saints of God.

We are the Ark of God, for **God has placed in us His law**—and we are His memorial and dwelling place in the earth. We are the antitype, the (Hob. 8:2):

"True Tabernacle, which the Lord pitched, and not man."

The ark rested at Shiloh when the children of Israel at last reached the Promised Land. And there is a great lesson for us in this fact: if we receive an inheritance in God's Kingdom, then—just as the ark—we will rest at Shiloh (or at peace) in the land—the companions of Christ—the personal "Shiloh."

* * *

The word "Shiloh" bears a close resemblance to the Hebrew word "Shalom"—which also signifies peace. This word is found in the name "Jerusalem's—God's city, the city of peace—yet to become the Eternal City, the city of "Shiloh," which reigns over the kingdoms of the earth.

The word "Shalom" is also found in the name of Solomon: and Solomon is seen in Scripture as a type of Christ in his reign of peace.

Solomon was a son of David who ruled over a kingdom known far and wide for its great wealth. Kings and princes came to Jerusalem to behold Solomon's great wisdom and to offer praise. Solomon's reign was the most peaceful and prosperous of any of the kings of Israel or Judah.

And yet, all of this is only a shadow, only a feeble representation, of the glorious Kingdom of Christ—the "greater than Solomon/"

* * *

The name "Shiloh" is very similar to the word mentioned previously—"the waters of Shiloah" (Isa. 8:6). There is only one letter's difference in the Hebrew between these 2 words—although they seem to have come from different root words.

The "waters of Shiloah" were literally the pool of Shiloah, a pool near Jerusalem. This pool is mentioned twice in the Old Testament and once in the New (John 9:7)—

"The pool of Siloam, which is by interpretation, Sent."

This offers an interesting alternative to the meaning of Shiloh—or peace (although we should not attach too much weight to secondary definitions).

Christ is the "Shiloh"—the "Prince of Peace"—as we have shown before. But he is also called, by the authority of John, the "Shiloah," or the "one who is sent." Jesus of Nazareth was the only-begotten of the Father, full of grace and truth, the one chosen and sent to redeem man from his slavery to sin, and to offer him peace.

How often the various parts of the Scriptures stand behind one another—and offer us deeper revelations of God's will in Christ!—

"O the depth of the riches both of the wisdom and knowledge of God!"

* * *

Let us note briefly a second alternative to the meaning of "Shiloh." This may be seen in the Septuagint translation of Gen. 49:10 (and it is substantiated by Paul's quotation of it)—

"A ruler shall not fail from Judah . . . until there come the things stored up for him."

Paul, referring to this, writes (Gal. 3:19)—

"Till the Seed should come to whom the promise was made."

And finally, Ezekiel also supports this idea too, for he speaks (21:27) of Shiloh, and uses words similar to Gen. 49:10:

"It (the Kingdom) shall be no more, until he come (cp. "until Shiloh come') whose right it is ('to whom the promise was made'), and I will give it him."

Thus, these other inspired writers, writing under God's watchful eye, have alluded to this verse, and have replaced the word "Shiloh" with these phrases: "the things stored up"; "he to whom the promise was made"; "he whose right it is."

Again, such secondary meanings and allusions as these must stand alongside—not replace—the primary meaning of "peace." But altogether, they present a fuller picture than we might otherwise see of the significance of "Shiloh."

Christ was the "Peace" of God—offering forgiveness and hope to his fellowmen. He was sent into the world with this wonderful offer, and in the main he was rejected.

But he is now waiting in heaven, having **promised** to come again, when he will bring peace in a fuller sense than ever before, when "he comes whose right it is"—to ascend the throne of his father David and to receive the Kingdom which has **been stored up** for him. This is the type of kingdom which "Shiloh" will bring—a kingdom of peace and unity—

"And the Lord shall be King over all the earth; in that day shall there be one Lord, and His Name one"
(Zech. 14:9).

In that Age, there will be given the people a "pure languages"—that they may call upon the Lord in singleness of understanding, and serve Him with one consent (Zeph. 3:9).

* * *

Let us just briefly look again to the prophecy of Isaiah, for he speaks so often of the blessings of this Kingdom—

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdom,

"To order it, and to establish it with judgment and with justice from henceforth even forever" (9:7).

And also in Isa. 11:1-5—

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

"And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord:

"And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth:

"And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

"And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

* * *

We have yet to comment only on the very last phrase of v. 10 (Gen. 49) to bring our subject to a close—

"Unto him shall the gathering of the people be."

The word translated "gathering" here appears only one other time in the Bible. It is used in Prov. 30:17, where its meaning is clearly seen to be "obedience." This must therefore be its meaning in Gen. 49.

The word "people" is actually plural—"peoples"—the traditional Hebrew expression for the Gentiles, the nations, in contrast to the one nation of Israel. Thus, this last phrase of Gen. 49:10 is a very fitting conclusion, for it literally says—

"To him ('Shiloh') shall be the obedience of the Gentiles."

The Gospel was preached in the beginning to Abraham, for God spoke of a seed to come—

"In thee shall all families of the earth be blessed" (Gen. 12:3; Gal. 3:8).

Paul explains this (Gal. 3:29)—

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The Gospel preached by Christ and his disciples brought about the obedience of many of the Gentiles—called out of the nations to bear God's Name (Acts 15:14).

But there remains a much greater realization of this promise of the Gentiles' obedience. This is seen in Is. 55:4-5, where both fulfilments are spoken of—

1. "I have given Him (Christ) for a witness to the people . . . Thou shalt call a nation that thou knowest not."

Through the preaching of Paul and others, a nation out of the Gentiles is called to obey the Truth and to accept the "Hope of Israel." (This is the first part of the Gentiles' obedience, but the second part is also quite important, and follows closely in this same verse)—

2. "And nations that knew not thee shall run unto thee because of the Lord thy God."

