

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

PLEASE NOTIFY US OF ADDITIONS, CORRECTIONS OR CHANGES

We plan, God willing, to list ecclesias in Jan., Apr., July & Oct. issues

VANCOUVER, B. C.—At home of sis. Mary Newton, 4125 Smith St. Burnaby, B. C. Phone (6004) 433-9998—Memorial 11 am. Bro. Ralph Hobkirk, 949 Belvedere, North Vancouver, B. C. Phone (604) 988-5941.

THE last time I wrote, one year ago, I was very happy to announce that bro. & sis. Philip of Toronto had moved to Vancouver to live. This report, I regret to say, is to tell of their return to Ontario.

Circumstances have caused them to take up residence in Oakville, which is very fortunate for the brethren and sisters in that vicinity, but a great loss to us. They were such a help in the ecclesia, and a delight to be with. Their stay in Vancouver was very short, but it was most enjoyable and beneficial for us.

Recently we had the pleasure of meeting with us: bro. George Gibson (Toronto); bro. John Randell, bro. & sis. Joe Gwalchmai (Portland); sis. Mary Gwalchmai (London). Bro. Gibson ministered to our need in the way of exhortation.

May 1971 bring our hearts' desire: the return of the Lord Jesus Christ, and may we all be found watching and ready!
—bro. Ralph Hobkirk

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

LOVING greetings to our brethren and sisters.

We are still striving hard to obey faithfully the command of the Master. "Occupy till I come," so that when he does come we may be found vessels of honour fit and meet for the Master's use.

We endeavour, as often as we are able, to meet with bro. & sis. Morgan and bro. Lambert of Pengam, in whose company we enjoy the brotherly love that only those of like faith can experience, as we gather around the table of our absent Lord.

We sadly report the falling asleep in Christ of sis. Allcock, wife of bro. Leslie Allcock of Birmingham. Our beloved sister was laid to rest in the Robin Hood Cemetery, Solihull; on Dec. 21, to await the return of the Master and the call to come forth. Our own words are inadequate in the expression of our feelings, but we have the words of Christ for our consolation—

"Because I live, ye shall live also."
—and we "sorrow not as others who have no hope."

We take this opportunity of thanking the brethren and sisters collectively for their greetings and expressions of brotherly love on tape from Houston, sent to us via bro. Moore of Worksop.

It is a comforting thought to us few here to know that others of like faith think of us, believe the same things, and are trying to do that which is pleasing to our Heavenly Father. May we each be found worthy of His mercy toward us at the judgment seat.

Sincerely your brother in Israel's Hope,

—Ken Williams

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

It is with joy that I am able to report that on Jan. 12, bro. & sis. Mozley, formerly of another group, were found after interview to be one of mind with us on all aspects of the Saving Truth as it is in Christ's Name. They met with us for the first time around the table of our absent Lord on Jan. 17.

We are thankful for the help received in conducting the examination, advice and instruction being received from brethren of the Portland and Boston ecclesias—and also for the concurrence of Newport ecclesia.

Bro. & sis. Mozley's children have been members of our Sunday School since its formation, and it will be a great help to sis. Lillian to have sis. Mozley as a teacher.

Bro. & sis. Mozley's address is: 36 Clinton St., Worksop, Notts., England.

We all send our love to the Brotherhood. Your brother in Israel's glorious hope, —Eric Moore

SAN ANGELO, Tex.—English Room, Cactus Hotel (All but 1st Suns.)—S.S. 10 am; Mem. 11. Other Suns, at homes. Phone near hall (915) 655-7665 (Sis. LaRue Smith, 70 W. 34th, S.A., Tx. 76901). Rec. bro: Gary Smith, Star Route, Sweetwater, Tx. 79556.

LOVE and greetings in Christ.

We regret to inform the brethren that we have had to withdraw from bro. Bill Muter because of disorderly walk.

We have had as visitors: bro. & sis. John Packer, and bro. & sis. Carwyn Smith from Houston,

—bro. Gary Smith

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. Tues. twice mo. 8p.m. Bro. Edgar Sargent, 8 Proctor St., Box 296, Ashburnham 01430; (617) 827-5890

SINCE our last report we have had the pleasure of the following visitors around the table of the Lord: bro. & sis. Dan Gwalchmai, sis. Martin (London, Ont); bro. & sis. F. Higham Sr. (Detroit); bro. D. Sommerville, sisters Rebecca & Mary Sommerville, bro. N. Mammone (Wanaque); bro. & sis. Sargent Sr., bro. & sis. K. MacKellar, bro. & sis. J. Garvey Jr. (Boston).

Bre. Sommerville and Gwalchmai refreshed us with the word of exhortation, and bre. MacKellar, Higham and Garvey helped us with our lecturing effort.

On Oct. 25 we held a special lecture in the Little Theatre in Worcester. Bro. Higham spoke on: "World Crises: How Will They End?" There were strangers present who, we hope, were impressed by a very stirring lecture. We wish to express our appreciation to those who by their cooperation helped to make this lecture effort possible: the visitors from the different ecclesias, the Boston ecclesia who closed their meeting to be with us for the day, and the lecturer who gave of himself in the service of the Truth.

We had a follow-up lecture in our own hall which for us, as strangers are concerned, was a disappointment. The lecture was to be given by bro. K. MacKellar of Boston, but due to an accident, bro. J. Garvey Jr. had to fill in for him at the last minute. His subject was: How the Return of Jesus Will Affect You and Me."

On Dec. 6, our bro. A. Marshall Sr. left for Texas where he plans to spend the winter. We wish him Godspeed.

The writer is no longer Recording Brother, but was requested to write this by way of introducing bro. Edgar Sargent Jr., the new Recording Brother for the Worcester ecclesia.

—bro. W. Davey

EDITORIAL

Follow After Love

"Forbearing one another, and forgiving one another, if any man have a complaint against any: even as Christ forgave you, so also do ye"—Colossians 3:13

IN PAUL'S first letter to the Corinthians, he devotes the entire 13th chapter to show the supremacy and eternity of love. Even though he should have a faith by which he could remove mountains, but did not have love, it would be counted as nothing.

Then he goes a step further, and emphasizes the fact that should he bestow all his goods to feed the poor, and though he should give his body to be burned, and have not love, he would be nothing.

When a person obeys the Gospel, and puts on Christ in baptism, and begins to walk in newness of life, love must become the crowning characteristic of his walk in the Truth. Therefore, says Paul, as he begins the 14th chapter, "FOLLOW AFTER LOVE."

But let us not confuse the love of which the apostle speaks with that sentimental form of "love" we see displayed in all parts of the world, for Paul is speaking of scriptural, godly, spiritual love. In his second letter, John defines love by saying—

"And now I beseech thee . . . that we love one another. And THIS is love, that we walk after his commandments."

Suppose we take Paul at his word, and "follow after love." What would be the result? Would it not bring forth within us a true ecclesia of God, all of one mind and one spirit, all drawn together by the cords of love begotten in our hearts by the influence of the Truth? Such a course would produce a people who had put away all bitterness, and would speak to one another in psalms and hymns; submitting themselves one to another in the fear of God.

That is not a wild or vain fancy, something of an unreal beauty or charm. By no means.

That is what the Truth calls us to, and if the ecclesias are not of that character, then a great fault lies at the door of some of us.

What could that fault be? It may be that some have failed to put away their petty jealousies or envies that formed a part of their lives before entering into covenant relation with Christ.

Or it might be that some desire pre-eminence, like Diotrephes, and strive to have their own way in ecclesial affairs whether it be right or wrong.

Or it might be that some are disturbing the peace and harmony of the ecclesias by surmising evil in the actions of the innocent.

Or some have failed to let the gentle power of love from above overcome the natural harshness and sourness and ugliness of the flesh. Let us all pause and think.

As we look back over the history of some ecclesias, we observe, at one point, a scene of happiness. Winter is past, the rain is over and gone, the sun shines from a clear blue sky upon a community of/believers.

A man and his wife have come to a knowledge of Truth, and have just put on the Name of Christ. They enter this community and are prepared to enjoy the honour and privileges that are now theirs. They attend their first memorial meeting, and as they look around the room they exclaim with joy, We have found true happiness at last! Here are all these new-found friends who believe the same things that we believe, and are all knit together in love waiting for the coming of the Lord.

A few months pass by, and a small cloud appears in the sky but no one seems to pay any attention to it. However, after a little time other clouds appear, and they begin to cling together, and before long the sun is obscured. Then a storm breaks over the community, and as it sweeps across it leaves a trail of sadness, heart burnings, and the biting frost of enmity.

What caused the storm?

Was it not because some had failed to give heed to the apostle in his exhortation to "follow after love"? Alas! that such is the case. The ecclesias in the days of the apostles passed through similar experiences, and sadly since the early days of our pioneer brethren many such storms have shaken the Household.

Upon examination, it will be found that most ecclesial trouble could be avoided if brethren would realize that petty prejudices and sensitiveness have no place in ecclesial life. As one brother recently said,

"It is only when one subordinates his own selfish desires to the welfare of the Truth that peace and harmony with others can be attained."

This leads us to the words of Paul (Col. 3:12-16)—

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies (compassion), kindness, humbleness of mind, meekness, longsuffering;

"Forbearing one another, and forgiving one another, if any man have a complaint against any: even as Christ forgave you, so also do ye.

"And above all these things put on love, which is the bond of perfectness.

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and spiritual songs, singing with grace in your hearts to the Lord."

Those words of Paul are not given to us to set to music, but to be set in our hearts and there, like electrical impulses from a motor, to be pulsated through our bodies, and cause a searching into our characters to see how we stand with the Ecclesia of God; to see if we are in harmony with the apostles' doctrine and practice; to see if we have crucified the flesh, and are rejoicing with other members of the Household as we wait for the coming of the Lord.

This is our day now, the time to make our calling and election sure; but there is another day coming—the day of the Lord—and that is a day we must all face.

Let us determine today, and not tomorrow, to seek after righteousness by building up the ecclesia to which we belong, so that we will not be found among those who would disturb the peace and harmony of the ecclesia, or sour its spirit by harshness.

Let us have enough sense and maturity to be among the lovers and builders and forgivers, and not among the babyish and self-pitying complainers and criticizers—

"For the time is come (coming) that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?"

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1 Peter 4: 17-18.

If we would not come under condemnation at that time, then we must begin now to examine our own position in the light of the Truth, for the character we are now building will either bring us into favour with the righteous Judge, or cause him to say, "I never knew you."

A little reflection upon this thought should bring us sharply to attention, and cause us to pray, as David did (Psa. 139:23):

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

On one occasion Jesus said—

"Blessed are those servants whom their lord, when he cometh, shall find watching."

If it is our sincere desire to be among that group, the possibility is ours, if we "follow after love." —Editor

Balaam

"In vain do they worship Me, teaching for doctrines the commandments of men"—Matthew 15:9

By BROTHER JOHN THOMAS

THE men that figure as "The Fathers," such as the writers of the Apocryphal New Testament, Cyprian, Origen, etc., were of Balaam.

From Balaam and Jezebel have sprung the Clergy of all the Names and Denominations of Christendom. These are the successors of those self-styled "apostles" who prated with malicious words against the true apostles.

And the leading characteristics of the Balaamite teachers of the first century, will be found to be those of the Clergy of our own times. The following enumeration will establish the truth of this remark:—

1. The primitive Balaamites prophesied for hire; so do the clergy.
2. The primitive Balaamites preached perverse things to draw away disciples after them, that their hire might be increased; so do the clergy.
3. The primitive Balaamites blended Mosaic observances with Gospel principles, Judaizing and Sabbatizing especially; so do the clergy.
4. The primitive Balaamites preached a perverted gospel, or rather no gospel at all; so do the clergy.
5. The primitive Balaamites brought the people into bondage; so have the clergy, and keep them so.
6. The primitive Balaamites commanded to abstain from meats and drinks; so do the clergy.
7. They taught the worship of saints and angels, and forbid to marry; so do the popish clergy.
8. They sought to please men, and flattered them for gain; so do the clergy.
9. They made the doctrine of the resurrection and a future judgment of none effect by their traditions about souls; so do the clergy.
10. They made merchandise of the bodies and souls of men with feigned words; so do the clergy.
11. They knew more of heathen philosophy and learning than of the Gospel; so do the clergy.
12. They thought more highly of their own speculations than of apostolic and prophetic Truth; so do the clergy.
13. They taught things which they ought not, for filthy lucre's sake; so do the clergy.
14. They professed that they knew God, but were disobedient; so are the clergy.
15. They resisted the Truth, and caused it to be evil spoken of; so do the clergy.
16. They scoffed at the coming of the Lord; so do the clergy.
17. They denied that Jesus came in flesh, and so originated the immaculate conception; so do the clergy.
18. They were of the world, therefore the world heard them; so are the clergy, and therefore it hears and honours them.
19. They loved the pre-eminence; so do the clergy.
20. They cast all out of their churches that stood by the apostles, and opposed their errors; so do the clergy.
21. They were destroyers and corrupters of the people; so are the clergy.
22. The primitive Balaamites were inventors and lovers of lies subversive of the Truth; so are the clergy.
23. They made a fair show in the flesh, had a form of godliness, and set up for ministers of righteousness, while really the servants of sin; this is equally true of the clergy.

"Clergy," in the Gentile use of the word, is generic, comprehending many species, and in the popular sense, signifies "the body of men set apart by due ordination for the service of God"; hence, a clergyman is "one in holy orders, not a laick," or one of the people.

Every sect has its own peculiar "clergy," which are hired, like Balaam of old, to do the will of Balak, that is, to preach the dogmas of their employers. There was a diversity among the children of Balaam and Jezebel in apostolic times. Hence Jude exhorted Antipas—

"Have compassion on some, making a difference; and others, save, snatching them out of the fire with fear, (lest they also should be scorched;) hating also the garment defiled by the flesh."

Some were more deceived than wilfully deceiving. Still, they were all engaged in one work, consciously or not, and that was in—

"Making the Word of God of none effect by their traditions."

And (Matt. 15:9)—

"Teaching for doctrine the commandments of men."

—so that the sentence of condemnation to the blackness of the darkness in the Aion, rested upon them all.

Thus it is likewise with their clerical successors in the 19th and previous centuries. All the clerical species are not equally abominable in detail; and individuals even of the same species are far less exceptionable than others. Apart from their spiritual merchandizing, many of them are moral, intelligent, and honourable citizens of the world.

The Protestant Clergy of all sects are generally more intelligent and moral than their brethren in "Holy Orders" of the Latin and Greek departments of Jezebel's house. The latter are designated apocalyptically (Rev. 9:20-21)—

"Worshippers of demons, and of idols of gold, silver, brass, stone, and wood, incapable of seeing, hearing, or walking: murderers, sorcerers, fornicators, thieves."

The Protestant clergy, however, though making a better show in the flesh, are not clean. When men read prayers on a day set apart by mere human authority in honour of "St. Charles the Martyr" (the royal tyrant beheaded by Cromwell) and other equally holy witnesses, whose ghosts they affirm to be in heaven and crowned with glory, they are worshippers of demons.

When men preach funeral sermons in praise of souls, which, in dying, they declare went to heaven where they have become guardian-angels or spirits to their friends on earth, their congregations responding in faith or word, they are all worshippers of demons.

When men teach, endorsing, as they do, their dogmatism by their practice, that mankind can devote their lives to sin, and perpetrate the blackest crimes against God and society; and then, under the influence of their instruction, persuasions, and prayers, the wretches may be brought to peace with God by a penitentiary act of the mind, in view of the positive declaration of the Scripture—

"The unrighteous shall not inherit the Kingdom of God.

"Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, abusers of themselves with mankind, nor thieves, nor covetous, (who are idolaters,) nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of Christ and of God.

"Let no man deceive you with vain words; for because of these things the wrath of God comes on the children of disobedience" (Eph. 5:5-6; 1 Cor. 6:9-10).

And (1 John 3:15)—

"No murderer hath eternal life abiding for him"

—when the clergy of all sects teach practically such blasphemy of God as this, they are liars, and murderers of the people.

When citizens in "Holy Orders" teach that by reading from a book certain stereotyped prayers, and by sprinkling a few drops of water from a basin on the face of a baby, in the name of the Father, Son, and Holy Spirit, the creature is baptized, and regenerated, and become a member of the mystical body of Christ, they not only blaspheme, but they practice sorcery, in the name of Deity.

And lastly, when Gentiles, by Act of Parliament, and by arms, compel men to pay them tithes of produce, church rates, and Easter offerings, they are thieves and robbers of the people; and though very classical and gentlemanly in their way. they are the children of Balaam, beguiling unstable souls, and having a heart exercised with covetous practices.

The general characteristics of the clergy are notoriously such as we have set forth. The exceptions may be said to establish the rule. There is this difference, however, between them and their "Fathers" of the first and second centuries: —

The "Fathers" became the sons of Balaam with their eyes open. They knew "the right way," but "forsook it, and went astray." They were "children of God;" but became "cursed children." They had been "bought" of the Lord; but they afterwards "denied the Lord who bought them."

All this made their offense inexcusable; they will, therefore, rise to the judgment of the Aion, & to the blackness of the darkness connected with it.

But their clerical posterity are not so. These have not known the right way; and therefore cannot be said strictly to "have forsaken it." They have never become "children of God;" and cannot therefore be styled "cursed children." Neither has the Lord bought them; so that they cannot be said to have denied him as their Master.

They have entered upon life finding the kosmial arena preoccupied by a Jezebel Institution, now styled "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." As youths, they are taught by their parents and tutors to call its dogmas and practices "Christianity," and its organization "Christendom," or the "Dominion of Christ"!

Deceiving and being deceived, their teachers indoctrinate them with theological sentiments which develop a mystical pietism of flesh, which is known by the peculiar tone and grimace, of sanctimoniousness, that invariably accompany it.

A youth pietized after this fashion is no longer master of himself. Yielding to the hallucination, and mesmerically controlled by surrounding circumstances and opinions; and being also ambitious of professional rank and status in society; he gets a notion into his head that his pious ambition is a feeling wrought in him by the Spirit of God; and conceits absurdly enough, that it is a call of God, such as Aaron was the subject of, for him to prepare himself for "the ministry"!

Having got this crotchet into his young brain, he is haunted by it until he gets into the way of "duty," in which he continues until he is enthroned the One Man of a community which recognizes him as the oracular expounder of its creed, a successor of the apostles, and a minister and ambassador of Jesus Christ, at 500, 2000, or more or less, per annum, according to their ability to pay, and the market price his vanity or presumption, or it may be his humility, may place upon himself.

Here, then, is a poor unfortunate creature indoctrinated, deceived, and ordained the spiritual guide of the blind, by a system he had no hand in creating. It has duped him, and installed him the dupe of others in turn. The system made him a clergyman, a priest, or minister; and he, knowing no better, glorifies the system as "the Church," and approved of God!

He is a soul-merchant. The souls of others are his stock in trade; and he undertakes to take care of them for their owners, so as to leave them leisure to devote themselves to trade, commerce, literature, and politics, provided they will make it worth his while; that is, profitable: otherwise, not.

This is the true Balaam-principle. He thinks it just. Other men will not work for nothing, and support themselves; why should he? Especially as it is written (Deut. 25:4)—

"Thou shalt not muzzle the ox that treadeth out the corn."

And (1 Cor. 9:14)—

"He that preaches the Gospel should live of the Gospel."

And (1 Cor. 9:11)—

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

He is very familiar with these texts, which when rightly applied are admirable. But, in quoting them he is somewhat inattentive to the conditions. The ox must tread out the corn before he is entitled to eat of it. The Gospel must be preached before a preacher can scripturally claim to live of it. And the things ministered must be those of God's Spirit, ere a minister can lay claim to people's carnal things in exchange.

Now the treading of the clergy is the treading out of tares and thistles; therefore, tares and thistles should be their food. They do not preach the Gospel Paul preached, that is certain; neither do they minister the things of the Spirit of God. Their claim, therefore, to a piece of bread, or a profitable living in ease and luxury, on the authority of these texts, is only an additional evidence of the imposition they are, perhaps unwittingly practicing on mankind.

It is unquestionably just that a man should be paid for his labour. If a community of errorists want a man to preach their creed, and to defend it through thick and thin; if they want him to proselyte other men to it, and to make them feel comfortable about their souls—they ought to make it profitable, and very profitable too; for in proportion to the desperateness of the enterprise should be the magnitude of its reward.

And what enterprise more desperate than cheating souls under pretence of curing them? It is spiritual assassination and homicide. But, we are charitable enough to think that with many of the clergy it is manslaying without intent to kill. With "the Fathers" of the clergy in the first century, this consideration in mitigation of punishment, cannot be indulged.

To blackness of the darkness, then, the clergy, ancestors and posterity, are doomed; but as the latter are not apostates from the right way, having never known it; yet are of the Apostasy being ignorantly subjected to its authority and power—we apprehend that, dying in their ignorance, they will reap the corruption of the grave; and there remain among—

"The dead whom Yahweh remembereth no more"—"in the land of forgetfulness"— "the land of darkness, and the shadow of death; a land of darkness as darkness itself; of the shadow of death without any order, and where the light is as darkness"- Job 10:21; Psa. 88: 5-12.

But in regard to "the Fathers" of the "Holy Orders," "a sorer punishment" waits them:

"It had been better for them" (says Peter) "not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered to them" (2 Peter 2:21).

They are therefore obnoxious to a sorer punishment—a resurrection to judgment and fiery indignation, which shall devour the adversaries (Heb. 10:27-29).

Fraternal Gatherings

(If the Lord Will)

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

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

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

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

(For further details, see Inside Back Cover)

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

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

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

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

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

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

Details will be announced as soon as they are known,

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

Second Voyage to Australia

By **BROTHER ROBERT ROBERTS**

"ALL depends upon the extent to which the Scriptures are privately read. The Scriptures are the ultimate source of all spiritual power. They enshrine the facts and principles which, when transferred to the mind and heart in daily intimacy, become the purifying and warning and ennobling "power of God unto salvation"—Bro. Roberts

PART TWO

THE FAREWELL TEA MEETING THURSDAY, JULY 22, 1897

IT was understood it was to be a private tea meeting, held in the Temperance Hall, for want of room at 64 Belgrave Road. Though nominally in bro. and sis. Roberts' hands, the arrangements were carried through by others, and carried through right royally.

The tables (in a new arrangement to distinguish the tea meeting from an ordinary one) were loaded with flowers, as well as good things for the inner man. The floor was crowded, and the company overflowed into the galleries. Twenty of the young brethren acted as stewards.

Being a private tea meeting, sis. Roberts presided at the central table: her daughter Eusebia, at the table to her right, and Sarah Jane at the table at her other side. As for me, I wandered hither and thither, as opportunities invited.

The meeting was a very animated one, with an undercurrent of sadness. Some said the flowers were out of place, that crepe and plumes would have been more suited to the occasion. The answer was—the flowers (many of which had come from quarters unknown) were the expression of love and not of joy; and love was always in place among the friends of God, when joy might not always be possible.

After tea (the company remaining in their seats), I made a few remarks. I said it might seem as if the meeting being held were a different sort of meeting from those in which they usually assembled. It was so only in form. It was necessarily somewhat personal, but there came time, when the affairs of the Truth took a personal form, and when such a form was not out of place.

An example of this they would find in Acts 20, where Paul, having occasion in a sea voyage to call at the Asiatic port of Miletus, sent to Ephesus, nearby, and called for the leading brethren of the ecclesia there, to whom he made an intensely personal speech— reminding them of a certain 3 years he had spent among them, and of the burden

of his speech and of the aim of his labours, and giving them certain advice in view of the fact that he would never see them again in the flesh.