When "Shiloh" reigns in Jerusalem, all nations will serve God, from the least to the greatest. This second, and greater, obedience of the Gentiles is the subject of Zechariah's prophecy:

"Thus saith the Lord of hosts: it shall yet come to pass, that there shall come people, and the inhabitants of many cities:

"And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

"Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

"Thus saith the Lord of hosts: In those days it shall come to pass, that 10 men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (8:20-23).

At last, the Gentiles will cease to fight against God—as did Egypt, Babylon, and Moab—and as does Russia now. For they will recognize the Jews as God's special people, the "apple of His eye," and they will accept the "Hope of Israel" for their own—

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles"

(Zech. 14:16).

And finally, as we all pray, the peaceful reign of Shiloh will bring into being the ultimate purpose of God—

"AS SURELY AS I LIVE, SAITH THE LORD, ALL THE EARTH SHALL BE FILLED WITH THE GLORY OF THE LORD" (Numbers 14:21). —G. B.

"Above all have fervent love among yourselves, for love shall cover a multitude of sins"—1 Pet. 4:8.

Sloth and Diligence

"If thou seekest Wisdom as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God."

AT THE root of Wisdom is the character of God. This past month we have been considering God's Wisdom as found in Solomon's book of Proverbs; unquestionably one of the most beautiful books of the Bible, because of its great spiritual and practical value. If we allow wisdom to be our guide we will glean much wealth—many gems.

We all have a need for continual spiritual development, and need to apply the principles we have considered. These principles must become an active force moving us on our way. We cannot just read something and say, "Ah, that was a very good point," and then forget about it until next year. Wisdom is to take the knowledge, the understanding we have, and use it to nourish the spiritual man.

Ch. 9 seems to sum up the book, to give the basic theme—

"Wisdom hath builded her house, she hath hewn out her seven pillars:

"Forsake the foolish and live; and go in the way of understanding.

"The fear of the Lord is the beginning of Wisdom: and the knowledge of the Holy is understanding."

This house is completely furnished to give life. While on the other hand—

"A foolish woman is clamorous: she is simple, and knoweth nothing.

"For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways:

"Whoso is simple, let him turn in hither: for he knoweth not that the dead are there: and that her guests are in the depths of sheol."

Wisdom has an end—life. Foolishness, the 'wisdom' which is from man, has an end too—death. Wisdom is necessary to overcome evil: ch. 2 says:

"Discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil, from the man that speaketh froward things:

"To deliver thee from the strange woman, even from the stranger which flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her God.

"For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life" (Prov. 2:11-19).

Ch. 7 depicts the same picture, driving the lesson home forcefully—

"My son, keep my words, and lay up my commandments with thee. Keep my commandments and live: and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart.

"Say unto wisdom, Thou art my sister: and call understanding thy kinswoman: that they may keep thee from the strange woman, from the stranger which flattereth with her words."

Just as foolishness in 9:17 tells the simple—

"Stolen waters are sweet, and bread eaten in secret is pleasant."

—so the woman of ch. 7 seduces him with the pleasures she has to offer (though they be but for a season, until the house holder returns). What happens?

"With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks: till a dart strike through his liver."

The lesson—

"Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to sheol, going down to the chambers of death."

Ch. 3 advises us concerning wisdom and tells of the results of adherence.

"For length of days is in her right hand; and in her left hand riches and honor.

"Her ways are ways of pleasantness, and all her paths are peace.

"She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her."

Brethren and sisters, this chapter, particularly through v. 27, should be read often. There is much comfort here.

Chs. 26-29 include the practical lessons considered throughout the book. When we say "practical" we do not refer to just those things which are concerned with our natural, daily life—these things are spiritual lessons that need to be practiced, if we are to attain immortality. It takes effort to keep the mind on the Word of God—but the reward is worth the effort.

There are many exhortations—daily exhortations—contained here. We have just briefly attempted to bring to your mind that God's Wisdom is found herein—that alone therefore which can "make us wise unto salvation." We read (12:24)—

"The hand of the diligent shall bear rule: but the slothful shall be under tribute."

And in 10:4—

"He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

"He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame."

The Lord Jesus Christ must have had this in mind when he spoke of the parable of the talents. To the men that rendered increase—

"Well done, thou good and faithful servant: thou hast been faithful over a few things. I will make thee ruler over many things: enter thou into the joy of thy lord."

The unprofitable servant tells his lord—

"I was afraid, and went, and hid thy talent in the earth: lo, there thou hast that is thine."

His lord answered—

"Thou wicked and slothful servant."

Then his lord commands—

"Cast the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Idleness is one step from death. We have been exhorted to be one of the few. We have been exhorted to—

“Love God with all our hearts.”

If we are idle or slothful, we are going to receive the same reward as he that sows wickedness—the end is the same: death. Proverbs describes the idle man as a "sluggard" or "slothful." Both words apply to laziness and idleness.

Though none of us may be in as extreme a position of idleness as referred to in some of the Proverbs, we all have a tendency to sloth if we really examine ourselves. What we must do is keep active, so that activity becomes the habit and not slothfulness.

We are speaking of mental activity—spiritual activity; not just socializing for the sake of association, but socializing for the purpose of edifying, for spiritual growth. In Matt. 20, Jesus, speaking of the laborers in the vineyard says—

"The householder went out about the 3rd hour, and saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

"Again he went out about the 6th and 9th hour, and did likewise.

"And about 11th hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

"They say unto him, Because no man hath hired us.

"He saith unto them, Go ye also in to the vineyard; and whatsoever is right shall ye receive."

We are not going to consider the parable, but notice that these men were standing idle in the marketplace. We were standing "idle in the market-place" before we came to a knowledge of the Truth. When we were called we were invited to LABOR in the vineyard.