I could not say I would see their face no more, but I could say that for over 30 years I had laboured among them with one object only in view, however much unfriendly minds might doubt it, namely, to uphold the honour of God, and promote the well-being of man.

If I was going, it was not by my choice: but through the compulsion of circumstances that had got beyond my control.

And if I was going, it was not to new work, but to the same work in a new field. Nor was I going among a new sort of people, but the same class in another country—a class not much reckoned of by current methods of regarding people, but people of great estimation when reckoned according to God's standard, which the world did not recognize—the sort of people described by God Himself when He said that for them—

"That feared the Lord and thought upon His Name,

"A book of remembrance was written before Him: and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

This class had been created on the other side of the globe by the agency that had created them here—the agency that had developed them in all ages of the world—**the exposition and agitation of the things testified in the Word of His Truth.**

The form of this exposition and agitation differed with the differing circumstances of the 19th century, but the result was in measure the same—the establishment of that conviction in good and honest hearts, which produced the faith that worked by love, and affected the mainsprings of human action, with the result of producing "the fruits of the Spirit," and "a New Man in Christ Jesus."

In our age, this result was almost exclusively confined to the English-speaking parts of the human race. The literature of the Truth in our day was chiefly an English literature. God had not given the gift of tongues in our day, nor had He started any promising activities in other languages than the English.

There was religious activity enough among foreign nations, but it was not the activity of the Truth, but of superstition garnished with Bible names.

The Truth had been revived in the 19th century by the instrumentality of Dr. Thomas. The results of its agitation had been meagre both as regards the number who had come under its influence and the intensity of their assimilation to its power, as compared with the harvest of the apostolic age: but as compared with the darkness and the sterility that prevailed in the ecclesiastical communions for centuries, there was something to be thankful for in the green sproutings that had followed the modern sowing of the good seed. There might yet be a great improvement in this respect—

ALL DEPENDED UPON THE EXTENT TO WHICH THE SCRIPTURES WERE PRIVATELY READ.

The Scriptures were the ultimate source of all spiritual power. They enshrined the facts and principles which, when transferred to the mind and heart in daily intimacy, became the purifying, and warning, and ennobling "power of God unto salvation."

The Scriptures had lost none of the power which Paul ascribed to them, when he said in the farewell speech delivered at Miletus, that they were—

"Able to build up & give men an inheritance among all them that were sanctified."

The parting advice he should give them would be to stick close to the Scriptures in daily methodical reading. They would soon get out of reach of their power if they neglected them: they would be astonished at their power if they gave them the place they ought to have.

The only practical point he would press upon them in parting was the great importance of heeding the commandment which forbade—

"Back-biting with the tongue and taking up a reproach against our neighbour."

It was expressly declared in Psa. 15, that they who indulged in that almost universal practice would not be admitted to the Kingdom of God. This was a future penalty of unspeakable terror: but even now, there was a terrible plague following in the wake of back-biting. Back-biting was to bite a person when their back was turned: to speak against them when their back was turned.

The rule about the matter was simple. We were, of course, all of us more or less faulty and short-coming: but we were NOT ALLOWED TO SPEAK ABOUT EACH OTHER'S FAULTS—still less to help in circulating reports that might be untrue.

We were allowed to confess our own faults; or if our neighbour's faults were serious, we were allowed to speak of them to him "between thee and him alone." We're not allowed to—

"Go up and down among our people as talebearers."

—or to make ourselves—

"Busy bodies in other men's matters."

Our part was to be silent about our neighbours unless you have something good to say. I took them to witness how often for 30 years past I had had to insist at management meetings on this rule, and to stop the mouth of the accuser in the absence of the accused, still more in the absence of that course of private interview for which the law of Christ called.

I implored them to stand as with a drawn sword over this principle. Their present wellbeing as a community depended upon it, not to speak of their acceptability with Him who would judge us all presently by the standard of His revealed will.

Nothing would sooner chill and disaffect and finally disintegrate them, and scatter them one from another than the habit so common among men of repeating evil rumours or indulging in personal criticism, or making charges on hearsay.

I was departing at a time that was remarkable in various respects; and it was possible my departing might have a meaning not apparent either to myself or anybody else.

I had been just 40 years at work: I had just finished the public exposition of the Scriptures in Birmingham on a method that had taken us through the whole Bible, beginning at Genesis, ending at Revelation.

It was just 30 years since the temporal power of the Papacy departed.

It was just 1,290 years since the setting up of the Roman abomination as the substitute for the Daily Sacrifice of Mosaic appointment. The Pope had just signaled the termination of this period by resuming, for the first time since its suspension in 1867 at the passing away of his power, the public display of his official pomp as head of the church.

The Eastern Question was alive again, and in a state of dangerous combustibility.

The Jews had called a convention of delegates to consider whether the situation were not favourable for the peaceable reorganisation of their national existence in Palestine under the suzerainty of the Sultan, who was favourable to them.

These formed a remarkable combination as bearing upon the hopes we were justified in entertaining concerning the nature and development of the times we live in. Whether there was anything more than a fortuitous concurrence of circumstances time would show. There was probably something in it.

Whether or no, it was goodbye for the present, and a step further towards that great goal of history and issue of destiny which in no way depended upon the experiences of any single generation. We should probably meet again in this mortal life: if not, our next meeting would be of much more consequence every way. And we could earnestly pray that God would give us a place together on the right hand of the throne.

* * *

Several other brethren followed in the order decided by lot. Their remarks were interspersed by the singing of hymns by 15 members of the Music Class, whose object (by request) was to show us how beautiful the simplest of our hymns are when sung in perfect pitch, time and inflection.

Bro. Hall had expected to speak, but the lot was against him. He afterwards sent us the written substance of what he would have said, with a request that his remarks might have publicity. The following extracts may suffice.

BRO. HALL'S FAREWELL ADDRESS

*See footnote below**

"There are times to speak, as well as times of silence. Bro. Roberts' departure from Birmingham to other lands, after nearly a life-time's labour, affords a fitting occasion to speak, and when silence would, as it seems to me, be an error. My intimate connection with his work during the past 25 to 30 years entitles me to speak, and I have somewhat to say.

When I found the Truth 25 to 30 years ago, I had only a partial knowledge of the God and the Christ of Moses and of the prophets, and of the New Testament portion of the incorruptible Word. But I had a devout regard for them, and an intense desire to understand. I had been a reverent and affectionate student of the Bible from a boy—I might say with an agony of anxiety to understand. But my studies were in the light of Methodism, and therefore ineffectual.

When I found the Truth, my joy I could not suppress. My wife thought I had gone mad over my new discovery; that I should have been greatly exercised was only natural under the circumstances.

I shall never forget the morning when I crept up those Athenaeum steps and listened at those double doors to hear if any service was going on relating to the matter of Dr. Thomas' lecture which had opened my mind (I heard him 6 or 7 times). I ventured cautiously into the small and exclusive assembly, and took my seat outside the enclosure which divided the brethren from strangers.

Dr. Thomas was there, and spoke with riveting effect.

On the following Sunday morning, I made my first acquaintance with bro. Roberts: he spoke, as it seemed to me, with the lucidity, fervour, and zeal of a prophet. It affected me with a curious feeling, as if I had heard the first man of God I had ever heard in my life, outside the written Word. Inwardly I fell down on my face to the earth and worshipped, saying "God was in him of a truth."

From that interesting and stirring moment of my life, I have gone forward. My affection and ardent interest have never subsided. My mind has received countless items of knowledge; "line upon line, here a little and there a little," quickening and confirming my original impressions of the man of whom I speak—his ability, his character and faithfulness to God and man, and the great work he has so successfully piloted to this interesting and suggestive stage.

As I reflect, I feel scarcely able to regulate the emotions of my mind or suppress the ecstasy of my heart. Many look on at respectful distance, hearing only discordant voices, and "seeing men and things as trees walking."

Pardon me if I say that I feel that I know the full and real import of what is going on. Bro. Roberts is entering upon a larger sphere of labour, for which his exercises and experiences of the last 40 years have pre-eminently qualified him, in the mercy and good hand of our God upon him. I am sure that our joy and rejoicing in the work are justifiable, at the prospect opening up before the Truth and its friends.

I have had no greater ambition during the whole time than to stand side by side, and follow the example of our bro. Roberts in his association with the divine work (of which he is the exemplary personification and encyclopaedic embodiment in its intellectual and moral features).

I pray you will not regard this as enthusiastic man-worship; I am no man-worshipper or flatterer! I love good men. I fully recognize that to God, and God alone (Whose work we all are), belongs the praise, but I also fear there is a danger of dishonouring God by an insufficient estimate of the personal instrumentality He creates and employs.

One of the greatest national crimes of antiquity was the ignorance and non-recognition of contemporary worth and preciousness, as illustrated in their treatment of leading men and institutions. Consider the prophets of whom Stephen spake to the Jews in his day:

"Which of the prophets have not your fathers persecuted and slain, them who showed before of the coming of the Just One, of whom ye have been betrayers & murderers" (Acts 7:52).

"And say, if we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets" (Matt. 23).

Our Lord's own subsequent experience furnishes the most striking and notorious illustration of this human infatuation and madness. Time (as Paul said) would fail to recount the cases, not only in sacred but profane records, of those "of whom the world was not worthy." The rule has ever been that when the Light has been revealed "the darkness comprehended it not" (John 1:5; 1 Cor. 2:8).

There are possibilities and probabilities in our own day and generation, not only outside but even among us who are in "the fold"—many, it is to be feared, will be wise after opportunity has departed.

From whatever point of view we consider the position we occupy in relation to this work of God in our day, we are bound to conclude that this is no ordinary enterprise, but one specially adapted for this particular epoch, and our bro. Roberts is the very man demanded by or for the peculiar character of modern times, in this intellectual, scientific, and religious relation to the testimony of the prophets and apostles.

At the beginning of this remarkable century "the spirit of Life from God entered into the witnesses," liberating the chained and imprisoned intellects which during more than 1,260 years had been subject to Roman power, through superstition and terror.

The extreme reaction that set in was provided for by the Spirit of God. A man was required like Dr. Thomas with a special organization and environment to detect, discover, rescue, and defend the Apostolic doctrine from the chaos of human thought, and the lawless speculation of perverted intellects and spirits.

His successful labours during 40 years established a foundation for a great work, but the enterprise was extensive, and he died, to give place and opportunity for bro. Roberts, then a young man of ardent spirit, endowed with special faculties suited to the slightly-changed situation, doubtless never realizing at that early stage the great success awaiting his indomitable and protracted efforts.

Now that his career is closing upon us, we can the better realize God's hand in his work. Upon this extensive view of the case (as embracing polemic and editorial work, and benevolent activities promoted), we cannot now speak further.

It may suffice in closing to refer to the 19th century aspect, by the light of the extensive literature we have had produced by Dr. Thomas and bro. Roberts, in order to realize the successful character of their work: consisting, first, in the successful conflict with the enemy, upon modern grounds, with his modern weapons; and second, in the creation of a numerous company of ardent, enlightened, and purified brethren and sisters, who now look forward with abounding hope to the near future for the appearing of our Lord, to plead his own cause and to exalt all his accepted servants, small or great, to a higher platform, a more effective form of operation, with the result of filling the whole earth with His glory for a thousand years."

* It may be wondered why bro. Roberts would publish such seemingly fulsome and unrestrained praise of himself. A knowledge of the circumstances makes it clear, and evokes deep sympathy.

He was very much in the position of Job and of Paul: derided unjustly by "friends" for supposedly well-deserved afflictions.

The whole Australian venture was a tremendous humiliation and embarrassment for bro. Roberts, though he saw in it the hand of God, both to humble him and to extend the operations of his work for the Truth.

It all went back to the "Sugar Disaster" in 1888. Israel, both natural and spiritual, were largely in distress and poverty in those days. And Signs seemed to indicate the time for the gathering of the Jews to Palestine was at hand.

Bro. Roberts yearned to alleviate the distress, and forward the regathering. The "Electric Sugar" enterprise seemed to promise means to do both.

It turned out to be a gigantic hoax in which many brethren lost very heavily. Bro. Roberts, though he had not encouraged participation, had permitted it in the spirit of sharing the expected advantage, and he felt deeply responsible. It brought great opprobrium on the Truth, on the unjust inference of deserved loss as punishment for greedy motives.

Bro. Roberts became very ill, and his health came close to being completely destroyed. He yearned all the harder to make up the losses of those who had trusted him, and remove the shadow from the Truth.

Then in 1894 came another "opportunity." This time it was a secret process for making "unbreakable glass." It seemed just what he had been praying for, and again his hopes soared.

But in spite of the most convincing evidence of genuineness, this too turned out to be a cruel and elaborate hoax.

Instead of the ability to help others, bro. Roberts found himself in dire straits, and wholly dependent on others to help him out of the pit he had been lured into.

His health again gave way from the oppression and anguish of the events, and a complete change and a long sea voyage was prescribed. The Australian and New Zealand brethren provided the means, and this is the point we found him at the beginning of the first voyage.

The permanent removal to Australia (which we are now beginning to chronicle) was a forced continuation of the results of the disaster and upheaval in bro. Roberts' life from the above sad events.

The details are not supplied, but it is clear all through the narrative that he was being forced by circumstances into a laborious and uprooting course he never would have freely chosen, and which required great wrenchings and readjustments, though he saw throughout it all the hand of God and opportunity to serve the Truth.

It is clear too that though many, doubtless the majority, of the Brotherhood trusted and understood and sympathized, there was a newer and younger element who were more cognizant of his errors of judgment in temporal things than of his accomplishments and labours in spiritual things.

It was doubtless good and necessary for him personally, for he had had great and special blessings as a leader in the Vineyard, and he, like Paul, needed his "thorn in the flesh."

It was in defence against false accusation, and to clear the record, that he, like Paul, was driven to call witnesses to the work he had done, as he made his final departure from them in apparent failure and defeat and great humiliation.

Another brother, who did not speak, writes—

"After leaving the army, I came to reside in Birmingham. I had not previously lived in this town, and having obtained employment, I began to consider the best place in which to spend my Sundays. Although brought up in the "Church" (of England), I was by no means enamoured of the doctrines of hell, the Trinity, immortal soul, etc.; and, whilst not being exactly full of religious enthusiasm, I wanted to do right and spend my spare time where I could gain benefit with peace and rest.

I commenced making a tour of the different places of "worship" in the city, and I think I visited all the principal edifices in turn, Sunday after Sunday—Episcopalian, Roman Catholic, Wesleyan, Methodist (Primitive and otherwise), Baptist, Plymouth Brethren, Presbyterian, and others—and in none did I see or hear anything that gave me any desire to go a second time to the same place.

I did not go to any Christadelphian meeting, for the simple reason that I never heard anything of them in all this time, until, in the providence of God, I worked at a place where bro. Haddon (now asleep) was employed. He was always talking about the Jews, the land, about folks dying like beasts and going to dust without going to heaven, and such like truths (as I found them to be).

After much sceptical sneering and unbelief, bro. Haddon obtained a promise from myself and a fellow-employee named Butler to go and hear a lecture by Mr. Roberts, in the Temperance Hall, the following Sunday.

We went to the lecture, and, among other strange things I heard, was a statement from the lecturer that, although the saints in the Kingdom of God would be equal to the angels, they would not be provided with wings, and still be able to travel from place to place faster than a railway train; and yet, if they wished it, they could ride in a carriage with ordinary mortals.

Well, this seemed exceedingly comical, so to speak, and so much opposed to universal teaching concerning harp-playing and singing songs in heaven, that I could not drive the lecture out of my head night or day; and, feeling that I must go and be tickled again, I attended the next lecture, and from that day for many years I never missed a meeting scarcely, Sunday or Thursday.

Butler and I were introduced to a bro. Matthews, and in a few months were immersed by bro. Townsend in the Athenaeum Rooms. I was particularly struck with the necessity of being baptized to have a clear start for the prize; and I remember telling good old bro. Townsend that, if I had not passed the examination, I should have applied to an ecclesia in some other town, so anxious was I to enrol myself in the Lord's army without any delay.

Like the majority at the Temperance Hall, I owe all I know to bro. Roberts; and it has grieved me more than I can say to see the opposition to him manifested by some, and to hear the untruthful charges brought against him. Our Heavenly Father has blessed him with knowledge and power, and he has given what he knows to us and all, and has upheld God's Word in its integrity: and some of us love him for that more than for anything.

The ecclesia has increased to such an extent, and there are so many young brethren and sisters with the radical republican spirit, that they are beginning to act upon the popular error, that the voice of the majority is the voice of God.

I am glad of the increase, but I wish the younger amongst us would allow the older and tried ones to manage the ecclesial business and do the speaking. I am afraid it will be seen that the proposed alteration of the constitution was expedient when it is too late; we cannot control majorities in the ecclesia: we can only pray that Christ may soon come, or that God will guide their hearts and understanding in the right way."

* * *

Before the close of the meeting, sis. Roberts said good-bye through me, fearing to shake hands with several hundreds of people. She then withdrew. As she walked out the whole assembly rose to signify farewell.

Next morning, early, she and her daughters left for London by a train whose hour of departure had been concealed, to avoid an ordeal which sis. Roberts was not quite fitted to go through. The object of her visit to London was to spend a week or more with her son, and a dear circle of friends, whom it was possible she might not see again.

I stayed 5 days longer, to wind up various outstanding little matters, and spend the last Sunday in Birmingham.

THOUGHTS FOR TODAY

Baking

"Good measure, pressed down, and shaken together, and running over"—Luke 6:38

Spiritual lessons, as we have endeavoured to show, can be derived from the many things we see and do in our everyday life. Very often we do things by habit and see things so often that we perhaps by-pass them and lessons are overlooked.

A sister, when in the process of baking, can see the comparison between this necessary occurrence in our life to our lives in the Truth. As she prepares her equipment and measures the ingredients, she can see the necessity of careful preparation and of exacting measurements. Failure to follow the prescribed recipe results in a fallen cake or loaf.

Our spiritual life is no different.

Trying to improve on the recipe, or leaving out an important ingredient is likened to "adding to, or taking away" from the Word of God.

At the present time, we are in the process of gathering the ingredients and of mixing them together: an overflowing cup of patience, meekness, gentleness and goodness, a heaping measure of love and joy, separating the white of the egg from the yolk (which speaks to us of the separation of the rich and invigorating Children of God from the bland, tasteless things of the world, and of having the yoke of Christ on us—these are but part of the recipe we are to follow.

Each section must be well blended with the other, the correct consistency must be achieved. An overabundance of hospitality and not enough temperance will cause the finished product to fall.

There are to be no short measures: the recipe states—

"Good measure, pressed down and shaken together, and running over."

The recipe book is not new. It has been tried and proven before, and Hebrews 11 is a showcase of correct measuring.

Regrettably we must state that in the majority of cases (because of short measure) the results are disastrous. Let us not be deceived—"Many are called and few are chosen"—a fact we possibly could forget.

The recipe is open for all to see. The world chooses to ignore it, however. Some pick it up to read, but eventually return it to the counter. Others assemble the utensils and then leave it behind; while still others after gathering the equipment proceed in a reckless fashion to measure.

VERY, VERY FEW are careful, cautious and exacting in their labour.

Those who never look at the Book are they who are of, and in, the world, busily occupied in their occupation of ignorance. Responsible to the chief Baker are the following groups;

- a) They who look at the book, who come to a knowledge of the recipe of life yet turn it down;
- b) Those who never really counted the cost before they began, and, once the tools were assembled at baptism, could not be bothered to "work" with them, or what work had been accomplished was done carelessly;
- c) The "showmen," busily occupying themselves in waste time and measurement, worshipping God with lip and outward show but in reality their heart is far from Him;
- d) The last class, the true followers of the Book, substituting nothing; and in the end, after the fire of judgment, they have a product which has the desired shape and taste.

This is the day of OUR opportunity, let us ascertain NOW where our measures are lacking, for we know that—

"With what measure we mete, it shall be measured to us again."

Unless we work now, faithfully and carefully and continuously, we shall never be fit subjects in the display case of the Lord.

—J.J.

Bible Questions

Below are 2 double acrostics. The first & last letters of each group (reading down) form Bible quotations. The word division is indicated by the short lines. All answers are in the singular form. Dashes indicate the number of letters. Figures at end are chapter and verse.

No. 1

Initials spell a command that is an invitation to relief.

Finals state a solemn truth and timely warning.

Count this first (14:28)

A chief singer (16:5)

Peaceful wife of Zebedee (15:40)

Millennial years

Family group: Israelite & Indian

The horse says this, God tells Job

'Don't do this,' Paul's nephew pleads

No end of making them (12:12)

Bible name for wild ox (as in Job)

10th part of ephah (spell backwards)

Shining symbol of resurrection

An obese, oppressive melek (3:17)

Famous burial mount (32:49)

Judas went - - - , and it was night.

Brassy wife of Jehoiakim

Some fell in these, & choked (13:7)

"Milk and - - - - " (3:8)

Chosen according to foreknowledge

He named his son "Comfort" (5:29)

"Tibni died, & reigned (16:22)

David's desiccated vine fruit

Animal typifying the ungodly

No. 2

Initials spell a comforting statement about God.

Finals spell a related (opposite) question by a bad man.

Judge whose name means worm

Ever a lover of David (5:1)

Short high priest who fell (4:18)

They called it Dan (19:47)

"Denying the - - - - Lord God" (4)

A harlot (11:31)

Paul was 1 to Greeks & Barbarians

"- - - - , the seer" (12:15)

A baggy musical instrument (3:5)

Bitter drink (16:23)

This means you

Law of Moses was this to us (3:24)

Doves are, said Jesus (10:16)

A well of contention (26:20)

Any king's dwelling (first, 16:18)

Keeper of women (2:3)

Same king's dwelling reversed

The soldiers cut them in Acts

God makes them mad, Isaiah says

Christ Our Passover

"But these things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name"—John 20: 30-31

"Christ our Passover is crucified for us."

Those outside the commonwealth of Israel cannot appreciate the full and deep meaning expressed in these words; but we, with the mystery of the Gospel revealed to us, now live in light and not darkness, and can, in a measure, feel the anguish and degradation of being hung on a tree as our Master was; the example of suffering affliction with patience, for us the inspiration—

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

The narrative given by John gives us an impression of nearness to Christ, for the details he gives are different from those of the other disciples, for he was the one closest to the Master—"the one whom Jesus loved," the narrative says—who is forward in reminding us, the readers, of the fulfilment of prophecy concerning Jesus, particularly where David his father is concerned (Psa. 22)

Vs. 6-8: "But I am a worm and no man; a reproach of men, and despised of the people.

"All they that see me laugh me to scorn: they shoot out the lip, they shake the head saying,

"He trusted on the Lord that He would deliver him: let Him deliver him, seeing he delighted in Him."

Vs. 18-19: "They part my garments among them, and cast lots upon my vesture.

"But be not far from me, O Lord: O my Strength, haste Thee to help me!"

The help of God was not forthcoming immediately, for he lay in the tomb, fully symbolic of the crucifying of sin in the flesh, that which is in the world at large brings all men to nought.

But again in fulfilment of prophecy, as John reminds us from the Psalms of David (16:10-11)—

"Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption.

"Thou wilt show me the path of life:

"In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore."

Because of his perfect obedience to his Father's will, the grave could not hold him, for the third day he rose again and showed himself first to Mary, and then to his disciples.

We, too, are reminded again of the weakness of the flesh, by the example of Thomas, who was absent when Jesus appeared to his disciples. Not having seen him for himself, he would not heed the declaration of his fellow disciples who had.