Once having begun the work, we must not look back to our past but press on with diligence: "A workman is worthy of his hire." The wise man rises early and goes out to the field and begins his work of tilling or cultivating—

"He that tilleth his land shall be satisfied with bread."

He is speaking of the Bread of Life. If we do not produce, we will not receive. What does the slothful man do?—

"As a door turneth upon his hinges, so doth the slothful upon his bed."

He is rooted to that bed—a part of it. When the alarm goes off, does he put his feet right down on the floor? No. He turns over and shuts it off. He wants a little more sleep. I know.

It's difficult to get started sometimes, but start we must until we have finished. If we remain inactive what happens?

"I went by the field of the slothful, and by the vineyard of the man void of understanding:

"And lo, it was all grown over with thorns, and nettles had covered the face thereof and the stone wall thereof was broken down" (Prov. 24:30-31).

"By much slothfulness the building decayeth; and through idleness of hands the house droppeth through"
(Ecc. 10:18).

And again (Prov. 13:4)—

"The soul of the sluggard desireth, and hath nothing."

If we neglect our spiritual "cultivating" we will not only bear no fruit but will find weeds grown up choking off the Word. Thorns and nettles will have grown, making it hard to clear the land without getting hurt.

And the more difficult the job of clearing, the less likely we will be anxious to do so. The wall has been broken, letting in the wild beast to devour what little may have been produced.

This picture before us did not happen over night. It is a process; one that takes time. We see a phrase in 24:33-34 which is also found in 6:10-11—

"How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?

"Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelth, and thy want as an armed man."

Little by little we are drawn away from the Word of God, from association with the brethren, from the assemblies—bible classes, and even memorials. We keep moving along down the wrong road until one day we look at ourselves and say, "Where are you going?"—if God sees fit to even let you finally come to this realization. How easy to find excuses!—

"I am too tired to read; I won't get anything out of it anyway."

"I don't want to attend Bible Class: seems like they never settle anything: seems like they always talk about the same things. They're always dull!"

YOU make something of the class! YOU bring out that point which we all are digging for! If we study our lessons we won't find the class dull because we will be able to comment.

What about the business meetings, the arranging meetings?—these meetings deal with our life as the one ecclesial Body—it is OUR concern what takes place.

* * *

"Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger."

Slothfulness leads to sleep, and sleep to poverty, and poverty to hunger, and hunger leads to the deep sleep of death. How many of us have come in from work and said, "I am going to lay down on the couch and relax for a minute"? What usually happens? Off to sleep.

This is the big fault with television, even if there wasn't filth shown on it, or violence, or those misleading scenes of the "good" life for our children to see.

We sit down saying we are going to watch one show until supper is ready. Next thing you know we are eating in front of the television, then we are waiting for the news, then it's time for bed and what about the readings?

"Well, I'll do them in the morning."

But we never do. This happens, I know—I've been there.

Brethren and sisters, there is work to be done! How many of you sisters have written someone in isolation this week? How many of us call on the sick? How many of us try to rebuild the spiritually weak? How many of us travel to the ecclesias to help where help is needed? How many of us try to help erring brethren? How many of us are willing to proclaim the Truth as bro. Thomas—to those without?

How many of us did all of our readings last week with a desire to learn something of what we didn't know before? How many of us attended all the meetings last week?

Let us ask ourselves these questions now so that we might correct ourselves **before our Lord asks us these same questions**. If we have been slothful in this life we will receive poverty; we will not receive eternal life but will sleep the deep sleep of death.

* * *

"The slothful man saith, There is a lion without, I shall be slain in the streets."

"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, & have nothing"

(22:13; 20:4).

We tend to make lions where there aren't even kittens, The way to life is difficult, but it was travelled once by one who by suffering attained a position to intercede for us.

We will encounter adversity in the world where there is dishonor to God, but—

"If thou faint in the day of adversity, thy strength is small" (24:10).

Without, in the world, Jesus, the apostles, and the disciples, received persecution because, as Jesus said, the world first hated him, and it would hate his brethren as well. This did not keep them from their work. We are to confess our faith even in the face of adversity—not to antagonize, but neither to be ashamed to declare the Gospel publicly.

* * *

Sometimes there might arise adversity **within**, for this too will happen. When it does we must not withdraw our efforts but continue in love, helping each other on the way, that we all might be allowed to enter the Kingdom. Another thought concerning this is that—

"Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour" (1 Pet. 5:8).

Sin besets us on every side. Withdrawing activity will not keep us from sin, but will draw us into sin (Prov. 28:1)—

"The wicked flee when no man pursueth: but the righteous are bold as a lion."

Concerning the lack of plowing because of the cold—if we give up early in time of planting, when the harvest comes, we will have no increase. This applies to now as well as at the judgment.

I would like to say to the young brethren, including myself; if we do not labor in the vineyard now, we will never grow beyond the milk of the Word, we will never reap the benefits of a life of study. True we expect the Master soon, but this should be all the more reason for study—

"A wise son maketh a glad father" (10:1).

Though the older brethren have the responsibility of guiding the ecclesia, there is work for us to do.

* * *

NOW let us consider those who have planted, but turn to idleness. We are going to quote several scriptures, then try to bring out a few points. Most are very clear in principle—

"He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame."

"Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest."

"The slothful man roasteth not that which he took in hunting."

"A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again."

"The slothful hideth his hand in his bosom: it grieveth him (RV: he is weary) to bring it again to his mouth."

How many have spent a lifetime in the vineyard cultivating, only to become slothful before the harvest—the receiving of the work of their hands?

We cannot imagine a man who would stalk an animal to kill it. Then dragging it back to camp and cleaning it, preparing it to be roasted and then not roasting it—not enjoying the fruits of his labor.