However, Jesus brought home the meaning of faith to Thomas and any who held such doubts—

"Reach hither thy finger, and behold my hands . . . and be not faithless, but believing . . .

"Because thou hast seen me, thou hast believed:

"Blessed are they that have not seen, and yet have believed" (John 20:27-29).

The apostle Paul reminds us, as he does the Hebrew brethren (11:1), that faith is our confidence in God: it should and must be strong enough to overcome as did our Master, who was taken up into heaven to the right hand of the throne of the Father.

Our hope rests upon the words of the 2 men in white apparel who stood by the apostles as the clouds received Jesus out of their sight—

"This same Jesus shall so come as ye have seen him go."

Need we be in doubt? Need we be in doubt as to the way we should conduct our sojourn here whilst the Master still tarries?—with the doubts Thomas had in John's narrative (14:5)—

"Lord, we know not whither thou goest; and how can we know the way?"

Jesus loses no time in answering Thomas in the next verse—

"I AM THE WAY."

The word "way" has several meanings, including "track, direction, or method." With these ideas in our minds then, we discover that the Way to becoming a people of God must be in the right direction. We must have method in our work accordingly. There is therefore no room for any haphazard methods in the work of God, there must be uniformity and design in our efforts to become a people worthy of God's grace.

The Master left us, indeed for all, the example whereby we should be able to direct and guide our feet in the right direction that which leads to the pleasing of God.

We are not asked so great a sacrifice as that of the example before us, that we might please God, but our life's work should be sacrificed to the work that will find favour of God—

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

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

Thus spake Paul to the Romans (5:1-2); Jesus is indeed the Way.

* * *

"I AM THE TRUTH."

By this Truth we rejoice and cherish hope in our hearts—

"For the Law was given by Moses, but Grace and Truth by Jesus Christ" (John 1:17).

The Law was given that there might be method in the way the children of Israel served God until such time that God should require that it be done away with. It was as Paul says to the Galatians—

"The Law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

"But after that faith is come we are no longer under a schoolmaster."

So now the Law is a guide for us, that we might learn by the failure of the children of Israel. The Gospel, the Good News, or Truth contained in the Kingdom of God and the Name of Jesus Christ, is proclaimed for all to believe, and that, believing, we might enlarge our thinking powers, gaining the necessary wisdom and knowledge of God, that we may have life through His Name.

* * *

"I AM THE LIFE."

To show the way of life, Jesus himself entered the tomb, he died as all of Adam's nature do, but as we quoted earlier, being reminded by John of the prophetic utterance of David, it was not possible that death should conquer him.

Paul declares (1 Cor. 15:20)—

"But now is Christ risen from the dead, and become the first fruits of them that slept."

He rose from the dead and so opened up the way to life. To the Hebrews (10:19-23) again Paul speaking, says—

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and having an High Priest over the House of God;

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

"Let us hold fast the profession of our faith without wavering (for He is faithful that promised)."

By which means we can have hope of eternal life, provided that we live a life in accord with that of the example set by the Master (1 Peter 2:21)—

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow in his steps."

Returning to Paul in Heb. 7:25, he declares—

"Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

So then we examine ourselves by the words of exhortation, to get strength, to get encouragement, to bring into focus especially at the memorial gathering, the Author and Finisher of our faith: the Way, the Truth, and the Life.

We know the Way, for God in His mercy has revealed it to us; may we be able to keep the Truth in its purity as we ask God's guidance in prayer through our Mediator; and win the race for that Life whose joys for ever flow.

—K.W.

"Thou Fool"

"O, YE OF LITTLE FAITH!"

LUKE CHAPTER TWELVE

LUKE 12 is very useful in helping us to determine whether we are with the few on the very narrow path of life, or if we are with the vast hordes on the way of death. It contains some of the most searching and enlightening teachings and commands of Christ. It is perhaps best summed up in 2 words of v. 20: "Thou fool!"

In return for renouncing this life and giving ourselves wholly to God, we are promised endless joys far beyond our capacity to conceive; and yet we continue, like mindless infants, to play with tiddly-winks. It is absurd, and it is pitiful.

This chapter is an attempt to shake us out of this stupidity, into wisdom and reality.

"He began to say unto his disciples, First of all beware ye of the leaven of the Pharisees, which is hypocrisy" (v. 1).

Hypocrisy: pretending, make-believe, false appearance. There keep coming back to mind those 2 tragic cases of folly with which the Mosaic and Christian dispensations begin:—

In the midst of a great work for God, greedy and small-minded Achan thought he could steal and hide and use for himself that which was God's.

And Ananias and Sapphira, in a time of glorious unity of fellowship and unselfishness, "kept back part of the price."

"Thou fool!"—to think that you can outwit God—to think that you can ignore the rules and still receive the prize. "Thou FOOL!"

* * *

"For there is nothing covered that shall not be revealed: neither hid, that shall not be known" (v. 2).

We must all stand before the judgment seat of Christ, and we shall leave that place either in shame, or in glory and joy.

Every act of our lives today must be measured against that one great moment of truth. The issues are so vast that any act today that does not contribute to success at that time is obviously utter stupidity: "Thou fool!"

* * *

"Be not afraid of them that kill the body . . . but fear Him who can cast into Gehenna."

Much of natural life is based upon fear of, and dependence upon, natural man. The idea is broader than just fear as such, but encompasses dependence, reliance, trust. The point is: depend wholly & exclusively on GOD, Who alone has power to preserve and to destroy.

* * *

Arising directly from this is one of the most remarkable and thought provoking statements of all Scripture (v. 6)—

"Are not 5 sparrows sold for 2 farthings?—and not one of them is forgotten before God."

What a momentous revelation of the character and infinity of God! Of all the millions and millions of sparrows that so briefly come and go in the great cycle of life, not one—not one—is forgotten before God!

Our puny minds think in measures & limits. God is measureless and limitless. If God had limits, He wouldn't be God.

We worry faithlessly about our health, and our livelihood, and our puny little rubbishy possessions; yet God is watching every sparrow! Peter says—

"Cast all your care upon Him."

Note the "cast" and note the "all."

Cast it—throw it—get rid of it—forget it—get it out of your mind. Don't just lay it there gingerly, still holding on with one hand, waiting apprehensively to see if it will be taken care of. Throw it there and turn your back on it.

And ALL of it. A part won't work. To hold back part of our cares is just like holding back part of the price. It is lack of faith. If we want God to handle our affairs, we must turn ALL our problems over to Him, and concern ourselves solely with getting on with HIS work.

* * *

"Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God" (v. 8).

This is directly related to the previous consideration—fear of man or of God. And confessing Christ publicly is not just verbal testimony, not just one aspect of life—it is a complete way of life.

Everything we do or say must be a confession before men of our allegiance to Christ and his way of holiness and wisdom. We must (publicly and obviously radiate that fact, even to the point of appearing—in the eyes of the wicked world—as foolish, fanatical and extreme. There are many ways we can deny Christ. Any neglect or violation of his commands is denying him before men—treading him under foot—taking sides against him. His commands are many, and contrary to all fleshly "common sense," and we stand absolutely no chance at all of keeping them if we do not constantly study and meditate upon them—

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him.

"Neither CAN he know them, because they are spiritually discerned" (1 Cor. 2:14).

* * *

"Unto him that blasphemeth against the Holy Spirit, it shall not be forgiven" (v. 10).

Is it possible to come under this irrevocable, unforgivable condemnation today?

That is not a profitable question. It is like saying, "If I jump off this cliff, shall I be able to climb back up?"

Why even consider such childish stupidity? The profitable course to take is to ask, What is the principle here? What is the warning? What is the lesson for our guidance? What are the dangers to be avoided?

The big lesson appears to be this—

Whenever we complain about anything, whenever we are unhappy or dissatisfied with anything, we are going in a dangerous direction, we are playing with fire and disaster.

We are told that all our affairs are under the loving dispensation of the Spirit of God—that "all things work together for good," and are for a wise purpose in our training and development as children of God, and that it is our duty to patiently learn the wisdom these things teach.

Whenever, therefore, we do not accept all events and circumstances in cheerful faith and thanksgiving, we are setting our face in the direction of blasphemy against the Holy Spirit of God, and that path leads only to irrevocable death.

* * *

"When they bring you before powers, take no thought what ye shall say; for the Holy Spirit shall teach you in that same hour" (v. 11).

Peter says (1 Peter 3:15): "Be ready—(that implies previous preparation)—

"Be prepared, be ready to give an answer to every man that asketh you, a reason of the hope that is in you."

And Paul said to Timothy—

"Give attendance to reading; meditate upon these things; give thyself wholly to them". (I Tim. 4:13-15).

These commands all go together, and explain each other.

God's assurance of guidance depends wholly upon our giving ourself ENTIRELY to His Word and work.

He has put it all in His inspired Book of Life. He will help us find it and understand it and remember it—IF we will "give ourselves wholly to it." "Wholly" is the key. We must put it first in our lives at all times: "Seek ye first.

We may have, with great and self-satisfying effort, worked the things of God all the way up to 2nd place in our lives, and we may thereby feel a great sense of accomplishment.

But 2nd is no good at all. It might just as well be 102nd. It must be first, or nothing.

* * *

"Master, speak to my brother, that he divide the inheritance with me" (v. 13).

Here was a man in deep trouble who came to Christ for help.

Christ spoke of justice and fairness one with another. Here was a man cheated out of his inheritance by a wicked brother, and he appealed for Christ's help that justice might be done. All he asked was fairness.

Why then did Christ rebuff him so sharply and strongly? Why not at least condemn the selfish brother and speak out for justice?

The answer is very revealing, and out of it comes that parable whose heart and lesson is summed up in those 2 words: "Thou fool!"

"Thou fool! A man's life consisted not in the abundance of the things which he possesseth."

Possessions are baby's toys, rubbish, dung, a burden, thick clay. How hard a lesson to learn, until it is too late to do us any good in living our life sensibly!—

"Master, my brother has taken my marbles and my rattle! Make him give them back!"

Christ came to speak and teach about REAL things, eternal things, grown-up things; things that have value and meaning and purpose and glorious, endless futurity.

Christ came to try to lift men's puny little minds out of the passing rubbish of this present brief vale of tears—

"Thou fool! This night thy soul shall be required of thee: THEN whose shall those things be which thou hast provided?"

What can they do for you then—except to rise up to expose and condemn your hoarding lust and greed—at a time when you need help most, as you stand at the judgment seat to give an account of your stewardship of GOD'S GOODS that He has entrusted you with to be used exclusively in HIS service?

What a great and terrible day of reckoning there is soon to come upon the Household of God!

"So is he that layeth up treasure for himself" (v. 21).

* * *

Then he goes on to drive the lesson home to those who PROFESS to follow him and PROFESS to love his commands—

"Therefore I say unto you, Take no thought for your life, what ye shall eat: neither for the body, what ye shall put on."

Truly people have to eat, and people have to dress; and it is desirable that food be enjoyable and nourishing, and dress adequate and suitable.

But these things are very secondary and minor things in the great purpose of life—not the major things the animal world makes of them. They must be taken care of as quickly and simply as possible, and then the mind and energies must be turned to the real, important, eternal things.

Christ strongly warns his people about 2 deceptive dangers in this connection that can lead to failure and death—

1. Interest in and wasted attention upon these things—the passing things of the present—instead of concentrating all our attention upon our spiritual learning and development.
2. Concern and worry about these things instead of having complete, trusting, childlike faith in God Who feeds the ravens and so gloriously clothes the lilies—

"Consider the ravens: for they neither sow nor reap: neither have storehouse nor barn; and God feedeth them"

(v. 24).

Jesus is not teaching lazy improvidence, under the guise of faith. Paul says, speaking equally by the inspiration of the same Spirit—

"If a man will not work, neither shall he eat.

"He that provideth not for his own household is worse than an infidel."