We cannot imagine a man at the dinner table so lazy he just can't lift up his arm and hand to his mouth. And not only this, he hides his hand in his bosom. He doesn't even want to see his own laziness: he hides this fact.

All of you who live on a farm know you wouldn't think of planting, and cultivating your fields, nursing it through the hard weather, and then in time of harvest say,

"Ah, well I am too weary to go out and bring in the crop."

But all of us grow weary on the way at times. We may have to work on Saturday, or work a double shift, or have extra repairs on the house to make, or someone will offend us, or even a falling away from the principles of Truth in the brotherhood may cause us to weary.

But we cannot and will not let it become a habit, we cannot let it become permanent, we cannot let it lead us to ignoring the Truth and its work.

We will enjoy the fruits of our labor! We will not weary at the finish line of the race, because the reward is the same now as it was 40 years ago or 25 or 8 or 2 weeks ago. The reward to the diligent is everlasting life, but (18:9)—

"He that is slothful in his work is brother to him that is a great waster."

The word "waster" should be "destroyer," to deliver the full impact. And 10:26—

"As vinegar to the teeth, & smoke to the eyes, so is the sluggard to them that send him."

Unfortunately, if there is slothfulness in a group it does not remain confined. It will either become contagious or it will cause bitterness. Nothing could destroy an ecclesia quicker than slothfulness—a lack of zeal for the things that be of God. What does vinegar do to the teeth? It sets the teeth on edge. What is more obnoxious than smoke in your eye—very irritating, very discomforting. To those who depend upon those who are slothful will come discomfort in some form or another.

"The way of the slothful man is as an hedge of thorns, but the way of the righteous is made plain" (15:19).

This goes back to the man who through much neglect has allowed thorns and nettles to grow in his field. By placing obstacles in the way, the way becomes difficult. We must keep the way clear by careful tending. Unfortunately carefulness is not an attribute that comes naturally with the sluggard—he would rather be hasty so that he might return to that which he likes most—sleep. Care is something that has to be developed in most of us.

* * *

We have considered the results of sloth. What problem usually arises when a man is confronted by himself or others directly or indirectly concerning his slothfulness. Ch. 26:16—

"The sluggard is wiser in his own conceit than 7 men that can render a reason."

It is easier to justify what we are doing now than to change, to make an about-face, or recognize our faults. It requires humility, a realization that we are in error. It requires an abasement of pride—this is very difficult for most of us. You will find though that wisdom and humility are inseparable. Ch. 22:17 says to—

"Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge."

The Indian would hear a noise off in the distance but couldn't quite discern what it was, so he would bend down, place his ear to the earth and knew that there was a great herd of buffalo coming. Sometimes we have to abase ourselves and "bow down our ear" so we can understand clearly. In Mic. 6:6-8 we read—

"Wherewith shall I come before the Lord, and bow myself before the high God?"

"Shall I come before Him with burnt offerings, with calves of a year old?"

"Will the Lord be pleased with 1000s of rams, or with 10,000s of rivers of oil?"

"Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"

Now the answer—

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

It is good to lay up in store what wisdom we can—to study so that the Word becomes a part of us to keep us from that which is evil (Prov. 2:1-5)—

"My son, if thou wilt receive my words, and lay up my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea if thou criest after knowledge, and liftest up thy voice for understanding;

"If thou seekest her as silver and searchest for her as for hid treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God."

Briefly let's see what is said about the diligent (8:17, 34)—

"I love them that love me; and those that seek me early shall find me.

"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."

This man is not a sleeper—he rises early every day to seek the way of God. He is anxious (Prov. 9:9)—

"Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning."

A fruitful vine when pruned and cared for bears more fruit.

"The hand of the diligent maketh rich."

A steady worker yields increase and reaps the reward.

"Be thou diligent to know the state of thy flocks, and look well to thy herds."

"Seest thou a man diligent in his business? He shall stand before kings."

If we will labor for this short span of time that is our life, caring for ourselves, our families, our brethren and sisters—working in the Truth, we'll receive great recompense of reward. The children of Israel were told to not be slothful and they would enter into the land.

How great and precious are the promises that have been given to us! If we always keep the end in view, the troubles of this life will seem less and less. If we will remain faithful and be diligent in our journey in the Way we will not only "stand before the kings," brethren and sisters, we will BE kings and priests reigning with Christ for 1000 years and living unto God forever!

Let us ever keep the 2 aspects of Truth before us—the negative and the positive. We will not be slothful, for slothfulness is death: we will be diligent, for diligence is life. This is the Goodness and the Severity of God.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

—T. H.

Current World Events Fulfilling Prophecy

MAFIA BOAST: "We Control NJ"

Law enforcement officials have long maintained that Mafia has extensive influence over officials at every level of N.J. govt.

Mafia apparently thinks so too. In lengthy transcripts of bugged Mafia conversations made public last wk., N.J. hoodlums boasted of power to control & corrupt public officials throughout state, from the capital to smallest municipal police station.

Key to successful operation of rackets is control over police: often the conversations involved this subject. (Tm 1:19)

While situation seems improving in Vietnam, gains often so fragile they could easily be wiped out overnight by enemy. (Tm 2:9)

"MASSIVE CRIME" IN SCHOOLS

Rise in school crime, '64 to '68: robbery 400%, weapons offences 250%, drunkenness 300%, narcotics 1200%, assaults on teachers 7200%.

Violence in big-city schools so widespread that in city after city, teaching "has been reduced to level of keeping discipline." Massive increase in crime inside public schools in past 5 yrs. Teachers often assault targets; many carry guns to protect themselves. (USN 1:26)

Czech economy collapsing as Russia keeps purges going. That worries all E. Europe. (USN 12:29)

Vatican has always refused to recognize state of Israel. (Nwk 11:22)

POPE to Saint ENGLISH Martyrs

Few Vatican announcements in recent yrs. have caused such worldwide stir as abrupt downgrading of over 200 saints in '69. Now English Catholics about to recapture lost ground: Pope plans to canonize 40 Catholic martyrs who died agonizing deaths on orders of Anglican rulers in the 16th & 17th centuries—raising fears that cause of ecumenism in Britain may be sacrificed at stake.

The 40 were among 365 executed between reign of Henry VIII & rule of Cromwell. It was high treason to refuse oath to king as supreme head of Church of England. (Tm 1:19)

* * *

400 yrs. since Pope Paul m excommunicated Henry VIII for flouting papal authority, & Church of England was born.

Last wk., international commission of 19 Anglican & Catholic scholars sat down to see if they could mend break. Doctrinally, little separates them except Pope's infallibility & primacy.

English Reformation was as much cultural as theological dispute, & old antipathies remain. Disturbing to most Anglicans is Pope's decision to canonize 40 British martyrs put to death for their faith in 16th & 17th centuries. (Nwk 1:26)

CATHOLIC MASS: BIG CHANGES

For 4 centuries—1570 to Vatican Council in 1963—Catholic Mass was about as unchanging & unchangeable as motion of earth. From Manila to Minneapolis, the language was same softly-mumbled Latin, punctuated by occasional outspoken "Dominus vobiscum." The hands of priest, his back to congregation, were cocked precisely at prescribed angle at each critical moment.

Then, as if polar axis had shifted, came liberation of Vatican II. Mass was invaded by drums, guitars, mariachi ensembles.

Vatican in process of adopting official new Mass. Gone are repetitious signs of Cross, redundant prayers, endless genuflections. What has been added—a heavy emphasis on participation of those present—is particularly significant for a church in which lay involvement has long been passive.

Laity will now officially open Mass with hymn, will initiate offertory by taking bread & wine to altar, & will share with priest & with each other, a "sign of peace" just before Communion. Such "innovations" mirror early Christian practice more authentically than current liturgy, with its many medieval accretions. (Tm 1:26)

2 GERMANIES GETTING CLOSER

For 20 yrs., 2 Germanys drew further & further apart. Now 60 million W. Germans & 17 million E. Germans may be brought closer together. Impetus came from Brandt's new W. German Govt.

Already lot of co-operation between 2 Germanys. Trade is outstanding example: '69 new high of \$950 million, 30% over '68. (USN 2:2)

Students: Madness All Over World

In last 10 yrs., strange fury, kind of madness, has seized students all over world. A Tokyo professor says, "Parents have lost authority. Since they weren't disciplined when young, students now express desires in very demanding way."

Student movement so violent in Japan that 10,000 students were arrested last yr. Students have nasty habit of locking up teachers & interrogating them for days.

In Japan—as increasingly in US —2 separate, hostile cultures have grown up, a left-dominated academic world & "square" world of "the great silent majority."

In postwar Japan, Marxist dogma has been absolutely dominant in education circles. (Nwk 1:19)

"DESTROYERS OF THE EARTH"

Environment deteriorating in number of ways. Air polluted in many cities by autos & industrial plants. Garbage, sewage, chemical wastes dumped into rivers & streams. Unsightly piles of cars & other junk spoil much of countryside.

Pesticides (as DDT) being washed into rivers where they're eaten by fish & hence concentration's of DDT in some fish are at point where they may constitute danger to people who eat the fish. (USN 1:19)

DRUG USE GROWING IN ARMY

Marijuana use in Vietnam is worsening problem. Up to 30% of US soldiers in Vietnam have used marijuana or other narcotics. Percentage rising, just as on college campuses & in metropolitan areas of US. (USN 1:26)

ATOM POWER: Blessing or Curse?

With every new demand for electricity, US's generating plants belch more smoke into nation's dirty skies. In theory the cure is nuclear power—a vision of clean, cheap electricity & smog-free air.

That vision's being challenged by growing number who raise disturbing questions about dangers of peaceful atom. Last mo. 2 scientists at AEC's Radiation Lab. reported that current radiation standards may be responsible for 16,000 additional US cases of cancer a yr., & urged exposures be cut tenfold.

Apart from hazards of low-level radiation, there's danger a major reactor accident could release lethal radiation.

Equally pressing is problem of radio-active wastes. Already AEC has 80 million gals, of lethal liquid in underground tanks that must be constantly cooled and scrupulously maintained for 100's of yrs. before radioactivity is spent.

Along with radiation, many are alarmed about effects of pollution on marine life. US demand for electricity to double every 10 yrs. Generating that much power with fossil fuel (oil, coal) could turn already polluted skies black with smog. (Tm 1:19)

US ARMY: Growing DISRUPTION

A New GI: For Pot & Peace. New phenomenon is US armed forces—young antiwar warriors. New GI's of '70 prefer pot & peace. Worst of all, from military point of view, young soldiers not only increasingly outspoken against war but openly irreverent to officers.

Recent incidents inconceivable 2 yrs. ago. Last Oct. 30, uniformed soldiers in Quang Tri conducted outdoor seminar on opposition to the war. There are signs a malaise, catalyzed in part by antiwar convictions, may be spreading in different forms to other US troops in Vietnam.

Discontent also growing among black troops, who arrive in Vietnam already radicalized by racial tensions at home. Black Panther cells flourish, actively carrying on clandestine recruiting & spreading propaganda against "white man's war."

Desertion rates soaring—not just in Vietnam but all armed forces. One senior official recently returned from Saigon more fearful of "breakdown" in US Army than of new offensive by enemy.

Virtually all experts agree antiwar movement in armed forces will expand its disruptive potential as more & more college men are brought into military service. Definite chance present ripple of dissent could be tidal wave. (Nwk 2:2)

BRITAIN: ECONOMIC Comeback

Britain's Comeback: Can It Last? Britain, "sick man of Europe" for past decade, now seems on road to recovery. String of rosy economic reports points up dramatic comeback during '69, & indicates ever further progress in '70.