Work is the whole purpose of our lives. Work—useful, purposeful, productive activity—is the very essence of true life itself. "Always abounding in the work of the Lord" is the only way given whereby we may attain to life—

"WORK out your salvation in fear and trembling."

The whole issue is as to WHAT work we devote our lives to, and what its purpose is.

* * *

"Which of you with taking thought can add to his stature one cubit?" (v. 25).

The thought clearly is—not as would appear from AV, adding 2 feet to our height, which surely could not be spoken of as "the thing which is least"—but rather extending our life by even the briefest of periods.

The word translated "stature" is translated "age" in the expression, "He is of age" (John 9:21); and again in Heb. 11:11: "She was past age."

The "cubit" was proverbially used in this connection of something very small, as meaning, "You cannot extend your life even one more step." David said (Psa. 39:5)—

"Thou hast made my days as an handbreadth."

Truly we can do things which shorten our lives, and we can do things which lengthen our lives, and it is our duty to use wisdom in this respect, but always subordinate to the issue of usefulness to God, which always takes priority.

Paul could, for example, have doubtless lengthened his life by avoiding the labours and abuses and hardships and beatings and sleeplessnesses that he endured, but he considered the work of God more important than mere physical wellbeing.

But in the obvious sense in which Jesus speaks here we cannot add one second to our life when the time comes for God to take our breath, so why be concerned with lesser things?

"If God so clothe the grass, how much more will He clothe you, O ye of little faith!" (v 28).

That is us—the **best** of us— ALL of us—

"O ye of little faith!"

Faith is the great thing to be developed in us all—a life whose every action and decision testifies that all our trust and dependence rests on the direct daily care of God, and not on ourselves.

There is only one way that saving, God-pleasing faith can be developed and maintained—

"FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD."

This blunt statement of Jesus: "O ye of little faith!"— with those other 2 words, forms the essence of this chapter—

"Thou fool! . . . O ye of little faith!"

"For all these things—food and raiment—protection—security—comfort—do the nations of the world seek after; and your Father KNOWETH that ye have need of these things.

"But rather seek ye the Kingdom of God, and all these things shall be added unto you."

* * *

V. 33: *"Sell that ye have, and give alms."*

Let us pause and consider this very striking command—

"Sell that ye have, and give alms."

This is not one of those passages where we read in the margin "Some ancient authorities word this a little differently." No one doubts or questions that this is the original text.

This is not one of those passages where we must look up how the words are used elsewhere, to try to figure out what is meant. They are all plain, simple, common words, none over 4 letters.

This is not one of those passages where we have to go to lexicons and commentaries to try to find an explanation. The simplest among us can clearly understand this command, IF WE WANT TO.

Someday, and it looks like it will be soon, we shall be asked, publicly in front of everyone, just what we understand that command to mean, and to what extent we allowed it to motivate and transform our lives from natural animal, to spiritual—

"Sell that ye have, and give alms: provide yourselves a treasure in the heavens."

It just might be a good idea to start planning NOW as to what answer we shall make, for upon the convincingness of our explanation in that day will depend whether we hear, "Thou foci!" or "Come ye blessed of my Father."

"We must all stand before the judgment seat of Christ to GIVE AN ACCOUNT of what we have done."

* * *

"For where your treasure is there will your heart be also."

It is good that he added that. And the more we consider it, the more true we realize it to be. Truly the command itself is sufficient, to test our faith and our obedience, but the explanation adds greatly to the incentive.

Wherever our treasure is, there our heart and attention is bound to be. If it is on earth, it will inevitably pull our minds down to earth, and rob us of eternal life.

If we are careful and diligent to transfer our treasure to the Bank of Heaven in the way Christ prescribes, as soon as it comes to our hand, then we shall find our heart and our attention strongly drawn upward as by a great and irresistible magnet.

* * *

"Let your loins be girded about, and your lights burning."

Figurative language, but with a clear and obvious meaning. "Loins girded" means awake, alert, and prepared for immediate action. "Lights burning" means the lamps of knowledge not only filled with the Spirit oil, but in the active state of radiance and illumination, both for our own path, and to attract and guide others.

* * *

"And ye yourselves like unto men that wait for their lord."

We are told, here and in other places, that the moment of Christ's coming will be sudden and unexpected; and some will be ready, and others not.

We are told that much depends on just how that moment catches us—prepared or unprepared—watching, or off guard.

Not because our chance state at any particular moment would be the determining factor—that would be just like a game of chance—but because our state of readiness at that time will be the key to our whole life.

Some will tire, lose interest, relax, be temporarily diverted. With some, the keen edge of ardent expectation will be dulled by luxury or prosperity or simply the force of custom or habit. With some it won't happen to be Sunday morning when the call comes, and therefore their minds will be far away on other things.

But those who truly love will become more eager, more alert, more watchful with each passing day, knowing and rejoicing that each day brings them one day closer to that joyful time on which their heart is fixed. That great day will not catch THEM with their minds on other, rubbishy things.

* * *

"That when he cometh and knocketh, they may open unto him IMMEDIATELY."

"Immediately": that is the vital word there. There must be no hesitation or looking back—no last minute scurrying to put neglected things in order, or to fill neglected lamps.

Jesus' point is that, to please him, there must be a constant looking forward to that moment; a constant, instant readiness to go, like a runner on his mark, alert for the starter's gun.

It is so fatally easy to get things around our neck that distract from that readiness.

The approved will be those, and ONLY those, who are so thrilled and overwhelmed with the greatness of that promised time that nothing else matters very much to them at all.

They will find it hard to get their minds on present things, even to the point of taking care of obvious necessities. They will be ready and watching because the very intensity of their love and zeal and faith will make any other condition impossible, especially in these last terrible but wonderful days of swiftly fulfilling prophecy.

But what if we just do not have and cannot arouse that burning intensity of faith?—

"Faith cometh by hearing, and hearing by the WORD OF GOD."

This prescription for giving health and robustness to feeble faith is clear, and the cure is divinely guaranteed. There will be no excuses accepted in that great day if we have neglected the prescribed treatment for our fleshly corruptions and infections.

* * *

Jesus' closing remarks in this chapter may appear somewhat obscure, but they are obviously a serious and urgent warning, and therefore meant to be understood and attended to—

"When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him, lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison,

"I tell thee, thou shalt not depart thence till thou hast paid the very last mite" (vs. 58-59).

Here, this follows the condemnation of the hypocritical nation of Israel that could recognize the signs of the weather but could not discern the great time that had come upon them in the visitation of God's Son.

In Matt. 5:25, the same warning occurs in another context. It there follows the instruction to be reconciled to our brother before making offering to God.

In one case the warning appears more national in its application, in the other more individual; but in each case the principle is the same. It speaks of an Adversary who has the ultimate power to judge and punish, and it warns us to make peace with Him while opportunity remains, before the final issue is joined and it is too late.

If we fail to arrange a settlement and the case is carried to court, we are lost; for THERE we can only get justice, and what we must have to escape condemnation is mercy.

We have seen how, nationally, Israel failed to make their peace with the judicial Adversary, and how the judgment day came by the Roman armies. And how, for 2,000 terrible years, they have paid in blood to the last mite.

The context in Matt., the more individual application, introduces another aspect—

As we judge, so shall we be judged.

If we judge others charitably and sympathetically, seeking to understand and to help rather than condemn, we ourselves shall be so judged.

If we judge suspiciously and condemningly, we ourselves shall be judged suspiciously and condemningly.

As we drive hard bargains in natural things, so shall we be treated in spiritual things.

As we glory in mercy and forgiveness and liberality and returning good for evil, and imputing no evil, so shall it be done to us in the day of final account when we shall need every measure of mercy and forgiveness we can get—

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over:

"With the same measure that ye mete, withal it shall be measured to you again."

We each, by our treatment and judgment of others, set the pattern of our own judgment. How few, how few, have the wisdom to put aside the flesh and walk in the way of life! —G.V.G.

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Cast Not Away Your Confidence

"Cast not away your confidence, which hath great recompense of reward"—Hebrews 10:35

CONFIDENCE is a strong conviction and belief in God under any and all circumstances.

In Old Testament times there was a visible show of God's presence and power, such as the personal visits of the Elohim to Abraham and Jacob and others, and messages in diverse manners, giving them a real and tangible proof of God's guidance and help.

Yet many times God subjected His servants to trial whereby their faith was tried severely. Compare Noah's trials for 120 years of toil and protest, preparing for an event that, no doubt, seemed never to come; evoking scorn and ridicule from enemies and friends alike, perhaps in moments of weakness moved to doubt God's warning in the lapse of many years, yet through it all succeeding to the "righteousness which is by faith" (Heb. 11:7).

Looking back over these Old Testament times, we see the hand of God at work visibly, but interwoven in this is the unseen Hand guiding and leading men in the process of fulfilling His plan and purpose with His elect (2 Chron. 16:9)—

"The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him."

In the life stories of many of God's servants it is abundantly proven that God, though often unseen, is working for His people. Three examples stand out very plainly: Joseph, Ruth and Esther. We can follow their story and see how God works in mysterious ways His wonders to perform.

Joseph suffered much mental pain and anxiety, and would have many moments of despair, but God delivered both him and all his father's house (Gen. 50:20)

"God meant it unto good to bring to pass as it is this day, to save much people alive."

Ruth, through loss of her husband, was given the opportunity to go to a strange land and there through God's providence, to become the ancestor of the Messiah (Ruth 1:16)—

"Thy God shall be my God."

Esther, through a network of providential guidance and help, brought deliverance to herself and all her kindred (4:14):

"Who knoweth whether thou art come to the kingdom for such a time as this?"

How truly is established the proverb of Solomon—

"In ALL thy ways acknowledge Him, and He SHALL direct thy paths."

Our only source of information now, is God's Word in the Scriptures. On the subject of providence, we must first decide positively whether we really trust God's Word, for if we doubt, then we do not truly acknowledge Him in ALL our ways.

If we trust Him, we must be prepared to be guided by His providence as well as His Word. Providence comes from the root word, "provide;" and dividing it, pro meaning "before," and videre, "to see," giving the full meaning as: "Seeing beforehand what is needed, and supplying help."

God has done this at Creation, as illustrated in all the provisions of nature, both in laws of nature, and in His direct laws to mankind in general. In short, God has made provision for all things pertaining to man's livelihood on this earth for this age.

The Scriptures however reveal that God is taking out, by election, a people to live on this earth at the period beyond the Millennium, and for this people He makes SPECIAL provision, which we speak of as "providence." God carries out this providence through His angels:

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

To illustrate the way they work in dealing with God's people, we read (Ex. 23:20-25):

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for My Name is in him.

"But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

"For Mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Jebusites: and I will cut them off.

"Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

"And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee."

And in Psa. 34 it is shown—

"The angel of the Lord encampeth round about them that fear Him."

"The eyes of the Lord are upon the righteous and His ears are open to their cry."

Are we prepared to accept the testimony regarding this truth?

It is easy to believe that providence is working when things end up the way we want them to; but this may be, and in fact will be, only if we wait till the end. But mostly we desire our wants filled NOW!

Many of God's servants have lamented with Jeremiah (12:1):

"Wherefore doth the way of the wicked prosper?"

One said (Psa. 73:16)—

"When I thought to know this, it was too painful for me."

But he continues (v. 17)—

"Until I went into the sanctuary of God: then understood I their end."

God said to Jeremiah—

"If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses?"

It may be worse!

If only we could manipulate providence to suit ourselves how much happier we think we would be! But this would not be providence, because we can't "see before" which also means, we cannot foresee the results.

Sometimes God provides what we want, to try us; and turns our blessings into a curse, because we fail. Sometimes He denies our requests to protect us from the evils of what we wanted.

It may be years before we understand how His providence has guided us, to cause us to reap the reward, in whatever form it may take.

Providence brings us into this world, if we are called according to God's purpose. It follows us through life manipulating our thoughts and actions, when necessary. Two examples in Scripture stand out to illustrate the angelic help and resistance to man's plans.