Foreign trade surplus of over \$700-million for '69; was \$750-million deficit in '68. First surplus since '63. Sterling, for many yrs. world's weakest currency, now strong in foreign-exchange mkts. (USN 1:19)

RUSSIA RUSHES NEW MISSILES

Build-up of Russia's super-missiles could mean costly modernization of US's strategic weapons. The deployment of Soviet SS-9 Scarp missiles proceeding faster than predicted: about 250 installed. & 500 could be ready by '75. (USN 1:19)

VANDALISM: SIGN of Our TIMES

National bill already of staggering proportions—and rising steeply every yr. No one can fix accurate price tag on vandalism. Yrly. cost of destruction in public schools alone over \$100 million.

Why, in era of unprecedented prosperity, has increase in most senseless of all crimes against property taken place?

Contemporary life invites the vandalistic act. The media play so endlessly on themes of violence & aggression that they become an accepted part of life.

Wholesale renunciation of traditional values—the death of faith, obsolescence of marriage, campus as a locale for riot, police seen as pig, casts adolescent adrift from all moorings. (Tm 1:19)

SCIENCE: More Harm than Good?

Science under Fire: People in growing numbers feel scientific research creates more problems than it solves.

Often cited: atom & hydrogen bombs that can destroy civilization; drugs as thalidomide that promise to help but end up crippling; pesticides that kill wildlife; detergents that alter life cycle of rivers; industrial processes that lead to pollution.

Criticism has reached point where many leading scientists are profoundly worried. Arthur Kantrowitz, vice pres. of Avco Corp., said: "I'm convinced that only few more yrs. of present vigorous counter-attack on technology will result in technological gap between US & Russia which will be reflected in our economic & strategic posture with catastrophic consequence."

Many think there's been too much emphasis on scientific education. "The result," Dr. Keeney told Congress, "has been destruction of our system of values, so people now have no real guide for their lives." (USN 2:9)

NEW ROUTE CROSSES ISRAEL

Now Canal out of action, Israel provides alternate route of linking Mediterranean & Red Sea. In Dec, a ship unloaded at Eliat: cargo was conveyed overland to Ashdod & there loaded on ship for Europe. Many foreign companies giving serious consideration to this new transportation program. (DtJN 2:6)

HOUSING: Abandonment, Collapse

New kind of crisis for many large US cities. Houses & apts. in inner cities being abandoned by 100's by owners; deserted, boarded up, left to ravages of vandals & criminals.

Number's growing rapidly. If pace continues, entire sections of major cities could be ghost towns in 5 yrs. In NY City, in 3 yrs. enough homes abandoned to house over ¼ million people.

Why is housing, some in good shape, being abandoned, when there's growing shortage in nation?

Inner-city housing market in state of complete & utter collapse. Large percentage of structures losing money. Investors want out because of declining prices, negative cash flow, fear of collecting rents, & vandalism.

Operating costs up 30 to 40% in past 5 yrs. Insurance rates tripled in some riot areas.

A vacant building in inner city is stripped quickly of everything of resale value—plumbing fixtures, piping, wiring, ornamental objects, sometimes even bricks. This can happen when house or apt. vacant only few days between occupants.

Both landlords & tenants, black & white, moving out of inner city as fast as they can—landlord because no longer profit; tenant because no longer safe. Crime situation has changed dramatically Schools much worse than they were (USN 1:26)

INDIANS: Victims of White Greed

After over 100 yrs. of patience & passivity, US's most neglected & isolated minority is astir seeking redress. American Indian fed up with destitution & public-sanctioned abuse of his people. Newly aroused Indian no longer content to play obsequious Tonto to white man's Lone Ranger.

Many a white bureaucrat, ruling a reservation like colonial army officer, has assumed Indian acquiescence stemmed from either respect or servility. Rarely is it either.

Indian nation was physically shattered & spiritually demoralized by US Cavalry, which systematically destroyed its leaders & best of its manhood in late 19th century campaigns that white euphemistically call "pacification of West."

At time of Columbus, native population of US probably 1 to 3 million. By 1850, down to about 340,000; by 1910, all-time low of 220,000.

For too long Indian dissent stifled by forced dependency on whites for land & livelihood. US ill-treatment of Indian challenges the most precious assumptions about what US stands for—cultural pluralism, freedom of conscience & action, & pursuit of happiness."

Indicators of Indian suffering are appalling. Life expectancy 44 (71 for Whites). Average income for Indian family living on a reservation— over ½ do—is only \$1500. Average yrs. of schooling, 5½. Officials rate 90% of reservation housing as substandard. Unemployment from 20% on more affluent reservations to 80% on poorest.

Average family carries water for its daily needs at least a mile, usually afoot. To live in squalor while surrounded by beauty, to desire a better material life while clinging to tradition is, for American Indian, agony and anomaly.

Indian child who attends school with whites must brace himself for taunts. Indian kids are shy, & can't take this. Prejudice is as painful a fact to Indians as to Blacks.

Indians suffer just as harshly from biased history books. How can Indian feel part of US, when every TV program shows him a brute or a stupid animal?

Indians have seen countless treaties broken, their lands diminished from 138 million acres in 1887 to 55 million now; water diverted.

Indians have seen the devastating impact of closed-down reservations. Menominees of Wisconsin had good schools & community services, plus a sawmill owned by tribe, when they were "terminated" in 1961. Since then, many have had to sell their lands to pay taxes. Hospital shut down, mill profits dwindled.

Also "terminated" in '61, Oregon's Klamath tribe suffered soaring rates in suicides crime & drunkenness.

Dispirited by poverty, rejected by a white culture in which they're often unable to compete, many choose death or drink. Suicide among teenagers is 3 times US average; on some reservations it's 10 times.

Alcohol has long been means of escape from boredom & pressures. On one Midwest reservation of 4600 adults, 44% of men & 21% of women arrested at least once for drunkenness in 3 yr. span. A much-repeated explanation: "Only time we're free is when we're drunk." (Tm 2:9)

REDS' MIGHTY FISHING FLEET

6 yrs. ago, US Senate Commerce Committee sounded somber warning: Russia had "world's largest fleet of modern, ocean-going fishing vessels, a prowling, ravenous fleet posing new & dangerous source of conflict among nations."

Since then, US fishing fleet has suffered steady decline. But Russians have continued to show themselves world's most vigorous & imaginative fishermen, & "ravenous fleet" is now 20,000 vessels. Last yr. Russian catch was 7½ million tons—twice US's. This yr. may be 9 million.

Last wk. Russia readied newest, most revolutionary addition to its fleet: 43,000-ton Vostok, a floating fish factory which is mother ship to 14 trawlers which it carries piggyback to & from fishing grounds. Once there, trawlers operate independently at range of 20 mis. from mother ship.

At end of day, trawlers—each with capacity of 10 tons of fish—disgorge their catch on Vostok, which can process 180 tons of frozen fish, 100 tons of fish meal, 140,000 cans of fish daily. (Nwk 2:9)

VIETNAM: MASSACRE AHEAD?

Nixon probably can accomplish effective US military disengagement by late '72. And even if Hanoi does ultimately triumph, Saigon regime can probably hang on long enough to take most of sting out of its defeat—at least for US.

But where does that leave S. Vietnamese? Answer could all too easily be: disaster. The devastating war could be prolonged for yrs., & at its end a victorious northern host might well slaughter its opponents by 10s of 1000s. (USN 2:9).

CAN'T AGREE EVEN on PRESENT

Every epoch creates own concept of past. As opinion shifts over course of a generation, so do historians' views of history. Events as related by one historian may be altered beyond recognition by a later one.

Such is case with US history today. Traditional notions of past are being brusquely challenged.

"Consensus" historians, who came to maturity during WW II & early yrs. of Cold War, emphasize spirit of compromise & accommodation in US history.

In place of this benign view, "Revolutionists" portray a land of teeming passions & deep-seated, almost irreconcilable, disagreements. Compared with US summarised in contemporary textbooks, theirs is indeed another country. (Tm 2:2)

They can't agree on what's happening NOW—yet they babble about what happened 4 billion yrs. ago!

MAN: "DISGUSTING PORTRAIT"

Exhibit at NY Museum of Natural History: "Can Man Survive?" —a mind-jolting, heart-sickening short course in human history, opened last May. Inside a cool, quiet, carpeted room, the exhibit begins. A screen shows the precious & intricate balance of nature. Birds sing, animals run free, clean & sparkling water is abundant. Next area narrows to a corridor, bathed in eerie light. Sound track becomes grating cacophony of mechanical sounds as we enter industrial age. Corridor gets narrower, ceiling lower,

air staler. Assembly lines, blast furnaces, crowds of people, noise. But this is progress! "You've never had it so good!" mocks a neon sign.

A baby cries. A voice intones, "There are twice as many mouths to feed as 40 yrs. ago, & already there is not enough food to go round." He may survive to starve.

Factories spew out wastes that kill lakes & rivers. Fish lie dead in the poisoned waters. Smoke stacks belch pollutants & poisons into air. Man is choking in his own garbage. Cars without end fill air with deadly carbon monoxide.

The corridor is now a tunnel, oppressive, hot, crowded, unbearably, deafening noisy. You stumble out past overflowing garbage cans, a wrecked bus, huge concrete blocks & outcropping pipes.

"CAN MAN SURVIVE?" asks the sign on the wall: "You can't stand in the way of progress. Who needs trees anyway? What's all the fuss over a few birds?"

If you think this is pessimistic, many experts' views make it look optimistic. Like Vesuvius, we live on a volcano & think the eruption won't come until after we're gone. If the population problem isn't solved in 25 yrs., experts say we face major disaster.

We're building up enormous amounts of pesticides—already it has caused considerable deterioration of health.

What can you do with a population which won't think in terms of the general good? It takes a disaster to disturb people. So it isn't easy to be optimistic.

A gloomy picture? Yes, & a profoundly disgusting portrait of man. In his greed, he's killing the goose that laid the golden egg. He's either forgotten, or doesn't care, that it's the only goose he'll ever have.

If we can't give future generations the gift of sweet, song-filled air on a summer morning, we will give them sonic boom & wall-to-wall Muzak. If we can't bequeath them clean, running waters, we can teach them to make a buck.

Science, which is lowering death rate the world over, is not lowering birth rate or raising food production enough. Literally millions will be born to suffer & die from starvation. (LnFP 1:3)

Man's killing himself to prove his folly & God's prophetic truth.

ISRAEL CRISIS: WHO IS a JEW?

Who's a Jew? When Oren Shalit was born in Israel 6 yrs. ago, his father registered baby as: Nationality—Jewish: Religion—None. Clerk wrote: Nationality—blank; Religion—blank.

For according to rabbinic religious law, no one is a Jew unless born of a Jewish mother, or is a convert. Oren's mother is Gentile & atheist.

Shalit took his case to court. Last wk. High Court ruled clerks must accept at face value whatever nationality a registrant designates.

Decision signaled radical break with centuries of Jewish tradition. From now on, in eyes of Israel law, a Jew is anyone who says he is.

Religious leaders in Israel were quick to deplore court's action. "This decision tends to separate Israel nation & Israel religion," complained state's Minister of Religious Affairs.