Balaam, pretending to obey God, tries to journey to Moab to accomplish what was motivating his heart. The angel, through the dumb ass, resists him, but stubbornly he goes on.

Not until the Lord opened his eyes did he see the danger of his position, but too late.

Abraham, trusting in God, sends his servant to find a wife for Isaac. What a task without God's help! Eliezer, like Abraham, evidently in all his ways acknowledged God and God directed his path. He was a man of prayer, yet a man of action.

Yet to an onlooker everything was natural: no angels were seen, but his mission succeeded, because it fitted in with God's plan. As James advises us to say and recognize—

"If the Lord will, we shall live, and do this, or that."

To what extent does providence work in our day? It can and will be a continual source of help, guidance & care, if by our beliefs, conduct & faith we are, and remain, faithful to God.

We may doubt the wisdom and justice of the training we are subjected to by its influence, just as children, many times, may think they could see a better way than that imposed by their parents, but it is the result that matters—

"Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

He chastens us for our profit, that we might be partakers of His holiness—

"No chastening for the present seemeth joyous, but grievous;

"Nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby."

The Spirit through Solomon teaches us that without a recognition of the unseen Hand of God, and a continual seeking of His guidance, we can neither understand what is happening to us, nor react to it profitably and acceptably (Prov. 20:24)—

"Man's goings are of the Lord, how can a man then understand his own way?"

And Jeremiah sums up the whole glorious and comforting secret of why God bears with us so long in our stumblings and our blindness (Lam. 3:22)—

"It is of the Lord's mercies that we are not consumed, because His compassions fail not."

—A.S.J.

A Living Sacrifice . . . Your Reasonable Service

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

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

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

Our advocacy of the Truth does not depend upon any per annum. We are bound to advocate it as long as we can. Our anxiety is that the advocacy should be efficient; and as we cannot do all that needs to be done, and have friends who are abundantly able to do much, we desire to stir them up to a cooperation that shall not consist in mere words, but in deed and in truth.

Current World Events Fulfilling Prophecy

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men"—Daniel 4:17

LITTLE HOPE FOR ARMS PACT

Since SALT opened there have been important developments in the strategic situations. US has moved into substantially more complex level of strategic weaponry, deploying MIRV warheads on Minuteman rockets & substituting MIRV Poseidon missiles in subs.

US moved into 2nd stage of its Safeguard anti-ballistic-missile system. Research & development has begun on a "hard-site" system.

Russia has hard-site silos for its fearsome SS-9 missiles, the 25- megaton weapons that US officials consider a first-strike threat to US. Soviets have increased their fleet of nuclear subs.

Both sides continue extensive research & development programs.

All this adds up to pretty frightening deterioration in prospects for any arms-limitation agreement. (Nwk 11:16)

RACE CONFLICT KILLS CAIRO

Racial conflict has become common in many parts of US. More than 3 yrs. of shooting & burning that frequently erupt into virtual warfare have left Cairo, Ill. on verge of ruin.

People—both black & white—live in fear. 50 major arson cases have been reported.

"Yes, I carry a gun when I go out at night," said a clergyman. "Most people I know do the same. You'd be foolish if you didn't."

Racial polarization in Cairo has become so extreme, the enmity so bitter, that neither side will concede any motivations of decency to the other.

Cairo has lost 34% of its citizens in last decade. Houses being offered at 1/5 the price they'd have commanded a few yrs. ago—with no takers. 20% in Cairo are on welfare. (USN 12:21).

RUSSIA CRUSHES ANY DISSENT

Can Kremlin keep lid on dissenters? In Russia, influential voices being heard in demands for freedom. But odds are against them. Soviet bosses, cracking down, make that clear.

Kremlin's answer: a reign of "selective terror." The dissent does not constitute any real threat to regime or its basic policies.

New developments in Russia's long campaign of anti-Semitism: 31 Jews to face a show trial on trumped-up charges of planning to hijack airplane. (USN 11:30)

"RECOGNIZE ISRAEL? NEVER!"

"Arabs recognize Israel? Never? Never!" So says Pres. Sadat. "Furthermore, first 6 mos. of '71 will be decisive." War at a later day seems probable. Note, too, Sadat's further comment: "I'm not optimistic at all." (USN 1:11)

RUSSIA PERSECUTES JEWS

Soviet clampdown on Jews has 3 purposes:

1. Signal to all dissidents in Russia that secret police are determined to restore discipline. It comes at time of growing intellectual dissent among non-Jewish scientists.

2. Soviet secret police are bent on deterring epidemic of high jacking.

3. Red officials are intent on deflating campaign among Russia's 3 million Jews for freedom to go to Israel. In past 6 mos., dozs. of Jews smuggled out petitions to UN Sec. Thant telling their desire to leave. To secret police such action is treason.

Since '20, Soviet officials have used Jews as a convenient scapegoat in times of trouble. Since Mideast war of '67, Kremlin has intensified anti-Jewish campaign. Prayer groups liquidated, synagogues closed.

These policies creating a powerful revival in Russia of Jewish nationalism & identification with Israel.

Getting out of Russia is almost impossible for Jews. World Jewish organizations estimate that 100,000 Russian Jews have applied for exit visas & that up to 1/2 million would be ready to leave the moment official barriers were dropped. (USN 1:11).

ARAB GUERRILLAS ARE WEAK

Palestine liberation movement is confused, split & in complete disarray. Hussein's tough Bedouin soldiers swept out the ragtag remnants of Palestine commando forces from their major urban stronghold of Jarash, & chased them into mountains.

The ease with which Army moved proved how weak commandos have become since their bloody & unsuccessful attempt to topple Hussein in Sept.

Absence of any Arab objection showed why commandos, & Palestine masses whom they purport to represent, are going thru a reappraisal of their aims & tactics.

As soon as they were forced to sue for peace & flee the cities, or hide their uniforms & machine guns, their support crumbled quickly.

Just as significant has been change in attitude of Arab govts. that armed & financed them in first place. (Nwk 12:21)

REDS READY TO LEAD EUROPE

Sec. Gen. of NATO says: "Russia considers itself greatest European power & is ready to take over Europe leadership. A conference may be perfect instrument for a new system of security in Europe inevitably controlled .by Russia." (USN 11:30)

CHILE FREELY VOTES COMMUNIST: RUSSIA'S BIGGEST VICTORY

In atmosphere of tension & anxiety, Chilean Congress confirmed victory of Allende as world's first freely-elected Marxist Pres.

Problems facing Allende: MIR terrorists, deteriorating economy (inflation jumped 2.7% in Sept. alone, expected to be 35% for yr.) Allende's leftist policies will make it harder for Chile to get credit.

Shooting of Gen. Schneider heightened probability that he'll have to contend with atmosphere of violence as well. (Tm 11:2)

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How Communists Took Power in Chili: Since early Nov., Chile has been ruled by Marxist Govt., dominated by Communists dedicated to turning Chile into a socialist state, Soviet style.

This development, which rocked the hemisphere & rest of the Western world, came about in a free election. Why did it happen in Chile, a nation with the oldest democracy in S. America? How did it happen? Is Chile lost to the free world? What does this portend for other nations of the Hemisphere?

A chilling picture of how Communists, thru a combination of circumstances, organization & skilful manoeuvring, gained power.

Actually stage for Communist take-over had been set a long time before 1970 election. Back in 1940s, Chilean Communist party made decision to follow Moscow line in seeking to win power thru quiet penetration & membership in popular front movements, as against the firebrand revolutionary approach taken by Castro & many other Latin American left-wingers.

Today, some 70% of organized labour belongs to the "Chilean Labour Centre," the leadership of which is dominated by Communists & Socialists.

The Communists concentrated on the teacher's school. They weren't at all conspicuous, but they worked quietly & patiently among student teachers. A special concern of Reds in teaching field was choice of course material, particularly in history & social sciences.

The legal profession in Chile long has been another target for concentration for the Communists.

The Soviet Ambassador appeared to be mastermind for much of this subversive activity. Plenty of money was poured into Chile from Moscow to finance propaganda & subversive activities.

A Communist Chile would be a lot more worrisome than Communist Cuba ever has or can be. Unlike Cuba, Chile's not an island. It has 3100 mis. of border with Argentina & it's practically a sieve. It's very hard to stop people from crossing the border.

Chile could export subversion all over this continent, & do it more efficiently than Cuba ever could. Unlike Cubans, they are not a Caribbean people but of European origin like so many of their neighbours. (USN 12:21)

Make no mistake: Chile's going Communist. Just a few wks. under Allende are enough to show trend to make Chile 2nd Communist-run nation of Americas. First freely elected Marxist Govt. in W. Hemisphere. Strong leftist tide running.

Massive propaganda campaign to teach all Chileans US is enemy. Communism is friend. Cuba now Chile's close ally. In most Chilean papers, everything American under attack.

Said a Soviet diplomat, "Allende is a Marxist & that means a Communist. So we'll give aid & get an alliance, a friendly Pacific base for our Navy. If US intervenes, there could be confrontation." (USN 11:30)

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Chile: In his first policy statement, Allende said Chili's economic & social problems were caused by "capitalist system that pits needy majorities against opulent minorities."

He vowed to cure Chile's ills by creating "republic of working class" (Nwk 11:16)

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Chile: As Allende was inaugurated last wk. for 6-yr. term as world's first freely elected Marxist Pres., a mood of anti-USism prevailed. (Tm 11-16).

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Moscow's line paid off in Chile. That heartened all Communists, most of all the Moscow-liners. Not many Latin-American leftists ready to desert Kremlin bandwagon for Peking bandwagon. That helps Russia, holds back China.

Communists picking up big points in Latin America. Russia has diplomatic and trade relations with every country in S. America except Paraguay. So hemisphere security becoming worrisome to US. (USN 1:18)

IMMINENT POPULATION CRISIS

At present rate, today's world population of 3.6 billion will double by year 2000. No sign of slowing.

More people there are, & more crowded their living conditions, the greater grows traffic congestion, shortages of resources. (USN 11:9)

US pilots flew 18 Phantoms into Israel as part of a \$500-million aid package that also includes nearly 200 US tanks. (Tm 11:9)

HOPELESS Power-Pollution CYCLE

NE seaboard, one of world's largest electric systems, came close to total blowout. Power cos., which have urged customers to buy more appliances to consume more power, now plead they must build more power plants to meet the need..

More plants will foul already poisonous air. Because of bad air, architects design buildings with windows permanently closed. So massive air-conditioning systems must dangerously draw ever heavier loads of power.

Unless course is reversed, high-energy civilizations could find selves literally in dark age. (Tm 10:5)

POPE: TRAVEL AND POLITICS

Pope said theme of his trip was "discovery of the Church." He made earnest efforts to reach all classes & cultures.

"The Church cannot be foreign to any nation or people," he said. "It is held to be incarnate in each climate, culture & race. It must plunge its roots deep into the spiritual & cultural soil of each place and assimilate each genuine value."

Ceylon's highest ranking Buddhist monk was on hand to declare that the Pope's visit "will help all of us Ceylonese to live like brothers." In his reply Paul praised the country's "courageous social policy."

In Hong Kong he said, "There comes to this Far Eastern land, for first time in history, the humble apostle of Christ that we are. Why does he come? To sum it up in one word: love. Christ is a teacher, a shepherd, & a loving redeemer for China too." (Tm 12:14)

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Pope's trip was a journey to not one world but two, Australia & Asia are the polar extremes that Roman Catholicism must somehow embrace under same mantle.

Christianity has suffered from its cultural identification with W. Europe & US. A Jap scholar has observed that "in the West, God creates towers, churches & cities; in the East, mountains, rivers & gardens."

Prodigious Roman Catholic relief efforts in Hong Kong—2nd only to govt. efforts—have so impressed refugees that no. of Chinese Catholics there (247,000) approaches total no. on Taiwan.