Applied on wide scale to Israeli life, implications would be far-reaching, especially for Orthodox rabbinate. Today, only Orthodox rabbis may marry Jews in Israel, & only in their religious courts can an Israeli Jew obtain a divorce.

By establishing new criteria for Jewish identity in Israel, court may eventually be forced to permit civil marriage & divorce. In long run, Shalit case bound to provoke thorough review of synagogue-state relations in Israel. (US 2:2)

* * *

Israel Cabinet moved swiftly last wk. to avert govt. crisis over age-old question of who's a Jew? Supreme Court had ruled Benjamin Shalit & his gentile wife, both atheists, could register their children as Jews by nationality but deny Jewish faith.

This circumvented traditional religious definition of a Jew as anyone who is born of a Jewish mother or is a convert, & raised immediate storm among religious leaders.

Cabinet urged Parliament to pass a law formally defining Jewishness by old Orthodox criteria. Law's expected to pass. Under it, non-Jewish wives & children of Jewish immigrants would for first time receive automatic citizenship. (Nwk 2:9)

SPOCK Sees "Disease Everywhere"

Since '46, only Bible bought by more Americans than Spock's "Common Sense Book of Child Care."

Now, in our emancipation from Puritan severity (an emancipation that can be laid on Spock's doorstep), he feels we've surrendered to indecency, become base & rudderless, hardened our hearts, & brutalized our sensibilities.

He sees symptoms of spiritual disease everywhere: in politics, foreign policy, books, films, sex standards, education practice, marriages. And because he believes in innate goodness of men (especially children) he finds our corruption tragic. (Nwk 2:2)

Spock says innate goodness of man: Bible says he's evil & corrupt.

Berean finances: Costs have increased unexpectedly this year: now about \$250 per month. We are at present covered through this present issue.

Fraternal Gatherings

LAMPASAS, Texas: Friday-Sunday, June 12-14

Bro. Wayne J. Wolfe, Rte. 2, Lampasas, Tex. 76550, Ph. 512-556-6276

RICHARD, Sask.: Fri.-Mon., July 17-20 inclusive

Bro. Fred G. Jones, Route 1, Richard, Sask., Can., Ph. 306-246-4628

HYE, Texas: Mon.-Sun., July 27 to August 2

Bro. C. Banta, 815 Boston, Deer Park, Tex. 77536, Ph. 713-470-2568

LONDON, Ontario: Saturday-Sunday, Oct. 10-11

Bro. Dan Gwalchmai, 29 Devonshire, London, Ont., Ph. 519-438-7730

HYE, Tex., Quarterlies: Sundays, May 3, Nov. 1

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

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

IT IS purposed, God willing, to publish in one volume of about 900 8½"x 11½" pages, the complete 5 volumes (approx. 1800 pgs.) of bro. Thomas' Apostolic Advocate magazine, 1834-39, his first venture in producing a scriptural magazine.

While it was very early in his search for the Truth, it contains much that is intensely interesting, and much that is profitable and thought-provoking.

It will be an exact facsimile of the original, photographically reproduced. The price (postpaid) will be \$8.50 paperback, \$12.50 hardback.

Printing equipment is gradually being assembled, and it is hoped, God willing, to make this the beginning of an arrangement to print and reprint works on the Truth. Suggestions would be appreciated.

This is a major venture on the part of a few brethren, and therefore it would be very helpful to have payment sent with orders, to help defray current expenses. Address to, and make out checks to:

THE HERALD PRESS

4011 Bolivia

Houston, Texas 77018.

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.

Bible Questions

1. "They were afraid of him": why?
2. "The chief captain also was afraid because he had": what?
3. "I was afraid because I was . . ."?
4. "Hid his face, for he was afraid to look upon God": who?
5. "It came to pass at midnight that the man was afraid": who?
6. "David was afraid of God": why?
7. "Therefore was he hired, that I should be afraid & sin": who?
8. "That which I was afraid of is come unto me": who said?
9. "They were not afraid of the King's commandment:" who?
10. Shiphrah and Puah: who?
11. "Their father gave them inheritance
23. "A great chain in his hand"?
24. "Chains of darkness": who?
25. "Everlasting chains": who?
26. Who said, "What is that to us"?
27. Who sat on a stone?
28. Who threw stones at whom?
29. Who threw a millstone?
30. "Rank and good": what was?
31. What does Manasseh mean? Ephraim? Isaac? Israel? Ichabod? Judah? Levi? Moses? Gershom? Benjamin?
32. Why so named in each case?
33. Which 2 of above did God name?
34. "12 manner of fruits": where?
35. Handkerchiefs: where mentioned?
36. "I shook my lap" who? why?

- among their brethren": who?
12. "I abhor myself, and repent in Dust and ashes": who?
13. "Thou art but a dead man": who?
14. "His mother took him a wife out of the land of Egypt": who?
15. "Bowed himself to the ground ? times till he came near": who?
16. "Dip thy morsel in the": what?
17. 4 occasions when Jacob set up pillars (3 different places)?
18. Who said, "I am innocent"?
19. 3 Caesars named in NT?
20. Who decreed, "Every man should bear rule in his own house"?
21. "Vestures of fine linen, & a gold chain about his neck": who?
22. "Clothed with scarlet, & chain of gold about his neck": who?
37. "His lap full": of what?
38. Put in a shepherd's bag: what?
39. Who saw 4 carpenters?
40. "Run, speak to this young man": what young man?
41. "Clothed with filthy garments"?
42. "Wings of a stork": who had?
43. "On his head many crowns": who?
44. "Reigned from India to Ethiopia": who?
- 45 "King's chapel": what city?
46. "She had neither father nor mother": who?
47. "Without father, without mother": who?
48. Bigthan and Teresh: who?
49. "Come to Nicopolis": who?
50. "None did compel": when?
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