In all Asian countries, more & more members of clergy are being successfully recruited from local population. (Tm 12:14)

* * *

Pope on longest, perhaps most controversial, journey of his 7-yr. reign, to Australia, Far East & very border of Red China.

E. Asia, Australia & Oceania are only large areas of world which Pope hasn't yet visited. Previous journeys have taken him to Holy Land, Africa, S. America, India, Europe & US. (USN 11:30)

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Pope has repeatedly characterized his trip as a "pilgrimage." The political overtones are striking. "Pope wants to give more importance to the Third World," an influential bishop says.

"And he wants to ally Church more closely with the govts. of the area."

If, as promised, he does indeed send a message to Peking expressing "esteem & love of Catholic Church to Chinese people without distinction," the effect on world diplomacy is sure to be profound.

It is in Hong Kong that Pope's presence could have greatest worldwide political impact. Decision to avoid Taiwan & visit a city on mainland China is severe blow to Nationalist Chinese (Nwk 11:30)

NOW ELECTRONIC POLLUTION

And now, Electronic Pollution: As ever larger numbers of electronic gadgets come into use, they increasingly crowd the atmosphere —& space above—with an invisible pollutant: stray, mischief-making radio waves.

In a computer complex in Louisiana built under a flight path to New Orleans airport, radar signals erased tax records that had been freshly stored on the computer's magnetic tape.

Electromagnetic pollution can be highly dangerous. Pacemakers designed to steady the beat of a faltering heart can be knocked out of rhythm if they come close to micro-wave ovens.

Last wk. Soviets complained bitterly about interference by illegal, amateur radio operators. Radio hams were so disruptive that controllers at Moscow Airport were unable to bring a plane down in bad weather.

Most of new electronic gadgetry—colour TV sets, arc welders, diathermy machines—are potential electromagnetic polluters. (Tm 10:26)

US: BUYING PUBLIC OFFICE

Battle for US Senate seat in major state averages \$1½ million per candidate. A would-be-Governor in a populous state must be prepared to spend at least \$1 million.

These huge sums are raised from the wealthy few: 90% of political funds given by 1% of population.

When stakes are high in close races in heavily populated states, costs far higher than average. N.Y, Gov. Rockefeller spent \$7 to 10 million to win re-election. His Democratic opponent spent \$2 million.

In Senate race Ottinger spent \$3½ million. California's Gov. Reagan spent \$2½ million. (Tm 11:23)

ALL PEACE TALKS STALLED

SALT talks—a yr. old. Mideast talks between "Big 4" went thru 46th meeting in UN. Berlin talks between "Big 4" in 9th meeting: Berlin stalemate made more dangerous by occasional Communist interference with Berlin access routes. Viet talks stalemated. (USN 11:91)

CHINA BUILDS AFRICAN R.R.

Red China's big moment in Africa: 5000 Chinese technicians already working on Tanzam RR— a \$400-million line 1056 mis. long, to link port of Dar es Salaam with copper fields of Zambia. (USN 11:9)

Each of 16 missiles aboard latest type Russian sub carries a one- megaton warhead—50 times as large as atomic bombs dropped on Hiroshima & Nagasaki. (USN 10:12)

"History shows that great powers can be drawn into conflict without their intending it, by wars between smaller nations," said Nixon, thinking of Mideast. (Tm 11:2)

Thant has said nothing about plight of Jews in Russia tho he has received petitions from them. Sorry shape of UN is fault of Great Powers. (Nwk 10:19)

AGED: UNWANTED & UNLOVED

Aged are largely unemployed, introspective. depressed. Suicide among elderly far higher than any other age group.

Young largely ignore old, or treat them with a kind of totalitarian cruelty like Hitter's attitude toward Jews. It's as tho aged were an alien race to which young will never belong.

Indeed, there's a distinct discrimination against the old. In its simplest form it is just "not wanting to have all these ugly old people around." Some believe soon "ageism" will be a problem equal to racism.

It's not just cruelty and indifference that cause it: it's also the nature of modern Western culture. Primitive families stay together & cherish elders. But modern family units are small, generations live apart, social changes so rapid that to learn about past is considered irrelevant.

In this situation, new in history, aged are "a strangely isolated generation," carriers of a dying culture. For too many, the harvest of the "golden yrs." is neglect, isolation, despair.

Most aged are bewildered & bitter, their savings & fixed incomes devoured by spiralling property taxes & other forms of inflation. Job discrimination against the aged & increasingly against the middle-aged, is already a fact of US life.

½ of US's aged live in deteriorating cores of big cities. In Manhattan, 1000's of penniless widows in dingy single-rooms bar their doors against the alcoholics & dope addicts with whom they share bathroom, refrigerator & telephone.

In many nursing homes, food & care are atrocious. Congressman Prior recently visited 12 nursing homes near Washington, DC. "I found 2 where I would be willing to put my mother," he said, "but I could not afford either one on my \$42,500 salary.

A common diagnosis of aged is that they are "senile," a catchword for many things. A group of college students & a group of elderly men recently rated according to characteristics of senility: students were found to be more neurotic, negative, dissatisfied, socially inept & unrealistic—more "senile" than their elders.

Western psychology has avoided looking at whole of life. Our world image is a one-way street to never-ending "progress;" our lives are one way streets to "success"—& sudden oblivion. (Tm 8:3)

US WELFARE IS SKYROCKETING

Welfare: The spreading dole. 10s of 1000s are now rapping on doors of welfare offices demanding payments they consider their right.

Welfare rolls 12.7 million, a staggering 22% increase over last yr. Texas had a 67% rise in number of recipients last yr., Indiana's welfare rolls grew 53%.

At all levels of govt., the welfare explosion has led to budgetary crises. (Tm 11:23)

VIET GOVT FILLED WITH SPIES

No. of Communist spies operating in S. Viet Govt, Army & Police now over 30,000. Level of penetration has been gradually rising as enemy continues to switch emphasis from battlefield to political arena.

S. Viet Govt. thoroughly infiltrated by enemy agents at all levels. Infiltrators busy trying to thwart pacification program—all too often with stunning results. (Nwk 11:2)

RUSSIA GAINS IN S. AMERICA

Stunning event: election of Allende as Chile's President.

Movement from moderate, democratic administrations to extremist regimes increasing frequent throughout Latin America. Of 275 million in Latin America, 13% under left wing govts., 50% under rightwing govts. — remainder wobbling precariously between.

Allende has promised to nationalize all foreign banks & companies (threatens \$-billion US investment).

Early this mo., Torres with leftwing support in army & air-force, became Pres. of Bolivia. He promptly nationalized all foreign-owned companies.

In Peru, left-wing generals celebrated anniversary of rise to power, declared desire to "travel along new path between Capitalism and Communism." Peru's tough policy on private enterprise & profits has forced many middle & upper class people out of the country. Abject poverty is endured by most of the population & knows no limit. Of Peru's 13½ million, only 3 million live within money economy; rest scrape bare existence from small plots in isolated regions or live in swollen slum belts that choke Lima & other cities.

Popular pressure is forcing all Latin regimes toward radical left For Russia, developments have been particularly gratifying. Allende's victory, Torres' apparently successful coup & Velasco's staying power seem to have vindicated Russia's long advocacy of gradualist path to Marxism in S. America.

Uruguay's Tupamaros' incessant bombings, burnings, assassinations & kidnappings have brought once healthy democracy to brink of political anarchy & economic bankruptcy.

Argentina's Monteneros take credit for killing former Pres. Aramburu & 2 top trade-union leaders, in addition to list of violent attacks.

On a continent where over 90% is nominally Catholic, the radicalization of the Church has deep implications. In Brazil, 3% of nation's 90 million owns 62% of land. Church has become a bulwark of resistance to the military regime. Said Bishop of Recife, "My Gospel leads me toward peaceful violence, but I accept all those who, in conscience, accept active violence."

No nation is immune to lure of extremism. Radicalization of both left & right has spawned new wave of nationalism & anti-USism. (Nwk 11:2).

WOMEN GET CHURCH POWERS

Christian Science churches & Shakers challenge traditionally male image of God as Father, & refer to God as both Father and Mother.

Lutherans rapidly removing restrictions against women in the ministry. World Council of Churches recently reported that 70 denominations around world have admitted women to full ministry—allowing them both to preach & preside over Communion services. (Tm 11:2)

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Role of women in Catholic Church may no longer be up to Pope alone. A coalition of women's organizations plans to confront assembled Bishops with a series of unprecedented demands, including:

- Opening of "all liturgical functions" to women; this means everything.
- An "unequivocal statement" from the Bishops denouncing immorality of anti-feminism.

- Opening of all seminaries & church-related schools to women.
- Introduction of mandatory "women study courses."

Other denominations with male only clergies seem to be moving toward heterosexual hierarchies.

More & more women banding together to demand equal rights in church. Many militant churchwomen see ultimate goal of their movement as liberation for all factions in church. Catholic feminists, for example, support priests' demands for married clergy.

Paul, they contend, was simply a victim of the misogynistic attitude of the prevailing Jewish culture. "I can't see any theological reason against women in the priesthood," says Catholic Bishop Butler. (Nwk 11:12)

POLAND PERSECUTES JEWS

Gomulka sanctioned a campaign against Polish Jews, who were denounced as Zionists disloyal to Poland, for their criticism of Warsaw's support of Arabs '67 war. As consequence, 10,000 were forced to emigrate. (Tm 11:16)

POLAND STILL 95% CATHOLIC

Catholic Church commands nominal spiritual allegiance of 95% of Poland's 32 million. (Tm 11-16)

REFUGEES WANT TO GO BACK

In past decade, many disillusioned refugees have returned to E. Germany from W. Germany. And of those who stayed, many harbor a nostalgic fascination for collective life of a Communist state.

They miss most the sense of community spirit & togetherness. Said one, "People are only concerned with themselves in West." Another added: "Sense of being needed by community & willingness to serve it was much stronger in East."

The refugees list concrete advantages of life under socialism: better hospitals, more homes for aged, more comprehensive medical insurance system.

All refugees interviewed agreed that E. Germany's educational system is superior to West's. The natural sciences in general are all much better. (Nwk 9:14)

REDS GAIN VOTES Around World

Sweden's govt. lost majority in elections. Reds gained. Palme says he'll accept Communist help. In Italy, in '68, Communists gained, got 22% of vote. In France, '69, Communists got record 21% of vote. In Japan, '70, Communist Parliament seats jumped from 4 to 14.

In Chile, only wks. ago, Communists dominated winning coalition. In India, Mrs. Gandhi just teamed with Communists to win key state election, needs Red votes in Parliament. Now Sweden. Is this a trend? (USN 10:5)

1,000 YEARS OF MUTUAL HATE

"My order is to send every man, woman & child of Polish origin & language to their deaths mercilessly & without pity"—Adolf Hitler, 1939. By end of WW II one out of every 5 Poles—6,000,000—had perished at German hands.

Last wk. in Warsaw, in a dramatic step toward conciliation, Poland & W. Germany initialled a treaty to restore normal relations. Behind the pact lay 1000 yrs. of deep mutual hatred.

Brandt thus cleared greatest emotional barrier in East bloc to a more relaxed atmosphere between W. Germany & its Communist neighbours. (Tm 11:30)

Lampasas Fraternal Gathering

The Berean Christadelphian ecclesia of Lampasas welcomes those of like Faith to be with us· on June 11, 12 & 13. The Lord willing, a talk will be given on Friday at 8 p.m.; on Saturday at 11 a.m., 3 p.m. & 8 p.m.; and on Sunday, S.S. at 10 a.m. and Memorial at 11 a.m.

For accommodations, write or phone bro. Wayne J. Wolfe, Rt. 2, Lampasas, Texas 76550; phone (512) 556-6276.

DIAGLOTT MAY BE GOING OUT OF PRINT

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

"Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord"—Job 1:21.

\$3.00 per yr. (only for those who desire to pay) Printed in U.S.A.

